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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Go fly a kite!



By KYLE WAGNER,
RECTOR, CHRIST CHURCH,
DARTMOUTH

On October 14th close to seventy people, both young and old came together at the Dartmouth Commons Ball Field and flew kites in recognition of world peace. This initiative from the Dartmouth Regional Council was an effort to host a regional intergenerational event for parishioners and the wider community. As we gathered on a beautiful windy day, we were a witness to the world and the mission of the church.

This event was carried out in conjunction with the international organization "One World, One Sky" (<http://www.oneskyoneworld.org/>). Established in 1985 and inspired by the nuclear negotiations between US President Ronald Reagan and Mikhail Gorbachev of the U.S.S.R, the organization seeks to "develop awareness of and respect for human and

cultural diversity, nature and the environment at home and around the world. Public education in the technology of kites, art, history, and participation in age old practice of flying and building kites generates a greater sense of global community, enjoyment of nature and greater appreciation for all life on earth. The message becomes clear to thousands through the activity of flying kites in the universal sky."

As a region we linked up with the Halifax Regional Municipality to rent the ball field, and we also hosted a BBQ. Free kites were passed out to participants. It was also nice to see that some folks from the wider community stopped to see what the event was about, and many ended up participating by flying a kite.

As our Dartmouth region continues to explore our shared ministry together, it was a wonderful experience to have members from all nine parishes sharing laughter and

kite flying advice.

Anais Nin once wrote "Throw your dreams into space like a kite, and you do not know what it will bring back, a new life, a new friend, a new love, a new country." I think for those gathered there was a great sense of witness and companionship as we all tried our best at getting our kite into the winds. Our event very much complimented the fourth Mark of Mission "To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation."

The joy of seeing someone fly a kite for the first time, or for the first time in 50 years, truly was remarkable and a testament of what can happen through simple acts.

Next year, we plan to host this event again, with a kite-making workshop prior.

More photos from Kite Day on our online edition and Facebook!

Photo: Noah Wieggers and Rev. Cait Ratcliffe came out to fly their kite for World Peace.

The bishops are coming!

SUBMITTED BY TIM OGILVIE

The Most Reverend Colin Johnson (Archbishop of the Diocese of Toronto) and the Right Reverend Susan Bell (Bishop of the Diocese of Niagara) along with Church & Parish Wardens and Sunday School.

The Bishops officiated at our Holy Eucharist Service on Oct 28th during the time that the House of Bishops were holding their conference

in Charlottetown. Bishop Bell presided over the service and Bishop Johnson delivered the sermon.

Photo left: Cathy Pidgeon, Sr. Warden; Mackenzie Carr, Andrea Gallant, Kim Gallant, Parish Warden.

Back: Dorothy Farrow, Bishop Susan Bell, Bishop Colin Johnson, Tim Ogilvie, Jr. Warden.

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COLUMNIST

The year the crop failed!

St Bart's is built on the edge of a bog, hence the name "St. Bart's by the Bog". We love our bog and make great use of the fruits that are grown in this special part of our community. I have shared stories of bygone Cranberry Festivals in the parish and the tangy red fruit has always held a special place in our hearts and in our freezers, jelly cupboards, pantries and especially at our Autumn Church Tea and Sale.



ST. BART'S BY THE BOG

Sarah Neish

For longer than anyone can remember there has been a Cranberry Festival and sale in the Parish hall in late October/early November. I am sure I have shared a few tales from this event over the years. It was a time when family from the city returned home to support the Parish, stock up on Christmas crafts and fill their cars with baked goods and preserves to take a part of their life from here, back there, if you get my drift!

This year the crop failed! Benny Smith who kept an eye on the fields of ripening berries began to worry in early September as he saw the fruit begin to shrivel up and die. Too much sun and very unseasonable heat followed by too much rain led to the

crop failure! A few hardy souls went out and saved as much of the crop as they could, but it would not be enough for our Fall Festival. All the usual treats could not be made, the sauces, the muffins, the Orange Cranberry breads and coffee cakes would be a "no-show".

Father Jason, a man of great faith and unrealistic dreams was sure we could still pull this off. We just needed a new theme for the year of the crop failure. Why not make this disaster the theme?

The Guild thought he had lost his marbles, the Men's club couldn't see the point of holding a Parish Festival without the star attraction and the Youth Group just laughed at the idea.

Jason was very persuasive with his plans, and his enthusiasm soon caught on. We began to look for other themes and The Guild ladies became quite creative with suggestions for substitute recipes for the bake table! The hot summer meant there was a huge supply of Strawberries in most of the freezers in the Bog and so Strawberry muffins and jams and jellies began to take the place of the Cranberries. The Men's Club came up with the idea of a Chowder lunch instead of the Tea and agreed to run this part of the day. The Youth Group showed up to lend a hand setting up tables and moving chairs. They also said (at Jason's urging) that they would offer free child care for parents who wanted a bit of time to shop the craft tables without little ones in tow.

Posters and church bulletin notices went up around the community and further afield and the "Year of the Crop Failure Bazaar" was launched. I'd like to be able

to say that it was a huge success.... so, I will! There was initial disappointment that Cranberries were not to be found but the other baking and preserves seemed to fill the need of a taste of home for visiting families. The Christmas crafts were as beautiful as ever and made for some unique gift ideas. The Chowder Lunch was a 'treat', the kids had fun in the playroom and the Parish treasurer was more than satisfied when he saw the deposit slip on Monday morning.

I think we all learned a good lesson from our Pastor, if one crop fails, look beyond and find what else God has given us. This was his sermon topic on Sunday morning following the Festival and we all agreed with his wise words..." The Lord giveth, the Lord taketh away, blessed be the name of the Lord.!

I'll keep you posted, Aunt Madge.



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THE CHRISTMAS CHECKLIST FOR CHURCHES

- DIG OUT THE CRIB FIGURES
- DECORATE THE TREE AND CHURCH
- CHOOSE PEOPLE TO READ THE LESSONS
- MAKE SURE THE CHOIR IS READY
- DELIVER THE CHRISTMAS PUBLICITY LEAFLETS
- CLEAN EVERYWHERE
- DECIDE WHICH CLERGY DO WHICH SERVICES
- BUY PRESENTS FOR PEOPLE WHO HAVE WORKED HARD
- CARRY IN EXTRA CHAIRS
- REHEARSE THE NATIVITY PLAY
- WRITE ALL OF THE SERMONS
- PREPARE THE CANDLES
- MAKE THE CHRISTINGLES
- COPY THE ORDERS OF SERVICE
- ORDER SUPPLIES FOR VICAR'S POST-CHRISTMAS BREAK

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BISHOP'S COLUMN

God meets us where we are



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

*“Joseph also went up from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child.” Luke 2:4,5
“Then Joseph got up, took the child and his mother by night and went to Egypt.” Matthew 2:14*

I have found that one of the job requirements for the bishop of this diocese is to like to drive. There is a lot of travel involved in this ministry, especially in the fall of the year. I do like to drive, I find that the car seems to be the one place where I have time to think, however I have discovered that there is a limit to how much travel I can put up with. Travel is a necessary for me to build and maintain relationships and communication with people living in every part of Nova Scotia and Prince Edward Island. Under certain circumstances travel may be educational, or possibly even restful, but most of the time it means a disruption of comforting everyday routines. There are a lot of people on this planet for whom travel is a matter of life and death.

Mary and Joseph traveled. Though the scripture pays little attention to the details. The iconic picture, reproduced on so many Christmas cards, of Mary riding on a donkey while Joseph leads, is not referenced in scripture. It is a deduction of what might very likely have happened.

Right from the beginning of the gospel we see that journeying was a part of the story of Jesus. In the birth narratives in Luke and Matthew we see that before and after the birth of Jesus the holy family had to travel: once due to an imperial order, once in fear for their child's life.

The traveling doesn't stop there. We meet Jesus as a youth when he journeys with his family to Jerusalem for the Passover. We meet the adult Jesus on the banks of the river Jordan, when he

comes to be baptized by John. From that point on his story is one of constant movement. Going from place to place to preach,

teach and heal. Though the geography covered by Jesus and his disciples in most of the gospel story is really quite compact, they seem to have been constantly on the move. Some of the more significant teachings of Jesus happen 'on the way'. In fact, the early Christians were called the people of "the way".

We could say that the incarnation is the story of how God did not remain remote from creation, but entered in, deciding to journey with humanity. To share our human nature. Or as the late Eugene Peterson phrased it in his translation of the bible "and God moved into the neighbourhood" (John 1:14, The Message). The Jesus we encounter in the gospels is on a journey into life, from life to death and then to life beyond death. The book of Acts continues the story of the gospel and the beginnings of the Christian Church, as a journey. Perhaps it was inevitable, though still somewhat surprising, to see that his followers, who initially "went out everywhere", would eventually settle down. They stopped journeying. I guess our ancestors in the faith thought that everyone in everyplace had encountered the good news of God's love. If that was true once upon a time, it is no longer true today.

God meets us where we are, God doesn't wait for us to come to God. The incarnation, the events we celebrate in the Christmas season, celebrate this God on the move. I think that this is the model for how God's people are supposed to act. The church (all of us) are not supposed to sit in our buildings at regularly scheduled times, waiting for people to come to us, looking for hope and healing. It is up to the church to be out in our neighbourhoods, our towns and villages with that message in both word and deed... isn't that one of the baptismal promises?

The season of Advent is a time when we look for God who is coming. In the season of Christmas, we celebrate God's arrival at a specific time and place, but the scriptures don't allow us to stay there. The story very quickly moves on as Jesus moves on, out among the people. When his time here comes to an end he commissions his disciples, empowered by the Holy Spirit, to be his witness in "Jerusalem, all Judea, Samaria and to the ends of the earth." (Acts 1:8) ... and we're still on the road.

Marianne and I take this opportunity to wish you a hope filled Advent and joyful Christmas.

+Ron

**In fact,
the early
Christians
were called
the people
of "the way"**

May you encounter Jesus in new and deeper ways!



Rev. Dr. John Roddam

Interestingly the BAS describes Christmas Day as The Feast of the Incarnation. Historically, the Incarnation (when God became a human being) is tied to the Annunciation (March 25th) – when the Archangel Gabriel stated that Mary would have a child. Thus, the Incarnation was seen throughout the centuries to be initiated by Jesus' conception by the Holy Spirit.

While I'm not advocating a particular position on Life Issues by raising this point, it appears the framers of the BAS had some agenda by changing the nature of the Christ Event! This phenomenon is known as "revisionism" - changing the original intent of an historic event, founding documents, etc. to accommodate a more modern agenda.

As a person committed to renewal, I tend to resist revisionism in whatever realm

it appears – in the church, political arena, etc. This practice has been rife in the Church since the latter half of the 19th C. Historians call this the Modernist Controversy. The Church in response has not addressed this well! The Roman Catholics responded to this and other cultural dynamics by introducing the doctrine of "Papal Infallibility." Protestants responded in the early 20th C. with the formation of the Fundamentalist Movement... seeking to protect the 'fundamentals' of the Christian Faith. Neither of these reactionary stances have fared well.

So... how can we understand the Faith. The bedrock of Christianity is the Holy Scripture. A plain reading of the Bible is a good place to start. This is enriched by an understanding of the original audience and culture without

adding our contemporary spin or interpretation. Some of the Bible is hard to grasp. Deeper study is in order, not simply dismissing tough questions!

As Anglicans, the Historic Formularies beyond the witness of the Old & New Testament Scriptures are significant – The 3 Historic Creeds, The 39 Articles, The Catechism and The Ordinal - all in our original Book of Common Prayer (1959). These provide a framework of how we understand the Christian Faith.

I encourage my parishioners to ask the Lord for a fresh understanding and awe during the Christmas Season... as if they've never heard the message of God's Love in Jesus Christ before! Read and reflect on the Nativity stories, ponder the profound truths of our rich Christmas Hymnody in Carols, and ask our Heavenly Father for a fresh and "simple

devotion to Jesus." (cf. 2 Corinthians 11:3) These disciplines can be enriched by a study of the 39 Articles – what they say about Jesus! The three Historic Creeds emerged from the Patristic Period and share a common concern of presenting Jesus as fully God and fully human. Ponder the phrasing.

The Catechism which many of us memorized by rote can take on fresh meaning as we reflect on its sage counsel. There are statements available from sister traditions – i.e. the Lutherans with whom we are in a special relationship, sharing ministry, Eucharistic hospitality, etc. There is much richness in the Lutheran Tradition affirming the person of Christ.

All that being said... May you enjoy a Blessed Christmastide, encountering Jesus in new and deeper ways!

John Roddam is the rector of the Parish of Kentville in the Annapolis Valley. He was recently named the OSL Director of Region 9 (Atlantic Canada plus Quebec) for the International Order of St. Luke the Physician.

NEWS FROM AWAY

Dear Diocese,

Arlo Guthrie, a singer from the 60s once said, "You can't have a light without a dark to stick it in."

In the hustle and bustle of preparing: shopping and baking (I'm guilty of not baking these days) and parties, might we take a breath and hold a vision of Advent deep in our being, as a time of waiting, of hushed expectation, a time when we ever so slowly emerge from darkness.

Advent, a journey through time over the four weeks preceding Christmas week-by-week, candle by candle. With each candle we light, purple and pink, building, we slowly rise out of and above the hustle and bustle, over-coming the distractions, the material preparation, into increasing and radiant light, through weekly themes of hope, peace, joy and love, we experience a growing anticipation of the

coming of Christ.

The first Advent Sunday through to Christmas Eve is a time of preparation for the coming of Christmas and the Christ child, not a day to sing Christmas carols and switch on Christmas tree lights, but a time to stop and be aware of the darkness, to hear the cries of a suffering world, a purple, penitent time, a time to pray: "O Come, O Come Emmanuel". Advent can be a journey, a time to look to the coming of Christ and reflect on what it means, when God comes in the form of a baby that will shake the world.

We wait and live "between" times, between the time of Jesus' birth and another time and we need to be watchful as we wait, the practice of spiritual preparation so is ready to be God's instruments in creating a new time. A time of hope, peace, joy and love, knowing that we are responsible for the world in which we live today, for

the society we live in and that we can and should all become engaged in Advent beginnings. I once read that God's been waiting patiently for us to get started.

We think of time as having both beginnings and endings. As both something linear, moving from one point to another. The movie starts at 8 and ends at 10 as well as something cyclical. Canadians, a friend from the Barbados once told me, are always getting ready for something: getting ready for spring, summer, fall and winter.

As we move through seasonal cycles, as we await each season with anticipation, with hope, at this turning point in the year, as slowly but surely each day is a little bit longer may the light grow, both in this land and in our hearts.

Blessed Advent from the outer world,

Rev Marian Lucas-Jefferies

MORE: Module 3 is Rolling Along!

The third round of our Diocesan Mission School regional workshops is getting rave reviews from participants. MORE Module #3 is very practical with an emphasis on discovering God at work in the neighbourhood. The title is "Seek More." Lay and clergy leaders explore spiritual practices for discernment and learn about a variety of simple approaches in which to view our local communities differently.

REGISTRATION IS FAST AND EASY TO DO: www.nspeidiocese.ca

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

MARK YOUR CALENDAR!

<i>Dartmouth</i>	<i>Jan. 12</i>	<i>Church of St. Andrew, Cole Harbour</i>	<i>Deadline Jan. 9</i>
<i>Fort Sackville</i>	<i>Jan. 19</i>	<i>St. Nicholas' Westwood Hills (Upper Tantallon)</i>	<i>Deadline Jan. 16</i>
<i>Chebucto</i>	<i>Jan. 26</i>	<i>Emmanuel, Spryfield</i>	<i>Deadline Jan. 23</i>
<i>Northumbria</i>	<i>Feb. 2</i>	<i>Location T.B.A.</i>	<i>Deadline Jan 30</i>
<i>South Shore</i>	<i>March 2</i>	<i>Holy Trinity, Liverpool</i>	<i>Deadline Feb. 27</i>
<i>Valley</i>	<i>March 30</i>	<i>Location T.B.A.</i>	<i>Deadline March 27</i>
<i>Eastern Shore</i>	<i>April 13</i>	<i>Location T.B.A.</i>	<i>Deadline April 10</i>



ANNOUNCEMENTS

Rev. Jackie Warren was ordained priest on Friday, November 23rd, 2018 in the Church of Christ the King, Parish of the Resurrection.

Dorothy Miller, Bonnie Skerritt and Nichola Fish Cumine will be ordained transitional deacons on Dec. 6th, 2018, 7 p.m. at the Cathedral Church of All Saints.

Rev. Carl Fraser appointed regional dean of the Fort Sackville Region effective immediately.

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

House of Bishops meet in PEI



Photo: St. Peter's Cathedral, Charlottetown, PEI

On October 25th-30th, the House of Bishops gathered in Charlottetown PEI. All 42 Anglican bishops in the country gather twice each year for a week of

meeting. One quarter of the current Bishops have been elected since the last General Synod in 2016. The meetings are a time for information sharing, professional devel-

opment, conversation about issues of common concern across the Anglican Church of Canada. Often there are guest speakers to bring expertise to these conversations. The House of Bishops is frequently consulted by committees and task groups to get "an episcopal perspective". Occasionally the meetings will include a "quiet day" - an opportunity for spiritual refreshment. There meetings are also a time to build collegiality among Bishops. Episcopal ministry tends to be an isolating way of life.

Many members of the Anglican Church of Canada believe that the House of Bishops has a degree of authority in the life of the church. This is both true and untrue. It is true that during the meetings of the General Synod the House has specified powers and it is true that each member of the House has both authority and responsibility in their diocese. However, outside of the meetings of General Synod the House of Bishops, as a collective, has very little authority.

Generally, once every three years, the spouses of the Bishops are invited to attend one

of the gatherings. These meetings are referred to as "House and Spouse" and include shared programming designed to help keep Bishops and their spouses healthy in this stressful life. There are also opportunities for more social interaction.

The recent meeting in Charlottetown was a gathering of House and Spouse. In addition to the shared programming and the business meeting, the group: toured Charlottetown and a portion of the island, enjoyed island hospitality, attended a reception with the Lieutenant Governor, worshiped at St. Peter's Cathedral, were treated to a meal, song and story by the Abegweit Mi'Kmaq community and 'flooded' the island parishes with Bishops on Sunday.

Many thanks to the people of the PEI region for their hospitality and especially to the rector (Archdeacon John Clarke) and people of St. Paul's Charlottetown, who were the host parish for the meetings.

The business portion of the meeting was less than two days. During its sessions,

- the Primate sought input on the agenda for the next Lambeth Conference before he goes to the regional meeting of Primates
- the conversation continued about whether the ACPO process is still meeting our needs (or how does it need to change)
- there was a discussion about a guideline with respect to confirmation in a variety of shared ministry arrangements with the Lutheran church
- a report was submitted from last summer's Sacred Circle and briefly about what might come to next year's General Synod with respect to Indigenous self-determination within the Anglican Church of Canada
- there was a review of the process for nominations for next year's Primatial election (the House will meet in March to do the nominating)
- and there was discussion about the proposed amendment to Canon 21.



Photo above: Archbishops Ron Cutler and Anne Germond

Photo below: Primate Fred Hiltz delivering his sermon at St. Peter's Cathedral, PEI.



Photo: The gathering of the House of Bishops paused for a group photo at the end of the service at St. Peter's Cathedral, Charlottetown, PEI.

Faith and fellowship – Integral to women’s ministry



Photo: Jean Stutt, St. John the Evangelist; Liz Finney, Fund Development Director, Bonny Lea Farm; and Rev. Lori Ramsey, Chaplain, Anglican Church Women Board.

Update from ACW

BY DONNA PARSONS AND
CYNTHIA PILICHOS, ANGLICAN
CHURCH WOMEN BOARD

Faith and fellowship are important features for Anglican women and are a main reason for them to gather for annual regional meetings, a number of which take place in the fall of the

year. These gatherings provide an opportunity for the women of the region to get together for prayer and praise, singing and sharing. Reports of the regional gatherings this fall have all been very positive and are a testament to the careful planning and great joy the women take in organizing and executing these welcome get-together opportunities.

Many of the gatherings in the fall of 2018 featured as guest presenter Liz Finney, Fund Development Director for Bonny Lea Farm, because the 2018/19 Annual Project for Anglican women in our diocese is “Bonny Lea Farm: A Home Forever”. Liz is an excellent presenter and what she shared about Bonny Lea Farm and the residents at these gatherings really touched the hearts of all who heard her, which, in turn, has helped, and will continue to help, bring in funds for the Annual Project. The Anglican Church Women Board is very appreciative of the continuing support of the parishes for its Annual Project. We are able to see that the Project itself

is a unifying feature, drawing women from all parts of the diocese together in support of one significant initiative.

The photo featured here was taken on October 13 when Bishop Sue Moxley welcomed the women in the Chebucto and Fort Sackville Regions to St. John the Evangelist, Middle Sackville. Those in attendance became acquainted with one another by using the Faith Sharing Cards provided to parishes at Synod 2017. These cards are an excellent way for Anglicans to talk about their faith and can be used in any number of settings. We were very appreciative that Anglican Church Women Board Chaplain, Rev. Lori Ramsey, was the Celebrant and Preacher at the Eucharist that concluded the Chebucto and Fort Sackville Regional Gathering.

The regional gatherings inspire the women to return to their parishes, renewed for ministry, attending to initiatives both within and beyond the church itself.

The Anglican Church Women Board sends a huge thank you to all parishes that hosted a regional gathering this year. A key mandate of the Board is to encourage and support women to participate in a fellowship of worship, study, and offering, with the aim of deepening and strengthening their individual spiritual lives and of awakening a greater desire for God’s mission and Christian service in the parish, community, diocese, nation, and the world. To help with this mandate, the Board determines a theme each year, which, until the end of April 2019, is Mission is Possible: Empowered by God. As the women of the diocese feel the power of God, just watch how they bring their faith to life in the days, weeks, and months ahead – more than we can ask or imagine!



Photo: Rev. Donald Neish and the senior Sunday school class in Annapolis.

Never too old for Sunday school in Annapolis

For the past 3 years we have had a young adult Sunday School class at St. Luke’s Annapolis Royal. If all the class can be present, there are 5 teens sitting around the table in the parish hall during the first part of the Sunday worship. Some are away at university now but will be there if they are home. Others are

servers but come down for class after they have led the choir in for worship. It is a lively, group with as many questions asked as answered and their leader says he learns so much from the experience. The Parish has a Junior Sunday School class as well with their own special space in the Hall. The Juniors take their part in

worship after they come into the church at the offertory. They bring the bread and wine up to the Altar at the Offertory and oversee bringing up the basket of food for the local Food Bank every Sunday. This past spring, they made Garden Stones and other art work that was auctioned off during Fellowship and were

able to raise almost \$500 towards the Organ restoration project. Their teacher felt that this was a good way to teach them about Stewardship. They were very pleased with their efforts and the gardens of our community have some beautiful and decorative stones nestled in amongst the flowers. As the new year begins we are

watching four of our “preteens” being trained for Acolyte duty as they take part in the Gospel procession and sit in for the start of the Parish service before heading down stairs to their Sunday School class. Christian education is alive and flourishing here in Annapolis.

[HOME](#)

It's A New Day!

Christian Presents

By REV. LISA G. VAUGHN

The gifts that keep on giving! Spiritual Gifts are graces entrusted by the Holy Spirit to empower the faithful to perform specific tasks. What is so wonderful about these is that the receiver and the giver are usually both blessed when they are exercised.

Sharing of spiritual gifts benefits others, especially in congregational work. They also richly reward the person who offers them. It is like being in the sweet spot of God's desire and intention for this world God loves. There is nothing that provides greater joy and satisfaction than knowing we are using what God has generously given us to make a difference in the Kingdom.

"God himself is the source of this amazing variety of gifts available to the Church," says Canadian Anglican professor, Dr. Judy Paulsen. "To neglect them is to miss out on the powerful evidence of God's Spirit at work: something of great encouragement to believers, and great interest to seekers."

Why are we excited and especially good at doing some activities and struggle or just go through the motions with others? It seems that God designed each of us uniquely and intentionally to have various strengths and passions. The Creator made us different in order to complement one another in our ministry work. After all, we can't all be fabulous at everything! We're more like puzzle pieces that are each particular, yet belong connected to others in order to complete the entire picture. This is what we call spiritual gifts, sometimes referred to as charisms.

Most of us have at least one or two strong gifts. Some of us might have a close third or fourth. None of us possesses all spiritual gifts. It is like St. Paul says, "For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us." (Romans 12:4-8).

To be clear, no one gift is better than any other gift. All of these grace-filled gifts are cherished and required in the life and ministry of the faith community.



The apostle Paul writes, "Now there are varieties of gifts, but the same Spirit; ... To each is given the manifestation of the Spirit for the common good." - 1 Corinthians 12:4,7

There are many gifts listed in the scriptures with about 19 named in the New Testament. Author Judy Paulsen in her booklet called, Gifts and Growth: how discovering people's gifts nurtures evangelism, organizes these traditional spiritual gifts into four main categories:

GIFTS OF THE HEART: hospitality, mercy, helps, faith and giving.

GIFTS OF DIRECTION: leadership, administration, shepherding and encouraging.

GIFTS OF PROCLAMATION: apostleship, evangelism, teaching, discernment, knowledge, prophecy and wisdom.

GIFTS OF INSPIRATION: healing, miracles, tongues and interpretation of tongues (signs and wonders).

Other scholars sometimes title, define and group these a little differently. If you are not sure what spiritual gifts you possess there are a number of questionnaires available. Some may be purchased or offered free online. One example is found at the website for St. John's Cathedral, Winnipeg, Manitoba - www.stjohnscathedral.ca (See the Giving Link, under Ministry Opportunities). Another one is posted by Evangelical Lutheran Church in America (www.elca.org/Our-Work/Congregations-and-Synods/Faith-Practices/

[Spiritual-Renewal/Assessment-Tools](#)).

There are non-traditional approaches to considering spiritual gifts. Dr. Paulsen classifies one framework as 'life gifts'. These are personal talents and inclinations given by the Creator that we are enthusiastic about. She writes, "While they will not necessarily include all the things we have become skilled or competent in through practice, they are the things we truly like to do because they are matched to our temperament and interests."

REALISTIC LIFE GIFTS:

Individuals who are mechanically inclined, hands-on, outdoors people and athletic. These are the builders and repair people who would rather do practical projects than talk about theoretical concepts.

INVESTIGATIVE LIFE GIFTS:

These are people who do research, invent, conceptualize, problem solve, theorize and synthesize information. They often do this alone.

ARTISTIC LIFE GIFTS:

We tend to call these people, right-brained. They possess gifts of creativity, arts, and imagination. These may be engaged in drama, acting, writing, painting, sculpting, photography, and handcrafts.

SOCIAL LIFE GIFTS:

People with these graces are characterized as being

helpful, empathetic, co-operative and are social butterflies. They prefer to work in groups, and tend to be good listeners with strong relational skills.

ENTERPRISING LIFE GIFTS:

Individuals with these gifts enjoy public speaking, selling, managing, negotiating and leading. They are usually self-confident, persuasive and entrepreneurial risk-takers.

CONVENTIONAL LIFE GIFTS:

These people are the organizers. They know how to create effective systems, measure outcomes, set priorities and manage details. They are orderly and practical.

Discovering our spiritual gifts is one matter. Finding a place in which to exercise those gifts so we can be most effective in ministry is another. Here are some questions to help you explore how God might be calling you to use your spiritual gifts in your community:

- What activities and interests stir your passion and devotion?
- What things do you do that give you joy and deep satisfaction?
- Are there people groups that you readily empathize with and show up in your prayers?
- What groups of people,

whether it be a season of life or circumstance, break your heart? (Examples: people with disabilities or addictions, young couples, students, long-haul truckers)

- What people do you most enjoy spending time with? Who do you relate most naturally to?
- What specific groups does God most often bring you in contact with?
- Can you identify any specific life experience that you have that God could now use to help others?

One sure way to test out our spiritual gifts, where and how to deploy them, is through experiments. Volunteer for a short trial period or take on a one-time ministry in a particular area. Then consider these:

- Did you sense that the Spirit was leading you in a particular way when you tried your ministry?
- Did it feel 'right' in your gut and within your heart?
- It may have been hard work or some challenging training, but did you sense that you were in the place you needed to be, doing what you were doing?
- In your scripture study and devotional prayer time, did you receive an inkling of affirmation or a nudge in another direction?

To read the entire text of Paulsen's Gifts and Growth booklet visit: <https://institute.wycliffecollege.ca/securefiles/Unwrapping%20All%20Our%20Gifts.pdf>

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

MISSION (is) POSSIBLE:

Diocesan Stories of People Responding to God's Call

A time to sew

By Rev. Lisa G. Vaughn

There is a season and a time for everything, including a time to sew, says the writer of the Old Testament text Ecclesiastes (Eccl 3:7b). Parishioners at St. James' Shubenacadie are hosting classes to help community members enjoy time sewing.

The idea of the craft-related mission-edged program came from Anne Williams after attending a Vital Church Maritimes conference about fresh expressions of church. "We were challenged to do something that you're good at," said Anne. "The one thing that I'm good at is sewing, so I thought I'd try that." She also resigned as the President of the Diocesan ACW Board in May, which meant she had some free time. "God gave me a gift I felt I should use," she said. Although she has no formal training, Anne has been stitching for almost 70 years. Another parishioner and crafter Barbara Moxsom, also helps coordinate the initiative. This spring they applied for and received \$750 from the Diocesan Growth for Ministry Fund. After purchasing a sewing machine, supplies and materials they started the free classes in July. Then they had four more machines donated by members of the congregation and the program really got

buzzing this autumn. So far six people gather each Thursday from 7 p.m. to 9



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

p.m. in St. James' Hall. Two participants are from the local Roman Catholic Church and the others are not formally associated with any faith community. Advertising for the program included Sunday bulletin announcements, notices on the local Channel 10 television station for East Hants, two free local fliers and posters scattered throughout the community. For example, the grocery store, swimming pool, etc. The ads read: "Free sewing classes. Learn to sew, how to use a sewing machine and make your own clothes." Anne, who is also a Lay Reader, starts participants off with some basic lessons. She shows them how to thread the sewing machine, teaches about different fabrics, how to read

a pattern and how to measure themselves.

"They usually start with an apron, cushion cover, table cloth or runner," said Anne. "Then they go with their own idea."

"I always wanted to be able to sew, but never was able to learn how," said two participants, Judith Saulnier and Dianne Webb.

Dianne's daughter, Crystal said, "I came with Mum as she didn't want to come alone, ... I was curious as to why you were doing it for free."

Other sewers like Kathy Hawboldt said, "I used to sew and needed some help to get started again as I had things I wanted to do." Faith Corkum also accompanied her mother. She was so enthused by the

third week that she bought herself a sewing machine.

Twelve-year old, Erin Palmer wanted to learn about sewing. Her grandmother gave her a new machine and a sewing basket that was her great grandmothers', and she brings it to the classes.

Although St. James' Sewing Classes project is in the early stages of mission, they are creating an environment whereby parishioners can show love and care without any strings attached. A sense of the holy is present each week as participants are growing supportive relationships. "They are looking after each other," said Anne.

Prayer and pastoral care ministry is also beginning to be important in the group as

Anne and Barbara offer to include the sewers requests in their (private) devotional time. One woman was absent for a couple of sessions and Anne called to see if she was okay. She was overwhelmed that the Christian woman would reach out to support her. "They are aware that you're praying for them," said Anne. As for dreams for the Shubenacadie Sewing Classes, the organizers hope to connect with younger generations. Anne says, "I'd like to get a whole bunch of teenagers involved because they don't get (sewing) lessons in school." A local congregation meeting a need, with loving service and pastoral care. A time to sew indeed.



Photo: St. James' sewing class: (from left) Kathy Hawboldt, Erin Wardrobe, Judith Saulnier, Anne Williams, Dianne Webb, Faith Corkum and Crystal Palmer.



Photo: Archdeacon Tom Henderson, Rev. Michael Tutton, Archbishop Ron Cutler, Rev. Lorraine Street, Bishop's Chaplain Benjamin Lee and Archdeacon Tammy Hodge.

The Cathedral was a busy place on Thursday, Nov 1 when Rev. Lorraine Street and Rev. Michael Tutton were ordained priests. At the same service, Rev. Tom Henderson was installed as Archdeacon of the Valley and Rev. Tammy Hodge installed as Archdeacon of Fort Sackville.



Rev. Lorraine Street



Rev. Michael Tutton

A blessing has been defined as a communication of life from the Lord. For uncountable blessings, I thank the people who have known me forever and those I have come to know and love in this Nova Scotia life: To my family and friends; to my bishop, priests, pastors, mentors, chaplains, teachers, formation directors, supervisors, confidants, and counsellors; to my fellow students, fellow seekers and postulants; to the women of the Sisterhood of St. John the Divine; to the kind members of the congregations that have welcomed me; to my fellow volunteers in the Kairos Marathons and, especially, to the prisoners: Thank you all for your communication of life from the Lord. Thank you for your prayers on my behalf (please don't stop).

I believe that mercy is the most stupendous attribute of God the Creator, Redeemer, and Spirit. Out of that unfathomable mercy, God has set the Hound of Heaven upon me several times since 2001, calling me to return to the Way and seek the place "where the world cries and I taste salt." He has also led me to the grace

of the work and witness of a woman named Madeleine and three men named Charlie-to Madeleine L'Engle, whose luminous writing saved my life; to the Reverend Charles Freer Andrews, Anglican priest, beloved friend and co-worker of Gandhi, who loved-that is served and suffered for-the people of India for thirty-five years; to the Reverend Dr. Charles J. Taylor, whose love for prisoners has inspired generations of chaplains to love them too; and to the Reverend Emmanuel Charles McCarthy, who taught me about Jesus who turns the whole world upside down through his Gospel of radical, nonviolent love of family, friend, stranger, and enemy. Each one has helped me seek and find this place of "deep gladness meeting the world's deep need." I am grateful beyond measure.

I am this person, on this path, here this night, thanks to all of these people, but especially because of the God of whom the evangelist writes in Luke, chapter 13, verses 10-13, and of whom the prophet writes in Isaiah, chapter 40, verses 28-31. Thanks be to God.

St. Peter suggested you "serve one another with whatever gift each of you has received." I am grateful for the gifts so many offered through this journey. They came from simple suggestions, such as the Rev. Dr. Jody Clarke mentioning Christ Church as a place of worship; along with transcendent moments, as when the Rev. Frances Drolet-Smith splashed the waters of baptism upon my head at the Easter vigil of 1999. They came when a colleague in journalism or an Atlantic School of Theology classmate made me laugh or cry- or reconsider an idea. They came in formation, as the Rev. Debra Burleson, Rev. Marilyn Newport and Rev. Lynn Uzans pointed the way to fresh opportunities and challenges. They arrived often when a beloved family member or friend offered support and guidance. They came as the Rev. Dr. Paul Friesen taught me matins at St. Paul's and the people of the Fish sang on Saturday night. In this ordination liturgy, Douglas Beck shows the way of gift giving in writing music to go with a psalm that reminds us, "The earth is the Lord's and all that is in it." Thank you to all, named and unnamed, for your gifts in God's world. I pray for you, as I hope you pray for me, for the strength and humility to serve the God who gave us Jesus Christ, our Lord and redeemer of our lives.



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**Wealth Management
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The great Christian adventure: to love your neighbour as yourself, no exceptions

BY CATHY LEE CUNNINGHAM,
PART-TIME RECTOR, CHURCH OF
THE GOOD SHEPHERD, BEAVER BANK
& FOUNDER OF THE VOCAPEACE
SCHOOL FOR SACRED CITIZENSHIP

Love: no exceptions
Soon after the mass shooting
on October 27th, 2018, that
claimed the lives of 11 beautiful
Jewish souls, celebrating
Shabbat in worship at the Tree
of Life - L'Simcha Synagogue
in Pittsburgh, the actor Tom

Hanks tweeted a photograph of
a banner with the inscription:
"Love your neighbour. No
exceptions."

A powerful call to get real and
get serious about the perils
of the world in which we live
and about living out God's
intention for our lives in this
world: LOVE.
No exceptions.
Which brings me to the fourth
installment of my series The



Rev. Cathy Lee
Cunningham

Great Christian Adventure:
the Seventh of The Ten
Commitments of The Charter
for a Just and Generous
Christianity, presented by Brian
D. McLaren in The Great
Spiritual Migration (2016):
"We propose new ways of
encountering the other in
today's pluralistic world
through the creative and
nonviolent wisdom of
peacemaking, and we
collaborate with other religious
and secular groups in alliances
for the common good." p. 209
The challenge we face – in a
post-9/11 world
In his fourth chapter – The
Genocide Card in Your Back
Pocket – a tour-de-force that
I don't have the space to
fully unpack here, McLaren
confronts us, as Christians,
with the truth of "the violence
of our history". He passionately
exhorts us to consider, "the
less aware Christians are of

how dangerous Christianity
has been, the more dangerous
Christianity will be." (p.72)
The new world that is possible
According to McLaren, "In an
age of religious violence like
ours," the only way to build the
new world is "to disarm (our)
faith as a potential instrument
of hate and convert it to an
instrument of love" (p. 73).
On October 31st, 2018,
Christopher Dawson posted a
story on the CNN website:
"On Saturday, a human
stormed the Tree of Life
Synagogue, killing 11 people
(and injuring 6) in what the
ADL called the deadliest
attack ever on Jews in the
United States. The horrific,
hate-filled minutes were a raw
manifestation of anger, division
and anti-Semitism...But the
response has been the opposite
as faiths and cultures come
together in grief and solidarity."
A most moving example of
religion as an instrument
of love in the face of hate
was the joint effort of two
Muslim-American non-
profits – Celebrate Mercy
and MPower Change – and
their crowdfunding campaign
Muslims Unite for Pittsburgh
Synagogue, which received
donations of over \$200,000
within four days to help the
victims and their families.
The message on the page
perfectly lives out the Seventh
Commitment:
"We wish to respond to evil
with good as our faith instructs
us and send a powerful message
of compassion through action."
From the Koran, "Repel evil by

that which is better."
Another campaign, launched
on GoFundMe by 29-year-old
Iranian immigrant student,
Shay Khatari, with the same
motivation, has raised over
\$800,000.00 (as of the first
week of November).
One Question for Individuals
and Parishes

- Think about the mission field where God has planted you to live and serve in light of the Seventh of the Ten Commitments.
- Meditate on the words, "Love your neighbour. No exceptions."
- How does this Seventh of the Ten Commitments of a Just and Generous Christianity: speak to you/the parish; affirm you/the parish and; challenge you/the parish to change?

In the January Issue: The
story of our field trip from the
Church of the Good Shepherd
in Beaver Bank to the Shaar
Shalom Synagogue in Halifax,
with our 2018 Confirmation
Class, two weeks before the
tragedy in Pittsburgh.

Need any further assistance
or resource suggestions, to
go deeper? Contact me at
cathylee@cathyleecunningham.com
or visit www.worldchangingcongregations.com.

The Skills of Love:

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

- The Great Spiritual Migration, p. 58



Pictou County churches in confirmation and education

Archbishop Ron Cutler recently presided over a confirmation service at St. James' Anglican Church in Pictou. Jack Higdon, Sean Arnold, and Shyanne Arnold of Christ Church in Stellarton and Felicity Mitchell of St. Bees' in Westville were confirmed during the service. Gladys Morgan of Christ Church was also recognized during the service for

graduating from the Education For Ministry program, a theological education program for lay people that involves four years of study. EFM combines academic study of scripture, church history, theology and ethics and supports living a vibrant baptismal ministry in the church and in the world.

Photo: Jack Higdon, Sean Arnold, Shyanne Arnold and Felicity Mitchell (front row) with Archbishop Ron Cutler and Rector Rev. Darlene Jewers of the Anglican Churches of Pictou County.



Photo: the DYC group at Camp Seggie, PEI

DYC gathered in PEI for 'Wide Open Welcome'

Over the weekend of October 27-29, over 60 young people and leaders gathered for the annual Diocesan Youth Conference, at Camp Seggie on PEI. The location of DYC moves around every year, to give different people opportunities to attend. Our theme this year was Wide Open Welcome, and our theme verse was Romans 15:7 "Welcome one another, therefore, just as Christ has welcomed you." We spent the weekend learning about how God welcomes us, how we should welcome others, and actively extending God's welcome into the world.

We learned about welcome through a variety of workshops, each of which highlighted a new and fun way to think about welcome. We learned about refugees - why

they are refugees, and talked about refugee's experiences before they got to Canada, and as they arrived here. We also filled shoeboxes with goodies to help make refugee's lives a little nicer when they landed on PEI. Filled with warm toques, scarves, hot chocolate and other things, these boxes will be distributed to refugees when they arrive, and will hopefully make that first Canadian winter a little easier for those who receive them. We also learned how to make pretzels, and the deep significant bread and salt have for welcome, as well as for our Christian faith. There was also a bible study on Godly welcome, that let us dive into the scripture a little more deeply.

DYC is about far more than just workshops however! We had a lot of free time to explore

Camp Seggie, and when the weather was clear enough to visit the nearby beach. We had a wonderful Halloween party with a variety of creative costumes - some favourite TV characters, some favourite Bible characters, and some costumes that were unique in themselves! We also had the chance to play archery tag - a really fun game with inflatable tipped arrows that brought out some unexpected competitive streaks!

Worship was a central part of our weekend. We took time together each day to worship God, and each cabin had nighttime devotionals that let them think more about our theme verse, and how it might be applied to the day we'd had together. On Sunday morning, we were blessed by a visit from 5 bishops (and three of their spouses!) from the national

House of Bishops, which was meeting on PEI at the same time.

It was wonderful to welcome Bishop Nigel and Janet Shaw of the Canadian Military Ordinariate, Bishop Geoffrey Woodcroft of Rupert's Land, Bishop William Cliff of Brandon as well as National Indigenous Bishop, Mark MacDonald and Virginia. In addition to all these bishops, we also welcomed our own Archbishop Ron Cutler and Marianne.

All the Bishops and their spouses came early for worship, and helped our groups write different parts of the liturgy. In all, the Call to Worship, the Collect, the Prayers of the People and the Commissioning were written by participants on the weekend,

and were a reflection of their experience at DYC. During the service, Bishop Mark preached an excellent sermon, and Archbishop Ron presided at the Eucharist.

Every year DYC is a little different, but every year is fun. DYC is a chance for young people in grades 7-12 to spend a weekend with other young people from across the diocese, to learn more about Christian living, and learn more about God. Keep an eye on the website of the Diocesan Youth and Family Ministry at sharenspei.com. If you are interested in helping to plan the next DYC, you can email Allie Colp, the Youth and Family Ministry Coordinator at acolp@nspeidiocese.ca.

Taken or given - the choice is yours

There were a few changes this year at The Diocesan Times.

The ACW and the Mothers' Union were asked if they would be interested in submitting a monthly update about activities in and around our diocese. Both responded quickly with articles and news updates and a commitment to continue send along their stories.

Also, our diocese is divided into 10 deaneries, each with its own archdeacon and regional dean. They were approached to see if they would each write one article per year for each deanery. And all agreed. So it begins this month



Paul Sherwood
Editor, The Diocesan Times

with Archdeacon Katherine Bourbonniere writing the first article.

And finally, the online edition of the newspaper continues on the diocesan web site but now with an interactive front page. This should make it easier and faster to locate those articles that interest you the most. And extra photos and stories that are not able to fit into the print edition of the newspaper can be found here.

Now to address that headline above. British comedian Jimmy Carr is well-known for his cutting-edge, caustic humour. It can be offensive and it can be funny; but as Carr himself purports "offense is not given, it is only taken."

We live in a time of extreme political correctness, in a time when expressing a personal opinion can lead to dismissal or, worse yet, social media derision on a world-wide scale. Woe to those who speak before they think or expect a level of privacy that we all lost some time ago.

I was preparing this column while driving to an appointment. I changed lanes and unintentionally offended the driver behind me. He took to using his horn, his voice and his upraised hand to express the offense he felt. None was intended and no close call

happened - just his wounded feeling of being offended.

I wonder how many times we react so quickly to some real or imagined 'offense' when, in fact, none was intended and no harm was done.

Taking time to see the larger picture, taking time to see the other person's point of view and taking the time to let the little things slide will make us all more likely to avoid taking offense and getting on with our lives.

I wish you all a blessed Advent season and a merry Christmas. (offense free, please!)

[HOME](#)

Jesus by design

An assessment of the God-Man

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

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



Bryan Hagerman

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

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

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

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

All of these components furnished him with a healthy

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

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

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

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

www.bryanhagerman.ca

Dreaming in Dartmouth – Partner Parishes

By ARCHEACON KATHERINE BOURBONNIERE

In the fall of 2017 Dartmouth Region wanted to dream big and dream More! Our Vitality Coordinator, Lisa Vaughn gathered us together for a session and called it Dreaming in Dartmouth. We were overwhelmed when nearly 110 people arrived at St. John's, Westphal for an inspiring evening of conversation. Shortly following this, the clericus recognized that one of the challenges facing us was that we knew each other to see one another but that we needed to build relationships of trust and commitment to really engage our missional journey. It is then that Partner Parishes began!

We have 9 parishes (10 churches) and quickly decided that the drawing a name from a hat would be the best way to partner. This gave us three pairs and a group of three. Each of the partners have found our own way to navigate the life of our Partner Parish

relationships. We have had joint services where we have attended each other's liturgies. There has been support for events that our Partner Parishes have been involved in. Pulpit exchanges, people visiting and even bread exchanges abound! Parishioners have gathered to make things together. These items have been shared in one another's liturgies. There have been initiatives of outreach taken on together and special events such as hymn sings and kite flying. We gather as executives, ministry teams, clergy, Mother's Unions, ACWs, children's ministries, youth ministries and people of Christ who want to get to know each other more.

There have been challenges to overcome for each of us and mountain top experiences of joy. Building trust and communication in any relationship is hard work. Finding time in an already full schedule of events and finding space in parish life that has been planned for many months has been overwhelming at times. We have learned to

communicate in abundance and differently, respecting one another's strengths and weaknesses.

We have rejoiced with smiling faces and greeted one another in friendship by name! There has been compassion shared in times of difficulty. Kindness and gentleness when we fall down. We have felt empowered to make new decisions and inspired to be innovative and creative. God is good!

Christ has been there every step of the way. The Holy Spirit has given us grace to feel compelled into the future ready to get to know our next Partner Parish. Rooted and grounded in prayer every step of the way we continually pray that God is our centre. This centering offers us the strength, will and compassion to share the gospel with those who surround us.

Photo top: The Partner Parish choir practising for Sunday service.

Photo bottom: The Partner Parish lay readers gathered for worship.



Teach us to pray: Befriending God

To you, O Lord, I lift up my soul. O my God, in you I trust. Psalm 25:1-2

I was 16 when I first really “heard” this psalm. I was a delegate to a youth synod in Shigawake, a tiny fishing village on the Gaspé coast in the Diocese of Quebec. The synod speaker, Bishop Timothy Matthews, was unlike any Bishop (or priest, for that matter) I had ever met. He was a visionary, poetic, prayerful – and playful, with an impish grin and sense of humour. He genuinely enjoyed being a Christian, a contrast to the dour countenance of most clergy I had known up to that point of my life. I wrote down this quote of Tim Matthews’ in a journal I still have:

“God loves you just the way you are and wants to befriend, that is, to be-friends-with you. You have a place at the Table and in the world.”

At the time, both church and society were wrestling with the place of women and I wondered where and how I belonged. The Bishop’s words made a huge impression on me as a teenager trying to figure out those very things.



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

“God loves you just the way you are and wants to befriend, that is, to be-friends-with you. You have a place at the Table and in the world.”

An adult leader at the same event had a different message. In a small break-out group he told a few of us “if you can’t speak

in tongues, you’re not really a Christian. We’re all just degenerate sinners needing to be saved.” These conflicting messages sent me and another confused youth scurrying into the sanctuary of little St. Paul’s Church, overlooking the Bay de Chaleur.

We lifted the huge Bible from the lectern and laid it across our laps. We searched and found the psalm we had heard earlier that morning: Make me to know your ways, O Lord; teach me your paths. Lead me in your truth, and teach me, for you are the God of my salvation; for you I wait all day long. (Psalm 25: 4-5) We sat there a long while, stunned, and then, mercifully, reassured. I believe it was the first time I ever prayed for guidance.

I believe it was also the first time I ever prayed for courage. Though I lacked the confidence to directly challenge the theological veracity of that leader’s perception of what makes a “real” Christian, the experience encouraged me to begin what has become a life-long discernment of what makes for authentic discipleship. My favourite definition of evangelism (you know, that “e” word that makes so many people nervous) is this: “One



beggar telling another beggar where to find bread.” I’ve learned that being a disciple has something to do with hospitality and welcome, not exclusivity and estrangement. The stable in Bethlehem may well have been rough and crude, but the welcome extended to the weary couple was not. Radical hospitality is the kind of welcome disciples are called to offer.

The prayer of Advent is a prayer for guidance, a prayer for the courage to wait “all day long” for the God of our

salvation in whom we can trust. There’s nothing we need to “do” (like speaking in tongues); we just need to “be”, to be friends with God. That kind of welcome enables us to befriend others along the way, to remind them they too are God’s Beloved, inviting all to a place at the Table – and in the world.

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

Photo credit: Vicki Fioratos

60th anniversary of ordination

On Thursday October 4th, 2018 Bishop Sue Moxley and Bruce joined Rev. Margaret Sagar and Rev. Alan Sagar, aged 93, at the Camp Hill Veterans Building for a service to celebrate and honor Alan on the 60th anniversary of his ordination. He was ordained deacon on St Thomas’ Day, December 21, 1957 by Bishop Waterman and priest on October 4, 1958 by Bishop Davis.

We celebrated Holy Communion with Alan. Then Margaret and Alan shared stories with Sue and Bruce of Alan’s many and various exploits both as a priest in this Diocese and as a Navy clearance diver with first the British and then the Canadian Armed Forces following his world WWII service in the RN. When he retired from the RCN in 1970 he was the Commanding Officer of the Fleet Diving Unit Atlantic. For a few years he ran his own business, Merganser Diving

Services. Some of the Parishes in NSPEI which Rev’d Sagar worked in were:

- Clements
- Musquodoboit Harbour
- All Saints, Springhill
- Mulgrave and Guysborough
- In addition, he served in Labrador, Stilesville United Church in NB, and as a Primary Reserve Chaplain C.A.F. in Germany and the Western Army.
- Alan was also honorary assistant priest in Waverley Parish and Emmanuel, Dartmouth when he lived in those neighbourhoods.

Alan has been an accomplished artist in various media. He used these skills in his ministry, delighting his parishioners with his insightful cartoon strip “Super Rev”. He was also a ventriloquist, clown minister and trainer and children’s entertainer.

Congratulations Alan.
Bishop Sue and Bruce Moxley.



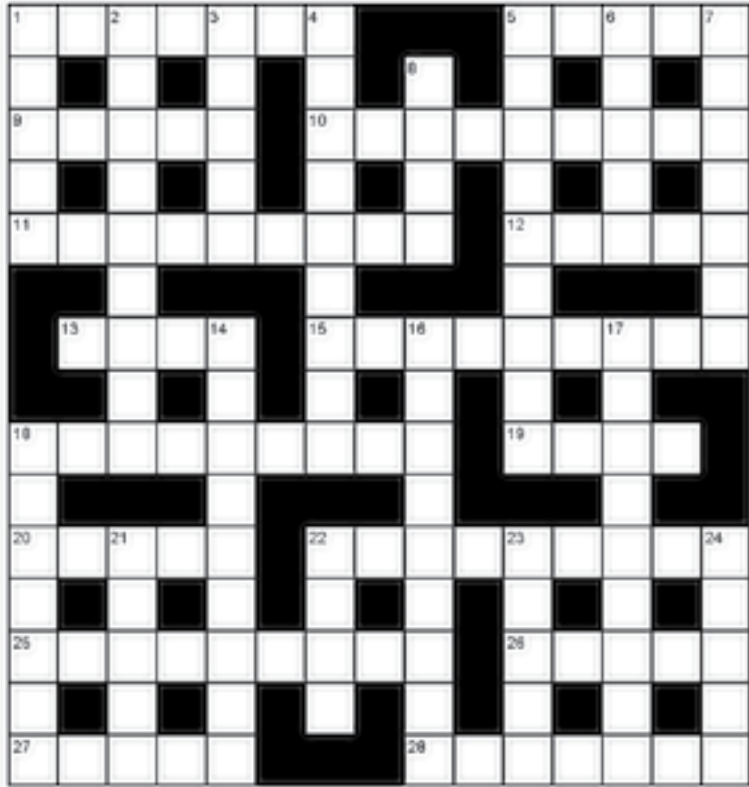
Photo: Bishop Sue Moxley with Revs. Margaret and Alan Sagar at his 60th anniversary.

Bible Crossword

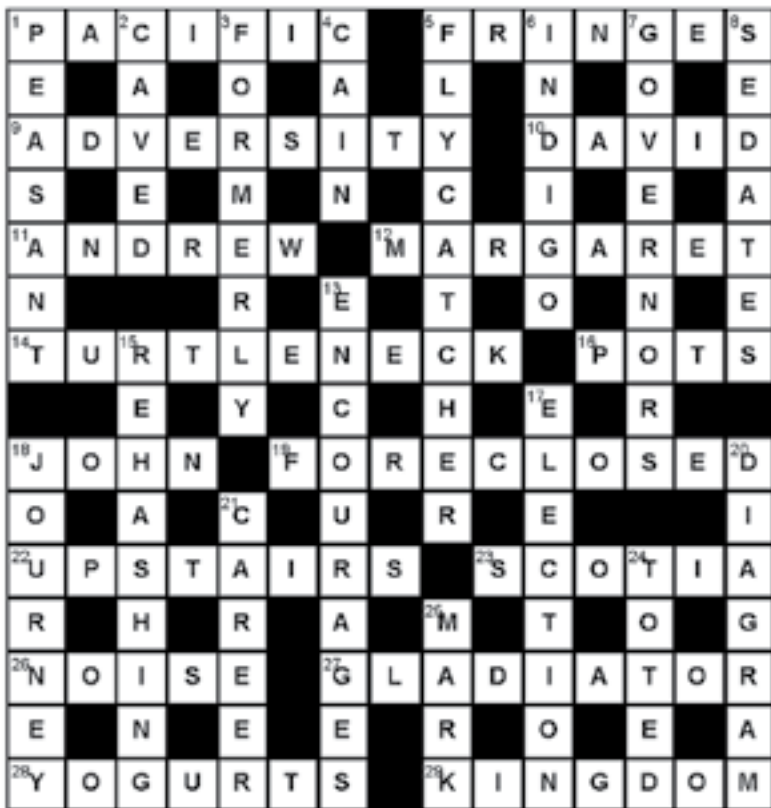
by Maureen Yeats



December Puzzle



November Solution



December Clues

ACROSS:

- 1 – The first Christian martyr (Acts 7) (7)
- 5 – “Go and tell John what you have seen and _____” (Luke 7:22) perceived by ear (5)
- 9 – Happen again (5)
- 10 – The Birth of Our Lord (9)
- 11 – Solid figures with many faces (9)
- 12 – Command (5)
- 13 – “She came and knelt before him saying ‘Lord, _____ me’” (Matt 15:25) assist (6)
- 15 – “My soul _____ the Lord” (Luke 1:46) praises (9)
- 18 – Ridiculed, usually in writing (Br. sp.) (9)
- 19 – Without value (4)
- 20 – Musical term, slow and broad (5)
- 22 – Fits very snugly (9)
- 25 – Preserves made from citrus fruit (9)
- 26 – Recurring period of time (5)

- 27 – “So they sent away their sister Rebekah and her _____” (Gen.24:59) caregiver (5)
- 28 – “Abram _____ in the land of Canaan” (Gen.13:12) lived permanently (7)

DOWN:

- 1 – Sugary liquid poured on pancakes (5)
- 2 – “I will show you a still more _____ way” (1Cor.12:31) superior (9)
- 3 – Unpleasant to the ear (5)
- 4 – Pharisee who came by night to visit Jesus (John 3) (9)
- 5 – An expert in history (9)
- 6 – Carrying weapons (5)
- 7 – Arid places (7)
- 8 – Extent of land (4)
- 14 – A way to brew coffee (9)
- 16 – Holiness (9)
- 17 – Unreasoning (9)
- 18 – Son of and successor to King David (1Kings 1:32-40) (7)
- 21 – Less common (5)
- 22 – “For we observed his _____ at its rising” (Matt.2:2) heavenly body (4)
- 23 – Silent (5)
- 24 – Pattern on a car tire (5)

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— George Herbert

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Changing times



BY DEACON MARILYN HAMLIN

Saint Theresa of Avila said, "God alone never changes". Is it not wonderful indeed to know that we can count on God to always be the same, a constant in our lives? During our lifetime, changes occur daily, often without warning. Unexpected events cause us to shift gears, so to speak, taking a different path, peering in another direction. Some changes can be very traumatic, while others are easily dealt with. How we handle any kind of change varies from person to person, from situation to situation, even from moment to moment.

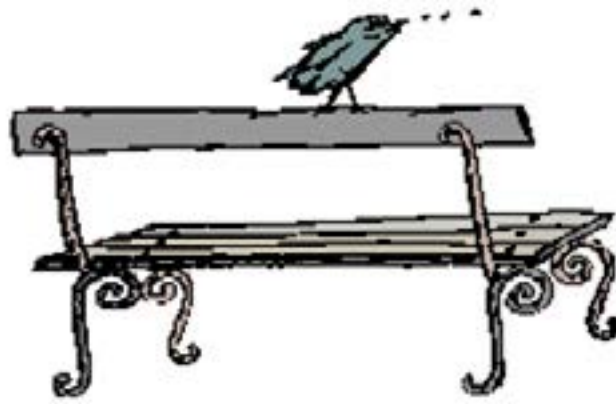
We sometimes use the term "Churchland" to describe the changing landscape of the Church in today's world. "Churchland" may grow or diminish in size. It may

become rocky and barren almost to the point of drying up. But conversely, there will always be areas of lushness and richness that only come from the one source, the never-changing God.

During my ministry as a deacon, I often witness some of the difficult changes that occur in a person's life, especially when it becomes necessary for an individual to leave his or her home and move into a Long-Term Care Facility. There is the sadness and guilt that may be felt by members of the family as decisions have to be made. When the move has been completed, their loved one is often unable to adapt to these new surroundings. The

**Saint
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living space looks unfamiliar. The people they now interact with are strangers. Sights,



sounds and smells can be quite different. In some cases, it is not unusual for feelings of frustration or fear to threaten their well-being. However, what I have found is many of these new residents had been actively involved in their churches. Their spiritual lives have been full. They are ready participants in the worship gatherings that bring us together on a regular basis. During these Wednesday mornings, I have the feeling that everything seems familiar to them; the music, the readings, the prayers, and especially Holy Communion. There is a sense of contentment and peacefulness, and I am reminded of the words of Psalm 46:10, "Be still and know that I am God". Yes, this is truly familiar territory. "God alone never changes".

This past summer brought changes to my own life. My only sister died, and as often

happens when a loved one passes away unexpectedly, there is not the opportunity to say "Good bye". Her death left a hole in my heart which is slowly healing. However, every so often something triggers a memory and that healing process is halted for a time as I succumb to feelings of grief a little while longer.

Also, during the summer, Gordon and I moved from our family home of thirty-four years into an apartment. This move brought about many changes for us and for our extended family. In some ways our grandchildren found the adjustment more difficult to accept. It had been their place of making happy memories. But we are adapting. A wall in our apartment is filled with family photos. The treasured Family Bible, begun in 1881, rests in its new space, and as the present keeper of records, I have recorded a birth and a

death since June. The flower garden I had tended for many years has transitioned into indoor plants and bouquets of dried wildflowers. My walks have taken a different route but my talks with God remain the same.

There is one change now that I am looking forward to. It happens as we move into the new liturgical year and the wondrous season of Advent; Advent, the time of visibly expressing our deep longing for Jesus, that period of waiting as we prepare our hearts to receive the gift that Christ's birth brings to us every day. It is the time we open ourselves to God and welcome the change that is forthcoming. I feel assured that, since "God alone never changes", our needy world may somehow be transformed by the Holy Birth. If there was any thought of becoming complacent in our spiritual lives, bored with our worship services or tired of singing the same songs, this is the season that has the possibility to excite us, inspire us and fill us with a feeling of impatience for this great gift that God is about to share with us all over again. As we move into this Advent Season, may our hearts, our minds, and our entire bodies once again fairly burst with readiness and may we be thankful for God who never changes.

Christmas surprise anytime of the year

Stories from the Mothers' Union

The Northern Clergy Families Fund (NCF) is an outreach project of the Canadian Mothers' Union. The Fund was started in 1974 to help isolated clergy spouses serving in the Dioceses of the North. Initially it was thought that the gift could be used for a holiday or trip home to see family and friends. That idea quickly changed, when clergy indicated that they needed the money for necessities. The fund changed from being specifically for spouses to being for clergy families in general.

Donations come from Mothers' Union branches, Anglican Church Women groups, churches and individuals. The Fund is able to provide about 24 gifts per year. Each gift is \$950.00 and the recipient is free to use the money for their specific needs.

The gift offers clergy families a tremendous boost, providing

opportunity to visit family, attend conferences, and cater to medical, travel, home and family needs as the following notes attest.

"Prior to the birth of our twins, I spent two weeks in hospital in Edmonton and another week after they were born. We had many expenses during that time for which we hadn't budgeted. So, it was a blessing to come home from the hospital and find a cheque waiting for us."

"Our daughter was diagnosed with leukemia in 2012. I am pleased to say that for the second time she is in remission, but is awaiting a stem cell transplant. Your generous gift has allowed me to spend time with her as she undergoes these treatments."

Thank you letters tell of the challenges of living in the North or in isolated communities. They often mention that the gift was an answer to prayers or that it arrived at exactly the right time, such as these:

"I was ordained in 2006 and have spent my entire ministry working in various areas of Labrador. While it is indeed an isolated area, I am so very pleased to be able to offer my service to the loving and welcoming people we have in this part of the diocese. I was humbled and surprised to receive your letter and gift. With the nearest community 240 km away, travel is a costly venture in Labrador.

God is indeed amazing! His blessing and love is beyond our comprehension. We are volunteers in the north and there are many expenses involved in relocating that have to be covered personally."

"Thank you for the generous gift! I was quite surprised and greatly pleased. It was an answer to prayer! May the Lord truly bless your ministry, as you all continue to bless others"

The recipients of the \$950 gifts are selected on a rotational basis. The Northern Clergy Families Fund



Photo: Parish of French Village Mothers' Union members preparing bottles of soup mix for NCF fundraiser.

Coordinator contacts bishops in the Council of the North as funds permit. Each bishop is asked to submit the names of two clergy families who would benefit from the gift. Special or urgent requests are also considered.

The present coordinator of the Northern Clergy Families Fund

is Mothers' Union member, the Ven. Sarah Usher, Executive Archdeacon of the Diocese of the Yukon. The previous coordinator was Linda MacLachlan of Christ Church Mothers' Union in Shelburne, Nova Scotia.

[HOME](#)

Christmas Service on December 23rd

An Old and Familiar Christmas Service. That's what you will find at St John the Baptist Anglican Church in Poplar Grove on December 23rd. Starting at 6:30 pm you will be welcomed with half an hour of music of the old favourites played by Andrew Kert'and his ('\ }2-violin with the old church pump organ. Warmed by the wood stove and the happy atmosphere that is generated by those who still gather to celebrate the Birth of the Man, gifted to bring us understanding of the most powerful force oflove in the Universe. This Eucharistic service begins at 7pm; with refreshments served by 8pm.

Alison MacNeil, Organist
St John the Baptist, Poplar Grove



St John the Baptist Anglican Church, Poplar Grove.

Good King Wenceslas

The words to the carol “Good King Wenceslas” were written by John Mason Neale and published in 1853, the music originates in Finland 300 years earlier. This Christmas carol is unusual as there is no reference in the lyrics to the nativity. Good King Wenceslas was the king of Bohemia in the 10th century.

Good King Wenceslas was a Catholic and was martyred following his assassination by his brother Boleslaw and his supporters, his Saint’s Day is September 28th, and he is the Patron Saint of the Czech Republic. St. Stephen’s feast day was celebrated on 26th December which is why this song is sung as a Christmas carol.

Photo: John Mason Neale’s vestments are still in use today at Saint Andrew’s Scottish Episcopal Church, Fortrose, Scotland. Former priest of our diocese, Rev. Canon Melvin Langille is the rector of the parish and proudly displayed some of the vestments along with Emily, a parishioner and great-granddaughter of John Mason Neale.

