



## Christmas in Lunenburg

BY REV. MICHAEL MITCHELL

Imagine some 475 people standing outside on a starlit, frosty Christmas Eve to celebrate the birth of the child Jesus. That's what folks have been doing at St. John's in Lunenburg for the past several years for our 4pm Family Service. We call it "A Lunenburg - Nova Scotia Christmas". This service is inspired by the long tradition of honouring our Lord in every land and culture. Our beautiful Nova Scotia home in Lunenburg, with a strong connection to the bounty of the sea and land shapes the culture and images we use as children, adults and animals retell the Christmas story.

The sounds of children and families singing carols, mix with the bleats and frosty breath of the sheep and calf attending the manger. A Lunenburg dory flipped on her side is our manger, with lobster traps and netting around her, as a young mother and father and their newborn child

huddle together for warmth on the bales of straw, a fitting scene to honour Mary, Joseph and the child Jesus.

Coming down the hill, a procession of angels enters, followed by shepherds and the angels. As children read the Christmas story, we all take part in joyful carols. Then, we see the glow of a bright star in the square, leading three Wise Men from the Island Rock in the East – brightly attired in Cape Anns and Sou'Westers, long dory oars in one hand and precious gifts for the child Jesus in the other – salt cod, lobster and fresh bread. Seafaring gifts fit for a king!

As the snowflakes gently fall, we all pause and adore and pray together this prayer: On this glorious night when the Angels sing, the Shepherds kneel and the Wise men adore, let us all rejoice and give thanks to God, for unto us a Child is born, a Son is given, Emmanuel the Son of God, the Prince of Peace. Amen.



Top photo: In 2013, an empty dory serves as a Maritime creche since there was no room at the inn.

Middle photo: A bright shining star leads the way to the birthplace.

Bottom photo: Shepherds, angels and animals all converge on the birthplace to show their respect for the newborn babe.

Photo left: Wise men come in all manner of dress. And by the look of the weather, they were most appropriately attired.



## COLUMNIST

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The first week of the month  
preceding the month of  
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the February edition is the first  
week of January.

# Picking cranberries By the Bog

The wonderful weather we had in October meant that the Cranberry harvest was one of the best in years. Some of the braver souls even picked in shorts! The berries were huge and bright red and the pickers filled their buckets in record time.

Lots of berries meant even more reason to hold the annual Cranberry Festival at St. Bart's. The sauce makers gathered in the church hall to boil and bottle both whole berry sauce and jellied sauce. The bakers stayed home in their own kitchens and made cranberry bread, muffins, squares and every other type of sweet treat imaginable using the red fruit. Rev Billie and her family came up with a new recipe for Cranberry Chutney and spent a few days making many jars of it in the rectory kitchen.

Those who were not up to their eyeballs in fruit made other fall treats and some Christmas (yes I said the "C" word) decorations to be sold. Folks had frozen turkey carcasses left over from Thanksgiving dinners and the soup pots in The Bog began to simmer and bubble with beautiful, rich, thick,

**ST. BART'S BY THE BOG***Cranberry picking in the Bog*

soup. One of our newest members is a vegetarian so she volunteered to make a pot of soup for those who wished to take part in the turkey lunch without any trace of meat.

Rev Billie is so adamant that the season of Advent be fully observed that we are asked to avoid calling this event a Christmas Bazaar, sale or anything that might reflect any thought of Christmas except for our busy preparation both at church and in our homes. There are lots of Advent calendars and wreaths for sale. The men's club have their beautiful

Crèches for sale but they come with instructions as to when they should start showing up on lawns and very strict instructions as to when the baby is placed in the manger. I have heard of young families who are making it a part of their Christmas Eve tradition to come home from church, be it the early service or the more traditional late service and, as a family, lovingly place the figure of the new born Jesus in the manger.

Here at St. Bart's, the shepherds are not seen until after the baby is in his bed and actually, the manger can sit empty of figures for a few days as we all await the arrival of the Holy Family. The animals are there in their shelter alone for a time, but they do have an air of expectation about them, as do we all!

I am delighted to report that our Cranberry Festival was a huge success. We sold out of almost everything and that which was left unsold was donated to the women's shelter in the city. We are well into Advent here By The Bog. The wreaths are being lit both at Sunday worship and in our homes as we count the days until we along with the world

will welcome our Savior. Some of us will place the baby figure in our own Crèches, many of us will be delighted to see Jesus lying in the straw as we walk up the path to St. Bart's on Christmas eve. All of us will rejoice as we sing "Oh Come Oh Come Emmanuel." I'll keep you posted, Aunt Madge

*Sarah Neish is Aunt Madge and has been writing about her beloved St Bart's by the Bog for more than 15 years.*



## Adoration of the Magi

ALTICHIERO da Zevio  
1378-84  
Adoration of the Magi (de-tailed)  
Fresco  
Oratorio di San Giorgio,  
Padua

The oratory (St George Chapel) was erected in 1377-78 next to the Basilica del Santo, in front of the church and on the south side of the piazza, which at that time served as a cemetery. Immediately after the frescoes in the St James Chapel were completed, Altichiero was commissioned by Raimondino de' Lupi to decorate the St George Chapel. The artist received the last payment for this work in 1384. These frescoes - the artist's principal work - have suffered considerably over the course of the centuries. They were whitewashed during the period of the Napoleonic wars and rediscovered in 1837.



## BISHOP'S MESSAGE

# Hope for Advent and Christmas



*The Right Reverend Ron Cutler,  
Bishop of Nova Scotia and Prince  
Edward Island.*

FOR MANY YEARS our family has used an advent candle lighting liturgy at our evening meal during the four weeks of the Advent season. In recent years it has become a little more difficult as children have grown, moved out and moved home and our schedules have become unpredictable. Despite this, the Advent wreath will make an appearance again this year. It was packed on the top of the box of decorations to make it easily accessible. The scripture and prayer focus for the first week of the liturgy we use, is 'hope'.

There are other themes we will explore as we light the advent candles: Love, Joy, and Peace. As we move through this season we will also encounter: watchfulness, preparation, promise, vocation, light, fulfillment, judgement and many more. There are different ways these four weeks might be used both in our congregational worship or family devotions.

Traditionally this season has been seen as a time of penitence before the great festival of Christmas. The thought being that we make ourselves worthy to receive the gift of the Christ child by purifying our lives.

In this hemisphere, Advent contains the longest night of the year and it has become an opportunity to face the issues that bring darkness into our lives and search for healing. Many parishes hold special worship services where people are supported in their search for wholeness.

Advent is also a time when, in the midst of excess, we become increasingly aware of the needs of others. Many community serving agencies and congregations become the means to respond to the needs in the community around us. The preparation for the coming of the Christ into the world reminds us that God's love is for the whole world, not just for the church. This awareness finds expression in charitable giving but it goes beyond giving money into uneasiness about the way our society favors some while ignoring others.

These reflections provide a counterpoint to much of the commercial or cultural observances of this season, but the place

where they meet is in an expression of 'hope'. Hope that life can be better, that it can be changed for good. Hope that, if even for a brief period of time, there is enough to eat, warmth, relationships restored and fears set aside.

The scriptures we read in this season also speak of hope. We look to Isaiah, to the words of hope spoken to a people in exile; "In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God." Is 40:3 "See the Lord God comes with might and his arm rules for him...he will feed his flock like a shepherd; he will gather the lambs in his arms." Is 40:10-11 "The spirit of the Lord is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the broken hearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favor." Is 61:1-2. These texts speak of the hope that the God who has responded to prayer in the past will also respond to prayer in the present. Hope that the promises of so long ago will be remembered and acted upon. Hope that the vision of a people renewed, will be realized.

Recently I attended a board meeting where written on the agenda were the words "Hope is not a planning tool." I know what those words meant at that time: hope is not going to pay the bills. However the more I have thought about them, the more I realise that I disagree with them. God's people have always used hope when facing the challenges of the day and when looking to the future. We believe that God cares, that God is not cut off but that when the time was right, God even entered into creation; "took flesh, lived among us". We believe that God has empowered people with a vision for a better way of life in this world (what Jesus called 'the kingdom') and we hope that this vision of a renewed creation can be found in our time and place. We live in hope and "that hope does not disappoint us because God's love has been poured into our hearts through the Holy Spirit that has been given to us." Rom.5:5 If we do not have hope, then truly what do we have?

It is that kind of hope; not a wishful thinking, not closing your eyes to the challenges around you, not even a desire for a better future but a hope that sees God's love present in every day, that we find in the season of Advent. It is that hope realised, that we celebrate at Christmas.

+ Ron



**The more I thought about them, the more I realised that I disagreed with them.**

## Walk through Advent and Christmas as if you've never heard the story before



*Rev. Dr. John Roddam*

Rising up in a small town parish in this diocese in the 1950s and 1960s, the staple for worship was the blue 1938 hymnal. I still have my mother's copy. She sang in the choir for over 60 years! For some reason, the section most widely used was at the end of the book – Evangelistic Missions. Of course the congregation's favourite was #779 – yes, you guessed it! - "What A Friend We Have In Jesus" I learned the words by rote very young as a child.

However, this song confused and disturbed me... How could we sing about someone as a friend who died 2000 years ago? I was a good deist and believed in God but I hadn't encountered the life-changing 2nd person of the Holy Trinity, Jesus Christ. That didn't come until my early 20s, creating a paradigm shift of huge proportions. Like many of my peers I came to Faith outside the Anglican Church

and returned – a convinced Christian and an Anglican! I described myself one of those cradle Anglicans who finally got out of the cradle and owned my faith. I was an Anglican by birth... and by conviction!

With a fresh understanding of the implications of the Resurrection of Christ – He is alive! – I discovered that one could, in fact, develop a friendship with the Saviour.

This personal component hasn't been prominent in NS Anglican culture but in my travels elsewhere in the Anglican Communion, this is the fire that enlivens individuals and parishes. I have had the privilege of travelling throughout the Anglican World and this personal component is what fuels life in Anglo-Catholic Singaporean and Myanmar Dioceses, Underground and 3-Self Churches in China, and dynamic dioceses in Africa.

Frankly, I believe the spiritual dynamic of knowing Jesus in a personal way is one of the key components that will stop the free fall of losing members in our Canadian Anglican parishes... but I digress!

One of the joys I've had from childhood is exploring the riches of the Anglican Book of Common Prayer. This began as a diversion during boring sermons in my teens but has grown to a deep appreciation of the BCP. There are many elements of the text that are rarely (or never!) used today. The first Exhortation (Pp. 88-89) at the end of the Service of Holy Communion calls people to prepare for "proper reception" of Holy Communion.

This Exhortation speaks of having a "lively and steadfast faith in Christ our Saviour." Personal faith in Christ is an important component in the reception of Holy Communion. (cf. Article

XXIX Pp. 710)

In university, a friend asked me, "What's the big deal about being a Christian?" I responded, "I'm not alone anymore!" Jesus words, "I will never leave you or forsake you" (Hebrews 13: 5) have become a great comfort in the ups and downs of life.

The Advent Season (Advent meaning 'coming') speaks of The Coming One – Jesus. The Christmas Season heralds Emmanuel – "God with us!" I have encouraged life-long Anglicans to pray to the Lord for the grace to walk through the Advent and Christmas seasons as if they've never heard the story or sang the carols before. May the Lord grace YOU with a fresh revelation of His love with an ever-deepening and abiding friendship with your Savior Jesus Christ!



# Repent and turn

(Acts 26:20)

By C. Russell Elliott

About once every generation there is a sporadic revival effort, trying to entice people into the Church. In the 1920s there were still some sawdust-floored revival tents making the rounds, then the electric lantern slide machines and 8mm movie cameras, and more recently the every-home invasive TV evangelists. The usual message began with John the Baptist's Repent Ye but may now be much watered down like **Back To Church** programs with their superficial sentimentalism. There does not seem to be much interest anymore, in the Church or among outside sinners, for repentance or salvation or the Kingdom of God. If some have left the Church because they did not find the answers to life's questions that they sought, 'back to church program' seem like wooden-duck decoys – and they need more than that.

Maybe it is good that old-type evangelism is petering out – but only if the Church has a better alternative. At one time Anglicans depended a lot on our beauty of worship to draw people but we have very little such beauty to offer nowadays. Recently a prominent Anglican rejoiced in the wide variety of fine liturgies clergy are offering every Sunday, but they are rites not liturgies, moreover it is their tangled variety itself that condemns them.

As for salvation and guidance and reassurance and hope in this sorry world, Sunday congregations need as much help as outside sinners. There are growing numbers of spirituality groups though some are already turning to esoteric groups who seem to have something to offer, even going to self-destructive pagan revivals, devil worship, atheism and drug-



induced escape channels. Spiritual hunger is an impelling force.

When did you last hear a sermon like S. Paul's when he found an altar dedicated to an unknown god, or a sermon that challenged secular world value systems? A sermon contrasting world free trade with the Kingdom of God? An appeal encouraging righteousness and moral excellence? A preacher who condemns the turning of prostitution into a 'sex trade' so that it is a legitimate business and not a sin? Or one who is brave enough to lay the sinfulness of prostitution upon the sinning citizens who abuse and destroy the girls?

At a funeral, do we celebrate a life that is gone or one that now moves into a new beginning? The last funeral homily you heard - did it downplay grief and

loss in order to open hearts to eternity and eternal hope? Is the Church changing marriage canons in order to proclaim the quality of ideal Christian marriage or to accommodate to even lower current secular levels? Have you ever heard a homily on Christian marriage? A homily at time of Baptism: is it about joining the Church or about dying to all worldly values and being reborn into Kingdom of God values?

Congregations are spiritually starving and they cry for solid food of faith. Are we afraid more may leave the Church if we tell the truth? (Would you approve your surgeon if he refused to fight your cancer just because many people still want to keep on smoking?) Are we afraid to challenge secular morals? Life on our planet is serious, secular powers are on the increase – the Church can be joyfully confident but only when doing its divine mission. Revelation's messages to the angels (bishops, priests, lay leaders?) of the seven churches may be a bit threatening but the observations are significant: you've left your first love, you permit false teaching, you are neither hot nor cold - get back to work or get out of the harness! Repentance? A bit more, please!

*Canon Russell Elliott is a retired priest in the Diocese of NS & PEI. He lives in Wolfville and celebrated his 97th birthday this year!*

## Vital Church Maritimes (VCM) 2015 conference

SAVE THE DATE!

Our diocese's 2015 Vital Church Maritimes (VCM) Conference is set for April 21, 22 and 23 in Halifax. This multi-day gathering for both lay and clergy leaders, is to provide an opportunity for participants to take time away from their parishes, soak in inspiring teaching, discuss ideas, and intentionally set goals for future ministry.

Once again VCM 2015 will feature practical teaching and dynamic workshops to encourage and equip disciples on how to have vibrant and focused mission-minded congregations. They will apply to 'fresh expressions' of church, as well as 'inherited' church.

Rev. Dr. Judy Paulsen of Toronto is our keynote speaker. She is employed with Wycliffe College, (University of Toronto)

and a co-writer of a program called "Spirit of Invitation". She will offer teaching on a multi-pronged approach to corporate and personal evangelism, using Biblical and contemporary narratives.

The conference theme has not been decided. Some of the featured workshops we hope to include will be on rural ministry, empowering lay leaders, contemporary liturgy, connecting with seniors/newly retired folks, children's ministry, parish website essentials, and encouraging men in leadership roles.

Vital Church Maritimes 2015 will be held at Quality Inn & Suites, Parkland Drive, Halifax (off Dunbrack St. and Kearney Lake Rd.). The exact cost of registration is not yet determined, but organizers hope to keep it reasonable and will include some meals. Discounted room rates are also available.

The facility is located just off Highway 102, is wheel-chair assessable, with plenty of parking.

In order to receive the best benefit from this educational event, parishes are encouraged to bring teams and stay for the entire event. Remember to include VCM 2015 in your annual budget.

Other conference details will be published soon. Watch the Diocesan website ([www.nspeidiocese.ca](http://www.nspeidiocese.ca)) and the weekly notices of the Anglican Net News. Join our Facebook group "Vital Church Maritimes" to learn about the latest developments. Got questions? Contact Rev. Fran Boutilier ([francesboutilier@eastlink.ca](mailto:francesboutilier@eastlink.ca)) or Rev. Lisa Vaughn ([lgvaughn@eastlink.ca](mailto:lgvaughn@eastlink.ca))

*Thank you*

Thank you to all of you who contributed something to the **Lay Legacy Leadership Fund** to mark my retirement as Diocesan Bishop. To date, \$12,493.81 has been contributed! That is a wonderful gift to the people of the diocese. Any layperson has access to those funds. For what? To take a course, a workshop, a programme, that will make them a better leader in their parish or at the diocesan level. The Fund will contribute up to 50% of the cost for the course. How to get it? Send a letter to Bishop Ron describing the course, its cost and how it will contribute

to better lay leadership in your parish. Ask your rector or priest-in-charge to send a supporting letter. The Team that reviews the applications meets monthly. The Fund has helped lay people access the Education for Ministry course, the Vital Church workshop, Justice Camp, Youth leadership events (like Ask & Imagine, Generation 2008, Stronger Together), Anglican/Lutheran liturgical conference, and others. Thank you sincerely for your generosity.

+Sue Moxley

# Mothers Union got spirit



The Mothers Union held their Biennial Conference called 'Catch the Spirit' in Halifax early November. Over three days, they covered subjects as diverse as Parenting Program, Running a Meeting and Gender Based Violence. This last item was a combination of presentation and skit. It took place over several hours and the skit on gender based violence that touched the emotions of everyone in attendance. It dramatically demonstrated

the physical and emotional layers that build up over the years and make escape from violence so difficult. It ended on a positive note by showing the supports that are available and the great assistance they provide in ending gender based violence. The Mothers Union is a proud supporter of the White Ribbon Campaign and provided participants with support materials to bring to their home parishes.



Photo: Mothers Union delegates prepare for gender based violence presentation at the recent conference in Halifax, NS.

# Anti-violence against women movement



After the École Polytechnique massacre on December 6, 1989, where 14 women were killed by an anti-feminist, a movement formed in Canada involving men wearing the white ribbon to signify opposition to violence against women.

The White Ribbon Campaign (WRC) appeared in 1991 in relation to this movement. It is the world's largest movement of men and boys working to end violence against women and girls; as well, it promotes gender equity, healthy relationships and a new vision of masculinity.

Started by activists, such as Michael Kaufman and Toronto politicians like the late New Democratic Party leader Jack Layton, the campaign asked men to wear white ribbons as a pledge to never commit,

condone or remain silent about violence against women and girls. Since then the White Ribbon has spread to over 60 countries around the world as an international effort of men and boys working to end violence against women.

In Canada, the campaign runs from November 25 (the International Day for the Eradication of Violence Against Women) until December 6, Canada's National Day of Remembrance and Action on Violence Against Women. Other countries support 16 Days of Action from November 25 until December 10 but campaigns can occur at any time of the year.[3]

Through education, awareness-raising, outreach, technical assistance, capacity building, partnerships and creative campaigns, White Ribbon is helping create tools, strategies and models that challenge negative, outdated concepts of manhood and inspire men to understand and embrace the incredible potential they have to be a part of positive change.

# Hammers, nails, paint, and hard work at Holy Trinity

**Church Restoration:** Holy Trinity Church is one of only four designated Heritage Properties in Bridgewater. The Church was built in 1858 and in 2013 celebrated its 155<sup>th</sup> Anniversary.

The year 2014 marks the fourth year of major restoration of the Church building. In 2012, with the rebuilding of the tower, the Church bell was rung calling people to worship for the first time in 25 years! Other than the rewiring of the electrical system and improving the sound system the work has been on the exterior of the Church – replacement and painting of the exterior walls, re-shingling of the north side of the roof and the installation of a new cedar entrance door. Funding for the restoration has come through donations from Parishioners and others, and grants from the Nova Scotia Historical Society and the Town of Bridgewater. The work on the electrical

system was done by Nova Scotia Community College, Lunenburg. Upwards of 400 hours of labour was given by volunteers. When the restoration is completed the total cost will be \$215,000. Jeff Hopkins, contractor, and Harry Hughes, project manager, believe that, when finished the Church will be "weather proof and more durable than at any other point in its history." Holy Trinity will continue to be a vital place of mission and ministry in the Name of Jesus Christ in this part of God's Kingdom.

**Rectory Renovations:** When is a door not a door? When it has become part of a wall! When renovations began at the rectory, Holy Trinity, Bridgewater, behind the paneling and plaster a door was revealed in the wall complete with door handle! The rectory, built in 1868,

has experienced, over the years, some changes, and a few additions and in 1998 was moved over several hundred yards to make way for the construction of the Hall. Today, the rectory is undergoing major renovations, expected to be completed in April 2015. Following careful and diligent assessment by an outside consultant, the rectory was determined to be structurally sound. The Congregational Meeting was unanimous in support of the rectory's renovations. Also, the lawn on the property's west side, facing the Church and Hall will be expanded to give more yard space and privacy for the rectory family. When the renovations are completed it will be as Project Manager, Harry Hughes commented, "a good, safe home which is clean and energy efficient." The door will remain in place as part of the wall – a piece of the history of the Parish!



Photo: Welcoming all to worship are the new cedar doors at Holy Trinity. Funding for the doors was in large part a gift from St. Augustine's Church, Conquerall Bank. Photo by Harry Hughes



# Medieval banquet helps northern ministry

On the evening of All Saints Day, the Medieval met the Neo-Gothic at the Cathedral Church of All Saints in Halifax. The occasion was an inaugural medieval feast, replete with many costumed participants and an authentic menu of delicious food, prepared and artfully presented by Halifax catering firm, Certainly Cinnamon. Squash and pear soup followed by barbequed chicken drumsticks or braised lamb shank set the tone for a memorable meal. Following a reception in the Great Hall, a court jester led the procession of guests into the church. Here, medieval banquet tables festooned with jeweled goblets, gourds,

and candelabras stretched the full length of the nave, transforming it into an impressive banquet hall. Piped in Gregorian chants and live music provided by soprano, Ann Bradley, with organist, Shawn Whynot, on the harpsichord, helped to create a true ambience that indeed transported the many guests back in time to Medieval England. The banquet was the first of what is hoped to be an annual fundraiser. This year, the proceeds are dedicated to Education for the Ministry of the North. Kudos to all of the volunteers who made this an evening to remember!



Photo above: Some of the wonderful costumes from the Medieval dinner at the Cathedral Church of All Saints.

Photo left: Diners enjoying the fabulous feast.



## ANNOUNCEMENTS

Mrs. Edith Marshall appointed Executive Secretary of Synod, December 1st, 2014. Edith is a member of the Parish of Tangier and is a member of Diocesan Council as well as Human Resources VSST.

Rev. Lorraine Otto to be ordained to the priesthood on Sunday November 30 (Feast of St. Andrew) 7pm. in the parish of Tangier. Location will be announced later.

Rev. Darlene Jewers to be ordained to the priesthood on Wednesday December 3 (Commemoration of St. Francis Xavier) 7pm. Church of Christ the King in the Parish of the Resurrection, Sydney, NS.

Reverend Canon Dr. Gary Thorne appointed priest-in-charge of the Parish of Cornwallis, November 1st, 2014.

## Bishop welcomes layreaders with license



Lay-readers and lay-readers in training from the Parish of Northumberland, received their licenses at Holy Trinity in Middleton Corner on Oct. 19 from Bishop Ron Cutler.

Photo left:  
Front row, from the left, are Rev. Nicole Uzans, rector of Northumberland, Mary Totbill, Denise White, Monica Graham and Bishop Cutler.  
Middle row, from the left, are Jean Farley, Sharon Rector, and Marianne MacMillan.  
At the back are Rod Benjamin, left, and Gerry Bowles.

# Rejoice Action Appeal 2014 update

## \$13,000 – Disaster or Daring Start?

First of all, THANK YOU to all those who made donations, who made pledges and honoured them. Your gift in support of our Diocesan dream and desire to help our parishes grow and be better stewards, and our leaders to learn new skills as we face new challenges will be used wisely. Your gift will be used to bless churches and parishes and people who are daring enough to try new things and walk in new ways. God will bless both your gift and those who receive it.

Yet, our goal for the 2014 Appeal was \$300,000 and so far only \$13,000 has been given – how do we make sense of this? We could look at the response so far and say, well, it was worth trying and walk away, disappointed and discouraged. We could 'spin it' by saying it's a daring start to a new way of trying to raise funds for ministries we want to do as Diocese that can't be supported through the normal

channel of the Diocesan Budget. There are lots of other words we could use – failure, flop or maybe just forward? But for me, there is only one word – faithful.

All over our Diocese, faithful people are trying hard to keep their churches and parishes operating. They are giving their time, money, talents, laughter, sweat and tears to uphold and sustain the ministries and mission and mortar of their parishes. We know it's a struggle – whether you're working and supporting things at a church, parish or Diocesan level. We know that there is no shortage of groups and organizations asking for you to give and support their cause. We know that need and want often outstrip our resources. We also know that by faith in God, the heroes of the church through the ages (read Hebrews 11) did impossible things and miracles wrought.

By faith, reaching our goal

of \$300,000 is absolutely possible. Your donation or gift, no matter whether its \$5 or \$10 or \$50 or \$500 in support of God's work in this appeal, WILL NOT leave you with less. By faith in God's goodness, your gift will actually leave you and the Diocese with more resources to do this essential work. This is not based on wishful thinking, but on biblical promises and giving. We invite every Anglican of the Diocese to make a gift to the appeal. It's not too late for this to become an overwhelming success. As Hebrews 11 says, for time would fail us to tell of all things that God has done through the gifts of people who acted and lived by faith.

In this season - where people struggle to buy gifts for family and friends who have everything, it has become quite common for the gift to be a donation to a charity of choice. This year, we invite you to consider making that same gift to the Rejoice Action Appeal. It's perfect. Rejoicing that you really have everything, a donation has been made in your name to help someone else in our Diocese to rejoice.

If you haven't seen the video which outlines the hopes and ministry of this appeal, watch it now – <http://youtu.be/GXzoFB1n34g>

If you haven't seen the brochure, which tells but a few

# REJOICE

## ACTION APPEAL 2014

*Rejoice! God is good!*

stories of hope, read it now – <http://www.nspeidiocese.ca/VSSSTs/FMD/Rejoice%20brochure.pdf>

If you haven't made your gift, you can give it now – you can do it online by clicking the DONATE button on the Diocesan website. You can call the Diocese (902) 420-0717 and speak with Jana. You can put your gift in an envelope marked Rejoice Action Appeal and put it on the offering plate of your church. It will be forwarded to the Diocese.

If you haven't considered this to be important, please reconsider: the work of supporting parishes and churches and leaders across the Diocese to adapt and change for the future is essential. Right now, there are no resources for this work

to be found in the current budget. It must come from another source – this appeal.

We believe that every church and parish and leader shares a dream with God, but, the dream is often hard to follow or even to bring to mind when all our time and resources go to just getting by. This appeal makes resources available for these dreams and hopes to become reality.

May you dare to dream God's dream; be open to share your brother's and sister's dreams; be ready to support our Diocesan dream. By faith, dreams are possible. By your gift, dreams become reality.

# REJOICE

## AND TAKE ACTION!

## Anglican Church Women anniversary bursary

The Nova Scotia Board of Anglican Church Women annually offers a bursary of \$200.00 to an Anglican Female Mature Student (5 years or more post formal schooling) qualifying in one of two categories: (1) Continuing Education at community schools, community colleges, technical institutes or other recognized institutes of

learning; or (2) University Continuing Education courses - credit or not-credit courses. The program does not have to be religious or church in nature.

Application forms can be picked up at the ACW Room, 1340 Martello Street, Halifax. As the ACW Room does not have regular open hours, you can also leave a message by

phoning the ACW Room at 902-406-8981. Or Donna Parsons at [donna@parsons@eastlink.ca](mailto:donna@parsons@eastlink.ca) for an electronic copy. Completed forms must be received at the above address by December 31<sup>st</sup>, 2014. The bursary is awarded early in the New Year. The Anniversary Fund for the ACW Nova Scotia Board Bursary started 30 years

ago when a special 100th anniversary of formalized women's ministry appeal was made to each Anglican woman in Nova Scotia. The funds raised at that time were invested and the amount of the bursary is based on the interest of the subsequent investment. The ACW Nova Scotia Board would like to offer a more generous bursary,

and any donations towards the Anniversary Fund would be gratefully appreciated. Please note 'Anniversary Fund' on the cheque, which should be made payable to the NS ACW Board, and forwarded to the ACW Room, 1340 Martello Street, Halifax, NS B3J 2Z1.

## Anglican Church Women annual project

Each year the Anglican Church Women of Nova Scotia have a fund-raising project. The project alternates between a local, a national and a world-wide endeavour.

The 2014/15 project was a 'national' one - Homeward Bound: Bursaries for Ministry to raise funds for bursaries for one year of studies of indigenous students attending

an Indigenous School of Ministry. Between April 2015 and April 2016 the project is to be local - i.e. a Nova Scotia project. The Board would appreciate receiving

suggestions for the 2015/2016 project by December 31<sup>st</sup>, 2014. Please give a brief description of your suggestion, along with a name and contact information. Submit

suggestions, the Education Chair, ACW Room, 1340 Martello Street, Halifax, N.S. B3J 2Z1.



# Animals blessed Forever a priest in Bedford



Photo: Rev. Trevor Lightfoot with three young parishioners and their pet at the annual Blessing of the Animals at All Saints, Bedford.

By DIANNE NICKERSON

At All Saints Bedford celebrated the Feast of St Francis of Assisi with a blessing of the Animals service on the afternoon of October 5th. A variety of dogs entered the church

along with their grateful families. After a short time of worship each of the animals was blessed by Rector Trevor Lightfoot. The freewill offering collected will be presented to Hope for Wildlife.

It was an memorable day in Wolfville at the baptism of Zachary Whittaker. His great great-grandfather was the priest that performed the ceremony and he just turn 97 this year! Also attending the service were Zachary's great-grandmother Gerry

Connell, grandmother Elizabeth Biggs and mother Jennifer Whittaker. All were baptized by Canon Elliott either in the Parish of Bridgetown (Gerry and Elizabeth) or here at St. John's, Wolfville (Jennifer and Zachary). Canon Russell Elliott is 97

years old and still active in parish ministry.

Photo below (L-r): Gerry Connell, Canon Russell Elliott, Elizabeth Biggs, Zachary Whittaker and Jennifer Whittaker



## Celebrating All Saints Day in French Village

Members of the Parish of French Village gathered at St. Margaret's Church, Tantallon to celebrate All Saints Day with a High Mass service. Rev. Brieanna Andrews celebrated and retired priest Rev. Rick Walsh deaconed. Also pictured are thurifier Sherry Richardson, sub deacon Brian Bright and servers Shannon Bright and Marilyn Meade. A sweet smell was raised and surround all in a great cloud as crushed white sage and sweet grass was burned in the thurible (a successful experiment indeed)





# It's a very Messy Church at All Saints Bedford

BY DIANNE NICKERSON  
 All Saints Anglican Church in Bedford held our first Messy Church in May of this year. We recognized that with hectic schedules, Sunday mornings can be not always convenient times for young families to attend church. There are several activities that run seven days a week with Sunday mornings now seen as another prime time to hold these activities. The result of this is more families being placed in the position of having to have to attend these activities on a Sunday morning rather than

worship. We also took into consideration the fact that the traditional church service and time can be stressful for parents with busy toddlers and we thought that a simple relaxed environment might be more appealing to young families.

Our rector, Rev. Trevor Lightfoot, suggested we try bringing Messy Church to All Saints. Our Parish Council was very supportive so we moved forward and held our first Messy Church in May. It was very successful so we decided to hold Messy Church once a month from September

to May. The September and October events were again very well attended.

A validation of the success of our Messy Church happened during the October event. During this Messy Church event we welcomed a new child into the body of Christ through the Holy Waters of Baptism, Nicholas Lawlor. Nicholas' family is well versed and practiced in Anglicanism and its traditions, however for them the style, time and form of Messy Church provided them a more comfortable and favorable alternative to the 10 am Sunday morning

worship in which to have their 3 year old baptized. It was a beautiful and simple celebration of Baptism, and as a grandmother of another family remarked, "There was just something so deeply profound about the simplicity of the celebration, it felt more authentic...more organic... more of what I picture the baptisms John conducted at the river would have felt like."

At All Saints we try to keep our Messy Church the program simple. There is a short time of worship in the church with story and song. The children are free to roam and

investigate their surroundings. We then move to the church hall where we engage in a craft or activity and then conclude with a shared meal. The feedback has been very positive and families genuinely appreciate an alternative to regular Sunday morning time and worship. We hold Messy Church on Sundays from 4:30-6pm and all are welcome.



Photos clockwise from above:  
 Nicholas receives his baptismal candle.  
 Digging for that last pumpkin seed.  
 Nicholas reads his Baptism cards.  
 Just hanging out on the floor.  
 Carving the final pumpkins details.





# It's A New Day! HOPE

BY REV. LISA G. VAUGHN

Some questions for you:

- As a Christian, how much **hope** do you have?
- As a parishioner of a congregation, do you **eagerly anticipate the future?**
- How **optimistic** are you about mission growth in your faith community?

Here we are in the midst of Advent, the season of preparation before the feast of Christmas. "Advent" comes from the Latin word, "adventus" meaning "coming." It is an intentional time of making ready to celebrate Jesus' first arrival as a baby, but also we anticipate the return of Christ and his Kingdom. This season of waiting has us expecting the revelation of

**The local church is the hope of the world**

God in the world, the coming of the Anointed One. As we reflect on the world and our lives we long for God's perfect reign of truth, justice and peace.

I wonder, what does all this mean in terms of the local church? As those who are baptized, thus 'ministers' in God's Church, where do we situate ourselves in the midst of great social and cultural change? Do we have hope?

In 2005 while attending the Prevailing Church Conference in Moncton, I was deeply inspired by keynote speaker, Bill Hybels, founder of Willow Creek Community Church in South Barrington, Chicago. He said, **"The local church is the hope of the world."**

Being a cradle-Anglican and long-time active Christian, I initially agreed and dismissed the statement as a "no-brainer". That is, until I closely examined it. For the first time in several generations we are facing major shifts in approaches to faith and worship. Many skeptics in academia and the media have written-off mainline churches and our seemingly slow response to cultural shifts. But like Bill Hybels, as Anglicans who often refer to ourselves as an "Easter people", our identity

lies in resurrection hope.

Not just to save ourselves and our buildings and our institutions. Our hope lies in our historic and present call to offer light in a dark world (mission). Indeed, the local church is the hope of the world.

The Christian community is the one world-wide organization that is called to embody the Good News in Christ. One reporter quoted Hybels as saying, "Churches can become the redemptive centers that Jesus intended them to be. Dynamic teaching, creative worship, deep community, effective evangelism, and joyful service will combine to renew the hearts and minds of seekers and believers alike, strengthen families, transform communities, and change the world."

We, disciples in community churches are stewards of the transforming message of the Gospel, and therefore we are the HOPE of the WORLD. Grounded in our experience of God's faithfulness and power we know that only God can heal brokenness. Only the power of the Divine can bring about peace and reconciliation. Only the Lord's amazing grace can release lost and captive hearts. Only

a living and extravagantly loving God can change lives and communities.

As the local church, we are entrusted to be the instruments through which the Holy Spirit will make God's dynamic presence known. However, in order for us to be the hope of the world, that means we need to embrace the call to be active participants in God's plan for His coming Kingdom. Every single Christian has a vitally important role to play.

Bill Hybels at the Willow Creek Global Leadership Summit in August 2012 said, "If the local church is the hope of the world, then each of its members fully matters. The hope of the world is at stake. If the local church is the hope of the world, then we've got to get people with leadership gifts to lead, teaching gifts to teach, the rich to care for the poor, invite youth into the activity of the church early on. And as God gives us capacity, we've got to help every single church on planet Earth reach its potential."

This Advent season let us carefully consider the opportunities we have in our faith communities to embody hope. (It's about the world!) We optimistically imagine that each church would reach its



full redemptive potential and share that message, in word and deed, to a hurting society. We pray that God would have us grasp this eternal truth, give us a spirit of courage and the strength to be an authentic, faithfully lively, loving local church - the hope of the world.

*Rev. Lisa G. Vaughn is pastor and priest in Hatchet Lake and Terence Bay, and Team Leader of the Building Healthy Parishes VSST of the Diocese.*

## Dimes for Dinner at Holy Trinity

BY CHERYL COOPER

Just as other parishes and churches are getting into their Fall programs and activities, so has Holy Trinity church in Bridgewater, NS.

To begin the Fall season, a "Ministry Fair" was hosted in the Hall following the 10am Service. Approximately twenty-five ministries in the Parish were highlighted. It was a time to celebrate the work and ministry of the church in the parish, the community, and beyond. The Fair provided an opportunity to identify a greater sense of who we are, as a church and what our mission is to be.

The Sunday school launched their "Dimes for Dinner" mission project for the Primate's World Relief and Development Fund. Dimes for Dinner will collect dimes until the first Sunday in Advent. The children chose to support hot lunches for students in Haiti and healthy food baskets for hospital patients in Mozambique. Each Sunday the

Dimes for Dinner pail is placed at the chancel steps to receive those precious dimes!

This year, Holy Trinity welcomed several new families. And so, a "Time with Jesus" for the three to five year olds has begun, in partnership with the Sunday school. The enthusiasm and energy of the little ones is very contagious!

With the advent of more little ones the quiet space in the church was redecorated to make a friendly, warm space for restless little ones. This space is also a dedicated breast feeding friendly area (an initiative of NS Dept of Health). Holy Trinity is the first Bridgewater Church to be officially registered as breast feeding friendly!

The Parish of Holy Trinity, Bridgewater and St. James, Conquerall Mills, looks forward to a year of "Come Follow Me", to be faithful disciples sharing the Good News of Jesus Christ.



Photo (l-r): Olivia Wall, Rachal Eisan, Sadie McCracken, Davis Dagley, Rebecca Eisan and Miranda Dagley.

Back row: Cathy Eisan (Sunday School Superintendent) and Anthony Peeler.  
Photo by Connie English



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by Heather D. Veinotte, Playwright

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*Church-bells beyond the stars heard,  
the souls blood,  
The land of spices,  
something understood.*

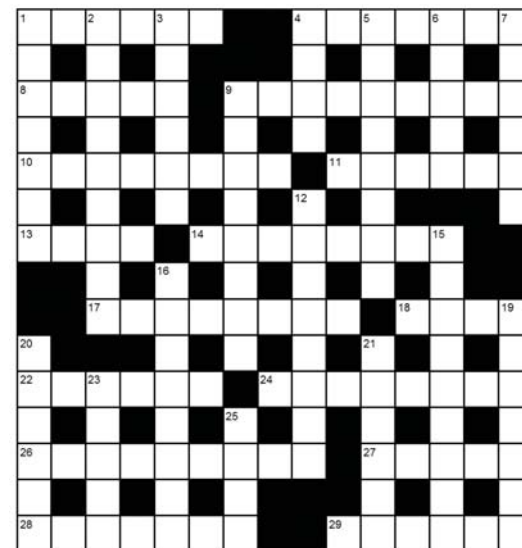
Prayer – George Herbert

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# Bible Crossword

by Maureen Yeats

### December 2014 Clues

- ACROSS:**
- 1 – First season of church year (6)
  - 4 – Old World weasels with white winter fur (7)
  - 8 – Fabric used for making jeans (5)
  - 9 – The Nativity (9)
  - 10 – "The Lord has laid on him the \_\_\_\_\_ of us all", wickedness (Isa. 53:6) (8)
  - 11 – Long piece of wax with a wick (6)
  - 13 – Domesticated animal kept in herds by ancient Israelites for meat and milk (4)
  - 14 – Like a celestial being (8)
  - 17 – Outer (8)
  - 18 – Vaulted recess in a church (4)
  - 22 – Old Testament prophet in the time of King David (6)
  - 24 – Put more electricity in a battery (8)
  - 26 – Supply what is lacking (9)
  - 27 – "Elisha said, 'As the Lord lives, I will not \_\_\_\_\_ you' ", depart from (2Kings 2:2) (5)
  - 28 – First Nations shelter covered with mats, variant spelling (7)
  - 29 – A disciple of Jesus (6)
- DOWN:**
- 1 – Confusing (7)
  - 2 – "\_\_\_\_\_ me, O God, and defend my cause", justify (Ps. 43:1) (9)
  - 3 – Halo (6)
  - 4 – Old Testament priest and prophet (4)
  - 5 – Upper lip hair (8)
  - 6 – "and (Joseph) \_\_\_\_\_ him Jesus", called (Matt. 1:25) (5)
  - 7 – Ordered assemblage (6)
  - 9 – Official name for the Bishop's chair (8)
  - 12 – Where Jesus grew up (Luke 2:39) (4)
  - 15 – Where Jesus lived as an adult (Matt. 4:13) (9)
  - 16 – Long-range plan (8)
  - 19 – Metal rings for lining small holes in fabric (7)
  - 20 – A disciple (6)
  - 21 – "(Elkanah) used to go up ... to sacrifice to the Lord of Hosts at \_\_\_\_\_, place in ancient Israel (1Sam. 1:3) (6)
  - 23 – Subject of conversation (5)
  - 25 – Lame gait (4)

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and a very happy  
New Year!  
Best wishes to our readers  
and advertisers  
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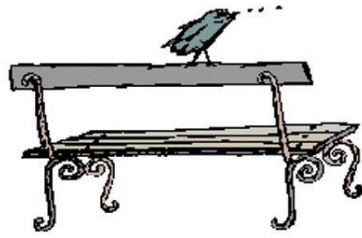
### November Solution



# Restorative Justice: more than it seems

by Rev. Kathryn Cook

One of the topics of discussion with the Primate at the Deacons' Conference held last summer was the various ministries deacons are involved with in both the church and secular world. It is quite amazing the number of ministries the deacons in this diocese are involved with beyond the church doors. We are a small community yet our ministries range from working with refugees, ministering in nursing homes and seniors homes, visiting, working within Corrections Canada both federally and provincially, Mission to Seafarers, food banks and homeless shelters, advocacy for those with economic or health problems to name a few. This is in addition to working within the church. These discussions made me think about my ministry and those things I am involved with. This led to my realization that Restorative Justice is part of my ministry and I also realized that there are a lot of misconceptions about this process and I thought that the Deacon's Bench was a good place to explain what Restorative Justice is about



## View from the deacon's bench

and what its goals and aims are.

The goal of the Restorative Justice program is to have a justice process that holds offenders accountable in a more meaningful way, repairs the harm caused by the offence, reintegrates the offender, and achieves a sense of healing for the victim and the community. Restorative Justice is more than just sitting around a table talking about the offence. Restorative Justice is not a replacement for the current system. A restorative approach will help to meet needs that are not often met by the current

system. The Program hopes to help in at least four tangible ways: reduce recidivism (repeated lapses into crime); increase victim satisfaction; strengthen communities; increase public confidence in the criminal justice system. The program is currently available for youth aged 12-17 inclusive.

One of the misconceptions, I think, is that Restorative Justice is simply a slap on the wrist for a troubled youth with the admonishment not to do it again. It is not seen as punishing the offender. The cry of the victim of crime is often "I want my day in court,

I want justice done". Victims in reality have a limited role in the criminal justice process. Restorative Justice gives the victim a voice that is heard.

Restorative Justice challenges us to look at how we think about ourselves collectively as a society, how we respond to crime and how we restore the balance after a crime has been committed. Restorative Justice comes in many forms, depending on the circumstances of the case and also the traditions and preferences of the community involved. The victim is given the opportunity to express his/her feelings and ask questions. The victim has an opportunity to develop some understanding of the offender's motivation for committing the crime. The victim has the ability to say how the harm done can be repaired. The offender takes responsibility for his/her actions, actively participates in determining how the harm done can be repaired; hears how his/her behaviour has affected the victim and is able to ask for help with problems that may have contributed to the wrongdoing. The community is involved through community members

One misconception is that Restorative Justice is simply a slap on the wrist

taking responsibility for and actively participating in achieving justice in their community by focusing on the causes of crime and working to correct any problem areas. The community members support the victim and ensure there are opportunities in the community for the offender to make amends.

The process of Restorative Justice is now being introduced into schools in Nova Scotia to deal with the problem of bullying among other things. This is a very brief summary of the goals and aims of Restorative Justice. I hope it has given you some food for thought. More in depth information can be obtained through the NS Restorative Justice Program website.

## Christmas is coming! The birth of Lord Jesus Christ

By ROGER BUREAU

If there is a stumbling block, for many, in the creed it is the Virgin Birth. "...born of the virgin Mary." A simple but startling statement. Why-Virgin? How-Virgin? How can it be proved? Well it can't be. But there are strong arguments for the virgin birth. In the final analysis it is a matter of faith.

I recently came across two commentaries which I find extremely helpful. One is by Dr. Peter Elwood MD OBE a respected physician and prominent Christian Minister from the united kingdom. The other from Carl Barth. Today I want to share with you Dr. Elwood's very practical analysis of biblical events surrounding the birth of Jesus. I will leave Carl Barth's comments for a second "opinion!"

Peter Elwood puts together a very plausible explanation for a series of what can only be

called a series of odd events recorded in the Gospels.

Mary is 15 and she is visited by an Angel and told that she is going to have a baby even though she is a virgin. She later describes these events to Luke, the doctor. We know that Mary had "many thoughts" about these events and we are told that Mary "... kept them in her heart" Luke 1:19)

During the Angel's visit the Angel tells Mary a strange (apparently unrelated) fact. Her cousin Elizabeth though quite elderly is to have a baby. Why is she told this?

After the Angel has gone, the first thing that Mary realises is that the Angel has given her a clue which will "authenticate" his statements. So Mary has to go visit her cousin Elizabeth. Why? Because this way she can confirm what the angel had told her about Elizabeth. Mary reckons that if this is

true then the chances are that the other thing the Angel told will also come about. This way she will understand that she is herself to conceive a child even though she is a virgin. So Mary goes to visit her cousin Elizabeth. This would have been a dangerous journey of about 160 kilometers. But she was determined to know the truth. It was no mean feat for a fifteen year old; alone and vulnerable as a traveller. But she was determined.

Elizabeth and her husband, Zechariah, were much older, childless and strictly religious. In many ways the last sort of couple to go to talk about non marital pregnancies! But she had to know the truth about Elizabeth. She needed corroboration from Elizabeth:

- That Elizabeth was pregnant (unknown to anyone else but told only to her by the angel) and
- That therefore what the angel had said about

her was in fact going to happen.

Mary goes to Elizabeth. When she arrives she sees her cousin and can tell that she is well advanced in her pregnancy. This startling revelation must have helped Mary to understand that her original visitation was, as Dr. Elwood puts it, an "angelic vision" and not "a bad dream!"

Elizabeth immediately recognises what has happened to Mary. Mary stays for another three months. By this time Elizabeth's baby is due and It would have become obvious that Mary also was pregnant!

Now she has to face the music at home. Joseph knows nothing about this. Suddenly he is faced with a dilemma. He tries to deal with it quietly. But another angelic vision sets him straight. Why a second visit? Dr. Elwood suggests that if the angel had originally visited both of them at the same time that they

could have been accused of concocting a story to deal with the problem. Instead Joseph does not find out before it is too late to make up any plausible excuse. By the time Mary comes back she is three months pregnant! Hard to hide and hard to change the facts!

The wonderful story that Luke tells of Elizabeth (and the child in her womb) recognising at once that Mary was to have the child -Jesus- The future of both these children -John The Baptist (Elizabeth's child) and Jesus (Mary's child) add a dimension to the narrative which speak of great things to come. What are the facts? God, through a virgin, is to become man in Jesus Christ. Theologically there is no doubt that immaculate conception for this birth is the only way. But more of this next time when we analyse Carl Barth's take on the virgin birth.