

CONTINUING THIS MONTH!

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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Spreading the Spirit on the Mira



Photo above: Clerics Glen Kent, Brenda Drake, Ronald Cutler and Brian Dunn at the ecumenical service at Camp Bretondean.

Photo below: Congregation welcomed the relief from the hot sun under the tent.



BY LEROY PEACH

On the peaceful grounds of Camp Bretondean, next to the beautiful Mira River, Cape Breton, a large crowd of clergy and laity gathered for the third annual ecumenical service September 16, 2018, entitled “Spread the Spirit on the Mira.” Four denominations—Anglican, Roman Catholic, United and Presbyterian—attended.

The service was based upon a beautiful liturgy prepared by the churches of the Caribbean and emphasizing the need for Christian unity and wholeness. Prayers, as well as readings from the Old and the New Testament, supported the theme.

The service began with a song of thanks, praise and commitment to God and an invocation of the Holy Spirit to “set your church on fire”, followed by prayers of Christian reconciliation. Other songs emphasized the theme of wholeness.

The old testament reading centered on the liberation from slavery of the Israelites from Egypt, the psalm on the faithfulness of God toward his people, the epistle on the need to live in and be liberated by the Holy Spirit. The reading from Matthew’s gospel concerned the healing and restoring of Jairus’ daughter to wholeness.

Bishop Brian Dunn, Roman Catholic Bishop of the Diocese of Antigonish, preached the homily. In his address, Bishop Dunn said that just as Jairus’ daughter was restored by Jesus to fullness of life, “the Lord’s

power can work to bring unity in the midst of our ecumenical divisions.”

Bishop Dunn said that “Our gathering today is rooted in our need for healing and reconciliation, a healing of divisions and this healing must be based on truth, love and compassion. In a particular way today, we are gathered to pray for the hurts and wounds that have divided us as followers of Jesus.”

Bishop Dunn pointed out that there was much work to be done ecumenically in order that Christian denominations might walk together and “love one another in our woundedness... We need to be open to receive any learning from the other that might transform us.”

There is much that local congregations can do to foster unity, he said: through discussing social issues, through the Week of Prayer for Christian Unity, joint Bible study, tours of churches with guides, through mutual prayer, interfaith marriages. He said, “Let us pray for this grace of walking together in faith and may the efforts at Camp Bretondean continue to bear fruit for Christian unity.”

The commissioning and blessing were given by The Most Reverend Ronald Cutler, Archbishop of Nova Scotia and Prince Edward Island and Metropolitan of Canada.

The service was organized once again by the Reverend Glen Kent and the Camp committee. As is the custom, a time of fellowship followed the service.

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COLUMNIST

The mystery and magic of woodpiles and faith



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Every driveway and lane leading to the houses of our community seem to be filled with piles of wood. Piles of wood left to dry in the late summer sun and be stacked into ornate layers of fuel for the stoves of the Bog throughout the winter months. This is a yearly occurrence that never fails to amaze me.

The lengths to which some go to make their wood look artistic and, or eye catching is so interesting. Why we even have seen wood piles built to resemble a fish or a cat. Our offering seems very tame in comparison to those. Our kids and grandkids drive out on a pleasant Saturday in late summer to sort and build our winter's worth of wood into neat rows to dry in the sun. A few weeks later they will come back and fill up the wood shed with the overflow heading into the cellar.

This has been part of their summer/fall routine since they were teens and we are grateful that they look after this arduous job for their



ST. BART'S BY THE BOG

Sarah Neish

season. It usually shows up in the middle of a heat wave which wasn't hard this past summer. And here is where I begin to bring in the second word of the title for this item.... Faith.

We have faith that the seasons will change, we have faith that the cold winds of winter will soon be coming, we have faith that we will stay warm and safe in our houses thanks in no small part to this huge pile of wood sitting in our summer yard. We have faith that our family will be here to lend a hand in our yearly preparation for winter,

We have faith because we believe. We have lived to see these seasons come and go, to see these children of ours grow and move away yet return to lend a hand even when not asked. We believe that love and warmth and caring will be a part of our daily lives. We have faith because we see our small parish struggle to survive these times of worldly invasion, but survive we do; and grow too.

parents. We rely on a wood stove in the kitchen to heat up the heart of our house and a second Franklin burner in the front room to keep us warm. There is an oil furnace in the basement that does its job too but we both enjoy the warmth of wood heat.

The arrival of our winter supply of wood is one of the earliest signs of the changing

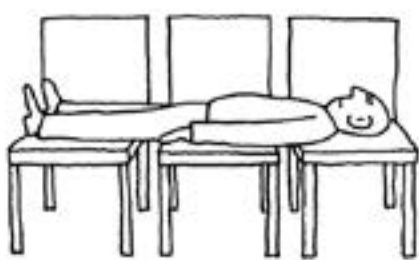
We have faith that when we put a lit match to a new fire built in our stoves, the wood that was once in our yards and is now stacked neatly in our wood sheds or cellars, the wood that was once green and damp but is now dry and ready for use will catch and burn with an even heat.

My Orin once pointed out that when we use wood to heat our houses, we have to handle that same piece of wood at least five or six times. Once when it first arrives, once to let it dry outside, once to store it for the winter, once to bring it into the house once to feed the fire and one last time as the ashes are cleaned out after the wood has done its job. Maybe we should be using our faith as many times during our daily lives. It is something to ponder as we sit with our toes pointed in the direction of the stove.

I'll keep you posted,
Aunt Madge

CHURCH CHAIRS

QUESTIONS TO ASK WHEN CHOOSING NEW ONES



ARE THEY COMFORTABLE?



CAN THEY BE STACKED?



DO THEY SHOW THE DIRT?



CAN YOU HANG A KNEELER ON THEM?



DO THEY LOOK APPROPRIATE?



WILL THE CONGREGATION LIKE THEM?

Dave Walker © 2018

CartoonChurch.com

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GUEST COLUMNISTS



Rev. Mark Kingsbury,
Rector,
St. Francis by the Lakes, NS.

I learned, I grew, I made lots of mistakes, and I grew some more

I have just spent the last ten years serving the diocese as an archdeacon. I enjoyed every single minute of it. But then, I have always enjoyed serving in the church. As a child I can remember being in my home parish, Christ Church, Stellarton, and serving at the altar. Our rector at the time did a great deal to build up the ministry of the youth and I stood along with my brothers and sister, with friends and others in the community, to worship at the altar of our God. Psalm 122 always spoke clear to me, "I was glad when they said to me, Let us go to the house of the Lord."

Fast forward a decade or three, when Bishop Sue asked me if I would consider serving as an archdeacon. I accepted the invitation to serve in this capacity, fully aware of the demands of time and energy. It was a joy and a privilege to serve. I learned,

I grew, I made lots of mistakes, and I learned and grew some more.

I think what I enjoyed the most was being engaged in the Canon 25 process (Appointment, Transfer, and Resignation of Stipendiary Clergy). The beginning of this process has a parish saying goodbye to their priest. It is filled with a lot of mixed emotions. It is an end and a new beginning. It is also a time to encourage the church to dream dreams and see visions. The canon invites the parish to reflect on their ministry, their style of worship, their future. As they look to the years ahead, what would they like to see in a new priest, what excites them about the possibilities, and what concerns them about their challenges. At the same time the priest is engaged in conversations about the ministry of the last number of years. What excited them; what excites them now.

Every step of the process is bathed in prayer. The Spirit of God guides and directs all our deliberations and conversations. The visioning, the selection of the committee, the pulling together of statistical information, the putting together the parish profile, the discernment of potential candidates, the interview, and the bishop's appointment, are all informed by the presence of God among us.

The process involves quite a few people and usually lasts up to six months. But at its conclusion, the parish has selected a new candidate, advised the bishop of the decision, and the bishop appoints. With the new covenant in place the celebration of new ministry is done. Within a few months the journey of saying goodbye is transformed into hope and excitement for what the future might hold.

And ten years seems a reasonable time for me to pass this office to someone else. I spent the past year in my own process of prayerful discernment. I have been serving St Francis by the Lakes for twenty years, and been ordained for twenty six. In that time, I have been regional dean or archdeacon for twenty of those years, and enjoyed every minute. Even the difficult moments that were not all that enjoyable, I found challenging and demanded my best efforts. Again, I made mistakes, and I hope I grew. But the conclusion of my discernment brought me to a place where I will remain at St Francis for a while yet, move beyond the office of archdeacon, and pursue new areas of growth and service. I thank everyone for their care, support, guidance, and prayers. I look forward to a new archdeacon in Fort Sackville who will have my care, support, guidance, and prayers. And I look forward to new ways of serving our diocese.

Yours in Christ

Mark

I was glad when they said to me, "Let us go to the house of the Lord."



Rev. Dr. John Roddam

"I would have come to faith sooner if I had seen the Lord in the lives of those in Church!"

Advent marks the beginning of the new Church Year – the four Sunday's before Christmas. That makes November the last month of the old Church Year. The last Sunday in the Pentecost Season (usually at the end of November) is the Feast of Christ the King. This was instituted in 1925 so it represents a more recent addition to the Liturgical Calendar!

This was introduced at a time when the authority of the Church and the impact of Christianity were waning in Europe. It is far worse now in the Western Church!

So... how may the assertion of Jesus' Lordship make a difference today?

1 Peter 3:15b is an oft-quoted scripture – Have a reason for the hope that is within you

but share with gentleness and respect. This assumes that people will ask you about your beliefs and that a gracious response is expected. However, 1 Peter 3:15a is often left out – "set apart Jesus as Lord in your heart!" If Jesus is alive and central in our lives (at the heart!) people will notice AND ask us about our beliefs and values!

In my view, when people engage Jesus as the center of their lives – as constant companion, senior partner, trusted counselor/guide, etc. – submitted to His agenda/will, they will stand out! As Jesus is functionally Lord of one's life, He cannot be hidden. His character leaks out through us! St. Paul spoke of this as the Fruit of the Spirit - the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

gentleness, self-control. (Galatians 5: 22-23) This is the person of Jesus radiating through believers!

The most compelling witness of the reality of God is a life lived dedicated to the Lord! Jesus' person and power are released through us. The Holy Spirit, the Spirit of Christ, manifests through us showing His love to others! The question is not "Am I a witness for Christ?" but "What kind of witness am I for Christ?"

A comment from a recent convert in my 3rd parish still haunts me. He said, "I would have come to Faith sooner if I had seen the Lord in the lives of those in Church!" What a stark and profound statement.

So... what would it look like if Jesus was truly reigning in OUR lives? Would anything

change? What would the next step be toward this alignment? May I suggest you simply ask Him and do what He says? A good way to start each day is to offer the prayer of beloved Episcopal Priest and Author Sam Shoemaker – Lord, Thank You for this new day. What are You about today? I want to be part of it!

A further way to understand God's will and purpose for us is to become familiar with God's Word. Historically, Anglicans have been "the people of the Word." Now the Church is characterized by biblical illiteracy. To understand the Bible is to comprehend at a deeper level God's heart for us and His creation. Aligning with His purposes detailed in Scripture is another way of living into the Lordship of Christ!

John Roddam is the rector of the Parish of Kentville in the Annapolis Valley.

He was recently named the OSL Director of Region 9 (Atlantic Canada plus Quebec) for the International Order of St. Luke the Physician.

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NEWS FROM AWAY

Dear Diocese,

“With all our hearts and all our minds, all our souls and all our strength, all our power and all our understanding, with every faculty and every effort, with every affection, and all our emotions, with every wish and desire, we should love our Lord and God who has given and gives us everything...”

St. Francis of Assisi



Impressive and inspiring! We so much to learn from St. Francis about being thankful, for the earth and all those who occupy it. For the Creator and for creation. Especially this past few weeks.

Autumn, what a perfect time to consider how thankful we are for the beauty of creation. What a perfect time to look around and fall in love with the earth. During the most beautiful season of the year, we experience the joy at the brilliant red, orange and

yellow of the leaves, the clear blue sky, and the abundance at harvest. And for that we give thanks.

I grew up in a rural farming community. The small church I attended as a young child sat beside the river. Behind the church was the rope where we swung from the tree into the water on hot summer days. In the winter I skated to the village to play hockey with the boys. We rode our bicycles for miles along dirt roads past fields, pastures and woodlots.

It was hard to keep me inside on any day other than days when it stormed or I was sick. God's creation was my playground and I was enthralled by the beauty that surrounds us. For that I give thanks. Keeping me inside is still difficult even during snow storms. As long as I don't have to drive in them, I stand at the window in awe of their unique beauty.

It is our responsibility to care for the earth so generations from now people will be

able to continue to enjoy it too. We can all learn from St. Francis that we also need to do more than simply “like” creation. We must treat the environment and each other as part of creation with respect and dignity, grateful for St. Francis' influence on our lives.

Like St. Francis, we are not only called to worship God, who loves us so deeply but we are called to live God out's love for this planet. We are reminded of that every time we read Genesis 1 where it says every step of the way, God said it is good.

Knowing that all we see around us is God given and all of God's creation, how can we possibly see this world and the universe in any other way than sacramental?

We are part of that universe that God created. And the earth, this planet we walk on, is not property and not a commodity. It is not to be used, but to live in existence with.

I believe in the interdependence of all things, so instead of separating ourselves from the rest of creation, exclusive from the universe, but instead putting ourselves into the equation, we might then allow the universe and all that is in it, including people, to be sacred and treated as such.

After all, God came to us as one of us, as part of creation. If we see ourselves as a sacred part of a sacred earth, perhaps we would be able to not only respect the earth more fully but we would also respect ourselves as part of creation. That would mean that all that we do, all activity would be sacred. We would constantly be conscious of the Creator and created and be thankful, allowing every moment to be holy. Then we might also tread on this earth and each other as part of the earth lightly.

The journey continues,
Rev Marian Lucas-Jefferies

Community roots



Photo: Working together at summer Bible camp.

BY REV. LAURIE OMSTEAD

I arrived in the Parish of St. Luke's Hubbards, on June 1st, 2007, and immediately became fully immersed into a busy parish life.

During my first 12 weeks I officiated at 12 funerals...

I was enchanted by the Annual Variety Show, which the ACW puts on at the Shore Club. Experiencing it was like stepping back in time... in a good, old-fashioned kind of way.

My first three years in the parish sped by and then in 2010, the year the Diocese was celebrating it's 300th Anniversary, I became aware of a Puppet-Making Program called: “What if God's Trying to Get Our Attention?”, which was being sponsored by

our Region (of Fort Sackville), and I took advantage of the opportunity to start our Parish's first ever “Art & Soul” Summer Camp.

I had grown up going to VBS every Summer and knew the value of this type of Mission & Outreach first-hand. In fact, if it weren't for VBS & Sunday School, as well as Junior and Senior Choirs, and a few other key events in my life ~ I wouldn't be participating in “church” today. From 2010 through 2016, I led amazing teams of Volunteers in Hubbards to successfully run our Art & Soul Camps each Summer.

Last year, (2017) I was away from the Parish for the month of July, and thus “we” chose to take a hiatus from offering Camp... While we always had lots of amazing Volunteers, no

one was willing to take on the project without me. So this year, aware of the “warning sign”, that there would not be Camp, if I didn't lead it, I took advantage of a new program that I had become aware of through the Diocese.

Allie Colp, the Youth and Family Ministry Co-ordinator, was planning to hire a “Program Architect” to help her offer Summer Day Camps in eager Parishes. I jumped at the idea and believe that our application was the first one in!

My goal was to do everything I could to equip the league of willing Volunteers with the confidence to move into the future knowing that they could design and implement a Camp, with or without me.

And so, between July 16th and 20th this Summer, together (with the help and support of Allie and Hillary at the Diocesan level), 24 children convened on the first morning, surrounded by the love and support of 10 awesome adults

One of the best things about pre-Camp preparations, was that Allie and Hillary took care of the on-line registration of Campers & the SafeRChurch screening & training of adults! Allie and Hillary also planned wonderful, meaningful, and

Child-friendly, “Morning Prayer” and “End of Day” liturgies and taught us some new and beautiful songs, with words such as: “I am a tree with roots, by the river of living water” and “Love one another”.

And, of course, we had our own tremendously kind and talented Carol Webb who led our music for both daily services, as well as “warming us up” before Camp started each morning with these (and other) songs: “Jesus Bids Us Shine” and “Inch by Inch, Row by Row”...

Suffice to say, that the Campers, as well as all the ready and able Volunteers, were wide-awake & poised to absorb the wonders of our Community Roots Day Camp!

Many memories are embedded in my mind.

Images of Children singing around the Camp-fire Circle, playing co-operative games, making Mosaics out of colourful plastic bottle-caps (which would have otherwise landed in a dump), listening to “Godly Play” stories from both the Old and New Testaments, asking and answering questions, punching down risen bread dough and then later gently molding the same ~ now risen again dough ~ into small balls that soon became delicious buns...

But front and center, are some precious moments during a circle-time just after we had all shared our very own homemade brown bread with each other.

Allie began: “You know,... there are lots of stories about sharing Bread in the Bible... Can anyone think of one?”

Immediately, Iyla's hand shot up!

“Yes Iyla”, Allie encouraged.

“Well, didn't He say that the wine was his blood and the bread was his body?” queried Iyla.

Nick jumped into the conversation, pointing to a large, framed, lace-work rendition of The Last Supper hanging on the wall of the Parish Hall, as he wondered out loud:

“Isn't that a picture of Him saying and doing that?”

Then David's shy hand rose up above his head, and when acknowledged, he quietly shared the story of the Widow and her Son from the Old Testament, and how they really didn't even have enough supplies to feed themselves... but, when asked to share, they did, and then miraculously, their own reserves never ran out!

Isn't that what it's all about, folks?

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Bells of Peace: 100 Bells, 100 Years

St. Luke's Anglican Parish, Hubbards



Aerial view of St. Luke's Anglican church, Hubbards.

Bell to toll on November 11th, 2018 in remembrance of those who served in the First World War.

At sunset on Sunday November 11th, youth of the area will participate in the ringing of the church bell 100 times at St. Luke's Anglican Parish, 10 Shore Club Road, Hubbards.

100 years will have passed since the signing of the armistice that officially ended WWI.

As a tribute to all Canadians who served in this horrific struggle, St. Luke's is co-operating with the Royal Canadian Legion in promoting this program. It will allow Canadians, if only for a moment, to stop, to remember and to feel the joy that peace



The bell in the tower of St. Luke's Anglican Parish Hubbards was cast in 1871.

brought after so much death and destruction.

Anyone interested in participating in this event are asked to come to St. Luke's

Anglican Parish Church at 4:30pm on November 11th, 2018.

BELLS OF PEACE – A REMEMBRANCE OF THOSE WHO SERVED IN THE FIRST WORLD WAR



ANNOUNCEMENTS

Rev. Laura Marie Piotrowicz appointed rector of the parish of the Lunenburg effective January 1st, 2019.

Revs. Lorraine Street and Michael Tutton to be ordained priests on Thursday, November 1st, 2018 at 7 pm in the Cathedral Church of All Saints.

Rev. Jackie Warren to be

ordained priest on Friday, November 23rd, 2018 at 7 pm in the Church of Christ the King, Parish of the Resurrection.

Dorothy Miller, Bonnie Skerritt and Nichola Fish Cumine to be ordained transitional deacons on Dec. 6th, 2018 at the Cathedral Church of All Saints.

Rev. Judi Phillips resigned from the parish of New Ross effective December 31st, 2018. At this time, Judi will enter retirement.

Rev. Falen McNulty appointed regional dean of Northumbria region effective immediately.

Two "Reconciliation the Watershed" Workshops in south eastern Nova Scotia.

Focusing on the LaHave River Reconciliation in the Watershed Workshop Saturday, 20 October, 1pm - 4pm
First South United Church Hall, 19 Bulman Road, Lunenburg

Focusing on the Mersey River Reconciliation in the Watershed Workshop Saturday, 10 November, 1:30pm - 4:30pm
Trinity Anglican Church Hall 198 Church Street, Liverpool

Cathedral offers warm welcome to sponsored families

BY RAY CARTER

On September 30th following Evensong at the Cathedral the Great Hall was filled to capacity for a welcoming pot luck dinner for the families sponsored by the Cathedral Congregation. The seven strong Mando family are new Canadians from Syria, and the three-member Alasadi family came to us from Iraq. A lovely spread of food including Halal dishes and cookies baked by the Sunday School fed the one hundred twenty participants. Music was supplied by Russ Hall. Dean Paul Smith welcomed all to a wonderful evening of fellowship and conversation!



Photo above: The three-member Alasadi family came to Canada Iraq. Rev. Ray Carter is in the background.



Photo left: The seven strong Mando family are new Canadians from Syria.



MORE Mission School – round three!

Module #3 of these regional workshops focuses on finding God at work in the neighbourhood and exploring ways our churches can join in. Titled “Seek More” these day-long sessions help participants discover spiritual practices for discernment and

practical activities to see our local communities with fresh eyes. (Discernment is listening for the Holy Spirit to guide us to discover what God is calling us to.) Learn how to begin to build faith connections with new people. Registration is open. Visit: www.nspeidiocese.ca



Photo: Archbishop Ron Cutler addressing the MORE gathering in Cape Breton.

Nov. 1st – last chance to register for VCM 2018

Registration for Vital Church Maritimes 2018 conference closes at midnight on November 1st.

Hosted at the Truro Holiday Inn, NS, from November 8 to November 10, this year’s event features a keynote speaker from the Episcopal (Anglican) Diocese of Oklahoma. The Rev. Canon Susan Brown Snook is an expert in Church Growth & Development. Her talks focus on missional lessons from the Book of Acts.

Twelve break-out sessions offer a variety of speakers from the Anglican, Roman Catholic, Baptist and United Church traditions. Topics include mission and money, how to cultivate healthy change, ministry to different generations, contemplative prayer and examples of innovative ways to be and do church. Lay and clergy leaders are

invited. Funding support is available. HURRY to register: www.nspeidiocese.ca

Here are the details so far:

- PEI Region - Nov. 3 - St. Mary’s, Summerside (CORRECT!) - Deadline Oct. 31
- Cape Breton - Nov. 24 - St. Mary’s, Glace Bay - Deadline Nov. 21
- Dartmouth - Jan. 12 - Church of St. Andrew, Cole Harbour - Deadline Jan. 9
- Fort Sackville - Jan. 19 - St. Nicholas’ Westwood Hills (Upper Tantallon) - Deadline Jan. 16
- Chebucto- Jan. 26 -

Emmanuel, Spryfield - Deadline Jan. 23
Northumbria- Feb. 2- Location T.B.A. - Deadline Jan 30

MORE Mission Schools are FREE. Each session is 9:30 a.m. to 3:30 p.m. MORE is based on God’s desire to give the world MORE of what it really needs – hope, love, and freedom. No worries if you missed the first two modules. Each session stands alone in its teaching. A team of lay and clergy leaders, along with Archbishop Ron Cutler facilitate the sessions. SIGN UP NOW!



Photo: Guest speaker, Rev. Canon Susan Brown Snook, is an expert in Church Growth & Development.

The great Christian adventure, to put love on the agenda

By Cathy Lee Cunningham, part-time rector, Church of the Good Shepherd, Beaver Bank & Founder of The Vocapeace School for Sacred Citizenship

To Make Love Our Highest Aim

In this third installment of my series *The Great Christian Adventure* - our call to adventure is drawn from the first of *The Ten Commitments of The Charter for a Just and Generous Christianity* presented by Brian D. McLaren in *The Great Spiritual Migration* (2016):

"We love Jesus and have confidence in his Good News of the reign, commonwealth, or ecosystem of God, and we seek for God's will to be done on earth



Rev. Cathy Lee Cunningham

as it is in heaven by making love our highest aim — love for God and neighbour, for outsider and enemy, for ourselves and the

good earth." (p. 208)

The challenge we face

In his chapter, *Learning How to Love*, McLaren describes the common challenge facing countless churches, with words that I suspect will resonant with many across our Diocese:

"Thousands of church boards will meet this month asking a predictable set of questions: How do we pay the bills? What do we do about declining numbers? Why don't young people attend anymore? How can we find good staff (volunteers) when we can't afford (it)?"

Isn't it said, "crazy" is doing the same thing over and over again, expecting a different result?

According to McLaren, the way to break the cycle and build the inspired reality of a new church world is to — very literally — **put love on the agenda** of our Parish Council meetings, for at least six months straight.

To actually ask and deeply discuss at our meetings:

What can we do better to teach our people to love?

McLaren promises that when we take the precious time to do this we will "help (the) congregation experience something more meaningful than survival and more powerful than revival — namely, a great spiritual migration toward love."

If your parish isn't ready for that or can't see the efficacy of using time at a Council meeting for this purpose, McLaren suggests forming a "home group, learning circle, dinner group, or even a digital group" of interested people, at least to get started.

The new world that is possible:



"Imagine what would happen if for the next five hundred years, our churches put as much energy into the formation of generous, Christlike disciples as we have put into getting people to believe certain things or show up at certain buildings or observe certain taboos or support certain political or economic ideologies or keep certain buildings open..... Imagine how differently love-motivated teachers and engineers would teach and design; love-directed lawyers and doctors would seek justice and promote well-being; love-driven business people would hire, fire, budget, and negotiate; love-guided voters would vote; and love-guided scholars would relate to their students and their subjects. Imagine!" (The Great Spiritual Migration, p. 65)

Questions for individuals to contemplate:

- Where did you learn what you know about love?
- How were you taught?
- What gaps do you feel in your love education?
- How could your training in love have been improved?

Questions for the parish/small group to contemplate:

- In this parish, who specializes in teaching people to love?
- Who develops, teaches, and refines a transformative curriculum of love?
- Who trains teachers and leaders to exemplify and teach the love that the world so needs?
- If our churches don't do these things, who will?

In the December Issue we'll explore the *Second of The Ten Commitments*: "affirming God's preferential option for the poor and the young in the struggle for justice and freedom."

Need assistance to get started? Contact me at cathylee@cathyleecunningham.com or visit www.worldchangingcongregations.com

The Skills of Love:

Common courtesies; gratitude; admitting weaknesses and failures; self-reporting emotions; expressing hurt or disappointment; confronting and forgiving; asking for help; differing graciously; surfacing and negotiating competing desires; taking the first step to resolve conflicts; upholding wise boundaries; saying yes and no; winning and losing graciously; creating win-win outcomes; speaking truth in love; speaking truth to power; asking good questions; requesting feedback; expressing affection; opening one's heart; giving gifts; seeking wise counsel."

- The Great Spiritual Migration, p. 58



Paul G. Conrod, FCSI, CIM

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Is it important? Does it matter?



CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN BOARD, DIOCESE OF NS & PEI

We like to believe that we have made considerable progress in the area of gender relations, but the sad reality is that gender-based violence is still a huge issue, not bounded by age, race, ethnicity, religion, or socio-economic status. A specific aspect of violence towards women and girls that has been much in the local media at the time of writing this article is the scourge of human trafficking. It is easy to think that such activity is only a reality

elsewhere, but it is sobering, indeed, to know that human trafficking, with its attendant violence, is “alive and well” within the civil provinces of our diocese.

Wearing a white ribbon is a small gesture, but one that indicates you take the matter of gender-based violence seriously. Taking the pledge “never to commit, condone, nor remain silent about violence against women and girls” further signals that yes, gender-based violence is an important issue, and raising awareness about it does matter. It is a number of years ago now

that our Primate, Archbishop Fred, asked the leadership of Anglican Church Women across the country to promote the White Ribbon Campaign in their dioceses. Since that time, the Anglican Church Women Board for our diocese has encouraged parishes to honour White Ribbon Sunday. The Board has collaborated with the Diocesan Mothers’ Union on two occasions, one to present a resolution regarding the pledge in the Nova Scotia Legislature and the other to co-host a Panel Discussion and Conference Day entitled, Broken Relationships: Exploring Gender-based Violence by way of introducing the White Ribbon Campaign for that particular year.

The White Ribbon Campaign (WRC) is a global movement that works to end male violence against women and girls. It was formed by a group of pro-feminist men, one of whom was the late Jack Layton, in London, Ontario in November 1991 as a response to the École Polytechnique massacre

of female students by Marc Lépine in 1989. The campaign was intended to raise awareness about the prevalence of male violence against women, with the ribbon symbolizing “the idea of men giving up their arms.” Active in over 60 countries, the movement seeks to promote healthy relationships, gender equity, and a compassionate vision of masculinity.

Much of the work of the White Ribbon Campaign centers around gender violence prevention, which includes educating and mentoring young men about issues such as violence and gender equality. People are encouraged to wear white ribbons as a symbol of their opposition to violence against women. They are particularly encouraged to wear these from November 25 to December 10, with November 25 being the UN Day for the Elimination of Violence Against Women. Another key date is December 6, Canada’s National Day of Remembrance and Action on Violence Against Women,

in memory of the “Montreal Massacre” of 1989. The White Ribbon Campaign is allied with the 16 Days of Activism Against Gender Violence Campaign and culminates on December 10, International Humans Rights Day.

To honour the White Ribbon Campaign, make white ribbons for your parishioners and others to wear. Creating white ribbons to wear is easy – just cut white satin or grosgrain ribbon that is 3/8” wide in 5” lengths, fold at the half point to create a slim V shape, press, and attach the pledge: “I will never commit, condone, nor remain silent about violence against women and girls.”

Acknowledge White Ribbon Sunday on November 25 by using the special Sunday Bulletin cover designed by Anglican Church Women Board member, Connie English. The White Ribbon Campaign is an opportunity to raise awareness of violence against women and girls, including trafficking. And, yes, raising this awareness is important and, yes, it does matter.

CLAY, Threads 2018

Thunder Bay, Ontario



BY ABIGAIL PENNEY

CLAY 2018 was an amazing experience and one that has changed how I view others in my community as well as across the country. It is a gathering of over 800 Lutheran and Anglican youth from across Canada. They meet every two years to look at scripture, discuss how it relates to their lives today and to build friendships. The theme of CLAY this

year was *Threads*, it helped us understand that each of us are interconnected and that our stories matter. We are each a thread that is woven into one another’s lives. We’re woven together by our stories to make a beautiful tapestry. At CLAY there were multiple activities that helped everyone understand that no one is alone and God is always with us no matter how scared or alone we might feel! Not only did we discuss and

learn about how important storytelling is, there were multiple speakers who came up in front of all 800+ youth to share their personal stories. During this time, we learned how to respect each other’s stories and how to use them to build connections with one another! We also learned about the land of Thunder Bay and the Indigenous peoples of the area. The Blanket exercise was the most powerful thing that I’ve brought back with me from this experience! With guidance from Indigenous Elders, we took part in a workshop to explore the effects that Europeans had on the lives of the Indigenous people of this land. It was very emotional to most of the youth! After the blanket exercise we split up into our ‘story time groups’ and shared our thoughts and feeling from what we had just learned! I will share what I have learned about storytelling, the importance of our individual stories and about God’s unlimited love and of reconciliation.

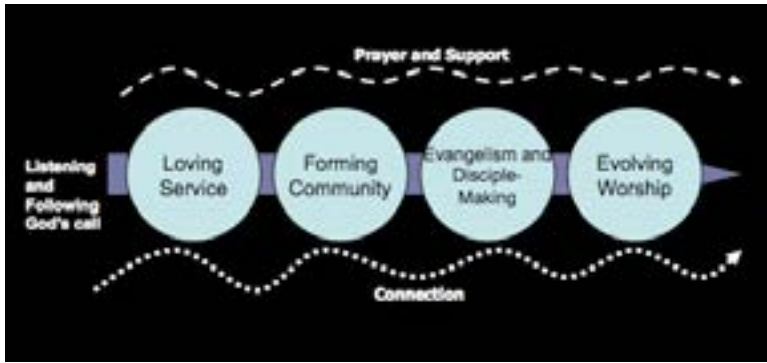


Photo: Taking a break between events at CLAY 2018 in Thunder Bay, Ontario.

[HOME](#)

It's A New Day!

Mission-Shaped Church



BY REV. LISA G. VAUGHN

Who would have thought that an Anglican research report would go viral! Once they are published and read by a few, most studies are left to gather dust on a shelf. The Church of England's *Mission-Shaped Church: church planting and fresh expressions of church in a changing context* book is a best seller, with more than 24,500 copies sold.

Published in 2004, the 178-page book has been a spark that has lit the passionate missional flame of not only Anglicans, but also other denominations in the Western church. Leaders in the Methodist Church, Presbyterian, United Reformed, Baptist and a variety of other traditions have drawn inspiration from the church growth evidence, analysis and recommendations for mission.

missionally is no longer a 'come to us' emphasis, but instead 'go to them' and "be with people *how* they are." It is incarnational. It is shaping ministry to connect with people in their environments (instead of asking them to adapt to ours).

The extensive study showed that a variety of new faith communities were organically emerging outside of the traditional parochial Sunday morning model. As a response to the changing cultural context church 'plants' began to sprout up. In the late 1970s, faithful men and women (many laity) started to cultivate worship community gatherings. The authors write, "There was no lobby or formal network of planters, just expanding friendship groups sharing the vision at every opportunity and level."

A few years later and these new churches, now called *fresh*

new congregations. Statistics (2016) reveal a total of 1109 fresh expressions in 21 dioceses in the Church of England, representing around 50,000 people. They make up about 15% of a diocese's church communities. These new missional churches are usually small (67%) and have 10 to 55 weekly congregants. Average attendance is 44, with 38% of those being under the age of 16. One estimate is that fresh expressions congregations have 2 or 3 people out of every 5 people who would have been considered non-churchgoers (either lapsed or had no church background).

There is broad diversity within these new church plants. Some are multi-generational like Messy Church or house church. Others focus on meals – café church, dinner church, pub church, etc. Many others create worshipping congregations out of networks - seniors, police officers at work, skateboarders, parents with young children, new monastic communities, bikers, artists, etc. "The sheer variety of fresh expressions of church has been a welcome sign of continued spiritual creativity in the context of a rapidly changing mission climate," the authors say.

One of the principles of starting a new missional congregation is to focus on creating, not cloning. What may work well in one neighbourhood may not translate well to another. There is no single model, no one-size-fits-all fresh expression of church. The keys are prayerful discernment (listening), shaping the ministry for the missional context (incarnational) and experimenting.

Questions about so-called 'proper church' and Anglican integrity are addressed in how a fresh expression is officially defined:

1. Missional – it intends to work with non-churchgoers
2. Contextual – it seeks to fit the local context
3. Formational – it aims to form disciples
4. Ecclesial – it intends to become church (worshipping, serving, giving, prayer, scripture study, etc.)



mission-shaped church
church planting and fresh expressions in a changing context

archbishop's council on mission and public affairs

Photo: *Mission-Shaped Church* is published by Church House Publishing (www.chpublishing.co.uk) and is also available to purchase through Book Depository, Amazon.ca and Christianbook.com.

A fresh expression is a form of church for our changing culture established primarily for the benefit of people who are not yet members of any church.

Commissioned by then Archbishop of Canterbury, Rowan Williams, an 11-member working group introduced the document by naming cultural realities. Society in the new millennium looks very different from the heydays of active church participation decades ago. Social trends related to mobility, shifts in family life, media, consumerism, technology and the general post-Christendom culture mean Christians need a new approach to reconnect with people. Responding

expressions, were recognized as legitimate, with structures and policies formalized to support how they could operate side-by-side with traditional parishes. Archbishop Williams termed it a 'mixed economy' church, which are inherited/traditional congregations existing alongside fresh expressions that are engaged in relationships of mutual respect and support. It is not either/or, but instead both/and styles of congregations.

Since then there has been an explosion of the numbers of

They should also aspire to the four creedal dimensions of church:

- Up à Holy (connectedness to the Trinity)
- In à One (united in community)
- Out à Apostolic (missional/sent)
- Of à Catholic (being part of the whole body of Christ, universal church)

Leadership in these new church plants is diverse too. Approximately half of fresh expressions are led by the laity, almost 40% are lay-lay (not officially trained). Some dioceses have created a new category for these entrepreneurial leaders called *pioneers*. Of those, some are authorized, commissioned lay ministers, while others are ordained as pioneer priests. Pathways for discernment, training and apprenticing are being developed to support those called to this front-line missional work.

Fresh expressions of church are growing like wildfire

internationally, including the United Kingdom, United States, Australia and Canada. Thousands of new congregations are being created within denominations and partnered ecumenically. This movement of missionary disciples is igniting new kinds of church alongside existing congregations to more fully impact our growing post-Christian society.

As the Fresh Expressions Canada website says, "Our world is rapidly changing. It needs a church, rooted in scripture, orthodoxy and tradition; but fluent in the language and culture of the world today." Our communities need ministering congregations that are engaging society around them – a mission-shaped church.

Rev. Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI. and Anglican Net News, "Six-Minute Study".

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

Movies under the stars!



Photo: The outdoor audience awaits dusk and then a movie at Christ Church, Dartmouth.

BY REV. LISA G. VAUGHN

“See you at the movies,” was the invitation to the community in downtown Dartmouth, N.S., as Christ Church hosted several outdoor gathering events this past summer.

A classic family film, popcorn,

large screen and all the leg room you need were served up three times as the urban congregation endeavors to build relationships with new people. The neighbourhood around Ochterloney Street is transforming with more residents living nearby, increased pedestrian traffic

and it buzzes with a variety of trendy eateries and shops. One of the church organizers, Candace Vieira says, “The goal was to engage the community as much as we can and reach out to the downtown Dartmouth core. Lots of new people are walking around, looking for things to do.”

The team from the congregation’s Spiritual Development Committee organized the free evening events by setting up a video projector, PA system, staging and a large screen made of white-painted plywood, bolted to the side of the building. “In July, we presented ET – the Extra Terrestrial, August was the Sound of Music (sing-along-version) and September was the Princess Bride,” explained Candace. Last year they showed the Rector, Rev. Kyle Wagner’s favourite films, Back to the Future I and II. Organizers worked hard on getting the invitation out to the community. Notices were posted not only on their church website and Facebook page, but also on the Hello Dartmouth sites. Posters were plastered up at the local cafes and at the ferry terminal. “Each night drew large crowds, not only by Christ Church parishioners, but also from the Dartmouth community as well,” said Candace. “We had families coming with their (lawn) chairs and picnic baskets and their snacks,” she said. “People were walking by (and said), ‘Oh, an outside movie!’ and they stopped to join us.” Outdoor movie nights are a beginning step for Christ Church to build relationships with their neighbours. “We tried to welcome and be

approachable so people are comfortable around us,” said Candace. “Maybe they’ll say, ‘They have a neat atmosphere, maybe I’ll try that church.’” Movie concessions were generously sponsored by Wilson’s Fuels and supported a charitable cause. Candace said, “Popcorn and other goodies were available and all proceeds went to the food bank here at Christ Church.” For other congregations thinking about hosting free outdoor community movie nights, the organizer recommended these planning practices:

- Ensure you have a public movie license for copyright coverage (CVLI or similar)
- Check the sunset time for your particular date
- Have an inclement weather plan (move inside or a rain-date)
- Recruit a volunteer who is handy with the technology
- Do lots of promotion with plenty of lead time

Candace said, “Next summer we are hoping to continue these wonderful movies – so many to pick from over such a short season.” Rev. Kyle is hoping they’ll show more of his favourites - Star Wars and Indiana Jones.



Photo: Lay Readers gathered for their annual conference in PEI.

The Lay Readers held a conference

at Our Lady of Hope retreat center in PEI from 14th to 16th Sept. with 31 Lay Readers attending, the guest speakers Jen Powers & Barbie Deal from the L’Arche

Atlantic community, it was very informative we learned what the L’Arche was all about and how they contributed to the community, we reflected on three areas relationship, transformation and being a light for the world.

[HOME](#)

To the Editor;

I am organist at St. George's Church in Parrsboro. I am relatively new to the parish, having moved to Parrsboro from Aurora, Ontario, in the summer of 2015. As Advent approached last year, I tried

to find something we could sing Sunday by Sunday at the beginning of services as we light the candles on our Advent wreath. I looked for something that would remind us of the things these candles symbolize and would be easy to sing. I looked at various

hymns, including "A Candle is Burning" from the United Church hymn book, which St. George's had used in the past, but wanted something different--so I decided to write the verses for a new hymn, set to the popular Gaelic traditional tune,

Bunessan, better known as "Morning Has Broken."

The result is attached. I thought you and your readers might be interested. Like many churches in our diocese, St. George's has a relatively small congregation

and a small choir and looks for liturgical resources we can easily use. We enjoyed singing it last year, and I hope to use it again in 2018.

All the best,
John McIntyre

Spreading Its Light Now, Lighting our Darkness

A Hymn to Accompany the Lighting of the Advent Wreath

Tune: *Bunessan* (Gaelic Traditional: "Morning Has Broken")

ADVENT I

**Spreading its light now, lighting our darkness,
Candle of HOPE now Advent is here:
Season of quiet, season of promise,
Shining with HOPE as Christmas draws near.**

ADVENT II

**Spreading its light now, lighting our darkness,
Candle of PEACE in times of unrest:
PEACE everlasting, not as the world knows,
Past understanding, PEACE of the blest.**

ADVENT III

**Spreading its light now, lighting our darkness,
Candle of JOY to lighten our way:
Shining its light on all God's creation,
Singing aloud with JOY on this day.**

ADVENT IV

**Spreading its light now, lighting our darkness,
Candle of LOVE for all we may see:
Brothers and sisters, older and younger,
Each race and colour, LOVELY may be.**

CHRISTMAS EVE

**Spreading its light now, lighting our darkness,
Candle of CHRIST, the light of all light:
Jesus our Saviour, friend and companion,
CHRIST here among us, born on this night**

Words: John McIntyre, 2017

Jesus by design -

an assessment of the God-Man

We do not know the exact psychological makeup of Jesus, his personality style, or all his internal emotional faculties, and world of abilities as a human. We know some of his capabilities and capacities as God. But it would be a fabulous research assignment to do a psycho-assessment/evaluation of Him the man. We know his assessment would be perfect. He was balanced as a human. He was aware of himself. He was well put together emotionally. He was sane. The assessment would be based on what he said of himself, and what others heard him say and what he did. Since we can't ask questions in a confidential session, those observations would be a great start. And from there we could get a glimpse of who he was emotionally, and then, how each of us could learn from him, and be more like him.

So when we say Jesus is sane we are saying that he had one foot in chaos and the other in order. He was emotionally balanced. With one foot in chaos his amygdala was



Bryan Hagerman

working. He could sense danger. And yet with one foot in order he could know certainty. According to Jordan Peterson, author of the best-selling 12 rules for life, this is the duality to be kept in tension in our external and internal life. He calls this chaos verses order. One represents certainty the other uncertainty. According to Peterson, "**Chaos is where we are when we don't know where we are. Order is where we are and we know it.**" Sanity is when the two are kept in perfect tension in

our emotional context. We know where we are and where we should not go. One foot in chaos, the other in order. That's where Jesus stood. That defines emotional wellbeing.

From the New Testament we get a rich understanding of Jesus:

- 1) He had an identity.
- 2) He had purpose.
- 3) He had focus.
- 4) He was compassionate and empathic.
- 5) He lived in the present.
- 6) His feeling/thought world showed evidence of true reality.
- 7) He was truthful.
- 8) He depended on God his Father.
- 9) He lived in community.
- 10) He had personal emotional boundaries.
- 11) He had a strong emotional attachment to his mother.

All of these components furnished him with a healthy

and functional emotionality. Jesus did not deny his emotions. We see this in the death of Lazarus. He spoke assertively, without the need to withdraw, or to blow up in rage. He was angry at times, but did not sin. We see this in his interactions with the Pharisees. Jesus was comfortable in his own skin. He had no relational issues. People were drawn to him. He cared for his own soul, and body. He had a verbal filter. He did not react in kind, but responded appropriately. He was not anxious, fearful, did not ruminate or worry. He was not emotionally lazy, or indecisive, but plan full. His emotional world never affected his physical body negatively, and vice versa. Jesus didn't need a therapist. Instead, being around him was very therapeutic. He modeled emotional wellness. Jesus felt safe emotionally and so did those around him.

So by knowing his emotional makeup, we know what we can learn from him as a human. As God we know how he can enable us to be like him. In

Colossians 1:27 we read; "**To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.**" Yes, Christ is in you/us, in all his human emotional makeup. This is the potential given to us by the Holy Spirit. Not only can we know him we can be like him. He is our emotional mental health model.

So we can go to a Therapist, and we can go to Jesus. I recommend going to Jesus first. Real emotional healing can be experienced directly through him. It is known to happen at the Eucharistic moment. We can be centered spiritually but also emotionally when we take communion. Then if he chooses, he may want us to go to a trained professional. There should be no conflict here. It would please Jesus if we went to him first for any malady that affects us, physically or mentally, and then if he pleases, to someone who he as gifted to help us get healing.

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Inside and Out

À l'intérieur comme à l'extérieur

[HOME](#)

Teach us to pray: all shall be well ...

I've recently become reacquainted with a woman who for many is an invaluable witness to the love of God: Julian of Norwich – cherished medieval mystic and anchorite.

We don't even know her original name. She is believed to have lived between 1342 and 1417. Her own writing reveals that at age thirty she became so ill, she was given last rites. A week into her illness, all pain left her, and she experienced a series of powerful visions which she compiled as *Revelations of Divine Love*; sometimes called *Showings*. It's the first book written in the English



Rev. Frances Drolet-Smith
Diocesan Representative, the
Anglican Fellowship of Prayer

language by a woman, and

since the advent of the printing press, her works have never been out of print. Her miraculous recovery led her to choose a life of contemplation and devotion to prayer.

Life experience, particularly a *tested* life, provides a kind of clarity of insight that cannot help but shape one's faith and fashion one's soul. Julian survived the plague, when nearly half of the city of Norwich died within a three-year span. Though less fiercely, the scourge returned some fifteen years later, and some have speculated that Julian married and lost her husband and children in this later plague.

Julian also survived the endless wars between England and France, living through the peasant uprisings brought on by years of oppression. So how is it that in a time of war, disease, and social upheaval, Julian could write this affirmation: "*All shall be well, and all shall be well, and all manner of things shall be well*"?

In another well-known vision, when shown "a little thing, the size of a hazelnut, in the palm" of her hand, Julian writes "I marvelled that it could last, for I thought it might have crumbled to nothing, it was so small."

The world often seems so small, chaotic, giving us plenty of reason to wonder whether it might crumble to nothing. Julian reassures us, "It lasts and ever shall because God loves it. And all things have being through the love of God." How *awesome* is that? And it gets even better! She goes on to write:

"In this little thing I saw three truths. The first is that God made it. The second is that God loves it. The third is that God looks after it. What is he indeed that he is maker and lover and keeper? I cannot find words to tell. For until I am one with him, I can never have true rest nor peace. I can never know it until I am held so close to him that there is nothing in between."

When life feels fragile, our circumstance precarious, isn't that precisely the kind of clarity and closeness for which we all long? Serious illness, financial concerns, family discord, doubts about faith,

lack of confidence, or lack of courage can all derail us. It can be something specific or perhaps a general disease. Whatever it is – life is sometimes quite uncertain and our sense of control, transitory. Our grip on ourselves can seem shaky – our grip on God sometimes even shakier.

Though her suffering was great and all around her a shamble, Julian's writing is full of joyful hope. Her life experience fashioned her. She was shown the Holy in her visions in a way few are able to access. She saw God's creating love manifested in Jesus Christ in way many do not yet comprehend.

I want to believe that in the end "all manner of things shall be well" – in my own life – in all of our lives. But how is it possible? Where do we begin? Julian has this advice:

"Be a gardener. Dig a ditch, toil and sweat, and turn the earth upside down
Seek the deepness and water the plants in time. Continue this labour and make sweet floods to run and noble and abundant fruits to spring.
Take this food and drink and carry it to God – and to the world, as your true worship."

REV. FRANCES DROLET-SMITH
DIOCESAN REPRESENTATIVE,
THE ANGLICAN FELLOWSHIP OF
PRAYER

Photo credit: Ballycastle, County Antrim F. Drolet-Smith



Trinity celebrates 28th Christmas Pudding Factory

BY JOCELYN WENTZEL

In 1991, it was decided that Holy Trinity Church, Bridgewater, NS, needed a new parish hall. The plans included tearing down the old parish hall, moving the rectory and building a new parish hall to support our growing congregation and outreach work. The fundraising committee started in earnest. When a church in Ontario heard of our massive undertaking, a recipe was offered for 'Christmas Plum Puddings' and a basic outline on how to organize and operate the Factory. What began as an idea for a new fundraiser, unlike anything else in the community, it has become a Holy Trinity tradition.

Over the years, we have grown from 450 lbs. to 2500 lbs. and have settled on approximately 1500 lbs. for the past several years. With pre-sales of approximately 900 lbs., we usually sell another 200 – 300 lbs. during the operation of the Pudding Factory. The remaining Puddings were previously sold at Father Christmas in Mahone Bay and calls to the Parish Office. This year, we are excited to have a booth at the Lunenburg Christmas Craft Festival on December 1st and 2nd.

With the help of 50 – 60 volunteers, our Pudding Factory runs like a well-oiled machine. These warm-hearted people embark on days of telephone pre-sales, set-up, measuring, hand mixing, canning, weighing, knifing, steaming, decorating, wrapping, cutting labels and ribbons, gift packaging and selling the 1 lb. and 2 lbs. Christmas Puddings. As well, we produce Hard Sauce with a hint of rum. It is a beautiful compliment when slathered on a piece of warmed Christmas Pudding. Our labels that accompany all Puddings include hard sauce recipes and a simple prayer.

We package and sell hard sauce, 1 lb. and 2 lbs. Puddings, 1 lb. and 2 lbs. Gift Packs (that include Hard Sauce). All are wrapped in festive green or red cellophane and decorative ribbons.

Our 2018 Pudding Factory will be held from November 2nd to 5th. If you are interest in this fundraiser (we do sell Puddings at a reduced price to other Churches that are looking for a fundraiser) or would like to order Christmas Puddings for yourself, please call 902-543-5709.



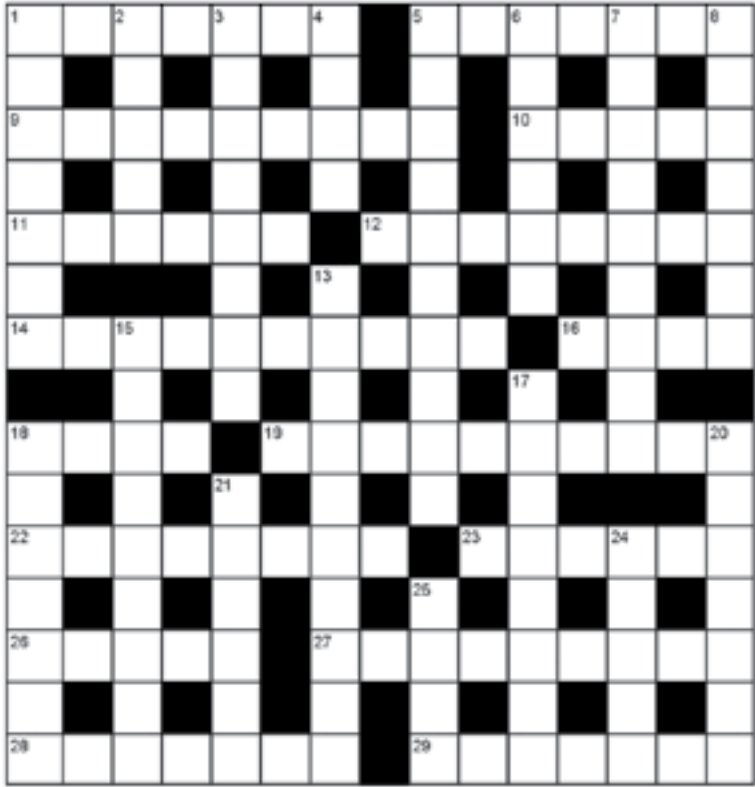
Photo: One of the many helping hands hard at work in the Pudding Factory.

Bible Crossword

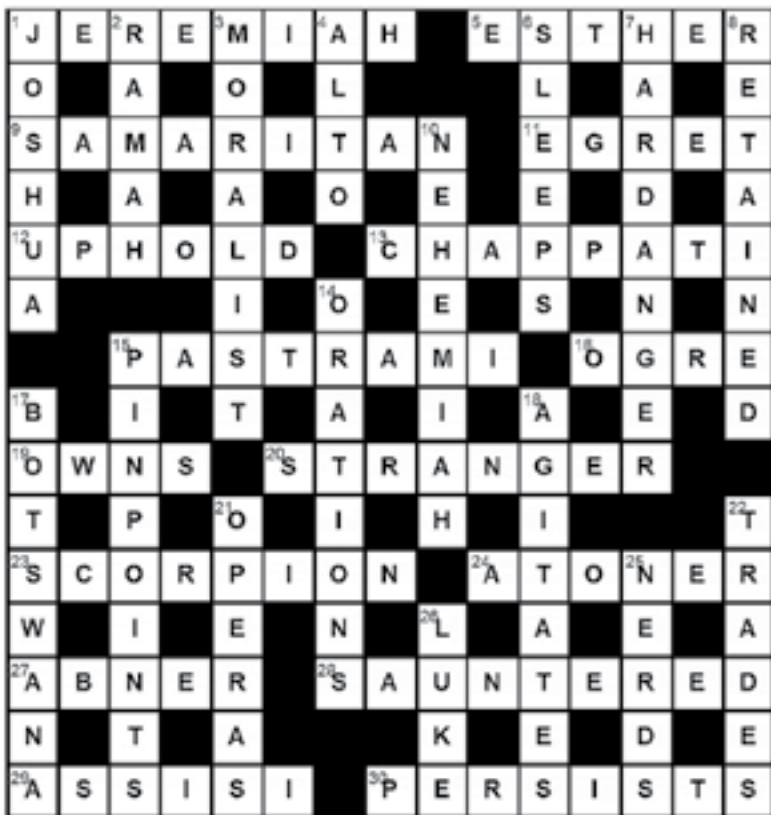
by Maureen Yeats



November Puzzle



October Solution



November Puzzle Clues

ACROSS:

- 1 – One of the oceans (7)
- 5 – Borders (7)
- 9 – “I have tested you in the furnace of _____” (Isa.48:10) misfortune (9)
- 10 – King _____, author of many psalms (5)
- 11 – One of the twelve disciples (6)
- 12 – St. _____, queen of Scotland, died 1093 (8)
- 14 – High, close-fitting, rolled collar (10)
- 16 – Cooking utensils (4)
- 18 – Apostle and Gospel writer (4)
- 19 – Deprived of property for failure to pay mortgage (10)
- 22 – “He will show you a large room _____” (Luke 22:12) not on main floor (8)
- 23 – Nova _____, Canadian province (6)
- 26 – Harsh sounds (5)
- 27 – Armed Roman slave forced to fight in an arena (9)
- 28 – Fermented milk products (7)
- 29 – “Repent, for the _____ of Heaven has come near” (Matt. 3:2) realm ruled by a king (7)

DOWN:

- 1 – Unsophisticated agricultural labourer (7)
- 2 – Collapsed, used with the word “in” (5)
- 3 – In time past (8)
- 4 – Brother of Abel (Gen. 4) (4)
- 5 – Bird that eats insects caught in midair (10)
- 6 – Blue dye (6)
- 7 – State leaders in U.S.A. (9)
- 8 – Gives drugs to calm a person (7)
- 13 – Inspires (10)
- 15 – Working up old material in a new form (9)
- 17 – Selection of a person for public office by vote (8)
- 18 – “The Lord has made my _____ successful” (Gen. 24:56) trip (7)
- 20 – Line drawing to illustrate a mathematical theorem (7)
- 21 – Professional occupation (6)
- 24 – Carried a heavy load (5)
- 25 – A Gospel writer and cousin of Barnabas (4)

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"I pledge never to commit, condone, or remain silent about violence against women and girls."

As requested and with the encouragement of our Primate of the Anglican Church of Canada, Archbishop Fred Hiltz to take action concerning the White Ribbon Campaign, the **Anglican Church Women Board; Diocese of NS & PEI** initiated "White Ribbon Sunday" to coincide with the United Nations "International Day for the Elimination of Violence Against Women" November 25th, the National Day of Remembrance and Action on Violence Against Women December 6th and the Center for Women's Global Leadership's 16 Days of Activism Against Gender Violence.


The Anglican Church Women Board encourages all parishes in our diocese to support the **White Ribbon Campaign**. Wearing a white ribbon is a personal pledge *never to commit, condone or remain silent about violence against women and girls*.

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— George Herbert



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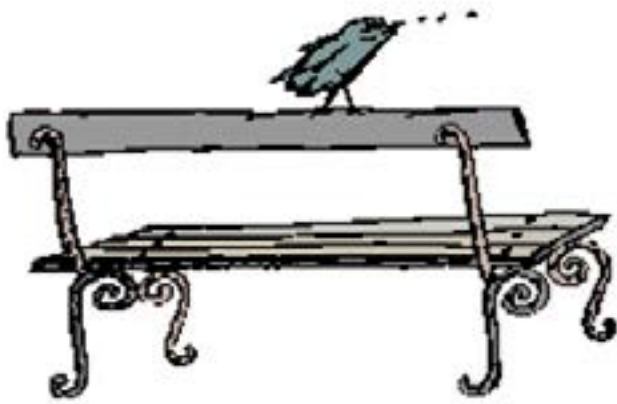
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Where everybody knows your name



During summer 2018, our
BY REV. BILL MACDONALD

Diocesan Parish Vitality Coordinator Reverend Lisa Vaughn organized and led several *book clubs*. The first book reviewed was Father James Mallon's *Divine Renovation From a Maintenance to a Missional Parish*. Father Mallon is former Pastor of Saint Benedict Parish, a large Roman Catholic



The view from the Deacon's Bench

parish resulting from the amalgamation of three smaller existing Halifax city parishes.

In his book, Reverend Mallon examines common difficulties facing established Christian Denominational Churches today, describing challenges of switching the focus of a new "Mega-Parish" from simply maintaining buildings and meeting the needs of existing

parishioners, to become: more "missional" to work on making disciples, Sound familiar?

He describes some of the challenges involved in effecting change, both setbacks and successes. One familiar tool Saint Benedict Parish credits with part of their success is the Alpha program, and its pioneer Nicky Gumbel describes Fr. Mallon

as a gifted communicator.

I found it surprising to read this author's assertion that most people today neither join, stay, nor leave a Church because of belief or doctrine!

He adds that their level of commitment hinges largely upon experiencing a sense of community. I'm sure that many of you remember the TV sitcom "Cheers".

Rev. Mallon uses this show's theme song "Where Everybody Knows Your Name" to illustrate the essence of what Christian Community could and should be. Here is what I believe is the key verse:

*Sometimes you want to go
Where everybody knows your name
And they're always glad you came
You want to be where you can see
The troubles are all the same
You want to be where everybody
knows your name*

"Cheers" was an American TV Sitcom running from

September 1982 until May 1993. Set in a bar in Boston where its cast of locals met to relax and socialize. During its run, Cheers became one of the most popular series of all time and received critical acclaim and many awards from its first episode to the end of its eleven-year run.

"Where Everybody Knows Your Name" was recognized in 1983 by an Emmy Award nomination for Outstanding Achievement in music and lyrics, and in a 2011 Reader's poll in *Rolling Stone Magazine* voted the best television theme of all time. Twenty-five years later the song continues to appear in popular culture.

Whether the theme song made the sitcom successful, or the other way round, the words "You want to be where everybody knows your name" feel like the type of communities we want for our parishes.

The secret is out

BY MARY STONE

It was said recently that Mothers' Union is still the Best Kept Secret in the Church in Canada. It is hoped that, through this expanded online version of the Diocesan Times, this will no longer be the case and that the secrets of Mothers' Union will be revealed for all to know and understand through this new window into the world of Mothers' Union!

You might be one of those for whom Mothers' Union is definitely a total secret, or you might be one of those who think it is a bunch of mothers who have meetings and drink tea and coffee, or perhaps you think it is a unionized, militant group of mothers who protest issues affecting them, or a group that does all the preparing, cooking, and cleaning up at church, or that it is exclusively for mothers. There is some truth to some of these thoughts but not all is true.

The truth is that Mothers' Union is open to all men and women, married or not, with children or not. Yes we do meet and often drink tea and coffee, but we are very focused on the work that we are called to do. Yes, we are a united group in aim and purpose and we may even protest and carry

placards at times to speak for the vulnerable. And yes, we also prepare, cook and cleanup at projects relating to our parish and community efforts. But there is so much more to what we do.

The Diocese of Nova Scotia and Prince Edward Island Mothers' Union is a small part of a much larger organization. To quote from the Worldwide Mothers' Union website...

'We are a movement of over four million Christians in 84 countries worldwide. Mothers' Union is unique because our members work as volunteers in local communities, putting their faith into action by acts great and small, giving individuals in need a helping hand and enabling communities (of all faiths or non) to have the confidence and skills to transform their lives in a sustainable way.'

Our motto is **Christian Care for Families**. This motto can be realized in communities by: quietly providing support to families who are experiencing some kind of domestic trauma; holding a public vigil to protest gender based violence; providing and serving a monthly lunch at a seniors residence; organizing and running a busy parish Messy Church event; raising



Photo: Church of the Holy Spirit Mothers' Union ready to serve up sandwiches and tea to the residents at Oakwood Nursing Home.

funds to support the Northern Clergy Family Fund and the MAMD Fund; supporting the baptism program in the parish; providing meals to a family in distress; organizing and implementing a breakfast program for school children; running a parenting program. These are some of the ways that our branches put their 'faith into action'. Christian Care for Families takes many forms depending on

the church and community wherein a Mothers' Union branch resides.

In the past year, branches around the world have been introduced to a new process to evaluate their work, its impact on others and how they might be more effective in reaching out to those in need. It is requiring members to look seriously at their activities, to dig deep, and then with

prayer and understanding move forward with renewed enthusiasm. This process requires a lot of thought and discussion and an openness to risk and change. The challenge has been presented to us and we are now striving to understand what that means for each of our communities.

Stay tuned for more glimpses into the life of Mothers' Union.

[HOME](#)



RETIRED FOR THE 3RD TIME

St. James Church in Shubenacadie feted Rev. Valeria Rhymes on the occasion of her 3rd retirement. She had been a high school science teacher before entering the priesthood, and had retired in 2012 from the Parish of St. Mark's Cox's Heath, Cape Breton.

Following the morning service, the congregation gathered in the church hall followed by a presentation of an orchid plant from the ACW.

Warden Sheila Robinson and Brenda Norwich were the emcees for the festivities., with Val's trusty sidekick "Vanna" aka. Barry Stone, who had assisted Rev. Val on many occasions during the 3 years she was the Eucharistic Minister, giving out her gifts of homemade jam etc., as part of her teaching on a Sunday morning. Barry fulfilled the part of "Vanna" for this occasion, willingly dressing up in gown and wig, to the delight of all! Many of the

teaching aids that Rev. Val had used during the 3 years were replicated in fun to show her our appreciation.

Since the Rhymes are excitedly expecting their 1st grandchild, a "Grandmother Shower" of gifts were delivered by Elizabeth Molson, dressed in a stork costume, in a 50-year-old baby bassinet, donated by Sandy Ellis. It had been used by her mother. All the gifts were wrapped in Christmas paper as the baby is due on December 25th.

A monetary gift was given to the Rhymes from the Parish if Stewiacke and Shubenacadie towards their upcoming trip to Ireland this fall.

After much laughter and numerous comments, a ham and salad luncheon followed the festivities.

A happy way to end a sad farewell.

Rev. Valeria Rhymes will be sadly missed.

Photo: Barry Stone performing the role of "Vanna" at Val Rhymes' retirement festivities.



Cause for celebration!

It was a great celebration of confirmation at St. Francis by the Lakes in late September when 13 young people were confirmed into their faith.