

Welcome to our interactive, online version of The Diocesan Times.
Click on the page titles below to navigate to that page.
Then click on HOME at the bottom of any page to return here.

Table of Contents

- [Front Page - Rebellion](#)
- [St Bart's & Strive for 5](#)
- [Bishop & Cartoon](#)
- [News from Away](#)
- [Empowering Women](#)
- [Completing the Journey](#)
- [Mission IS Possible](#)
- [It's a New Day!](#)
- [News from Northumberland](#)
- [Parish planning: 2020](#)
- [Teach us to Pray](#)
- [Bible puzzle](#)
- [Deacon's Bench & The last word ...](#)



“Stepping Stones to success”

See Page 5



“Praying our goodbyes”

See Page 13

THE DIOCESAN TIMES



WWW.FACEBOOK.COM/DIOTIMES

NOVEMBER 2019 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo above: Unfurling the Climate Crisis banner during the MacDonald Bridge blockade.

Photo below: One of the Rebellion protestors and child holding a warning sign during the bridge blockade.

Week of Rebellion blocks bridges



BY EXTINCTION REBELLION TEAM

On October 7, 2019, Extinction Rebellion and allies gathered in major cities worldwide to rebel against the world's governments for their criminal inaction on the Climate and Ecological Crisis.

Across Canada, bridges were blocked in several locations including the MacDonald bridge in Halifax.

The action highlighted government's failure to tell the truth about the severity of the climate crisis and their failure to act accordingly, to meet the level of the emergency. Bridges were blocked in order to symbolize that our bridge to the future is at risk, and public disruption is necessary to sound alarm bells about the need to stop business-as-usual in order to address the crisis.

This poor stewardship of the environment puts profits before people, disregards Indigenous Rights, and

disregards the health implications of continued resource extraction. We are experiencing a rapid loss of biodiversity and we are passing multiple irreversible tipping points of runaway climate change.

Those at the bridge participated in a non-violent protest marked by an air of celebration. People shared moving stories of their work as protectors of the environment, sang, danced, shared food, spoke peacefully to the many police officers present, and demonstrated the XR values of respect, compassion and kindness. Though on a couple of occasions emotions ran high, reminders to reflect on our shared values brought people together and made for an inspirational event. The protest ended with 18 people staying on the bridge lanes to be arrested, exercising their moral right to rebel when governments fail to act.

Please look online or on facebook for the nearest chapter of Extinction Rebellion, or School Strikes for Climate/Fridays for Future, for youth, and join in to add your voice.

Editor's note: Whether you agree or not, the environment is today's flash point for a 'call to action'. Our church is involved at individual levels, parish levels and diocesan/national levels in environmental issues. The Extinction Rebellion activities represent some of the most extreme responses to the lack of response to correcting those issues. How we treat our environment is a prime example of how we practice good stewardship. This story was submitted by our own Environmental Network.

[HOME](#)

COLUMNIST

Thanks be to God

Fr. Jason dropped in the other evening for a short visit and to let Orin know in his capacity as Parish Warden that St. Bart's was nominated for a special award as community outreach and aid supplier during Hurricane Dorian. The three of us were puzzled by this and wondered what it really meant in the eyes of the County who were naming us.

During the storm that swept through our area in mid-September we all hunkered down and waited out the big blow and the torrential rains, but once the worst was past us, we came out of our houses and stepped up to bring aid to any and all who needed a hand. This what we do here in The Bog, this is what we do as good neighbours and friends, this is what the church has been doing for years. It is nothing new; we lend a hand!

We could see generators being shared between neighbouring houses, the elderly in the community were cared for with hot food and



ST. BART'S BY THE BOG

Sarah Neish

needed lamps. One family who had a source of hot water opened their home to anyone who needed a shower. The Parish hall became a comfort station where a generator provided power to recharge electronics and where a cup of coffee or tea was always available.

Jason said he found it a bit embarrassing to be singled out

as a church when acts like this were happening all over our Province. My Orin advised him to accept the award/plaque on behalf of us all and he would ask Bill to hang it up in the Parish Hall.

Orin would ask Bill.....that has a very familiar ring to it. Ask Bill....Bill and his wife Evie are our "go to" volunteers at St. Bart's. They seem to be involved in every aspect of parish life. If someone doesn't show up to read on Sunday, Evie steps out from her place in the choir and does the reading. If there is a mess to clean up following any storm, Bill is there, without being asked, rake in hand, small hammer tucked in his back pocket, doing the job. Bill rings the church bell every Sunday and does it without tipping over the bell. This can happen if the bell ringer is not aware of that danger and if the bell is tipped over.... you guessed it...Bill will climb up into the belfry and fix it!

I imagine most parishes have a Bill and Evie that are

there whenever the need for a helping hand is called for, if they don't, more's the pity! The Bills and Evies of this world go about their daily lives with one eye open for any one, any place, any event that needs a boost. They love to lend a hand and we love them for their efforts on our behalf.

Both Bill and Evie have been asked to serve on Parish Council, both have said "thanks but no thanks, that's not our thing". Both seem to have a love of service for others that we all should copy and follow. They do because they can to quote Evie as she dusts the pews before Sunday service and puts hymnals away following the last parishioner leaving the church. "We do because we can, and we love St. Bart's!"

We love these wonderful people who are living the gospel in small ways, never for a thanks or a plaque but because they love God. Bless them!

I'll keep you posted,
Aunt Madge.



DIOCESAN TIMES

VOLUME 74 NUMBER 9

PAUL SHERWOOD
EditorAlso on the web:
www.nspeidiocese.caLetters & News Items:
Paul Sherwood, Editor
PO Box 8882,
Halifax, NS B3K 5M5
diocesantimes@gmail.com
902.477.3040Advertising:
Angela Rush
diocesantimes.ads@gmail.com
905.630.0390
(Burlington, ON)

Published monthly except in July and August by The Diocesan Times Publishing Company.

Online editions available via the diocesan website:
www.nspeidiocese.caPrinted by and mailed from:
Webnews Printing Inc.,
North York, ON*Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated.*

All material subject to editing.

SUBMISSION DEADLINE:

The first day of the month BEFORE the month of publication: e.g., the deadline for the January edition is December 1st.**Changes to your Subscription?****Either online:**
www.anglicanjournal.com/subscribe**Or write:**
Diocesan Times/Anglican Journal Circulation Dept
80 Hayden St
Toronto, ON M4Y 3G2circulation@national.anglican.ca
(416) 924-9199 Ext 259/245

Subscription rate for both The Diocesan Times and the Anglican Journal:

\$20 per year
Single copies: \$2

Strive for five

BY REV LAURA MARIE PIOTROWICZ
ST. JOHN'S, LUNENBURG

In 2015, the United Nations released a 15-year framework to make the world a better place. The Sustainable Development Goals (SDGs) are 17 intersectional goals which aspire to meet the basic needs of the world's most vulnerable people. UN member states, development institutions, and civil society agencies committed to these complex and intersectional goals. (see www.sustainabledevelopment.un.org/)

The fifth SDG is to "achieve gender equality and empower all women and girls." This broad goal remains essential and covers such topics as human trafficking, access to information, women in the workplace, access to education, nutrition and food security, healthcare, and many others. Even here at home in Canada these issues are critical: rural women have less access to healthcare than their urban counterparts; violence against women is higher for women of colour and

indigenous women; domestic violence remains a scourge in our societies; our wage gap, though better than the Canadian average of 18.2%, still shows women being paid less than men for equal work (16.4% in Nova Scotia, 10.7% in Prince Edward Island).

The church has an active role in addressing and engaging the SDGs; they meet our basic baptismal vows, the Marks of Mission and stir up in us God's call to justice. The Anglican Communion Office has an office and staff at the UN, regularly meeting with members of specific offices (such as UNWomen) and member states (the Canadian Permanent Mission, for example, is quite focused on development work of civil society - including the church). We invest in including Anglican expertise to various conferences and commissions, such as the Commission on the Status of Women (CSW). We have representation within Ecumenical Women at the United Nations (EW), a faith voice that prays and engages with diplomats and UN staff.

I have seen great work done by the faithful voice of our beloved church, having been a Communion Office delegate to the CSW, and continuing my involvement with Ecumenical Women. Our church is working to ensure voices are not silenced, that the vulnerable are empowered, and that those in need have strong advocates.

I have witnessed our church striving to accomplish the SDGs, especially Goal 5 for Gender Equality: for that I thank God!

As we are people of grateful hearts (and possibly still full bellies from our recent Thanksgiving feasts!) I invite us to reflect on how we can thank God for the movement towards equality that our lives embrace. For a church that recognizes the ministry of women; for ACWs and Ladies' Guilds; for equal access to education for the girls in our Sunday Schools.

We thank God for the opportunities that lay before us as the work continues: for the "memory, reason and skill" (BAS 201) that God has blessed us with so that we can

work to disestablish systems that support inequality; stand up against patriarchal and kyriarchical structures; and support those who use their privilege to be a blessing for those who experience discrimination.

And, of course, we thank God for the gift of prayer, of learning, of ministering. We thank God for all the women in our lives that have shared great love with us, encouraging us in faith and journeying with us in peace.

The Sustainable Development Goals are:

No Poverty; Zero Hunger; Good Health and Well-being; Quality Education; Gender Equality; Clean Water and Sanitation; Affordable and Clean Energy; Decent Work and Economic Growth; Industry, Innovation, and Infrastructure; Reducing Inequality; Sustainable Cities and Communities; Responsible Consumption and Production; Climate Action; Life Below Water; Life On Land; Peace, Justice, and Strong Institutions; Partnerships for the Goals.

HOME

BISHOP'S COLUMN

Fighting fire with gasoline



The Most Reverend Ron Cutler,
Bishop of Nova Scotia and
Prince Edward Island

I have just arrived home following a week of regional and parish visits in northern Nova Scotia and Prince Edward Island. It is a wonderful time of year to be travelling in this part of Canada. The change of season brings out the colours of the leaves (including the red blueberry fields), the golden bales of hay and the newly turned fields following the potato harvest. Adding a bit of sunshine and blue sky and you have a small glimpse of paradise on a Sunday morning.

Despite that beauty and the natural rhythm of nature on display, we know that things are not well with our environment. Repeated global scientific panels have presented credible reports calling attention to the earth's warming atmosphere. The consequences of this climate change are already being felt. From disappearing islands in the Indian Ocean to the disappearing glaciers and sea ice in the north of this continent (and by the way, these two developments are linked), there are impacts on the lives of people NOW! Life on this planet, human, animal and plant life, is being impacted and without a significant change in many of the systems we have come to rely on for modern life, life itself is going to get

a lot more tenuous. Different levels of government along with both the General Synod last summer and our own Diocesan Synod in May, passed resolutions declaring a "Climate Emergency". The church motions call parishes and individual members of our church to take action in the face of this crisis. The resolutions make a connection with our baptismal vow: "Will you strive to safeguard the integrity of God's creation and respect, sustain and renew the life of the Earth?" as well as the fifth Mark of Mission of the Anglican Communion: "to strive to safeguard the integrity of creation and sustain and renew the life of the earth." As citizens of the planet and as people who believe that all of creation is an expression of the divine will, we are called to act!

A little over a week ago, millions of people marched in the streets of cities, towns and villages around the globe and throughout our diocese, to draw attention to the crisis and to call on

governmental leaders to take immediate action to address the warming. Members of the Diocesan Environmental Network,

and many congregations were among them. The majority of people who were walking and calling for change were youth and young adults. This is a demographic notably absent from most of our congregations. The passion expressed by those marching is built on science and on a real fear for the future. Social media is all of a sudden forcing us to confront climate change in a way that more than four decades of scientific reports and documentary films ever has. Today, an act of civil disobedience on the MacDonald bridge, caused a difficult morning commute in Halifax and based on media reports, seemingly caused a loss of community support for climate action demonstrators.

Change is not easy, almost everyone recognizes this truth. Choosing a new course of action which forces us to move out of a comfort zone, even if it is a decision which all logic would support, still seems impossible to accomplish. I have experienced this seeming contradiction many times when talking with congregations about the future shape of ministry. We know what the statistics show, we can see manifold changes in the culture all around us but are afraid to ask the hard questions because the answers will cause us to realize that we can't go on in the way that we have been going.

An album by New Brunswick blues guitarist Matt Andersen has been on my playlist recently. Part of the lyrics to one of his songs speaks clearly to the current situation and portrays a powerful image.

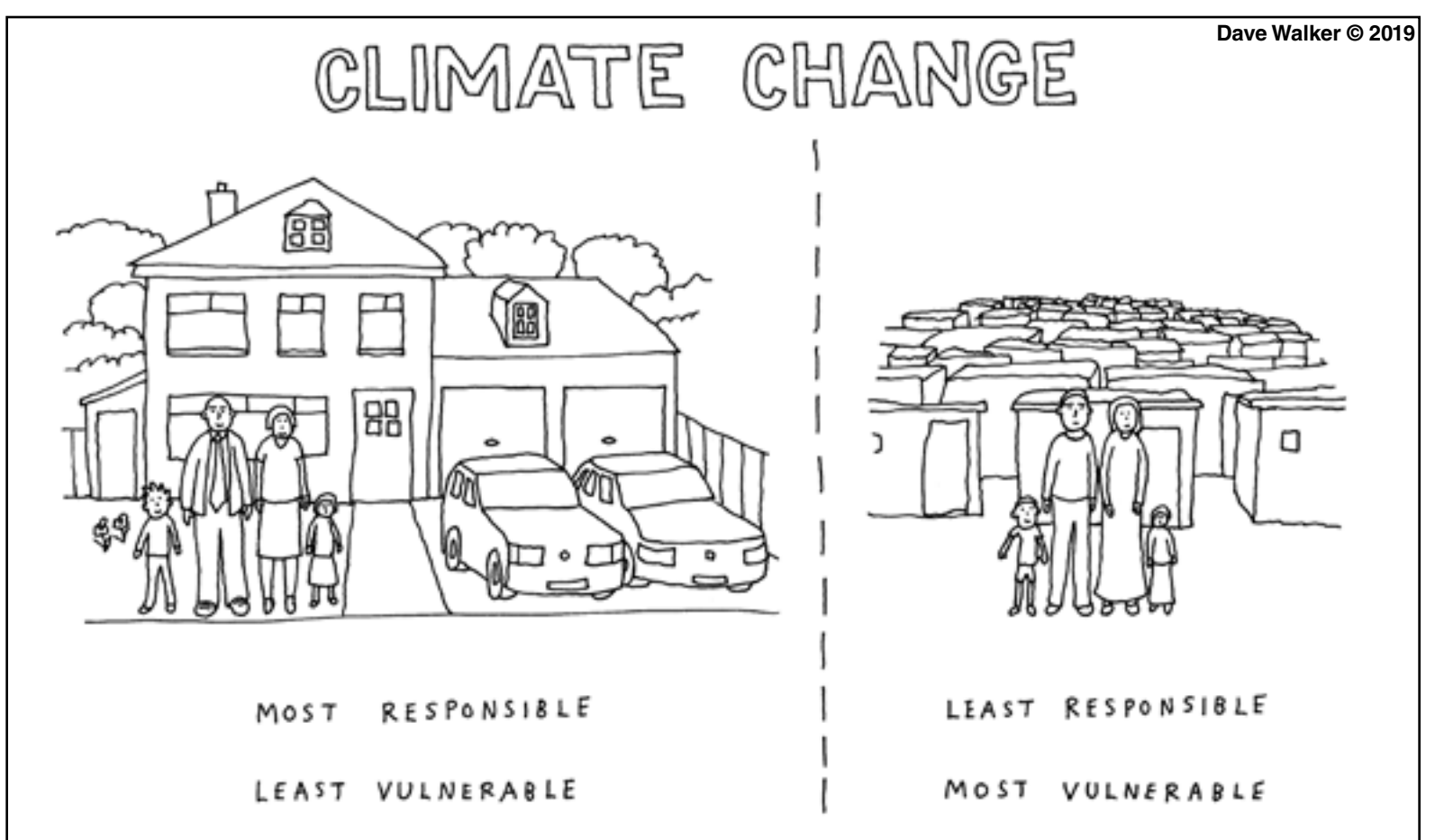
*"How long can we carry on
telling ourselves that there's nothing wrong
we can turn it around, we can change
it's not too late
before we change the world
we're gonna have to change our minds
let's start living and forgiving
like we're running out of time
stop fighting fire with gasoline"*

Song: Gasoline, Songwriters: Chris Kirby / Matthew Andersen

Can we really afford to "stick our heads in the sand" and just hope that somehow the problem will go away or even worse, will we choose to take no action now and leave the problems to another generation when the resources have been depleted and the choices are limited? The first step in change is recognizing a sense of urgency. If not now, when? If not us, who?

+Ron

If not
now,
when?
If not
us,
who?



[HOME](#)

NEWS FROM AWAY



Dear Diocese,

It was a bright crisp, sunny day. You could feel fall in the air the morning of Friday, September 25.

10 am: It was quiet in downtown Halifax but there was definitely excitement in the air. And things were about to heat up.

10:15: At first, I stood alone on the steps leading up to the cathedral, silently watching as people began to gather across the street in Victoria Park. Young people, young families, older folks, individuals and in groups, began to trickle in, signs in hand.

10:30: The crowd was growing by the hundreds. There were signs and banners arriving from every direction.

10:45: From the cathedral steps we looked out over a sea of people.

A contingent of Anglicans, myself, Archbishop Ron,

clergy and lay, gathering on the sidewalk below the cathedral, watching in amazement as students from Dalhousie University appeared from around the corner in what seemed like an endless stream that made a powerful statement. At least 1,000 in number from the university joined the Global Climate Crisis Strike.

Dalhousie University student leaders yelled, "WHAT DO WE WANT?" The marching students yelling back, "CLIMATE ACTION!" "WHEN DO WE WANT IT?" "NOW!"

As we stood with our Environment Network banner "Caring for God's Creation" raised, we clapped and cheered the new arrivals from Dal. Thousands of others from across the street joined in, clapping and cheering and chanting with them.

An Anglican marching with the Dal students stopped to

hug me just to let me know he was there. There were other Anglicans in the crowd. Some individually, some with other groups and some came with others from their parishes. Some we ran into as we streamed down Spring Garden Rd. eventually making our way to Grand Parade to the sound of drums and chanting.

We walked with people young and older. We listened to the youth express their concerns. We encouraged Anglican involvement. We also need to be part of the solution.

I am always amazed and grateful at how people and parishes in our diocese have responded to the call to care about God's Creation in a myriad of ways. Living out our commitment to care for creation is a journey we all walk together. And for that I give thanks! Keep up the good work!

Blessings from the outer world,
Rev. Marian Lucas-Jefferies



Photo above: Marching in the Global Climate Crisis Strike.

Photo top left: Assembling at the Cathedral prior to the Strike march.

What a friend we have in Jesus



Rev. Dr. John Roddam

This is the last article I'll be writing for The Diocesan Times. I'll be 'retiring' at the end of November and leaving my position as Rector of St. James, Kentville. Holly & I will be moving to Vancouver, BC to be near our four adult children and four granddaughters! I have taken on the position of North American Executive Chaplain to the International Order of St. Luke. In that capacity, I'll be travelling and leading conferences, missions, retreats, etc. in the USA & Canada. If I can serve you and your parish, please contact me at john_roddam@hotmail.com

I have enjoyed writing these articles and the opportunity to work with Paul Sherwood. Paul is a great editor. We are fortunate to have him giving direction and leadership to The Diocesan Times!

One of the most beloved

hymns of the Church is "What A Friend We Have In Jesus."

Psychology Today featured an article on Friendship in 2015. I thought it would be an interesting exercise to apply these characteristics to Jesus and see how they fit.

Here is the synopsis – "The 13 Essential Friendship Traits" (Psychology Today March 23rd, 2015)

1. Jesus is trustworthy. (2 Timothy 1:12)
2. Jesus is honest with others. (John 14:6)
3. Jesus is dependable. (2 Corinthians 2:13)
4. Jesus is loyal to the people He cares about. (Hebrews 13: 5)
5. Jesus trusts others. (Matthew 16: 19)
6. Jesus experiences and expresses empathy for others.

(1 Peter 5:7/Hebrews 4:15)

7. Jesus is able to be non-judgmental. (John 3: 17)

8. Jesus is a good listener. (1 Peter 3:12)

9. Jesus is supportive of others in their good times. (Zephaniah 3:17)

10. Jesus is supportive of others in their bad times. (Matthew 11: 28-30/Hebrews 4:14)

11. Jesus is self-confident. (John 10: 29-30)

12. Jesus is usually able to see the humour in life. (Matthew 7: 3-5)

13. Jesus is fun to be around. (Nehemiah 8: 10)

Do you know Jesus in a close personal friendship? In His love for us, Jesus is present and pursues us as a loyal friend. Why not welcome Him today and start this relationship?

Or, if you are walking with Him, ask Him to take you deeper into a richer and more engaging friendship.

In my devotional time a few years ago, I read that Jesus saw us as brothers and sisters.

Jesus, the Holy One, makes us holy. And as sons and daughters, we now belong to the same (Heavenly) Father, so He is not ashamed or embarrassed to introduce us as His brothers and sisters! (Hebrews 2:11 TPT)

I don't have a brother. So... I asked the Lord to show Himself to me as my older brother and inquired what that might look like. He kindly obliged me. Perhaps there are some dimensions of friendship with Jesus described above that you have not experienced. Well... ask Him to show you!!

Empowering women in our parishes: Stepping Stones to success

CYNTHIA PILICHOS,
ANGLICAN CHURCH WOMEN
DIOCESAN BOARD

If you want to “lift a society up, invest in women”, so says Melinda Gates, co-founder and co-chair of the Bill and Melinda Gates Foundation and author of *The Moment of Lift: How Empowering Women Changes the World*. In listening to Melinda Gates being interviewed on CBC’s *The Current* awhile ago, I was struck by the congruence of her message with that of Canadian teacher, journalist, and human rights activist, Sally Armstrong, in her 2013 book, *Ascent of Women*, in which she makes the direct link between the status of women and the state of the economy: where one is flourishing, so is the other; where one is in the ditch, so is the other.

While the Gates Foundation is focused to a great extent on the well-being of women in the developing world and much of *Ascent of Women* looks at hard won victories in far flung areas of the globe, it would be very short-sighted for us to ignore the relevance of the messages of these two women to situations in our own backyards, and I would add, in our parishes. It is all too easy to feel that the considerable gains women have achieved in the western world and our own country mean the chapter can be closed on the empowerment of women locally - there is nothing more to add, except for a little tweaking here and there.

However, this is no time for complacency. Canada saw the release in the late spring of 2019 of the Report from the Inquiry of Missing



and Murdered Indigenous Women and Girls. The same issue of *The Current* that carried the Melinda Gates interview also addressed the matter of sexual abuse in our schools by teachers and others in positions of trust over extended periods of time. There is at least one story daily in the news regarding human trafficking. While not all victims are girls, they still are disproportionately represented in abuse situations. Delegates to our 2019 Diocesan Synod had the opportunity to gain increased awareness of the scourge of human trafficking that affects women and girls in disproportionately higher numbers than men and boys, albeit a horror regardless of sex or gender identification. And Synod delegates had the opportunity to realize the depth and breadth of this modern slavery right here in our own provinces.

We know that women have access to areas of society formerly denied them, but access is not the whole story. There are ample examples in account after account of systemic and institutional discrimination and bias against women. When we look at our parishes, we see a high percentage of women in all areas of ministry, and, thankfully, there are no areas of the Canadian Anglican Church to which women are

denied access, especially now with the first female Primate. But there is more to being valued than access alone; indeed, we need to ensure that the voices and views of women are solicited, welcomed, and treated with respect, that they are seen as integral to the mission of the church.

What about the organized women’s ministry groups in our parishes, by whatever name? Are these ministry groups seen as an essential leadership component in the parish, or are they patronized as engaging in activity of less value because they are led by women? When these same women’s ministry groups organize a learning event on a topic of interest to all, and invite all, do we all, women and men, consider attending, or do we dismiss the opportunity as not relevant because it is organized by a women’s group? A key leadership talent of women’s groups is their organizational ability, but often what they organize is for everyone to appreciate, not just the women.

Patriarchy is still very alive and well in our society, church and state. When we see the words Anglican Church Women or Mothers’ Union, or the acronyms ACW and MU, do we assume that what the story is about is of interest or relevance only to women, and, therefore, less worthy of our attention? If you are not a woman, are you even reading this article? Or, have you assumed that it is of little interest to you because it addresses what is seen as a “woman’s issue”?

To ensure that women in the parish are integral to the parish’s mission and seen as such by all, male and female,

lay and ordained, what needs to be in evidence? What are the stepping stones to success for a parish?

1. *First, let us recognize the considerable leadership potential and performance of women and ensure that their ministry is valued in the parish, not sidelined. For instance, are we aware of the projects and activities that any organized women’s ministry groups in our parish are engaged with? Do we know in what way the parish and community benefit from these women’s ministry activities? Do we care?*
2. *Second, let’s ensure that any groups (usually comprised of women) that engage in bringing in funds for the mission of the parish are working in close partnership with the Parish Council; further, that the decisions of the parish that are both missional and financial (and how the two intersect) engage these organized women’s ministry groups in meaningful, not just token, ways.*
3. *Third, let’s pay attention to what the Anglican Church Women and Mothers’ Union are doing at the diocesan level, with a view to the relevance of this activity to parish life.*

With specific respect to this third “stepping stone”, are we all aware that the Anglican Church Women Diocesan Board initiated at Synod 2017, and recommitted at Synod 2019, a Parish Prayer Partner Ministry that is for the whole parish, not just the women of the parish? Not sure of your parish prayer partner? Check under ACW on the Diocesan website. You see, there is information under ACW on the website or NetNews that is

for everyone, not just women!

The Annual Projects organized and promoted by the Anglican Church Women Board are equal opportunity initiatives! The Board benefits from the welcome contributions of more than the women’s groups, contributions from individuals and the parish itself. Consider how the parish can support this unifying enterprise.

The unanimously approved resolution at Synod 2019 regarding combatting human trafficking, co-sponsored by the Diocesan Mothers’ Union and the Anglican Church Women Diocesan Board, is for everyone to address, not just the women. This year’s White Ribbon Sunday (Nov. 24) is highlighting the modern slavery of human trafficking. When we promote White Ribbon Sunday and the 10 Days of Action that follow to raise awareness of violence against women and girls, we are reaching out to all in the parish, not just the women.

Prayer is for everyone. The Board’s Annual Projects can engage the whole parish in a joint effort. Human trafficking and violence against women and girls are human rights issues and deserve the attention and action of both women and men. Let us all, women and men, as valued disciples of Christ, live into the concluding words of the Anglican Church Women hymn, *The Love of Jesus Calls Us*: “. . . that God, with men and women, may so transform the earth / That love and peace and justice may give God’s kingdom birth.” Thanks be to God.



MORE BOLDNESS – Mission School #4

Module #4 of MORE Mission School is chock full of participant discussion and practical exercises. This round of workshops is called MORE Boldness and is focused on discovering our faith story and being able to share God’s hope and good news for the world. The FREE daylong regional sessions features Anglican approaches to understanding and living out discipleship.

November 30th Archbishop Ron and his team of facilitators are in the Chignecto Region, hosting MORE in Springhill, from 9:30 a.m. to 3:30 p.m.

REGISTRATION IS REQUIRED. Visit www.nspeidiocese.ca or phone 902-420-0717.

REGIONS:

- Chignecto - Nov. 30
All Saints’, Springhill
(Registration Deadline Nov. 27)

- Dartmouth - Jan. 11 (tentative)
- Fort Sackville - Jan. 18 (tentative)
- Chebucto - Jan. 25 (tentative)
- Northumbria - Feb. 1
- St. James, Pictou
- South Shore - Feb. 29 (tentative)
- St. James’ Mahone Bay
- Valley - March 14 (tentative)
- Eastern Shore - March 21 (tentative)
- Cape Breton - March 28 (tentative)

Visit www.nspeidiocese.ca. MORE is based on God’s desire to give the world MORE of what it really needs – hope, love, and freedom.

Bring a team!

[HOME](#)

Almost there!

“Completing the journey”

By BRYAN HAGERMAN

Completing a journey can sometimes be difficult. Some give up. Others never begin. The last few steps can be the hardest. I recall climbing Mt Kenya. We were one hundred yards from the 18,000-foot peak. It was just right there! During those last few steps it was as if I had cement in my shoes. I took two steps at a time and then my lungs were bursting. A rest, one more deep deep breath, two more steps ... then, euphoria! Three days of hard climbing completed. Running a marathon is similar. The last six miles are a killer. It's as if you're running on fumes. Absolute will pushes you forward, or not! Then a doctoral thesis. Research, writing, re-writing, debating with the supervisor, crossing t-s, dotting i-s, and the dreaded oral defense. How do you spell mental/intellectual exhaustion?

Life is like that. It's an existential reality. We set goals combined with an action plan, and then we begin the journey. Maybe



BRYAN HAGERMAN

it's paying off a debt, coping with an anxiety or a specific fear, working hard so you can come off an antidepressant, overcoming a habit, finishing a painting job in the house, a sermon, completing some art work. Keeping up the same enthusiasm, the work ethic, the motivation and determination from point A to Z can be a grind.

Procrastination is often the enemy of the journey. For procrastination you need a procrastinator. According to

GOOGLE this is “a person who delays or puts things off — like work, chores, or other actions — that should be done in a timely manner. Procrastinator comes from the Latin verb procrastinare, which means deferred until tomorrow.” The key phrase here is “deferred until tomorrow.”

Imagine taking a break (a deferral) in the middle of a marathon, a thesis, on a treacherous mountain, or a pilot telling the co-pilot, “I'm gonna go find an empty seat and have a nap.” (a deferral) Or an actor on stage whispering to the only other actor on stage in front of a full house, “I'm gonna go to the loo, cover for me.”

In 2 Corinthians 6:2 we read; “For he says, “In the time of my favor I heard you, and in the day of salvation I helped you.” I tell you, now is the time of God's favor, now is the day of salvation.”

Salvation is also a journey. “I am saved, I am being saved, I will be saved.” It's like sanctification on the run. And salvation is hard.

Paul said in Philippians 2:12 “Therefore my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling.” You may ask, is this what I signed up for? Is this what I was taught? Did I read the fine print in advance of a quiet decision? Can I finish this journey, this race? One could argue that completing the journey of salvation is a daily task.

Walking the Chignecto Trail this summer, all 51 kilometers, sometimes at a 45-degree angles up and down, over rock and root, reminded me of the fear and trembling of my salvation. The journey was an analogy for my spiritual life. There was; fear, physical exhaustion, ongoing hydration, danger, the intake of food, commitment, fellowship. Like our salvation there was a beginning and an end. There were high points and low ones. But what was key was the strength of those other fellow hikers around me. We gently pushed each other forward. We helped each

other with very helpful hints. (Repack the pack. Too much weight on the bottom, too much weight in the pack)

Going to therapy can be fearful. You divulge things no one else knows. You will be faced with the tension between cognition and will compounded by temptation to give up with all kinds of excuses. But nevertheless, it is a journey that will have a significant reward at the end. Try visualising therapy as riding a bike with training wheels. The goal is to ride without those wheels. Immense joy comes when you begin to ride on your own. Let that be like being under the guidance of coping skills taught by a counsellor, implemented by the client. The important tension will always be between cognition and personal will during the therapeutic journey. That cognitive tension pushes one on the healing path to emotional fitness. And, yes, “If it's gonna be it's up to me.” :)

So, let the journey begin.

Are we almost there?”

Food for thought



By MARY STONE

Sometimes it is hard to find inspiration when The Diocesan Times deadline is looming. As I sit at the computer I can see and hear at least 50 starlings pecking away on our lawn, sometimes calmly and other times frantically. They almost move in unison down the grassy hill. Peck, peck, peck, hop, hop, hop, and then suddenly a large crow swoops down in their midst. But they are not deterred; they simply move over on the lawn as one unit. The crow also pecks away for a bit, but quickly loses interest and flies off. The starlings never stop, keeping their heads down and focused on their job. And then suddenly, as one, they rise as a unit and fly away. Did something scare them? I couldn't see anything; I couldn't tell. Were they finished harvesting what ever delicious grubs they had found? Was there a leader in the flock? I don't know.

I marvel at that very small bit of creation in my teeny part of the world. All working in unison. I have seen flocks of starlings before, carrying out the same ritual.

And that brings me to another thought. – an analogy of sorts. Replace the starlings with mostly women, and replace the need of finding grubs in the lawn with the need to find solutions to Gender Based Violence, particularly violence against women and girls. And the crow? Well, I leave that up to you the reader.

Almost daily we in the broader community read and hear about Gender Based Violence and a large percentage of that is violence against women. Unfortunately that is where it stays, as a piece in the media. It does not seem that the topic is talked about in the wider community. We often talk about other shocking news of violence, but, it seems, unless it involves sexual abuse by a celebrity, we don't give violence against women much thought. I feel that it is not very often a topic of discussion among friends

and communities. We often talk about other shocking news in the media but, unless it involves a celebrity sexually abusing someone, we don't give violence against women much thought.

I wonder why that is. Perhaps it is because it is such an overwhelming issue with so many aspects to it.

According to Wikipedia there are 26 forms of violence against women...and within those 26 there can be subheadings. Is it that there is so much to say that we don't know what to say? We don't know where to start the discussion? The worldwide 16 days of Activism Against Gender Based Violence is Nov 25 – Dec 10. In the past, around this time of year, the media has been diligent at covering issues of Gender Based Violence. But GBV doesn't just occur 16 days of the year, it is a 365 day occurrence.

Coverage of these issues should give us pause to ask ourselves questions – what does this mean in my life? How am I reacting? How are these stories reflected in

my life and my view of the world? Why has this situation happened?

It is time to start the conversations. There is abuse and violence in every community. Perhaps hearing people talk purposefully about it might give courage and strength to someone who is silently suffering.

The motto of Mothers' Union is 'Christian Care for Families'. Women are at least 50% of those families, and therefore we need to be concerned about violence against women and girls and to bring awareness to it.

Historically women have not been seen as equal partners with men. The roles of males and females were very clearly defined in the past, placing men in situations of power and control.

There are many stories of violence and sexual abuse in the Bible. What do we think when we hear the story of Hagar or King David's daughter Tamar? Do we ever follow up with conversations about these women and what they tell us?. How are these and other stories like them

related to violence against women in 2019?

And the starlings? They are the people who are working diligently and busily to change the reality of violence against women and girls. They keep at it although they can be briefly discouraged by the 'large crow' – yet more news on human trafficking, domestic violence, lack of financial support. They keep on working secure in the idea that they are making a difference.

If you are interested in taking action during the 16 Days of Activism Against Gender Based Violence go to:

<https://www.mothersunion.org/>

For further information from the Women's Inter-Church Council of Canada entitled RESTORE.

<https://wicc.org/restore/>

If you are looking for facts about Gender Based Violence look here:

<https://www.canadianwomen.org/the-facts/gender-based-violence/>

[HOME](#)

MISSION (is) POSSIBLE: Diocesan stories of people responding to God's call

“STRONGER TOGETHER”

By Rev. Lisa G. Vaughn

'Tis grace that brought them safe thus far, and grace will lead them home.

One South Shore parish is responding in grace as they reimagine ministry. Here is an interview with their rector, Rev. Michelle Cockell.



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

Q: HOW WOULD YOU DESCRIBE THE RECONFIGURATION OF THE PARISH OF ST. MARTIN'S WESTERN SHORE?

A: The reconfiguration of St Martin's Parish is a merger of our human, spiritual and physical resources. Bringing four separate congregations together as one ministry unit, under one roof. It's our commitment to do all we can to ensure that God's church continues as a vital part of our neighbourhoods. It's putting our personal comforts aside, following God's lead into a big, bold, biblical vision that God has in store for us.

Q: HOW LONG HAS THIS BEEN IN THE WORKS?

A: We've been full-on in this merger process for about 18 months. The idea surfaced about five years ago with the diocesan initiative, Reimagining Church.

Q: WHAT IS THE MAIN IMPETUS FOR THIS TRANSFORMATION?

A: THE MOTIVATION IS OUR parishioners' belief that the best days of ministry are ahead of us. Knowing in our heart that God wants us to make the most of the spiritual and practical gifts God has given

us to care for the least, the lost, and the last.

Our people realised it was impossible to continue to operate as four congregations with five councils, four buildings, four worship teams, five treasurers, and so on. The realities of aging congregations left a smaller group to do the work of the church. People were tired just trying to keep up with the physical stuff, with not much left for being, and making disciples.

Q: WHAT WERE THE BASIC STAGES, OR THE MAIN STEPS, FOR THIS PROCESS?

A: The first stage was to actually admit that we couldn't carry on in the same way. To say 'yes' to the biblical model of being God's people active in God's mission. Everything else flowed out from there.

A working group was formed to shepherd the merger idea through to wherever it led.

Church Councils were merged into one body - reducing duplication of tasks and effort and deepening inter-church relations at a leadership level. It became clear that a new

build was not realistic in our current circumstances. At that point, parishioners recommitted to the merger overwhelmingly, and identified what they needed and wanted in a building. The working group assessed the four existing properties against those requirements to determine which would best suit. A detailed report was submitted to Parish Council, then Council took the recommendation to a general meeting.

Meanwhile, we went to one liturgy per Sunday, a week about at each church. Relationships deepened between the congregations. It freed us from the 'ownership' of any one church and gave us a fresh taste for worship in a full sanctuary. At the same time, parishioners submitted and voted on a new name for the new church: Grace Anglican Church.

Q: HOW DID YOU AND THE LEADERSHIP TEAM KEEP THE PRIORITY OF 'MISSION' BEFORE THE CONGREGATIONS?

A: We reminded ourselves often of the eternal picture. Homilies, newsletters, project updates, devotionals spoke of God's desire for us to have a part in bringing all things into relationship with God. And that 'church' is the people, not the building. We also attended Vital Church Maritimes conferences and MORE Mission Schools, and brought that learning back into our parish.

Q: WHAT ROLE DID PRAYER PLAY? OR OTHER SPIRITUAL DISCIPLINES, LIKE SCRIPTURE STUDY, ETC.? IN OTHER WORDS,

HOW DID YOU LISTEN TO THE HOLY SPIRIT IN YOUR PARISH DISCERNMENT?

A: Prayer was and is essential. It is one way every person has a vital part in the merger journey and to seek God's will, not our own. People spoke about their strong sense of God directing and affirming us through prayer.

We published prayers of transition for liturgical and home use. We had short Bible studies at parish meetings, listened to what the Spirit said to us through God's Word. The Sunday lectionary readings often had a timely, accurate application to where we were at in the merger journey.

The Exodus became a parallel for our journey. We didn't know where we were going. Only that we were convinced God called us to go together with God into a new way of being God's people. Not that any one of our buildings is 'the promised land.' None are. But the Land of Milk and Honey represents God's desire to remove all that enslaves us, and to bless us and our neighbours with abundant life.

Q: HOW WOULD YOU DESCRIBE WHERE THE PARISH IS NOW IN THIS? WHAT IS LEFT TO DO?

A: Grace Church is a blended family. We're sorting through our assets. Making room for people to continue in their ministry strengths. Releasing other people who have been overcommitted. Grieving for, and praying for, the people who sense God's calling them into a different parish family. The other three properties are deconsecrated. Two have

accepted offers of sale. So there's lots of practical work there. The next step is to ensure our people and our building are equipped to do the missional work as God's church.

Q: WHAT ARE YOUR BIG MISSIONAL DREAMS FOR GRACE ANGLICAN CHURCH, THE PARISH OF ST. MARTIN'S, WESTERN SHORE?

A: Our people are dreaming dreams again, imagining what God is calling us to do and to be now that we're together. There are some wonderful ideas to consider. Seniors are isolated in our parish, as in many rural areas. The working poor are also an area of concern. Opportunities are there for touchpoints that bear witness to God's love and grace. My dream for Grace is that we would continue to go deep in our discipleship, so we can go out boldly into our bit of God's world and help others into a relationship with Jesus.

Q: ANYTHING ELSE YOU'D LIKE TO ADD?

A: Despite declining congregations, I do not believe that God is done with the rural church. Yes, there are real challenges. Yet, statistics from the UK report per capita church attendance in rural areas is twice that of urban churches. The difference is, rural parishes are spread across more buildings. With one central hub, rural churches make the most of the assets and energy parishioners have. Our villages can thrive when there is hope, and hope is what God's people have to share. We are stronger together.

VCM 2019 – registration closes Nov 8th!

Explore innovative approaches to missional ministry at Vital Church Maritimes 2019 conference – Nov. 21 to Nov. 23 in Truro.

Our keynote speaker is Rev. Jeff Potter, Priest and Lead Pastor at St. Stephen's, Maple, ON. Jeff holds an Honours Master of Divinity from Wycliffe College, and a Juris Doctor from Osgoode Hall Law School. Jeff practiced law at a large Bay Street firm prior to responding to God's call to full-time ordained ministry in the Anglican Church.

Jeff is passionate about sharing the Gospel and works to build up well-equipped disciples. Prior to being called to plant something new at St. Stephen's, Jeff served at the parishes of Holy Trinity Thornhill and the Church of



Photos: Keynote speaker, Jeff Potter, along with Tammy Giffen and Nathan Little round out the inspiring line-up of presenters at VCM 2019.

the Transfiguration, Toronto. He currently serves as the Co-Chair of Fresh Expressions Canada. With a deep interest and broad experience in missional theology both academically and as a practitioner, Jeff is a sought-after conference speaker and workshop leader. He is frequently invited to speak on topics including church renewal and revitalization,



and missiology. (Due to unexpected circumstances, Rev. Canon Dr. Duke Vipperman is unable to join us this year.)

VCM 2019 is an inspiring three-day conference for lay and clergy leaders that takes place at the Holiday Inn, Truro. Lay people and clergy explore varieties of missional approaches to ministry



including Fresh Expressions of church and best practices. Learn about how to connect with new people and form faith communities in new places, by new ways.

Break-out sessions feature presenters from a variety of backgrounds. Topics include worship music, introducing change and coping with resistance, tools for managing

conflict, Godly Play, mission opportunities in the changing Canadian culture, faith and art, Café Church, and more!

HURRY to reserve your seat at VCM 2019! **REGISTRATION CLOSES** midnight Nov. 8. Visit: www.nspeidiocese.ca

Conference registration fees cover the costs of all refreshments, meals (including breakfasts) and materials. Special rates for students, youth and one-day attendance. (Accommodation is extra.) Funding support to cover all costs is available for lay and clergy from this Diocese.

Questions? Phone 902-420-0717 or e-mail lvaughn@nspeidiocese.ca. See also the Facebook page for Vital Church Maritimes 2019.

[HOME](#)



Photo: Emma Norton, Lil MacPherson, Michelle Lindsay, Darren Fisher, Jason Cole and Rev. Kyle Wagner.

Candidates queried on issues

The Pastoral Care Committee of the Christ Church Dartmouth teamed up with Christ Church's neighbour, Grace United Church and the Face of Poverty Consultation* to hold an all candidates forum on issues of concern to the organizers, the Canadian Council of Churches and Citizens for Public Justice. The moderators for the forum were Rev. Stephen Fram, lead minister at Grace United and Christ Church's Rector, Rev. Kyle Wagner. American Sign Language translation was provided to increase accessibility to the event. Over 250 people filled the pews to overflowing in the sanctuary of Grace United Church on the evening of Friday October 4, 2019.

Five candidates for election to become the member of parliament for Dartmouth Cole Harbour answered questions that had been prepared by the organizers and shared with

the candidates beforehand. Additional questions were sourced from the audience.

The candidates participating were Jason Cole, Conservative Party of Canada, Darren Fisher, Liberal Party of Canada, Michelle Lindsay, People's Party of Canada, Lil MacPherson, Green Party of Canada and Emma Norton, New Democratic Party.

The forum was organized to share information on candidate and party positions with the electorate and not to instruct voters on how to cast their ballot. The questions prepared by the organizers included poverty reduction and food security, climate change mitigation and adaptation, respectful public discourse, racism, hate, reconciliation between indigenous and non-indigenous peoples and Canada's place in the world. Federal election resources that assisted the organizers in drafting these questions can be accessed at the Canadian Council of

Churches website <https://www.councilofchurches.ca/news/2019-federal-election-guide/> and the Citizens for Public Justice <https://cpj.ca/>

Questions asked from those gathered from the audience were directed at party positions for affordable housing, Canadian content in streaming entertainment services such as Netflix, federal funding for the proposed CFL stadium in Dartmouth and dealing with the opioid crisis.

*The Face of Poverty Consultation (FACE) is a Halifax based ecumenical organization working to eradicate poverty in Nova Scotia. Membership on FACE includes the Mission, Outreach and Social Justice Team (MOST) of the Diocese of Nova Scotia and Prince Edward Island. For more information on FACE contact Andrew Sherin at nspeijustice@gmail.com

Port Dufferin participates in Doors Open for Churches!

On August 17 & 18, eight Victorian and Edwardian churches between Harrigan Cove and Tangier participated in Heritage Trust of Nova Scotia's 'Doors Open for Churches'. Linda Forbes, Past President of HTNS, commented "Places of worship are becoming endangered, especially in rural Nova Scotia. While most are still well used, some of these buildings are no longer in active use for worship and need to find new purposes if they are to remain the beacons for their communities."

The eight churches -- Holy Trinity Anglican (Tangier), the former St. James United (Spry Bay), St. Peter's Roman Catholic (Sheet Harbour), St. Andrew's Anglican (Watt Section), St. Margaret's Anglican (Sober Island), St. James Anglican (Port Dufferin), St. Michael's

Roman Catholic (East Quoddy), and St. Mary's Anglican (Harrigan Cove) -- had a total of 317 visits which included a Sunday afternoon concert in St. James U.C. Heritage site, Spry Bay.

Over 140 guests visited the four churches in the Parish of Port Dufferin (St. Andrew's, St. Margaret's, St. James, and St. Mary's)! Volunteers Carol Martin, Erna Balcom, Leslie Munroe, Philip Hartling, and Leon Levy welcomed visitors and shared history about each Church. Visitors were given hard copy histories of each church, viewed displays, and sampled homemade treats of cookies, sweet breads, and squares from recipes in the Woman's Auxiliary and Guild cookbooks in the mid-1950s. Special thanks to Philip Hartling for organizing this successful event.



Photo: Some of the Draw Workshop attendees on the lawn outside at AST.

Draw AST Workshop

one of the interesting offerings from Atlantic School of Theology

There's something about the fall season that makes you want to learn something new and interesting. Whether it's something that involves rigorous academic study or something on the creative side such as the recent Draw AST workshop at Atlantic School of Theology (AST), the fall/winter season is a great time to expand your knowledge. The Draw AST workshop drew an eclectic mix of those with a theological background and those without. Instructor Emma Fitzgerald is a well-known Halifax-based artist, and even if you don't recognize her name, you have probably seen her work. Her gentle encouragement and instruction inspired the class,

and according to artist Rose Adams, was "a model of how good teaching should proceed and be done."

Continuing education opportunities at AST such as lectures, symposiums, pilgrimages (have you heard about Camino Nova Scotia?), and other special learning opportunities such as the Draw AST workshop, will appeal to those who don't have the time for lots of reading and paper writing. Those who aspire to an academic challenge will be interested in some of the innovative classes, such as this fall's Violence and Theological Ethics, or in one of the degree or certificate programs. Visit the AST website to find out more: www.astheology.ns.ca.



Fond farewell from Jollimore

Photo: Parishioners from St. Augustine's Church Jollimore held a parish luncheon June 16th at the Royal Nova Scotia Yacht Squadron. It was also an opportunity to say thank you and farewell to Rev. Jim McCorriston who will be taking up his new posting in Ottawa.

[HOME](#)

ANNOUNCEMENTS

Rev. Deacon Marilyn Hamlin submitted her notice of retirement effective Dec 31, 2019.

Rev. Canon Keirsten Wells submitted her resignation as Coordinating Health Care Chaplain as of Oct 25, 2019.

Rev. Elliott Siteman appointed regional dean for Chebucto Region, effective immediately.

It's A New Day!

Merging for Mission



By Rev. Lisa G. Vaughn

Many hands make light mission work. A number of congregations in our diocese are exploring the idea of some type of merger as they recognize that it is getting harder to 'do more with less.'

The Parish of St. Martin's Western Shore and the Parish of Seaforth, each with multiple congregations, are engaged in prayerful processes of consolidation. For both the prime motivating factor the leaders are emphasizing, is to expand their present ministry, not merely to maintain it. These parishes are courageously choosing to combine all their gifts and operate from one church site.

One helpful resource for such collaborative moves is a book called, *Better Together: Making Church Mergers Work*, by Jim Tomberlin and Warren Bird. The authors outline various benefits to combining or partnering between congregations, especially related to the realities of changing demographics.

"Mission-driven church mergers have tremendous potential to exponentially expand the impact of strong, vibrant churches as well as to revitalize plateaued and declining churches," write Tomberlin and Bird.

Mergers can take many forms, but basically it can be two or more congregations joining together to achieve a common purpose, a "shared mission that is producing *more* effective spiritual and social impact." Various terms that could be employed, depending on the nature or model of the merger, are partnership, confederation, cluster, adoption, marriage, collaboration, consolidation, multi-site, satellite, reconfiguration or amalgamation.

The most critical question that has to be honestly answered by parishioners relates to the 'why' of the merger. Three key questions to explore are:

- **Could we increase our capacity to do ministry if we joined together?**
- **Would our neighbourhoods benefit if we made this move?**
- **Could the Kingdom of God be further expanded if we merged?**

Ultimately, the goal is to impact the community for more changed lives. This is restructuring with existing assets in order to better position for future mission.

"Mergers are not a strategy for maintaining the status quo," say the authors. "They are a strategy for dramatic change." That

means there will be feelings of grief, anger and loss. The experienced ministers and church consultants write, "Part of the merger process involves major transformation, sometimes on the level of a death, burial, and resurrection..."

Parishes and leaders need to be prepared that part of the pain of change includes losing people. Typical healthy mergers will see up to 20% (or even more) of the existing congregants leave. Again, the pivotal question is, how many new people are we not connecting with because we are choosing to remain the same?

"The challenge of institutional survival versus shared mission and vision for the future is central to every merger's success or failure."

One congregational consultant shared a story about a recent multi-church merger in Atlantic Canada. Meaning well, the leadership team wished to have *all* of the parishioners agreeing to the collaborative move before actually making the first steps to change. He said the process was extremely lengthy and many parishioners left because they were exhausted, restless for change or had died. Once the congregations joined under one roof and with an emphasized missional (outward) ministry, they soon began to grow in

participant numbers again, many more than they started with originally.

Tomberlin and Bird report in their book that, "Many come through the merger affirming that indeed the pain was well worth the change."

Some of the reasons for merger failures relate to the main motivation of survival, waiting too long, neglecting to follow a step-by-step plan, too much looking back instead of forward, refusing to release control and poor communication. "The only way a merger can truly succeed is if every step is conducted with prayer, integrity, and healthy

communication," say the authors.

There is always a level of risk in every decision (or abdication of decisiveness). Any merger move means taking a leap of faith, knowing that there is the possibility that it will not work out. However, for many of our parishes the status quo is not an option because that choice just leads to further decline. If we are praying, listening to the Spirit and trusting, somehow God will make a way forward.

In the Diocese of Nova Scotia and Prince Edward Island there are lay and

clergy leaders who are floating ideas for their churches to seriously consider a type of regional sharing and partnering. This would require a team of gifted ministers, perhaps a priest, deacon, retired clergy, several licensed lay ministers, an administrator and an educator of some type. This group, along with other parishioners, would not only serve the needs of the present parishioners, but also reach out to build relationships in innovative ways with new (non-church) people. Some of our Roman Catholic and United Church neighbours are already exploring these possibilities.

"The challenge of institutional survival versus shared mission and vision for the future is central to every merger's success or failure," say Tomberlin and Bird. "Mergers have the best chance of success when they are unified around a clear, biblically based mission and share a common theology and faith practice."

Like other missional approaches, as the authors say, "Successful mergers are not about us, but about extending God's kingdom."

For more information about how to explore the possibility of some type of merger, our Diocese has a step-by-step plan available called, "ADVANCE: Parish Redevelopment Steps" (Phone 902-420-0717 or e-mail lvaughn@nspeidiocese.ca). It is based on the work by Alice Mann, senior consultant for the Alban Institute.

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".

Growing your parish: family-by-family & baby-by-baby



Photo: Katie and Leo Sponagle

BY MARIANNE BLAIR-CUTLER

A vibrant and active church community, what every parish council wants ... right? The question is how best to achieve it? There are many opportunities for parishes to connect with the wider community, however one sometimes overlooked segment of our population are families with infants and young children. Often times, there is discomfort for the mother that is breastfeeding regarding breastfeeding in public that may keep her away from church involvement. As parishes seek to support these women and families, the good news is that a new tool will be available in the coming months that can provide some help.

The Breastfeeding Working Group, comprised of Rev. Brianna Andrews, Rev. Mellanie Cohoon, Katie Sponagle and Marianne Blair-Cutler, together with support from the Youth & Family Ministry VSST, have taken a Breastfeeding Toolkit, initially created by a Dalhousie nursing student and further refined by the Halifax Breastfeeding Community of Practice, and have adapted it for use in congregations.

The toolkit includes information about the importance of breastfeeding for the health of our population and the earth and the fact that in both Nova Scotia and Prince Edward Island, a woman's right to breastfeed anytime, anywhere is protected by human rights legislation.

It also includes practical suggestions on how to create a supportive environment for the breastfeeding woman and her infant/child, whether a parishioner, visitor or staff person. This is extremely important. In the case of parishioners/visitors, if a woman feels welcome, she is more likely to continue to attend and the child will grow up in the church. In the case of employees, because a breastfeeding child tends to be healthier, it means less sick or family days for the parent.

A presentation was made to Diocesan Council and at the Mothers Union Fall Rally in October and was received well. Our plan is to introduce the toolkit to parishes, across the diocese in 3 phases.

We will be asking parish councils to make a commitment to work through the checklist for becoming a Breastfeeding Friendly Parish and then sign & submit the policy. They will then receive an International Breastfeeding decal as well as a copy of an icon of Mary breastfeeding Baby Jesus to display in their church building indicating that breastfeeding is welcome.

Further information will be available in the coming months. Also, if you have questions or are really keen to get involved, please contact either fathermellanie@gmail.com or revbrie@gmail.com.



Pudding anyone?

Holy Trinity Church in Bridgewater will be a place of celebration as we embark on our 29th Annual Pudding Factory on November 1st. There will be sounds of welcome, story telling and laughter in the midst of measuring, stirring, canning, steaming and wrapping the Puddings. Everyone will be greeted with the wonderful Christmas smells as they enter our Parish Hall to help in the Factory and/or to purchase the one- and two-pound Puddings. A sea of red and green cellophane gift-wrapped Puddings, Gift Packs and Hard Sauce will be on display for pick-up (pre-sales) and purchase.

As we rejoice in making these wonderful Puddings, we realize that people are

getting away from preparing the more labor-intensive traditional Christmas baking. If you have a family member or friend that would appreciate our Christmas Pudding, please consider a Pudding or Gift Pack (1- or 2- pound Pudding with Hard Sauce) for Christmas giving.

If you would like to experience a Holy Trinity Christmas Pudding, please call 902-543-5709. Pick-up dates are November 5th and 6th from 10 a.m. – 5 p.m. at Holy Trinity Church Parish Hall, Alexandra Avenue, Bridgewater. We will also have a booth at the Lunenburg Christmas Craft Festival on December 7th and 8th (Bluenose Academy).

News from Northumberland Region

It's small: five rectors serve eight parishes (with 19 churches). It's huge: covering the north-east triangle of mainland Nova Scotia, from Pictou to Liscomb to Canso, and the south end of Cape Breton. It has fishing villages and industrial towns, farms and vacation properties. Many people have lived in the region for generations. St. Francis Xavier University and two campuses of NSCC bring new people into our communities every year.

Our churches are small buildings and small congregations. But the rural ones are big in our communities. Church people host community dinners, social events, concerts, fundraisers for people in need: gatherings which help people gather for fun in good times

and take care of each other in tough times.

Our clergy are all relatively recent graduates of seminaries, but we bring years (sometimes decades!) of life experience. We understand that congregations are called to share in God's mission, and we experiment with different ways of doing so which form, deepen and renew our relationships with the communities we live in.

Liscomb-Port Bickerton staged a play in 2015 about Joseph Alexander, a 19th century catechist, and involved local children. When Rev. Kristin MacKenzie came to the parish, she renewed the relationship and started a Sunday School. (She now has a baby, Samuel MacKenzie, to start a Mums-and-babies group.)

The churches in the Parish of Three Harbours have developed partnerships with various local actors and musicians to stage or host plays, concerts, and Lessons and Carols services. These events, including Noah, Everyman, and The Gospel According to Johnny Cash, bring the story of God's work to a broader audience.

All Saints by the Sea started a weekly hymn sing night at St. James, Halfway Cove. A Tor Bay mother staged a children's Christmas pageant at Church of the Good Shepherd.

In the towns, the relationships with our communities involves partnerships with organizations which relieve suffering of many kinds. St. George's people work with Trinity

United in the Shepherd's Lurchroom community meals and provide cakes for those completing chemotherapy at the Aberdeen Hospital. Churches in ACPC and Antigonish support local foodbanks and provide their halls to organizations which need affordable meeting space. Holy Trinity, Port Hawkesbury offers breakfast each year to the hundreds of people attending Celtic Colours.

We have many Licensed Lay Ministers in the region who lead in worship services. Prayers and praise to God are offered in most churches every week, even when we are "two or three gathering together". We bring worship also to those unable to come to church: in homes for special care, in hospitals, and in people's own homes.

We also nurture our disciples. Education for Ministry is offered in two communities. Bible studies, book studies, and confirmation classes are offered from time to time. Being small congregations, we can be flexible: dates, numbers of sessions, format and location are all subject to change!

As Regional Dean Rev. Falen McNulty said to Regional Council in September, "We are small, but we are mighty". So come in when you come by, and see what's up next week!

SUBMITTED BY ARCHDEACON REV. SUE CHANNEN AND REGIONAL DEAN REV. FALEN MCNULTY

[HOME](#)

There is a bead for everything



BY ANGELA RUSH
 Meghan's Beads, a true story, told from my heart, the aching heart of her mother as I journeyed with my daughter through something so difficult, and yet so inspiring that the words were almost impossible for me to put together.

At the young age of 15 Meghan became very ill. We took her to so many doctors and finally after weeks of being tested for so many things, she was referred to McMaster Children's Hospital in Hamilton. On April 7, 2005 Meghan was diagnosed with a rare life-threatening illness called HLH. She needed to be put into a drug induced coma and was in critical condition. She had to fight for her life now. I never thought I would ever in my life have to face anything like this with my child. Our whole family gathered at the hospital as did friends and extended family. Prayers were being sent out by the hundreds that she would pull through this terrible illness. HLH is a very rare

blood disorder. White cells are released from the bone marrow called histio cells. They are supposed to fight infections, but hers somehow became reprogrammed and began to act like Pacman and attack her body's organs. When I was about to give up, Meghan showed me just how amazing God can be when you are open to His love. She became the perfect picture of His grace. After conquering HLH and being prepared to return to high school we were summoned back into McMaster due to findings on a routine scan. She was now given the horrific news that she now had cancer. ALCL, a type of lymphoma. How does one tear hold so much pain? The same way a puddle holds so much rain, one drop at a time.

Faith was tried and tested over and over through this two year journey. Meghan inspired everyone who met her. She became a lighthouse to many who faced the storm called cancer. Children who are ill and receive treatments collect beads which become

strands as a necklace. Each bead represents something. A red bead represents bloodwork. Chemo is a green bead. There is a bead for everything. Meghan collected 13 strands of beads. One day while stringing up a strand she said to me "Mom you gotta write my story." Meghan's Beads is her story but belongs to all of us. God transformed her on her journey and with Him we faced each and every moment with love and grace.

I thank God for taking us all into His loving arms and for carrying us through this journey and teaching us through Meghan, that love is love is love.

After 10 years of writing and re-writing, and sometimes giving up, I managed, with God, to write her story. Meghan's Beads. In her own words she states, "It's not about how long you live, it's about how you live your life."

Email missmeghansbeads@gmail.com or visit amazon.ca and search Meghan's Beads.



Gender Based Violence is not limited to physical abuse but includes words, actions, or attempts to

- degrade,
- control,
- humiliate,
- intimidate,
- coerce,
- deprive,
- threaten or
- harm another person.

Approximately every 6 days a woman in Canada is killed by her spouse or intimate partner.

Please join us for a

Gender Based Violence Outdoor Vigil

DATE: Friday November 29

TIME: 2:00 – 4:00 pm

PLACE: Redmond's Plaza, 5209 St Margaret's Bay Road, Upper Tantallon

CONTACT: diocesanmunspei@gmail.com

Help us give a voice to the voiceless!



Jesus Rocks

ALICE GALPIN-NICHOLSON
 ST. JAMES ARMDALE

The demand for Jesus Rocks far outweighs the supply. We have had 9 painting sessions. There have been over 800 Jesus Rocks collected, painted and planted since April 2019. They have been planted as far west as BC in Canada, as far south as South Carolina in the US and across the pond to England as well as many places closer to HRM. They will be planted in Jerusalem this November. JesusRocksHalifax facebook page now has 100 regular followers and weeks where we had over 800 hits. We have received many posts and stories about how Jesus

Rocks have made a positive difference in their lives such as dealing with grief, loneliness, acceptance, and finding hope, strength and kindness.

Jesus Rocks were born at St. James Armdale but after presentations and paint sessions Jesus Rocks are now also at Auburn, Wolfville, and Eastern Passage parishes. This growth is awesome, we need more disciples to plant the messages of love, peace, joy, faith and hope. Please consider bringing Jesus Rocks to your parish, organization, community group. There is a "How To" guide available and presentations can be arranged by contacting Galpingirl@gmail.com

Parish planning for 2020: inside the Gratitude Lab

BY CATHY LEE CUNNINGHAM,
RECTOR, CHURCH OF THE GOOD
SHEPHERD, BEAVER BANK



Rev. Cathy Lee Cunningham

“Gratitude bestows reverence, allowing us to encounter everyday epiphanies, those transcendent moments of awe that change forever how we experience life and the world.”

- John Milton

Greetings and peace to you, in the name of Jesus, as we move out of the season of thanksgiving for the harvest and into the season of thanksgiving and anticipation of Advent, Christmas and the New Year.

THE POWER OF THE PRACTICES OF GRATITUDE AND AFFIRMATION

One of my favourite contemporary writers is Gabby Bernstein, a faithful Jewish woman who practices yoga and meditation daily, and has made a career of interpreting the monumental work of *A Course in Miracles* through her many New York Times best-selling books.

She never writes a word without first sitting down to pray, the process through which she will tell you she receives her “downloads from God.”

At the core of her teaching is the practice of gratitude, of repeatedly and intentionally affirming what is positive in life and the world, which allows her to dispel the kind negative, scarcity-minded thinking that so often limits and derails all of our best intentions and destroys our dreams.

Indeed, science confirms that by repeating positive statements of gratitude over

and over again, we actually create new neural pathways, dispelling darkness and paving the way for light.

Imagine rewiring your brain so that you always have a positive thought first when faced with a seemingly insurmountable challenge?



PRACTICING WHAT WE PREACH: EVERYTHING POSSIBLE WITH GOD

When I contemplate this as a tool for Christian leadership, in light of our mission as a small church in God’s mission field of Beaver Bank, I wonder how this practice might help

us in our parish planning and budget process for 2020.

We face what you might also be facing — yet again — finding new and creative ways to meet the obligations of our operating budget with — seemingly — limited fiscal and human resources.

If we apply these practices to our challenge, the answer to not going down the rabbit hole of: we can’t do that because we don’t have enough money, volunteers, fill-in-the-blank, is to be found in those two words: practice gratitude.

THE SCIENCE OF GRATITUDE

In their book, entitled, *Finding Gratitude: Simple Ideas That Can Change Your Life*, co-authors Rebekah Lipp and Nicole Perry write:

“Gratitude is our super power. It gives us the ability to flip negatives into positives. Even in the darkest of situations, if we give it time, we can always see things to be grateful for. The secret is practicing. Just like a muscle, the more you use it, the stronger it becomes. Using gratitude helps you strengthen your brain to seek out the good, and in turn, raise your levels of happiness. You don’t need to change your world to be happier, you simply need to change your mind, and gratitude helps you do just that.”

So, as a diocese, let’s apply this to our parish planning processes by trying what they suggest:

Let’s give time to the practice of gratitude on the agendas of our Finance Committee,

“Gratitude is our super power; it gives us the ability to flip negatives into positives”

Parish Council and Annual General Meeting meetings.

Let’s rewire our collective parish brain to the positive by affirming our faith in the good, most of all, that, “with God, nothing will be impossible”.

When we start to doubt or become negative, let’s take a moment and repeat aloud together (three times over, in the name of the Holy Trinity): “For with God, nothing will be impossible, for with God, nothing will be impossible, for with God, nothing will be impossible.”

Then, let’s simply give thanks for what the parish does have. Does do. Does offer to heal the broken world. Stop and say a prayer of thanksgiving to God, go around the table, each one naming something to be grateful for, out loud, free form.

Finally, simply affirm: these are all of the wonderful gifts we’ve been given. Now, what can we do in 2020 to amplify their power to bring the love

of God into this mission field where we’ve been planted to serve?

A ONE-STOP GRATITUDE RESOURCE CENTRE

Many of you might remember the work of the great photographer, Louie Schwartzberg, which was showcased at our Diocesan Synod in 2013. His website is a fabulous place to start, inside the Gratitude Lab, with a section for faith-based groups with videos, DIY gratitude projects, fun facts about gratitude and a special four week gratitude challenge, complete with PDF downloads for you to print and share.

EXPLORE THE BLOG

<https://movingart.com/category/gratitude-revealed>

FOR FAITH-BASED GROUPS

<https://movingart.com/gratitude-lab-faith>

THE 28-DAY GRATITUDE CHALLENGE FOR FAITH-BASED GROUPS

<https://movingart.com/gratitude-lab-faith/#downloads>

THE SCIENCE OF GRATITUDE

<https://movingart.com/gratitude-lab>

See you back here in the December Issue, as we contemplate how to “prepare the way of the Lord” as Christians, in this time and place in human history.

Photo credit: Simon Maage on Unsplash

Need further assistance or resource suggestions?
cathylee@cathyleecunningham.com

Buying or Selling? Call me...

Doug Mullenger, B.Comm
REALTOR®
902-292-2244
dmullenger@sutton.com

3845 Joseph Howe Drive, Suite 100
Halifax, NS B3L 4H9
Office: 902-453-5552 www.SuttonHalifax.ca
Independent Member Broker

Have a Question? Ask the FUNERAL DIRECTOR

J. ALBERT WALKER FUNERAL HOME

902.477.5601 ejennings@walkerfh.com

John D. Steele's Sons Limited

Manufacturers of Marble, Granite and Bronze Plaques, Monuments, Tables, Slabs and Markers

Write or call for a Free Booklet:
PO Box 173, North Sydney, NS B2A 3M3
Telephone: 902-794-2713

I HAVE BEEN ALL THINGS UNHOLY. IF GOD CAN WORK THROUGH ME, HE CAN WORK THROUGH ANYONE.

ST FRANCIS OF ASSISI

HERITAGE OAK
— columbarium & memorial garden —

Housed in a secure and dignified building in the heart of downtown Dartmouth with a peaceful memorial garden

Heritage Oak Columbarium
Open to all faiths.

54 Wentworth St, Dartmouth, NS
902-466-2443 www.HeritageOak.ca

Teach us to pray:

Praying our goodbyes

Three years ago this fall I received the kind of phone call we hope we'll never get; from a woman telling me that a mutual friend had died unexpectedly while on vacation. I was speechless; questions and incredulities swirled around in my head, none of it making much coherent sense. The friend who'd died was more like a sister to me. She was a soul friend, a kindred spirit. I sought her counsel on everything from family concerns to cooking tips. Her three children, now grown with families of their own, had long ago made me an honorary "Auntie". Many Thanksgiving feasts and Christmas dinners had been shared at her place or ours. My response to this devastating news? Well, in hindsight, it seems pretty selfish – something like "what will I do now?"



Rev. Frances Drolet-Smith

The weeks following are something of a blur. Because she had died abroad, it took sometime for her body to be repatriated and then it was several weeks before her funeral. This delay added to the unreality of it all and I found myself experiencing Kubler-Ross' five stages of grief, only some days they all seemed to douse me at once.

Prayer abandoned me. In the midst of discussing how to face this loss another friend recommended I revisit the book *Praying Our Goodbyes*: a spiritual companion through

life's losses and sorrows by an American nun, Sr. Joyce Rupp who writes, "At first we may only hear our own hollowness and emptiness and dryness. Maybe we will feel swallowed up in our painful feelings and have to move away from prayer and forget the process for awhile because it is just too much." (p. 62).

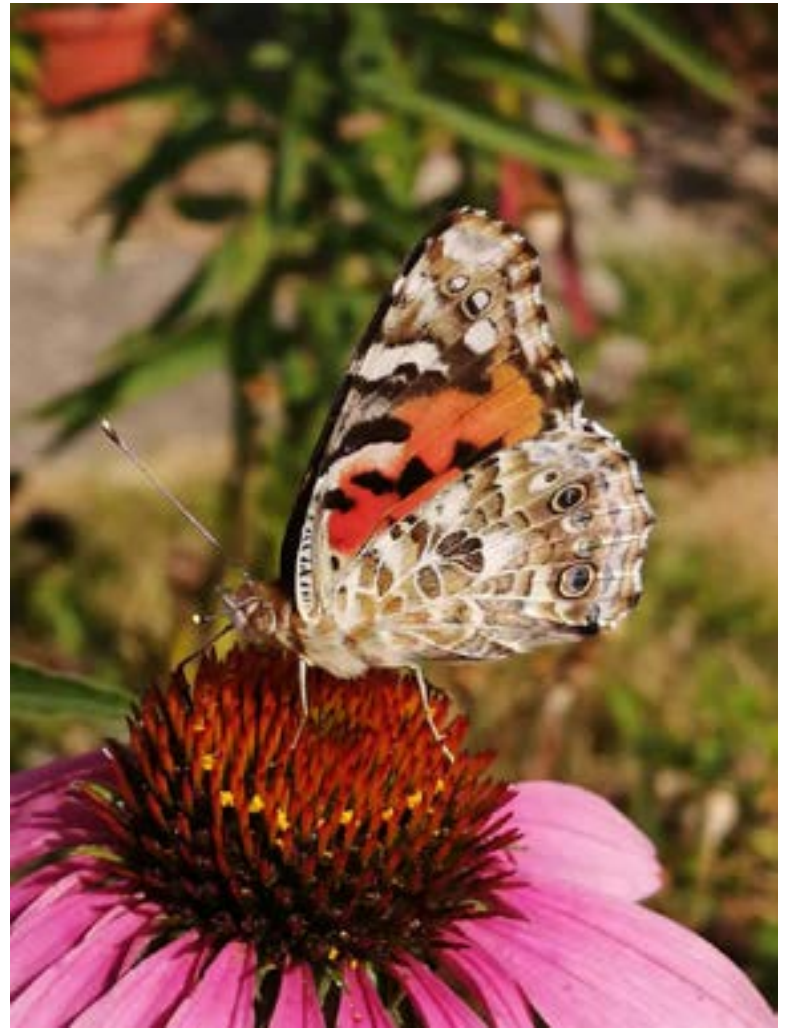
I can now admit that, I was angry and had begun to ask those questions. In my darkest moments I railed at God: "Why did you let this happen? What will life be like now?" "Why couldn't we have more time, or at least, some warning?" Rupp suggests that this is precisely the moment that we must begin to pray our goodbye. Any future "hellos" cannot happen the way they need to unless we say, and pray our "goodbyes".

We begin, Rupp says, by naming the loss we've sustained. Naming the hurt can increase our momentary

pain, but without it, we cannot take the second step in our goodbye. The second step is to reflect, to actually sit with the pain and not avoid it with distractions. This step is likely the most painful for many of us, but there can be no true healing without focusing our full attention on the depth of our pain. It is also imperative that we be completely honest with God. The scriptures are full of stories of people letting God hear their anger, confusion, frustration and disorientation. We must be willing to do likewise, to pour out our feelings to the only One who can truly hear, even when words fail us. And while we may rage and cry, we must also listen.

The deep wound of grief and our experience of goodbyes we're not ready to declare, comes not only with the death of loved ones, but in the form of other losses: loss of work, change of job, life-altering injuries, separation, divorce, relocation, a change in economic or social standing.

For Christians, butterflies are a powerful metaphor of the resurrection. Jesus, buried in a dark tomb for three days, emerged, still himself but changed and glorified. The butterfly analogy is pertinent; caterpillars "bury" themselves within a chrysalis, emerging transformed as butterflies. We too are transformed through the grace of God. Praying our



goodbyes can help us move away from hurt and towards healing. Rupp concludes: "But we need to keep coming back. Gradually we will learn to hear God's quiet, gentle, persistent, hopeful voice. ...Slowly we will catch glimmers of hope, of peace, of understanding, of acceptance." (p. 67).

And so, rail we must. But let it lead us through the darkness into the light and new life

made possible by God, "whose power, working in us, can do infinitely more than we can ask or imagine" (Ephesians 3:20)

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

Photo credit: David Graham, Dartmouth, NS

Human Trafficking is happening in our backyard!

ANGLICAN CHURCH WOMEN BOARD
Diocese of Nova Scotia & Prince Edward Island



The Board's focus for White Ribbon Sunday is to let others know that human trafficking is a real issue.

It is happening in our backyard: in our cities, towns and communities.

Learn the signs of trafficking . . .

Because

It could be your daughter . . . your niece . . . your granddaughter!

Your ad could be here!

Contact: Angela Rush
diocesantimes.ads@gmail.com

Respect... for you, your family and your community

Personalized support and customized services for small or large gatherings.

- Providing traditional, cremation & memorial services
- Personalized support and customized services for small or large gatherings
- Serving all faiths and budgets
- Funeral Pre-Planning service provided



ATLANTIC FUNERAL HOMES

HALIFAX
453-1434
6552 Bayers Rd.

SACKVILLE
864-1434
125 Sackville Dr.

DARTMOUTH
462-1434
771 Main St.



www.atlanticfuneralhomes.com

PROUDLY CANADIAN

WANTED!
Parish news

Send your news & photos of activities happening in your parish.

diocesantimes@gmail.com



King's-Edgehill School

Since 1788, Education for the Mind, Body, and Soul

www.kes.ns.ca

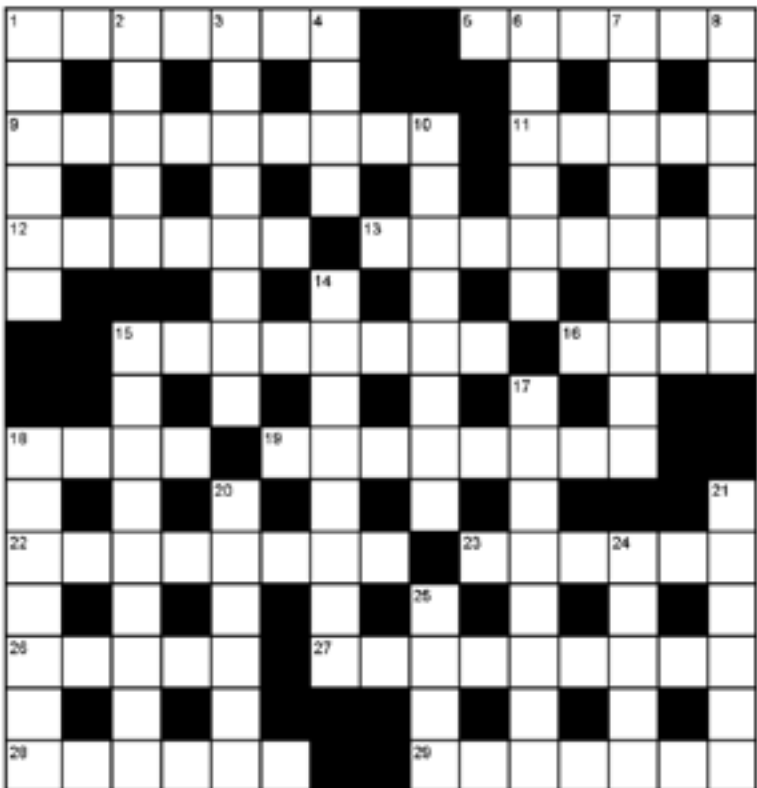
[HOME](#)

Bible Crossword

by Maureen Yeats



NOVEMBER Puzzle



ACROSS:

- 1 – Creature with five pairs of walking legs, for example a lobster (7)
- 5- Mature people (6)
- 9- “There were ... flashes of _____.” (Rev. 8:5) bolts from the sky (9)
- 11- Tower meant to reach the heavens (Gen. 11:1-9) (5)
- 12- A disciple of Jesus (6)
- 13- Queen of Scotland, died 1093, canonized 1250 (8)
- 15- Spine (8)
- 16- Social insects (4)
- 18- Bishop of Lincoln, died 1200, had a pet swan (4)
- 19- One who makes or repairs items of light metal (8)
- 22- “You were _____ from ... futile ways.” (1Peter 1:18) redeemed (8)
- 23- Norway lobster, also name for a seafood dish (6)
- 26- Pungent root vegetable (5)
- 27- All of one piece (9)
- 28- Fermented milk (6)
- 29- Very many (7)

DOWN:

- 1- Unit of American currency (6)
- 2- Imprisoned (5)
- 3- “We wait (for what we do not see) with _____.” (Rom. 8:25) quiet perseverance (8)
- 4- Shed drops (4)
- 6- Corrects coding errors (6)
- 7- Maze bordered by high walls or hedges (9)
- 8- Greets (7)
- 10- “Worship the Lord with _____.” (Ps. 100:2) cheerfulness (8)
- 14- Wooden sluice built into an Acadian dyke, kept seawater out (8)
- 15- “In the _____ was the Word.” (John 1:1) start (9)
- 17- Find out (8)
- 18- “Love ... binds everything together in perfect _____.” (Col. 3:14) agreement (7)
- 20- Place where two streets meet (6)
- 21- Diacritical marks, placed over Spanish “n” to change pronunciation. (6)
- 24- Newspapers, radio, television, etc. (5)
- 25- The first man (Gen. 4:25) (4)

OCTOBER Solution



Having Difficulty on the Stairs?

Maintain your independence, let Acorn Stairlifts keep you safe to enjoy your freedom!



- **FAST** 3-5 day installation
- Affordable and reliable
- Slimline, folds away when not in use
- Buy directly from the manufacturer



CALL NOW TOLL-FREE

1-866-228-5592
for your FREE Survey & Quote • acornstairlifts.ca

[HOME](#)

since 1934

THOMPSON'S
MOVING & STORAGE
a great move!

Thompson's Moving & Storage — Nova Scotia's first choice for moving and storage solutions. Since 1934, we've set the standard for outstanding service in Nova Scotia.

Whether relocating your family or your business, trust the professional movers at Thompson's to complete your move affordably, safely and on time. Plan your next move with the name you can trust - Thompson's!

Toll free: (800) 334-2208 Local: (902) 469-5100

www.thompsonsmoving.ca



Photo: Campers and counsellors at the Community Roots Camp

Summer camp bridges a community

By CLAUDIA ZINCK

Anne Stott had no idea what organizing a summer church camp would involve when she started the project late winter to early spring. After all, the Community Roots camp that the Diocese was sponsoring had groups in other parishes as small as two and as large as over 20 the year before. The camp structure was pre planned and leaders provided. The Parish had to supply enough volunteers so the ratio of 1 adult to 4 children was in

place. The cost of the camp was covered by the diocese's Youth and Family Ministry. We were encouraged to add local community input to the camp program. Anne organized some great local content! Camp was a great idea for the Parish.

Time marched on and more and more children registered. More volunteers were needed to keep that one to four ratio required for Safer Church. It seemed people came out of the woodwork to be there for the children. We ended up with a

group of 15 great children.

Finally, camp week arrived. Worship began the day each morning. Perhaps the ritual was a bit different than on Sunday, but the message was the same. There were songs, a story and even a run around the centre half-way through the program. Each day had a theme with activities to reinforce our relationship with God.

Lots of extra community activities were added. Trevor Awalt and Keith Eckstein arrived for opening and closing

worship each day to supply the music to teach the new hymns.

Darlene Matheson and Ken Kane came in to teach geocaching. Sites were put into place so camps in following years will have caches to find. This year's campers were taught how to use GPS in finding locations.

Fire chief Mike Schnare arrived one day. He told the kids that he had a problem. There were two dirty fire trucks and no one to clean them. The campers were asked to help him wash the trucks. Community service did not seem so bad that day.

Another day, 97-year-old Betty Zinck, one of the Parish

of Blandford's elders, came in to talk to the children about living in the community her whole life. One topic she talked about was the whaling industry that had existed in our community. Leaders were surprised at how attentive the campers were as she told them stories.

Our Environment Rep, Claudia Zinck, had crafts planned for them on Friday. First, they made their journals using cereal boxes for the base of the covers. Next came some thank-you notes to sign. Boring! (Not so boring were the recipient's faces when presented with their 2 x 2-foot thank-you notes.) The last and hardest activity was making the pop bottle rockets. An hour later, after a group picture, came the yell to "spread out and stomp". Paper rockets flew through the air. One still sits on the community centre roof.

Summer camp, a time for kids to have fun and learn about our Lord. Summer camp a place to make new friends. Summer camp, a place where a community banded together for the children. There already are requests for the next year; that alone says "success". We made a little bit of church bridged across the generations and back into our community. Thanks be!



2019-2020 Project
Education – a life changing gift!

Anglican Church Women Board,
Diocese of Nova Scotia & Prince Edward Island

Anglicans in our diocese will be supporting Grannies in Kikima, Kenya by providing funds for 5 Kikima grandchildren to attend university/college.

Education – a life changing gift!

The Kikima Grannies are raising their grandchildren, orphaned because of HIV/AIDS, and over the past 11 years have been helped by grannies in Kings County, NS.



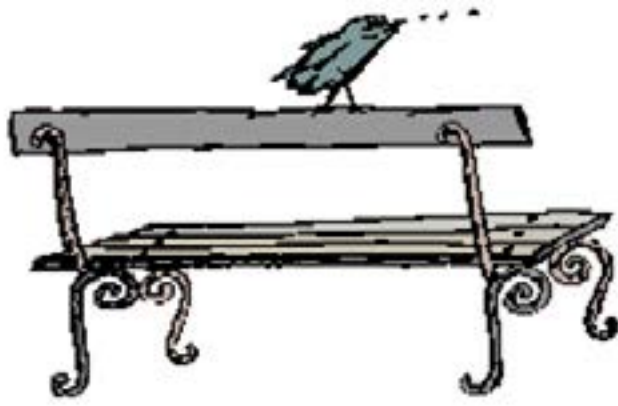
Please make cheques payable to Anglican Church Women Board, Annual Project noted in memo line. Mail to:
Anglican Church Women Board
Anglican Diocesan Centre
1340 Cathedral Lane, Halifax, NS B3H 2Z1
The board will be accepting donations for this project until April 2020.

It is time

Fourteen years ago, I made life profession in the Society of Saint Francis as a Tertiary. I was drawn to this Order by its Patron and Founder, Francis of Assisi, after discovering a little book at the annual Cathedral yard sale called "The little flowers of Saint Francis."

Wikipedia describes this work as follows "is a florilegium (excerpts of his body of work), divided into 53 short chapters, on the life of Saint Francis of Assisi that was composed at the end of the 14th century. The anonymous Italian text, almost certainly by a Tuscan author, is a version of the Latin Actus beati Francisci et sociorum eius, of which the earliest extant manuscript is one of 1390 AD. Luke Wadding ascribes the text to Father Ugolino da Santa Maria, whose name occurs three times in the Actus. Most scholars are now agreed that the author was Ugolino Brunforte (c. 1262 – c. 1348).

It is a delightful little book and tells many stories about the saint. It made me want to know more, so I threw myself into learning as much as I could about John Bernadino (aka Francis). I researched and discovered a worldwide



View from the Deacon's Bench

Anglican Order, and after three years as a postulant and novice was allowed to make vows of life profession. We follow in the footsteps of Francis that lead to Christ.

One remarkable thing about Francis is one of his most celebrated traits. This was his total acceptance that since all things were created by God, all parts of creation are related to each other and to God. This is why Francis was known to address all things as Brother or Sister, even those things without a heartbeat. You can get a lovely sense of this in the Canticle Francis wrote "Brother Sun and Sister Moon", the words of which

are the lyrics of Hymn #355 in Common Praise, "All Creatures of our God and King".

Last weekend while on a retreat in PEI I was reminded by someone who knows me well that I have always been attuned to nature and influenced by it. So, I guess Francis and I are a good fit.

Now a little bit of history of Francis. Guess what? He wasn't always a Saint! He led a very spirited early life and thirsted for adventure. At one point, he went off to war against a neighbouring City State. That did not end well for Francis- he was captured and imprisoned for a year. A

few years later he heard the call of God and started to live the life we know him for. Early in his ministry he was made Deacon by the pope himself.

One year after making life profession as a Franciscan, I made vows before God and the Church that I was "truly called by God and his Church to the life and work of a Deacon". There were many things I agreed to at that time, not the least of which is "to interpret to the Church the needs, concerns, and hopes of the world."

Flash forward to the present day. As I write this it is Francistide, the early days of October. My email box is stuffed with messages about the environment. On September 27 over one million people in communities across Canada took part in marches as part of the Global Climate Strike. Politicians of almost all political stripes are preaching what they will do if elected. Noises are also being made about promising more affordable housing, more help for people with addictions, the hungry, the poor. It sounds like all politicians want to become more like Deacon Francis.

People are polarized about a proposed blockade of the MacDonald bridge across Halifax Harbour during rush hour on October 7th by Extinction Rebellion. A radical move for sure and will probably upset a lot of people and really mess up traffic. The paper plant near New Glasgow is closing its effluent handling area in order to dump the sludge directly into the Northumberland Strait, which many say will not hurt the environment. This too is polarizing people.

What types of actions would St Francis take if he were here now? I don't know. But I do know that all of mankind would benefit from his message at this time. Francis is definitely a deacon for our times. I am convinced that our climate is changing and that we are at the very least responsible for accelerating it. We are also responsible directly for the extinction and endangerment of countless species of flora and fauna. We have not been good stewards of Creation for a very long time, if at all. We have not treated Creation like our brother or sister. It is time we did.

The last word ...

You may have noticed a certain theme arising in this paper over the past several months. More and more, our focus is on our treatment of each other and on our environment. Our actions over the years had consequences and many are nothing to be proud of.

But there comes a time of reckoning to address our history of questionable choices. And our Anglican church has been front and centre throughout the push to go forward. Forward in reconciliation and healing with First Nations people,



Paul Sherwood
Editor

forward in recognizing our LGBTQ sisters and brothers as fully participating members of our church,

forward in standing up for our environment though good stewardship and, when necessary, standing arm-in-arm at protest marches.

The news of our failing global stewardship is nothing new, but the effects of our poor choices are new: more frequent and more intense weather events, new records for the most rainfall, the hottest days, the strongest hurricanes, the fastest ice melt in the North. The list goes on and the results keep needing more superlatives to describe the outcomes.

It is a sad comment on our time that it took a young girl from Sweden, Greta Thunberg, to draw international attention to our plight. Thunberg says she first heard about climate change in 2011, when she was 8 years old, and could not understand why so little was being done about it. She's certainly 'done' something about it! Now if the rest of us could keep that going, we might effect enough change to reverse the damage we've so callously committed on our planet!

...

Please welcome our newest columnist, Rev. Laura Marie Piotrowicz, St. John's, Lunenburg. She has an active social media presence and will be writing a monthly column. Her mandate is to focus on topical issues of significance to our Anglican readership.

Finally, we bid farewell to our regular columnist Rev. Dr. John Roddam who is leaving our diocese for a well-deserved retirement with his wife, Holly, in Vancouver, British Columbia to be close to family.



Paul G. Conrod, FCSI, CIM

Vice-President & Portfolio Manager
RBC Dominion Securities Inc.

paul.conrod@rbc.com | 1-888-275-8796



Wealth Management
Dominion Securities

**Like us on
Facebook:**

[facebook.com/
diotimes](https://facebook.com/diotimes)



WANTED!

Your parish news.

Send in news and photos of activities and events happening in your parish.

diocesantimes@gmail.com

PASS THE TIMES

HELP US SPREAD THE GOOD NEWS



When you've finished with your copy of *The Diocesan Times*, leave it in public places where others can enjoy it.

- doctors' offices
- seniors' centres
- libraries
- hospitals
- book swap boxes

[HOME](#)

[HOME](#)