



## Our new Metropolitan

BY PAUL SHERWOOD

There was a full house of bishops at the installation service for Archbishop Ron Cutler as Metropolitan for the Ecclesiastical Province of Canada.

The Ecclesiastical Province of Canada was founded in 1860 and is one of four provinces in the Anglican Church of Canada. The province covers the former territory of Lower Canada, the Maritimes and Newfoundland and Labrador. There are seven dioceses in the province:

1. Montreal
2. Quebec
3. Fredericton
4. Nova Scotia and Prince Edward Island
5. Western Newfoundland
6. Central Newfoundland
7. Eastern Newfoundland and Labrador

The provinces of the Anglican Church of Canada are headed by a Metropolitan from among the provinces' diocesan bishops by members of the Provincial Synod. The bishop then becomes Archbishop of his or her diocese and Metropolitan of the Province.

In attendance were Mary Irwin-Gibson (Bishop of Montreal), Bruce Meyers (Bishop of Quebec), David Edwards (Bishop of Fredericton), Arthur Peters (Archbishop of Nova Scotia and Prince Edward Island -Rer'd), Percy Coffin

(Archbishop of Western Newfoundland and outgoing Metropolitan) and John Watton (Bishop of Central Newfoundland). The service took place the evening of November 1<sup>st</sup> on the Feast of All Saints at the Cathedral Church of All Saints.

The homilist for the service, The Most Rev Percy Coffin, preached on blessings, Beatitudes and forgiveness. He remarked that, after his resignation as outgoing Metropolitan, he will miss the installation of bishops; but he will not miss the preparations required to chair meetings for the Province of Canada.

Bishop David Edwards read the examination of Archbishop Cutler and presented him with the Metropolitan Cross at the conclusion. Bishops, priests and all assembled expressed their joy by clapping as Metropolitan Archbishop Cutler was presented to the congregation.

At the conclusion of the installation, Maureen Yeats, Cathedral Sacristan, presented a stole as a gift from the Cathedral to Archbishop Cutler. The stole is cross-stitched with the crest for the Metropolitan Archbishop.

It was a family affair for Archbishop Cutler as his mother, Rita, wife, Marianne and daughter, Victoria watched from the front pew during the service.

*Top left: Bishop David Edwards presents the Metropolitan Cross to newly installed Metropolitan Archbishop Ron Cutler.*

*Right: Archbishop Ron Cutler with his new Metropolitan Cross and stole.*

*Below: Archbishop Cutler with his wife Marianne, mother Rita and daughter Victoria.*



# COLUMNIST



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## Advent: more than calendars and candles

This year Advent is taking a new direction here By the Bog, not just calendars, and candles for us this year. This year is the first year of Advent "gratitude baskets".

One of our elderly, Internet savvy seniors saw a suggestion on Face book and passed it on to Fr. J. The idea really caught her attention and she had decided to do the same thing at her house for the four weeks of Advent.

Instead of having a calendar where a new window is opened each day until Christmas Eve, there would be a basket or box left in a convenient spot in her home and every day she would drop in a small but useful item for the food bank and or Social Services. This person lives alone but thought the idea could be shared with a family. Fr. J agreed and said he would promote the project during the few weeks leading up to Advent Sunday.

No one wanted to see the ritual of the Advent Wreath lost and we had invested in a beautiful wreath with oil candles just a few years before Jason's arrival. It was a memorial for a former Guild member and held a special place in the worship tradition of St. Bart's.

Before the wreath was donated we had a makeshift



**ST. BART'S BY THE BOG**

*Sarah Neish*

circle of greenery with candlesticks placed around it. Every year we worried about the danger of fires as the season progressed and the green boughs dried to a crisp. One time within my memory there was a candle that was faulty; that is the only word I can think of to describe it. As soon as it was lit, it began to sputter and flare up, almost like one of those firecrackers we all have seen. It looked like a rocket getting ready for take-off. Old Henry James, Irene James father, leapt out of his seat in the front pew and threw his Sunday cap over the

candle. Those of us who saw what was happening clapped, some in the back pews gasped, thinking Henry had lost it until they realized that he was a hero! Henry wore that same cap with the scorched brim to church every Sunday for the rest of his life. He wore it like a badge of honour.

Father J explained the idea behind the Advent baskets to us for a few Sundays and reinforced it on 'Stir up Sunday' as we once called the last Sunday before Advent. He said we would place a large basket in the church and anyone could make their own donations at the Offertory. Others might like to introduce the idea in their own homes and add something on a daily basis until we brought our full boxes/baskets to church on the last Sunday of Advent.

It was thought that the gifts should be given to the charities before that late date so that the items would be used in Christmas hampers. When we asked our local food bank about this they said that there was usually an overabundance of donations at Christmas time but the weeks following the holiday could become very lean. Any donations would be used as they saw the need and that was good enough for us.

So in the homes of many around The Bog these receptacles showed up in a corner of the kitchen or beside the back door. In our home we had our own large laundry basket and found it a challenge to think of something different but useful to add to it every day. Orin came home from town with a package of new toothbrushes, not to be out done I found a great buy on pencils to add to the goodie box. Of course food items went into our basket, and personal items like soaps and toilet paper, tissues and hand sanitizer. Cans of beans and boxes of cereal, packages of Jell-O powder and all kinds of soups were added.

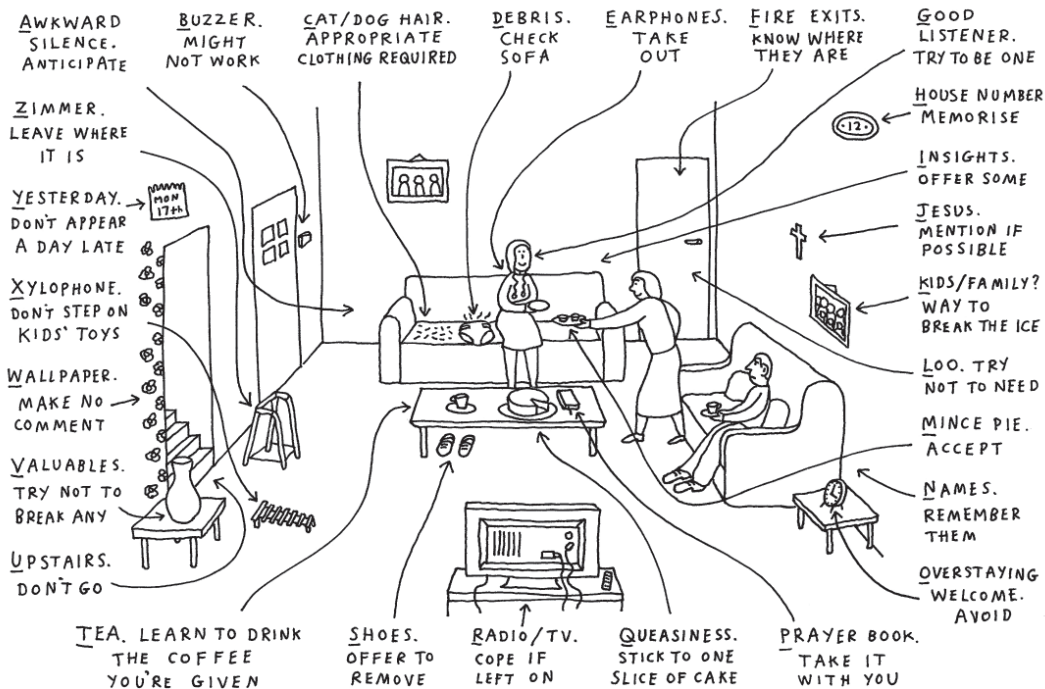
By the time Advent Four rolls around St. Bart's will have a truck load of gifts to deliver to our local charities. No one seems to miss the daily ritual of opening a window in a calendar and our own preparation for the birth of Jesus has taken on a new meaning....all in part to our old friend who can't get out much anymore but stays aware of the world around her thanks to the Internet.

Have a blessed and generous Christmas. I'm sure we will here By the Bog.

I'll keep you posted,  
Aunt Madge.

## PASTORAL VISITING

AN A TO Z



Dave Walker © 2017

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## BISHOP'S MESSAGE

## Do you believe in Christmas?



Archbishop Ron Cutler,  
Diocese of Nova Scotia and Prince  
Edward Island

I recently heard someone say "I believe in Christmas". I was a little confused by this statement. Did they mean that they believed in the benefit of having a holiday? the parties, the festive music? Perhaps it was the employment gained or the profit to be found in the Christmas shopping season. It may have been the emotions connected to the season, that little break from the self-centered attitude that is so often on display in our culture. A time when people put others first and are concerned with the many charitable enterprises which seek to make life better for everyone. Perhaps it was the Advent themes that they "believed in"- hope, peace, joy and love. In truth the observance of Christmas in our culture means all these things and does have a tremendous impact on the lives of many people. Some folks believe so strongly in Christmas that they begin their Christmas observance before the jack 'o lantern has been put in the compost!

It is not the observance of a holiday or even the good feelings that accompany it, that we are asked to believe in, rather it is the Christ at the center of Christmas. The anointed one so long awaited comes in a way that few expect. Except for the possibly terrifying appearance of an angelic chorus, it is such a sentimental story that many forget the child in the manger is God incarnate. This is what we are challenged to believe and if

we do believe then everything is changed. Yes Christmas remains a celebration of all that can be best in humanity, but it is not for a few days or weeks that we believe this hopeful, joyful, peaceful, loving attitude can exist. In the birth of Jesus the Christ we believe that God inaugurates a way of life where these characteristics of community mark every day.

The scriptures that we encounter in the weeks leading up to Christmas speak clearly of this vision: "Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near." Luke 21:28

*"The word of God came to John son of Zechariah in the wilderness..." "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth;*

**Some folks believe so strongly in Christmas that they begin their Christmas observance before the jack 'o lantern has been put in the compost!**

*and all flesh shall see the salvation of God." Luke 3:2, 4-6*

*"The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favour, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit." Isaiah 61:1-3*

*"His mercy is for those who fear him from generation to generation.*

*He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts.*

*He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty.*

*He has helped his servant Israel, in remembrance of his mercy, according to the promise he made to our ancestors, to Abraham and to his descendants forever." Luke 1:50-55*

This child, whose birth we celebrate with gifts and feast, with songs and parties, with joyful carols and festive worship, comes to change the world. It is he in whom we see the salvation of God, the bringer of the good news to the oppressed, liberty to the captives and release to the prisoners. It is he who brings the words of Mary his mother into action: scattering the proud, bringing down the powerful and raising up the lowly. Do you believe in this? For this is the great gift of God at the heart of Christmas. It is a gift so great that no amount of colourful paper can wrap it. The moment when the transcendent God, whose word creates all things, comes among us to change the way we see ourselves and the world, to reconcile people and nations, to overcome hatred and evil with a self-giving love. Believing that this new way of living has begun (what that infant would later describe as 'the kingdom of God') is the start of something that can change our world. Do you believe in Christmas?

Marianne and I wish you the hope, peace, joy and love of this season.

+Ron

## Parishioners were profoundly upset



Rev. Dr. John Roddam

Rev. John Roddam  
appointed Rector of the  
Parish of Kentville in  
the Annapolis Valley on  
November 1st.

The four Sundays of Advent mark the beginning of the Church Year. Most Christian Traditions that mark the Advent Season focus on the First Coming ("Advent") of our Lord Jesus Christ. Advent Season has also historically pointed to the Second Coming ("Advent") of Jesus as well.

Consequently, one year I set out to share a series on End Time Themes. This is known as Eschatology – the study of "Last Things." I looked at such topics as "Jesus Glorious Return," "The Final Judgement," "The Terror of Hell," and "The Joy of Heaven." The result in my parish was pandemonium. Parishioners were profoundly upset to be faced with the prospect of an examination of how all things end.

For example, many in our

culture (and in the Church!) take comfort in the belief that everyone will "go to Heaven." However, the concept of Ultimate Reconciliation (Universalism) is not supported by the Bible or in Jesus' teachings. The Gospel declares that Jesus the Saviour has come to a lost and dying world to give His life on the Cross and rise again in victory over death so that those who turn and yield their lives to Him receive the gift of eternal life. Those who refuse to accept this gift remain unreconciled with their Creator and face a Christless eternity.

My understanding around these issues was brought into focus when someone opined, "Why would Jesus have to come to Earth, die on the Cross and rise again if we were all going to Heaven anyway?"

I realized by the response of my parishioners that they had not embraced the Bible Doctrine of End Things and had defaulted to the prevailing cultural beliefs which were unfounded from an historic orthodox Biblical perspective.

As I studied Scripture further, I became aware that these themes are a significant basis for Christian Hope. St. Paul asserts in 1 Thessalonians 4: 15-18 (NKJV)

*15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are*

*alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 18 Therefore comfort one another with these words.*

Our eschatology also impacts and motivates the way we live day to day –

*...denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ. (Titus 2:12-13 NKJV)*

So... are there "gaps" in your belief system where you have missed the power of the Gospel which undergirds hope and builds faith? A New Year's Resolution – read through (or listen to) and meditate on the whole Bible in 2018!



Photo: Members of the Sandwich Club with their freshly bagged sandwiches.

## Hottest club in town: making friends, making sandwiches and making a difference!

FAYE LEBLANC  
CHAIR, FRIENDS OF ST.  
MARGARET  
ST. MARGARET OF SCOTLAND  
ANGLICAN CHURCH

The Friends of St. Margaret have launched a new outreach program called the Sandwich Club. This program was designed with a very simple mission. Make friends, make sandwiches, make a difference.

Partnering with Shelter Nova Scotia, the Sandwich Club launched in February of 2017 and focusses on bringing youth grades 4-12 together to make sandwiches for people in our community experiencing homelessness.

"The original intent was to offer a program where youth had an opportunity to learn the importance of giving back to their own community, while making a difference to many", says its leader, Rita-Clare LeBlanc. "We started with just six kids, but the word has been spreading and parents from all over HRM are wanting their children to be a part of the Sandwich Club". "Last month we had 38 youth!"

The Sandwich Club happens once a month and the youth totally take the lead on making more than 200 sandwich bags each filled with a sandwich, carrots, granola bar, juice pack, and a chocolate treat. These are delivered to various shelters in our area and paired with soup to make up for one night's meal.

The youth are learning lots. Erin Cotie, A representative from Metro Turning Point

came one month to thank them for being a part of the Sandwich Club and talked to them about how much positive impact their volunteering is making on their clients. Not only are they realizing the importance of helping others, learning new life skills, they also now have a better understanding of why some people may be experiencing homelessness.

Funded by the Friends of St. Margaret, the Sandwich Club is open to everyone and is not a faith-based program. "We have many youths with different belief systems who come together to make a difference", says Rita-Clare – "that's what it's all about.

The Sandwich Club is only one of the programs offered by the Friends of St. Margaret. They also have run the Peace Tree Outreach program that enables patients at the East Coast Forensic Hospital to remember their loved ones during the Christmas Season. Patients give suggestions what they would like to send to their mum, dad or loved one. The Friends of St. Margaret do the shopping, and drop off unwrapped gifts, with a Christmas card, wrapping paper and a special candy treat. With the thought that we were all babies in our Mother's arms, this program aims to remember families of the incarcerated during this special time of year.

A Caring Card Ministry was also created years ago and a kindness card is sent to all our parishioners to remember them on special days, and during difficult times in their

lives. We think that doing "inreach" is just as important as doing outreach.

Each year the Friends of St. Margaret presents A John Gracie Christmas at the Bella Rose Arts Centre in support of the Sandwich Club and all other programming. We are excited to have the Boys Honour Choir open for John this year on Friday, December 15th. We'd love to see you there! Tickets can be bought online at [bellaroseartscentre.com](http://bellaroseartscentre.com) or by calling 902-457-3239.

Anyone wanting to find out more information about the Sandwich Club can contact Rita-Clare LeBlanc at 902-223-4283.

Photo right: Bagging carrots for the sandwich bags.

Photo below: Making address labels for the sandwich bags.





## MORE: Removing Barriers

Module #2 of MORE Mission School features exploration of resistance and barriers to mission. Participants at these free regional workshops learn how to identify and approach these challenges by engaging a practical model. This process offers a pathway to transformation as lay and clergy creatively discover options and solutions to various roadblocks in ministry. Mission Schools take place in each region on Saturdays, from 9:30 a.m. to 3:30 p.m. They include teaching and ideas for real-life application in rural, suburban and urban parishes, as well as plenty of table discussion.

Registration is easy. Visit: [www.nspeiocese.ca](http://www.nspeiocese.ca). (Or phone 902-420-0717).

Dates and locations have been established for the following areas:

- **Dartmouth Region** – Jan. 13 - Christ Church Hall, 16 Dundas St., Dartmouth – Deadline is Jan. 10.
- **Fort Sackville Region** - Jan 20 – St. Nicholas' Westwood Hills, 29 Westwood Blvd., Upper Tantallon – Deadline is Jan. 24.
- **Chebucto Region** – Jan. 27 - St. Margaret of Scotland Hall, 3751 Robie St., Halifax – Deadline is Jan. 17
- **Northumbria Region** - Feb. 3 – St. George's, 199 Temperance St., New Glasgow – Deadline is Jan. 31
- **South Shore Region** - March 3 – Holy Trinity Church Hall, 78 Alexandra St., Bridgewater – Deadline is Feb. 28
- **Valley Region** - March 17 – Location TBA
- **Eastern Shore Region** - March 24 – Location TBA

You are invited to attend Module #2 even if you were unable to go to Module #1. Each session stands alone in its material. Videos and resources for the introductory Mission School are accessible from the Diocesan website (See Resources drop-down bar).

MORE is based on God's desire to give the world MORE of what it really needs – hope, love, and freedom. MORE is not a program, but a way of seeing ourselves and our church transformed so we can grow and nurture new disciples!

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



### “Pull up a chair and tap into faith”

By REV. LISA G. VAUGHN

**C**heers! There's an opportunity in Cole Harbour to question freely and think deeply about faith over a cold pint.

The Church of St. Andrew hosts a casual gathering called “Beer & Theology” on the fourth Wednesday of the month whereby the big, controversial questions of life get explored.

At 8 p.m. in Wing'N It Restaurant on Forest Hills Parkway, the Reverend Katherine Bourbonniere engages a group of parishioners and their friends in contemporary topics like religion in school, Quebec's ban on veiled faces for receiving government services, same-sex marriage, human trafficking and the theology of money.

“We've done topics on biotechnology, and the whole ethical piece on reproduction and cloning,” said Rev. Katherine. “What does the church think about that?”

“I try to listen to what is going on in the news and pull down information that is pertinent to what is going on at this point in time, both in the community, the larger world, anything that people are talking about,” she said.

The sessions consist of 4 to 15 people from the church, their

guests, and even restaurant staff, who wrestle with complex faith-related questions. Rev. Katherine says, “When we're gathered and there's someone at another table, we say, ‘Okay, we're talking about this. What's your opinion?’”

Conversation is lively as everyone is encouraged to share their thoughts and beliefs. The priest explains that Beer & Theology came out of a genuine need in the community. “What I experience in the congregation is that there is a desire to talk about how their faith hits the ground. What meaning it has to their day-to-day living.” Rev. Katherine continues, “Everyone is a professional and they're working and getting these questions, but want to have a place to be able to have that conversation and a place to invite people into that conversation.”

Those who are not parishioners of Church of St. Andrew are astonished by the freedom of expression that is encouraged at Beer & Theology. She said some of the responses have been, “I never thought that (church people) would actually discuss these things.” Others are impressed that the exchanges take place over a brew or two. “Some of them are surprised that we're out here drinking,” said Rev. Katherine. “She's a priest. She has a glass of wine.”

The rector, also Archdeacon of Dartmouth Region, said interest came from folks who are seeking something other than a Bible study. “They wanted an atmosphere where they didn't feel they were in a classroom trying to learn something,” she explained. “They just wanted to have a place to talk about the issues, ...state their opinions in a conversation with each other in a much more informal manner.”

As facilitator Rev. Katherine does research using resources from the World Council of Churches, Canadian Council of Churches, and other scholarly articles that offer a variety of different perspectives. A hand-out with information and questions is given to each participant. Sessions are relaxed in format and usually last from 60 to 90 minutes.

The purpose of Beer & Theology is to help nurture people to be more informed disciples. Non-Christians can enter the dialogue too, without feeling judgement or disrespectful pressure to believe one thing or another.

“I think there's a huge need in the community that people just need a place to be free to talk about these things,” said Rev. Katherine. “Offering a place to be themselves, not having to put on an act or walk away from the tough questions.”

# It's A New Day!



**“Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.” - Hebrews 13:2 (NRSV)**

## The 12 Tips of Christmas Hospitality

By REV. LISA G. VAUGHN

Who knows how the nativity story would have turned out if the residents of Bethlehem had offered radical hospitality to Mary and Joseph that holy night? A royal guest had arrived - the King of kings and Lord of lords. How might the narrative have changed if the locals had been more attentive to these Nazareth newcomers? Asked questions about their needs? Responded with generosity and grace by opening their homes and hearts?

During the Advent and Christmas seasons new faces show up at our church doors looking for a warm welcome. People visit communities of faith for all kinds of reasons. Some are seeking answers to important life questions, or are searching for meaning and a touch of the transcendent. Others are hoping to find acceptance and a place of belonging.

Barna Research shows that 9 out of 10 visitors are looking for a friendly congregation.

However, friendly is more than just saying hello. One Church of England priest whose church has done studies on newcomers says, “People will come to church for many reasons, but they will stay for only one - friendship. People aren’t looking for a friendly church; they’re looking for a church where they can make friends.”

Initial experiences of relational connections with congregation members are critical to closing the back door for our guests. There are no second chances to make a first impression. The good news about hospitality however, is that it is not a big budget project. Changing the culture in the church takes time and focused work, but people can learn to raise the level of awareness of the needs of guests, and how to practically engage with first-timers.

A United Church lay leader at a recent event recounted how his tiny, rural congregation grew by more than 66%. The northern New



Rev. Lisa Vaughn  
Diocesan Parish Vitality  
Coordinator

Brunswick church was down to 12 or so parishioners. They decided rather than fizzle out and close, that they would take action in some way to revitalize their congregation. Over a series of months they studied, trained and prayed about improving their hospitality for newcomers. Simple yet intentional, impactful improvements were made as they equipped and encouraged their members to step-up their welcome to guests. The key was fostering authentic relationships. After a year they had grown from a dozen or so parishioners to 35 active disciples.

Here are some suggestions to help turn up the temperature in a congregation, to create a warmer atmosphere for newcomers. The 12 Tips of Christmas Hospitality - our true love shown to guests:

1. Greeting newcomers is the responsibility of all parishioners, not just the role of sidespeople and the minister.
2. Make eye contact and give your full attention to visitors. Listen carefully and watch for clues as to their comfort and needs.
3. Smile and interact with guests in a warm, pleasant way. Offer gracious greetings like, “Welcome to our church. We are delighted you are joining us today. Make yourself at home here.” As they leave say something like, “Thank you for visiting us,” and “We hope you have a great week.”
4. Introduce yourself, holding out your hand to offer a firm, friendly handshake. Greet any children too.

5. Ask about their name, then repeat and remember it. Write it down later, then share it with clergy.
6. Make casual conversation with your guests both before and after worship, if possible. Remember, you can chat with your friends later. You may not have another chance to talk with a newcomer.
7. Ask questions to spur the exchange: “How did you find our church? Do you know anyone who attends here? Do you have any questions about the service or our facility? What keeps you busy during the week? Would you like to sit with me during worship?” This is not being nosy, but rather it is a way to show you are genuinely interested in your new acquaintance.
8. Be sure to go out of your way to warmly share The Peace with your guests. Encourage other parishioners to do the same.
9. Leave convenient seats open for your visitors – the last pew and the end of the rows. Newcomers may not be comfortable walking to the front of the church or having to climb over others in order to find an available seat.
10. Invite your guests to share in some refreshments after worship is over, whether that is a church hosted social hour or at a nearby coffee shop.
11. Try to anticipate your visitor’s needs. They may require help with service books, directions to the washroom, explanation about receiving communion or navigating your building with a disability.
12. Privately pray for your new guests during the worship service, as they are likely to feel uncomfortable or uncertain in a church setting. Continue to pray for them by name throughout the week.

A parting gift – hand-crafted angel ornament,

jar of homemade jam, mini-devotional – is a nice hospitality touch and a tangible reminder of your generosity to strangers.

Parishioners often remark that they tend to play cool when greeting newcomers, not wanting to come on too strong or scare people by being too friendly. Frankly, this is rarely an issue in our churches. More often than not, guests report feeling ignored or being met with a cold shoulder when they encounter our church culture.

We are incredibly privileged to have visitors join us for activities in our churches, especially on Sunday. There are thousands of other things they could do, but these newcomers chose to spend time in a faith community. It is wise to approach our encounters with honoured guests as servant-hosts, always concerned with how we can lovingly care for people.

Cindy K. Hiltrop, author of ‘So You’ve Been Asked to Greet or Usher’ writes, “When we extend hospitality to one another in worship, the level of strangeness between us is reduced. The member and the guest become united in Christ’s love.” She continues, “Our motivation for greeting... in the name of Christ is that we were once aliens ourselves. We were strangers to grace. But God has welcomed us and called us friends through Jesus Christ, and we in turn create a welcome space for guests so they meet God and see God in us.”

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”

# Do Justice. Love Kindness. Walk Humbly. – DYC 2017

BY ALLIE COLP

On the weekend of October 27 to 29, 45 youth and 21 leaders gathered for the annual Diocesan Youth Conference at the Malagash Bible Camp. The theme for this year's DYC came from Micah 6:8 - Do Justice. Love Kindness. Walk Humbly. Participants spent the weekend exploring that theme in discussions with their groups, in workshops, in worship, and in nightly prayers with their cabins. The weekend was a great success, and lots of fun was had by everyone who was involved. Can't wait to see you all again next year!

Photo: DYC leaders in action garb.



Photo: Rev. Dr. John and Holly Roddam and the cross (see inset top right).

## Why is your cross broken?

BY PAUL SHERWOOD

I saw Rev, John and Holly Roddam at the Metropolitan's installation service and couldn't help but notice the unique cross he was wearing. It had an additional horizontal beam at the top and a slanted one at the bottom. When I asked why, I got a deferred answer until the next day when Holly sent an explanatory note from Wikipedia. John received the cross many years ago from a fellow cleric and wanted to be sure to answer in detail. From Wikipedia:

*The cross has three horizontal crossbeams—the top one represents the plate which in the older Greek tradition is inscribed with a phrase based on John's Gospel "The King of Glory", but in later images it represents INRI, and the bottom one, a footrest. In*

*many depictions, the side to Christ's right is higher. This is because the footrest slants upward toward the penitent thief St. Dismas, who was (according to tradition[citation needed]) crucified on Jesus' right, and downward toward impenitent thief Gestas. It is also a common perception that the foot-rest points up, toward Heaven, on Christ's right hand-side, and downward, to Hades, on Christ's left. One of the Orthodox Church's Friday prayers clearly explains the meaning: "In the midst, between two thieves, was Your Cross found as the balance-beam of righteousness; For while one was led down to hell by the burden of his blaspheming, the other was lightened of his sins unto the knowledge of things divine, O Christ God glory to You."*

## LETTERS from AWAY

Dear Diocese,

As the singer Tom Cochrane says, "Life is a highway..." Along that highway, the landscape, the church seasons change throughout the year. Each season offering a unique gift on our spiritual journey. This next few weeks we travel through the season we call Advent.

Advent 1 is the kick off to the church's version of New Year's Day. And the first reading on the first Sunday of Advent this year is full of dramatic effect.

*24 'But in those days, after that suffering, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling*

*from heaven, and the powers in the heavens will be shaken.*

Someone please pass a flashlight!

Dark. Little or no light. The absence of light. Foreboding. Mysterious. Sometimes frightening. Always dramatic! That is why the murder in suspense films always takes place in the dark.

But on a more positive note, Arlo Guthrie, a popular singer in the 60s especially among hippy types like me, once said, "You can't have a light without a dark to stick it in."

As we approach the shortest, darkest, days of the year, we begin the journey through Advent, the quiet, reflective, subdued time of waiting. Not

just for longer sunnier days, but for a different kind of light to appear in the midst of the dark of winter. The Messiah.

The expectation of Advent as a dramatic time of hushed expectation, of waiting and watching, for the spectacular event, for me, is high. But the Monday to Saturday reality is that Advent is not necessarily that reflective time. It is too often a hustle and bustle time, when we are already into the throes of Christmas shopping, when decorations and the tree go up. When there are constant complaints of the pressure to clean, bake, decorate and shop.

Christmas creep it's called. It begins after Halloween and ends as Christmas begins. It's really not very quiet and full

of blaring music, bright, shiny decorations. Every store offers the opportunity to buy bigger and more expensive gifts each year. It's disruptive and loud.

As much as I pray for stillness and time for quiet reflection, there is a very loud and different Advent that I dive right into. (Check out their videos on the website.)

**Advent Conspiracy** is a global movement of people and churches resisting the cultural Christmas narrative of consumption by choosing a revolutionary Christmas through Worshipping Fully, Spending Less, Giving More and Loving All. [www.adventconspiracy.org/](http://www.adventconspiracy.org/)

This year, inspired by **Advent Conspiracy**, encouraged by

Bishop Mark MacDonald, invited to action by PWRDF, we have an opportunity to turn the dark to light by giving the gift of water to the people of Pikangikum First Nation in Northern Ontario. <http://pwrdf.org/our-work/advent-conspiracy/>

I'm hoping that you will join me this Advent on a journey that lights the candle of hope in the lives of people in remote northern reserves in your prayers, your giving and your love.

Blessed Advent from the outer world,

REV. MARIAN LUCAS-JEFFERIES  
Formerly of the Diocese of Nova Scotia and Prince Edward Island

# Local chaplain appointed Regional Director

By GISELE MCKNIGHT

If you're fortunate enough to live near the ocean, you'll often see large ships passing by — on their way to the next port, or perhaps heading home.

Did you ever wonder about the people who work onboard — the seafarers? The Anglican Church has, in the form of a ministry called the Mission to Seafarers that is now more than 160 years old.

It's a vast international group with headquarters in London, UK, but there are local missions in 200 ports in 50 countries around the world. Each one is there to help make the life of seafarers in port a little easier.

"Piracy, shipwreck, abandonment and separation from loved ones are just a few of the problems merchant seafarers face. Around the world, the Mission to Seafarers provides help and support to the 1.5 million men and women who face danger every day to keep our global economy afloat," says [missiontoseafarers.org](http://missiontoseafarers.org).

In Saint John and Halifax, as in many other ports, staff, chaplains and volunteers offer friendship, emotional and spiritual support, ship visits, drop-in centres, help in emergencies and advocacy for health and labour issues.

"We try to visit as many ships as possible," said the Rev. Maggie Whittingham-Lamont, chaplain in Halifax. "We go on board and talk to the guys. Are they fed, paid? Do they

need medical or dental?"

Maggie, the widow of a seafarer, has lived it both ways, and has devoted many years to the mission, so much so that she's developed a few skills that come in handy.

"There's less of a language barrier after 26 years," she said. "Even listening to them in their own language, I can usually figure out what they need."

The Diocese of Fredericton has two priests involved in the mission. The Rev. Eric Phinney, Parish of Renforth, is the chaplain of the Saint John mission and sits on the Canadian board. The Rev. Rob Salloum of the Westside Anglican Mission sits on the Saint John board.

From Oct. 15-19, about 20 people from the Mission to Seafarers Canada met at Villa Madonna in Rothesay for its annual conference, discussing policy and making plans for future endeavours.

During a service at St. James the Less on Oct. 16, the Most Rev. Fred Hiltz, Primate, installed Maggie as the regional director for Canada. It's a post she's held since May, but the installation made it official. She remains the station chaplain in Halifax.

Hiltz was in the diocese, not in his role as primate, but because he is the acting liaison bishop to the mission, a post he has held since 2014.

"The Primate has a long history with the Mission to Seafarers," said Maggie. "He was on my board for many

years when he was bishop in Halifax. We worked closely during those years. He's marvellous — very attentive to the needs."

At the Oct. 16 service, Eric asked for prayer for Maggie in her new role.

"When it comes to ships and ship things, Maggie is the go-to person for all of Canada," he said. "We're all standing with her tonight and pray for this new ministry."

Primate Hiltz offered a prayer for seafarers worldwide, asking God for safe journeys and calm seas.

Rev. Heather MacEachern, a deacon from the Halifax area, gave the homily.

"After a particularly arduous day, the call comes and you're needed for just one more thing. You can't put it off til tomorrow and so you must go," she said. "Often they are the most rewarding times."

She quoted Luke, chapter 4: "He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed."

"I would suggest that paragraph is your job description," she said.

Speaking of the installation ceremony, she said, "Maggie is taking on a huge task. I have no doubt she'll do a wonderful job. After all, she has God in her corner. She needs your support and encouragement because her vineyard just got a whole lot bigger."

Primate Hiltz used the occasion to recognize the Rev.



Photo: Archbishop Fred Hiltz installs Rev. Maggie Whittingham-Lamont as Regional Director of Canada for the Mission to Seafarers.

Ed Swayze of Thunder Bay for his organizational work over the years with the mission. Ed is chaplain to the mission in the Port of Thunder Bay, the incumbent in the Parish of St. Stephen the Martyr, the staff officer to the Royal Canadian Navy Command Chaplain and a Royal Canadian Navy lieutenant commander (Reserves).

Maggie's role in Halifax will still include hands-on ministry at the port, but about one-third of her time will be spent in her new role. That includes

promoting and growing the mission in Canada and meeting with the worldwide regional directors who manage the mission in Europe, Asia, Oceania, the U.S., Africa and Australia.

To learn more about the Mission to Seafarers, visit [www.missiontoseafarers.org](http://www.missiontoseafarers.org).

Gisele McKnight is the Communications Officer and Editor - The New Brunswick Anglican in the Diocese of Fredericton.



Photo: Archbishop Fred Hiltz presents a certificate recognizing the 75th anniversary of the Halifax Mission to Seafarers to Chaplain Maggie Whittingham-Lamont (l) and Helen Glenn, Mission Manager (r).





# A time to heal: building a legacy of hope

BY CYNTHIA PILICHOS,  
CATHEDRAL CHURCH OF ALL  
SAINTS

It was a glorious sight to see so many filling the Cathedral Church of All Saints for the special Choral Evensong, A time to heal; Building a legacy of hope, on Sunday, October 22, when Archbishop Fred was our guest preacher. Anglicans were asked to bring their regional, parish, and individual contributions for the Anglican Healing Fund to this Choral Evensong to be blessed by our Primate. With this service of Thanksgiving and Reconciliation, we were all blessed that afternoon with the glorious music of the Cathedral choir under the direction of Paul Halley, truly food for the soul; a wonderful liturgy that included a Litany for the Healing and Restoration of our Church (Anglican Diocese of Rupert's Land, 2017); and, the words of Archbishop Fred that brought home the importance of this special Fund in foster[ing] healing in the lives of persons and families, and [in] support[ing] the recovery of

language, culture and spiritual practices consistent with Indigenous identities and traditions (Archbishop Fred).

Using the words of the Second Lesson (Luke 4: 14 – 22) “... and the eyes of all ... were fixed on him” (Jesus reading from the prophet Isaiah in the synagogue in Nazareth at the very start of his ministry), Archbishop Fred spoke of three key occasions when the eyes of everyone were on an individual in this journey of healing and reconciliation:

1. Primate Michael Peers in 1993, when he drew on a deep well of humility and passion to offer the Anglican Church of Canada's apology to the indigenous peoples of Canada for the residential schools (National Native Convocation in Minaki, ON, on August 6, 1993);
2. Justice Murray Sinclair at the unveiling of Canada's Truth and Reconciliation Report with its 94 Calls to

Action, on December 15, 2015, when he reminded Canadians that “reconciliation is yours to achieve. We owe it to each other to build a Canada based on our shared future, a future of healing and trust.”;

3. Esther Wesley, Coordinator of the Anglican Fund for Healing and Reconciliation when she shared a Ministry Moment during the National Consultation on Indigenous Anglican Self-Determination, September 2017, by reminding us “... healing doesn't just happen. It takes courage for a person to choose the healing journey. And it takes a community to support them in that courageous choice.”

What was the road that brought our diocese to this special day when the eyes of everyone were now fixed on Archbishop Fred? There were two features that merged

to have us at this special Evensong during Mi'kmaq Heritage Month. First, was the determination of the Cathedral Church of All Saints to host an event to honour Canada's 150<sup>th</sup> year since Confederation, while also tempering that pride with a recognition of the devastating legacy of the Indian Residential Schools (shadowed and dark ... sad and shameful – Archbishop Fred Hiltz), of which our church was, sadly, a contributor. It seemed natural for the Cathedral's Canada 150 Project to be focused on raising funds for the Anglican Healing Fund. And raise funds we did – over \$7,000 from the May event, Tea in the Transept, a glorious affair that took place in the Cathedral itself, followed by additional donations that came to the Cathedral in subsequent months, to be directed to the Anglican Healing Fund.

The second feature of this journey was the request of our Primate that Cathedral communities and Deans use the Pentecost season to lead by example to renew [the church's] commitment

to the work of healing through support for the Anglican Healing Fund (to replenish its depleted coffers, as Archbishop Ron noted at Synod 2017). With that request, the Cathedral wanted to reach out to the parishes to encourage them to consider directing funds to the Anglican Healing Fund and to bring these contributions to a special Choral Evensong of Thanksgiving at the Cathedral. Which brought us to October 22 and A time to heal: Building a legacy of hope, when a further \$7,000 for the Anglican Healing Fund was offered.

We do not always have our Primate with us for Choral Evensong (or an Open House Reception with tasty treats to precede the service!), but most Sundays at 4:00, at the Cathedral Church of All Saints, you can be uplifted by the rich choral heritage of this 'jewel in the crown of Anglican liturgy' – Choral Evensong – all are welcome! And contributions for the Anglican Healing Fund are welcome at any time, and in any season.

Thanks be to God.

## Blanket exercise held on Prince Edward Island

BY REV. MARGIE FAGAN

On September 18, 2017 the Prince Edward Island Region held a Blanket Exercise at St Mark's Anglican Church, Parish of New London, Kensington. Approximately 35 people from various parishes on the island attended. Ms Alma MacDougall, an Elder with the Mi'kmaq First Nations, was on hand to lead a smudging ceremony and later to lead the debriefing session. Ms Dawne Knockwood was the lead facilitator with a team of four others working with her.

Blankets were used to represent the land of what we know as Canada. Once the blankets of varying shapes, sizes, and colours were laid out the attendees were randomly assigned roles. As Canadian history was read aloud the facilitators moved throughout the people, folding up the blankets, making the 'land' smaller and smaller.

With residential schools opening across the land, many children were 'taken' from their homes, language and culture. Some children died along this part of the story, leaving great holes in the



Map of Canada

fabric of their families. Women who married non-indigenous men lost their status. Those who chose to live 'off reserve' also lost much. The "Sixties Scoop" took many more. On the history went, up to the

present day.

As people experienced this story one could see emotions becoming evident among the participants. At the end of the story-telling, Elder Alma explained how the

debriefing would flow and invited everyone who wished to take part. A 'talking stick' was passed from one to another, signifying who had the authority to speak. People shared the impact the story

had on them as individuals.

The Blanket Exercise is a powerful, experiential way to learn Canadian history. For those who come from a 'place of privilege' it is an eye-opener regarding the impact one's ancestors and their way of life had upon the First Peoples of this great land. One can see the injustice which has been done. The Blanket Exercise is not about identifying blame, but about acknowledging the past, learning the injustices committed, and finding a new way to go forward, living more justly. It is about recognizing that we are all created in God's image and all deserving of respect and justice.

Those who attended this exercise are still talking about its impact. Hopefully more people will take part in such an exercise. It broadens one's understanding. The Regional Council known as the Diocesan Church Society (DCS) of Prince Edward Island provided the necessary funding for the costs associated with the event. May we all go forward living our baptismal vow: 'strive for justice and peace among all people, and respect the dignity of every human being'.

# Why having concern for everybody makes you well

BY CATHY LEE CUNNINGHAM, PART-TIME RECTOR, CHURCH OF THE GOOD SHEPHERD, BEAVER BANK & FOUNDER, THE VOCAPEACE INSTITUTE

Greetings and peace to you at this holy time when we are called to prepare the way of the Lord!

## Three little letters

On a beautiful, sunny, breezy day in June, 2016, I found myself in an exam room at the QEII with my mother, two medical students and one of the best neurologists in Nova Scotia, if not Canada.

After years of twitching muscles and previous tests that failed to produce a diagnosis, the doctor finally whispered to my mother the three little letters no one ever wants to hear: "A-L-S. You have A-L-S."

My Mom said, matter-of-factly, "You mean, Lou Gehrig's Disease?"

"Yes", the doctor (almost inaudibly) whispered again.

In my little corner of the room, I was trying to stifle a soul cry, to swallow down the massive, throat-throbbing,



Rev. Cathy Lee Cunningham

eye-popping, primal impulse, welling up inside me, to wail. Loudly. Gut-wrenchingly. My very worst fear had now come to pass.

But her concern for everybody "made us well".

Consumed by my own grief, but still half-listening, I heard the doctor ask Mom if she had any questions.

Here's what she immediately said:

"I've had a good life. I have no complaints. I'll just go with it, go with the flow. How can I complain or be afraid? Just look at the children in Syria.

This is nothing compared to their pain and suffering."

It wasn't denial that made her utter those words.

At the tender age of seven, my mother found her own mother dead in a hospital bed set up in their living room, after complications from a years-long journey with Multiple Sclerosis had overcome her frail body. Mom knew the suffering that lay ahead. Born out of this traumatic loss of her mother that she experienced as a child, this was her worst nightmare realized.

Yet, while that deep down in that childhood-traumatized place was rearing its ugly head, it wasn't her first concern.

Her mind was still fixed, as always, on how we might heal the suffering of others.

Throughout her life, she always fixed her mind on who was hurting in the world, who needed help: a bird on the side of the road with a broken wing that she would spirit off to the shelter; a homeless man or woman in need of a lunch that she would fix for them with great joy; single Moms she supported who made just enough money not to qualify for the social services that they really needed to fully take care of themselves and their children; the drug-addicted youth that she spent countless hours with, to show him that he was loved and had a purpose to fulfill; the preemies that she cradled in hospital; the dying neighbours at whose bedsides she sat; or the healthy tree she saved from being needlessly cut down, by delivering a passionate speech at an annual meeting; the small town hospital that she fought to save from being shut down - her mind was fixed on concern for everybody. Friend, stranger, the planet. All for Jesus.

Even as her muscles fell away, her speech become slurred and her breathing laboured, she never uttered one complaint. Not one. Combined with her deep trust in Jesus, those thoughts of concern for everybody literally "made her well". She was the happiest I'd seen her in my lifetime. We laughed all the time. She saw herself as deeply blessed. Indeed, she certainly was, with a positive outlook like that!

This is indeed the reward of Karen Armstrong's Ninth Step to a Compassionate Life: Concern for Everybody.

## An awakened walk around the house

As we contemplate the transformational power of having concern for everybody in our own life, Armstrong calls us to move beyond our "own group" to think of others throughout the world who impact our lives, through whom we are connected in a tangible way, even if we don't realize it.

For Armstrong, awakening our conscious, compassionate connection and concern for our fellow human beings across time and space can begin simply, with a walk through our home (Twelve Steps to a Compassionate Life, pp. 151-152):

- Bring to mind all the people who built it, treated its timbers, baked its bricks, installed the plumbing, and wove your linens;
- When you get up in the morning, remember those who planted, picked and spun the cotton of your sheets and who collected, treated, and exported the beans you grind for your morning coffee (you enjoy their products, so you have a responsibility for them, especially if they are working in poor conditions);
- Who baked the bread you toast for your breakfast? (Become aware of the labor that went into the production of each slice);
- As you set off for work, reflect on the thousands of workers and engineers who build and maintain the roads, cars, railroads, planes, trains, and transport on which you rely.

Armstrong counsels us to continue this exercise throughout the day and expand our thinking to the ways in which "our cultural, ethical, religious and intellectual traditions have all been profoundly affected by other peoples".

As members of the Anglican Church of Canada, we might enter more fully into this step by answering the call to respond to the 94 Calls to Action of the Truth and Reconciliation Commission, to heal our relationship with the Indigenous Peoples of Canada, as we journey together to build a better world based on mutuality and respect. I will expand on this in the January Issue!

## The true path to joy

On October 21st, my dear mother passed away, at 65 pounds, with a HUGE, ear-to-ear smile on her face, while listening to the world news, still concerned for everybody and fully engaged with the broken-hearted places of this world that she was leaving.

In a conversation we had the day before she died, I was talking to her about a colleague from the States that I'd met while working with the Alban Institute. He, his wife and I felt that God had crossed our paths across time and space for a missional reason, and we've kept in touch, waiting for the purpose to unfold. She said, smiling, with a veiled reference to the Trump Administration, "You three had better hurry it up. The world needs you."

"Yes, Mom, we'd all better hurry it up. The world needs us. Jesus needs us."

I'll see you back here in the January issue, as we consider the Tenth Step to a Compassionate Life: Knowledge.

Wishing a joyful Advent and Christmas celebration, abundant with the love of God in Christ Jesus,

Cathy Lee

## A MEDITATION ON LOVE

**When your mind is filled with love, send it in one direction, then a second, a third, and a fourth, then above, then below. Identify with everything without hatred, resentment, anger or enmity. This mind of love is very wide. It grows immeasurably and eventually is able to embrace the whole world.**

*The Buddha, as Quoted in Twelve Steps to a Compassionate Life*

*In parish life, three things can take your mission down: conflict, burnout and fear of change. The next FREE round of 21 Days to a More Compassionate Church begins January 31st, 2018. Visit [www.worldchangingcongregations.com](http://www.worldchangingcongregations.com) to learn more.*

# Teach us to Pray:

## a moment of silence

One of the questions I recently received in the Question Box at the back of our church was this: Why doesn't everyone say a prayer in their pew anymore when entering and leaving the service?

The question came from a man who later told me that when he arrives each Sunday he kneels and says a prayer his mother taught him: "Lord I am now in thy holy house. May I be learned and attentive to your word." I have since found that his prayer is a variation of one found in a manual of devotion and spiritual instruction, "The Pious Churchman", published by the Scottish Church in 1852. Now in his 90s, this prayer, ingrained in his heart, is readily on his lips.

Our parish church, particularly in the ten or fifteen minutes before the service begins is bustling with activity. People are arriving through the main doors; others are jostling up the stairs from the hall. There are hearty peals of laughter and affable shouts



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

of greeting - all joyous sounds of reunion. Many of us have not seen each other since last Sunday, or perhaps even longer ago than that. There's genuine affection reflected in the conversation before the service as we spend time catching up on one another's lives. It is good for us to be together - we share a bond forged by our common faith; our friendship in Christ that has made us members of an extended family. Our lives are often too busy, filled with commitments to family, work, school, children, grand-children,

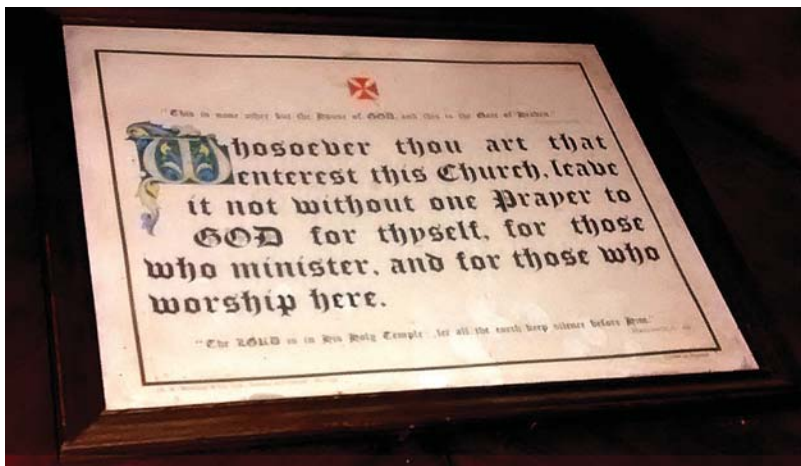


Photo: Plaque from Trinity Episcopal Church, Tilton, New Hampshire

Credit: Paul W. Smith

community involvement and leisure activities. Our lives are full - and fulfilling, and we have much to be grateful for - and so we come here to pray, to give thanks, to hear God's word, to receive Communion, to be blessed and sent forth into our daily lives.

The word "liturgy" is defined as "the work of the people," which means that all of us are players in the great drama that is about to unfold. The Eucharist (from the Greek word for "thanksgiving") is a communal act: we are not only in communion with God, but also with each other. Clergy and appointed laity will lead the service, but all of us are individually offering worship to God.

Because our worship is a shared experience, preparation is needed - not only to get the church building ready, but also to ready - and perhaps even, steady, ourselves. Preparing our hearts, quieting our minds, stilling - if only for

a short while - the hectic pace of our lives, helps us to receive and engage more fully in the worship of the whole congregation.

Reverence is a central element in our worship of God, and requires attentive, loving focus. **The practice of kneeling in a pew upon entering a church for prayer of thanksgiving and personal preparation is a salve.** I still say a prayer remembered from my childhood: "Lord, teach us to pray, Lord, keep our thoughts from wandering. Lord, cleanse our thoughts that we may worship thee in spirit and in truth." (BCP, p. 622) And the older I get, the further my thoughts seem to wander!

We each come to our weekly gathering with needs: worries about jobs or families, concerns about our health or someone else's. Keeping a few moments of silence prior to worship may assist to still us both outwardly and inwardly, and also gives those around us

space to pray or meditate. Other times of silence are also part of worship, such as following the sermon, and after receiving Communion, returning to your seat to pray quietly.

Worship in the Anglican Church is participatory. We are not "consumers" of worship when we attend a service; we are the "doers." We're invited to participate fully in the songs and responses, in the prayers - and in the silence. The rest of our life is often hectic - and noisy. **A little silence before, during and after worship can be a welcome gift.**

The practice of saying a prayer upon entering and before leaving the service may be new to you - or may need to be renewed in your practice.

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


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

As requested and with the encouragement of our Primate of the Anglican Church of Canada, Archbishop Fred Hiltz to take action concerning the White Ribbon Campaign, the **Anglican Church Women Nova Scotia Board** initiated "**WHITE RIBBON SUNDAY**" to coincide with the United Nations "International Day for the Elimination of Violence Against Women" November 25<sup>th</sup>, the National Day of Remembrance and Action on Violence Against Women December 6<sup>th</sup> and the Center for Women's Global Leadership's 16 Days of Activism Against Gender Violence.

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

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*The ACW NS Board has chosen as its National Project for 2017-2018 this Outreach Ministry of Teaching Indigenous Traditions, in response to the Anglican Church of Canada's commitment to the Calls to Action that resulted from the Truth and Reconciliation Commission Report.*

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Please make cheques payable to ACW Nova Scotia Board and indicate on the memo line that the funds are for the annual project. Mail to:  
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The Board will be accepting donations for this project until April 2018

*The ACW NS Diocesan Board thank you one and all for your continued support of our annual outreach projects.*

# Who knew?

BY PAUL SHERWOOD  
EDITOR, THE DIOCESAN TIMES

At the 2002 Diocesan Synod of NS & PEI, I made this mock badge for then Rev. Ron Cutler to run for bishop. He was Rector at St John the Evangelist and had no aspirations of being bishop. The badge was a joke and in good fun.

But 15 years later and he's been Suffragan Bishop, Diocesan Bishop and now Metropolitan Archbishop. What's next, I wonder? Congratulations Archbishop Ron! Not only the people's choice but bishops and clergy too.  
*Thanks to Joanne Turner for resurrecting this badge.*

**Ron Cutler**  
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— George Herbert

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**December Clues**

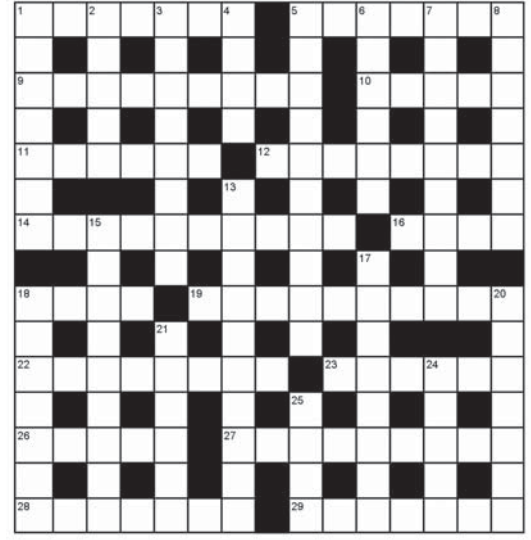
- ACROSS:
- 1 – Speaking in a monotone (7)
  - 5 – Unpretentious restaurants (7)
  - 9 – Self-serve restaurant (9)
  - 10 – Curved path of the earth around the sun (5)
  - 11 – Put new shingles on the roof (6)
  - 12 – Bishop of Myra and patron saint of children (8)
  - 14 – Temporary cessation of activity (10)
  - 16 – "Moved with \_\_\_\_\_, Jesus stretched out his hand." compassion (Mark 1:41) (4)
  - 18 – Wise men from eastern lands who came looking for the infant Jesus (4)
  - 19 – "Bear fruit worthy of \_\_\_\_\_" contrition for sin (Matt. 3:8) (10)
  - 22 – A word used for the birth of our Lord, the \_\_\_\_\_ (8)
  - 23 – Walk leisurely (6)
  - 26 – "When the wicked rule, the people \_\_\_\_\_" moan and complain (Prov. 29:2) (5)
  - 27 – Multipart choral compositions, e.g. "Messiah" (9)
  - 28 – Come down (7)
  - 29 – Feels indignation from a sense of insult (7)

- DOWN:
- 1 – Dignified propriety (7)
  - 2 – Present for acceptance (5)
  - 3 – Compositions sung or said as the clergy enter (8)
  - 4 – "(Jesus) said, "Go away; for the \_\_\_\_\_ is not dead but sleeping." female child (Matt. 9:24) (4)
  - 5 – Declarations of blessedness (Matt. 5:1-12) (10)
  - 6 – To calm or comfort (6)
  - 7 – "Israel has been in \_\_\_\_\_ against the house of David to this day" organized resistance (2Chron. 10:19) (9)
  - 8 – To fulfill one's desires (7)
  - 13 – "But (Jesus) holds his \_\_\_\_\_ permanently" office of being a priest (Heb. 7:24) (10)
  - 15 – "(Simeon) was \_\_\_\_\_ and devout" upright and moral (Luke 2:25) (9)
  - 17 – Places to catch trains (8)
  - 18 – Took charge of (7)
  - 20 – Signs up for military service (7)
  - 21 – Take vengeance (6)
  - 24 – Edible, pungent bulb (5)
  - 25 – "If a woman has long \_\_\_\_\_, it is her glory" tresses (1Cor. 11:15) (4)

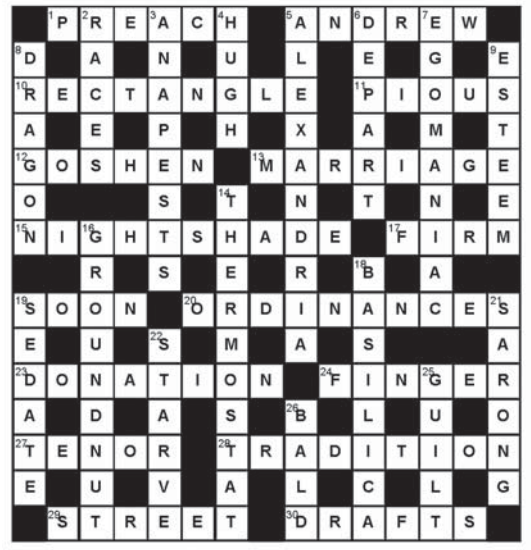
**Bible Crossword**  
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**December Puzzle**



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# The Holy Trinity Christmas pudding factory

In August 1991, the Pudding Factory of Holy Trinity Church in Bridgewater was born at the dining room table of Miriam Penney.

Marge Theakston and her sister, Dale Wentzell responded to the call for a fund-raising project: making and selling plum puddings for Christmas. In year one the Factory had no idea how the Puddings would sell or even if willing workers could be found but the sisters decided to try to make 200 pounds. But before the first "boil" was started, orders for 450 pounds had been taken!

Over 26 years the same spirit of cooperation has continued. The result has been that the workers made and sold more Puddings each year and topping out at 2400



pounds in 2008. The Factory has since relaxed somewhat and is holding steady at approximately 1500 pounds each year.

For 17 years these sisters put out the call to volunteers and operated a fun loving, very efficient Pudding Factory. For the past several years Dale Wentzell's daughter-in-law, Jocelyn has stepped up to chair this amazing fundraiser.

"With a bit of fine tuning, we have increased our volunteer base and shortened the work time of our volunteers. After all, we are all here to enjoy the fellowship of friends and family while helping the Church," says Jocelyn.

Twenty-six years later, the set-up in the church hall is organized down to the tiniest details, from the measuring of ingredients to the steaming in large copper boilers, followed by the cooling process and finally the packaging and labelling.

Whether working alone or in groups, every person has a 'job'. We start with weighing and measuring all ingredients, combining all ingredients in bowls, separating the raisins with nimble fingers and then hand mixing the batter until ready for the cans. The batter

is spooned into oil-sprayed cans in one and two pound measures. The cans are weighed, knifed and thumped on the work surface to remove air pockets and then covered with butcher paper. The Puddings are then steamed in large copper boilers, removed from the cans, decorated with cherries and cooled overnight. They are tightly sealed in plastic wrap. A group cuts and assembles the labels and recipes on Day 1 and wraps the Puddings on Days 2 and 3. Attached is a tag in the shape of a church window which reads "Holy Trinity Christmas Pudding. Another group mix and package Hard Sauce to be wrapped separately or included in the colorful gift packs.

Before the Pudding Factory starts 'steaming', a sales team has been calling yearly customers and taking orders.

These calls are made between Thanksgiving and Halloween. Late orders are taken right up to the last minute.

Pre-orders usually number around 900 pounds. Approximately one-third of our Puddings are wrapped as Gift Packs which include a 1 or 2 pound Pudding plus a Hard Sauce and gift wrapped for Christmas gift giving.

For the past several years, we have provided the opportunity to other Church Parishes to share in this fundraiser.

**If you are interested in this fundraiser or would like to order Christmas Puddings for yourself please call 902-543-5709.**

Our Pudding Factory was held from November 3rd to 6th this year.

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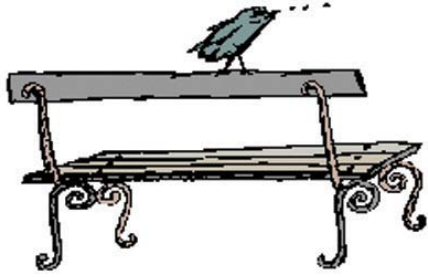
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# Well, here it is Advent yet again



## The view from the Deacon's Bench

By REV. RAY CARTER

On the first Sunday of Advent I am sure many will be wished "Happy New Year" by the preacher or others. That is because many in the modern Church consider the beginning of Advent to be the start of a new church year, and if you look at the lectionaries in the BCP and the BAS you will note the new Church year of readings does indeed begin on the first Sunday of Advent, which always begins on the Sunday nearest to the Feast of St. Andrew, whether before or after.

Advent takes its name from the Latin word *Adventus*,

which means "Coming", and heralds the birth of our Saviour which we celebrate on December 25<sup>th</sup>. The Season of Advent is one in which the Church urges us to wait with anticipation and prayerfulness for the coming of the Christ, whether the first or second coming.

In our Churches we often install an Advent Wreath, with four candles arranged in a circle around a fifth. Three candles are purple and represent prayer and preparing. The fourth candle is lit on the third Sunday, representing *Gaudete* Sunday and the candle is generally pink in colour. *Gaudete* Sunday takes its name from the Latin word

*Gaudete* which translates to Rejoice. This was the first word in the introit for this Sunday in the Roman Mass- "Rejoice in the Lord always; again I say Rejoice." And on this Sunday the Liturgical party can wear pink, or more properly, rose vestments. The fifth candle, in the place of honour in the center of the wreath is known as the "Christ" candle, and is usually white.

Each Sunday a candle is lit- beginning with a purple candle which is called the Candle of Hope. Remember that in the church the colour purple is associated with penitence and prayer. As a Deacon in the Church it is my duty to bring the cares of the world to the Church, so in Advent of this year I suggest that one thing you may consider when lighting the first candle is the hope that Refugees are feeling as they pray and wait for a country to take them in so they can begin a new life without fear of oppression or death. The refugee "problem" highlighted by the war in Syria has not gone away. Many Parishes and groups stepped up and sponsored, but the need is greater than ever, so we should not think the need has ended. It was a grave problem

before Syria and it will be a grave problem after Syria. Remember this, our Lord Jesus Christ was a refugee when Herod sought to murder the innocents and Jesus and family were forced to flee to Egypt.

know you!" And he closes the door in our faces so that we must stay outside all night long, freezing to death. If we endure this mistreatment without disquieting ourselves and without murmuring,

**Advent takes its name from the Latin word *Adventus*, which means "Coming", and heralds the birth of our Saviour which we celebrate on December 25<sup>th</sup>**

On week two we light the purple candle of Peace. Consider the many wars which are still happening in our world. Consider too the violence in all areas of the world- violence within families, between spouses, or just senseless acts of violence perpetrated one against another. How can we be peacemakers as a Church, and as members of the Church? Start by refusing to have any part of violence, and pray for peace and peacemakers.

Week three finally sees that pink candle lit, and the candle is named Joy. There is a famous story which gives the meaning of Joy which I cannot improve upon, so I will copy it here as adapted from *The Little Flowers of St. Francis of Assisi*.

"One day Francis was on a long journey with Friar Leo in the winter and it was so cold that their bodies shivered and ached. He asked Friar Leo about perfect joy. Is perfect joy in setting an example of holiness? Is perfect joy in performing miracles? Having great knowledge? Preaching the gospel? He went on and on like this asking him, "Where is perfect joy? Where is perfect joy?" And all the time as they're walking in the snow and bitter cold! Finally, Father Leo pleaded, "Father, I pray you in the name of God to tell me, where is perfect joy?!"

Francis answered, If we arrive at our host's house soaked by the rain, frozen, muddy, and afflicted with hunger, knock on the door and the doorkeeper says, "Who are you? I don't

but think humbly and charitably about the doorkeeper, believing that God is in charge. If we bear these injustices patiently and with cheerfulness, thinking on the sufferings of Christ for us. O Friar Leo, write it down that here is perfect joy! Above all the graces and gifts of the Holy Spirit, which Christ grants to His friends is that of self-conquest and of willingly bearing sufferings, injuries and reproaches and discomforts for the love of Christ. This is why the Apostle says: "What do you have that you did not receive from God?" (1 Cor. 4:7) and "I would not glory except in the cross of our Lord Jesus Christ." (Gal. 6:14)"

On the fourth Sunday, we light the purple Love candle. What can I presume to tell anyone about love? I wouldn't, but I can remind us all what our Lord had to tell us on the subject- "Love your neighbour as yourself." This of course begs the question - Who is my neighbour? I suggest our neighbours include those who are living on the streets without a place to sleep except perhaps a shelter, a friend's coach, or the steps of our Cathedral. Our neighbours are the working poor who have little or nothing to share with their children to make this season special. And those who are lonely, with little or no love in their lives.

Finally, on Christmas Eve, we light the white Christ candle, hopefully reminding us of the Reason for the Season.

