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THE DIOCESAN TIMES



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DECEMBER 2019 ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo: Jace Lightfoot prepares the baptismal font before the congregation renews their baptismal vows at the 150th anniversary service.

Celebrating 150 years

Following a year of events leading to the celebration of their 150th Anniversary on November 3, 2019, members of the All Saints Parish in Bedford, Nova Scotia gathered at their Church for a celebration of the Holy Eucharist. The church bell rang out 150 times, the choir led a hymn-sing, photos old and new were projected onscreen and a welcoming piper preceded the liturgy. The service began with the renewal of baptismal vows. Parish rector, Rev. Trevor Lightfoot conducted the service, assisted by priest assistant, Rev. Shirley Carras. Bishop Sue Moxley (ret.) was the guest homilist and the blessing was provided by the Archbishop Arthur Peters (ret.). Archbishop Peters served as a postulant in the Parish of All Saints in 1962 and 1963, and was later ordained to the priesthood in All Saints Church.

All Saints Anglican Church in Bedford was first located at Fort Sackville on what is now Perth Street, Bedford. The original Church opened for Services in 1869 following the conveyance of land for a Church and graveyard by George Lister in 1864. That site is still in use today as All Saints Cemetery and was originally a Mi'kmaq burial ground.

In December 1904, the second and current All Saints Church was opened and the corner stone was laid by His Honour the Lieutenant Governor. Members of the procession entered to the hymn of Onward Christian Soldiers. The Rector at the time was Rev. V. E. Harris. All Saints Church was designed by PEI Architect, William Critchlow Harris and cost \$5,607. At the time, the Church featured a unique rounded exterior and a rich wood paneled interior which remains a feature of the present Church.

The opening service was held in 1905 and the bell was rung for the first time in 1908. All Saints remained a part of the Parish of Sackville until 1922 when it became the Parish of Bedford, Windsor Junction and Waverley. Land was purchased for a Parish Hall in 1927 and the cornerstone for the Hall was laid in 1928. The font was donated and dedicated in 1929, the first Mens Club was formed in 1931 and the All Saints Dramatic Club was formed in 1951. In 1954 a fire destroyed the Parish Hall and the movie theatre housed in the Hall. The Hall was subsequently replaced when All Saints Parish purchased a hall owned by the Baptist Church.

...continued in the online edition.



Adoration of the Shepherds

(1544-45) Royal Collection, Windsor BASSANO, Jacopo (1515 - 1592)

The Adoration of the Shepherds is an imposing composition dating from around 1544-45 and the time of the artists early maturity.

The main compositional features of this painting are the treatment of the architecture, the Virgin's expression of concern for the Child, and the figure of the shepherd who acknowledges the Holy Family by removing his headgear.

Note the architectural features and the shepherd playing the bagpipes recall the woodcut of the Nativity in Dürer's Little Passion of 1511. On a general basis the naturalistic aspects of the composition are often compared with Netherlandish painting, particularly the work of artists such as Pieter Aertsen. Such observations perhaps over-emphasise the eclectic elements in Bassano's art when it is preferable to stress the scale of the work, the firm drawing, the warm colouring and the view of the artist's home town of Bassano del Grappa. The tree prefigures the death of Christ on the cross.

COLUMNIST

Something new for St Bart's, and it is not red!

It has been weeks and months since Dorian visited us, but we are still feeling the effects of the hurricane. St. Bart's stands on the top of a hill overlooking the bay and the cranberry bogs below. It is a wonderful spot for a church. It stands tall and beautiful and a witness to the many years of Anglican worship in the community. Its prominence makes it vulnerable to storms and the winds that blow over the Bog. Replacing shingles seems to be an unending chore and the church building is forever in need of paint. But there we sit, atop the hill, looking out over the community in one direction, the Bog and the bay in the other direction; St. Bart's By the Bog!

Every few years the topic of Metal comes up when the Parish Council and the Property Committee look at maintaining the church. For as long as siding has existed there has been talk of replacing the old clapboards with the product. We hear all the arguments for the use of siding....no more need for painting bees, better insulation. Then someone points out the need for trim paint around the windows and doors, and another voice talks of the beauty of the old clapboards used when the



ST. BART'S BY THE BOG

Sarah Neish

church was built; when huge trees could be found in the woods surrounding the site of the new church. From them, wide planks were sawed into the material that still makes up the church.

It would break many hearts in the parish if vinyl siding replaced the historic finish we so love. The next topic for discussion turns to metal roofing. And the feasibility of using this instead of shingles. Someone always asks if it would be noisy in a rain storm or, perish the thought, a hail storm! There are a few households in the community that have switched to metal

roofing and they assure anyone who will listen that there are no perceptible noise issues.

We would not want Fr. Jason's words to be lost to a thousand tiny pings above us as we worshiped. No noise problems and the extra savings in years to come made the decision to get a few quotes on the cost of covering St. Bart's in a strong, wind proof metal roof.

Once that was decided, colour came up! "No RED" could be heard throughout the room. The Chair of the property committee suggested we wait for the cost estimates and the many brochures he was sure we would see. And the meeting adjourned.

Jason called a special parish meeting a few weeks later so that anyone could have some say in this decision, and we met following a Sunday service in late October.

I happened to be on Fellowship that Sunday along with my dear friend Betty. We talked it over during the week and decided to go all out with lots of sandwiches and some special sweets because we had a feeling the meeting could go on for a good part of the afternoon. We love to discuss here By the Bog!

Much to our surprise, the talk was more on the cost than the colour, but the Guild

and the Men's Club pledged to hold extra fund raisers and monies raised at the upcoming Cranberry Festival would be put towards the new roof. Colour? Why black of course, St. Bart's has always had a black shingled roof and from now on it would be a black metal roof. No question, no discussion needed! My Orin muttered that this was too easy, I shushed him and said a tiny prayer of thanks.

So, the work begins next week, and we will have a bright shiny black roof, secure from any surprises Mother Nature sends our way. It will be finished before Christmas arrives in

The Bog. No more asking for brave workers to climb up and patch, no need for scaffolding and miss-matched shingles, just a new lid on our beloved church building. We will decorate a tree and have it by the front walk, we will hang large wreaths on the doors, and we will give extra thanks this coming Christmas for the security of a solid place to gather and sing and rejoice at the miracle of the birth of our Saviour.

May you all have a prayerful Advent and a Blessed Christmas from us here By The Bog.

Aunt Madge



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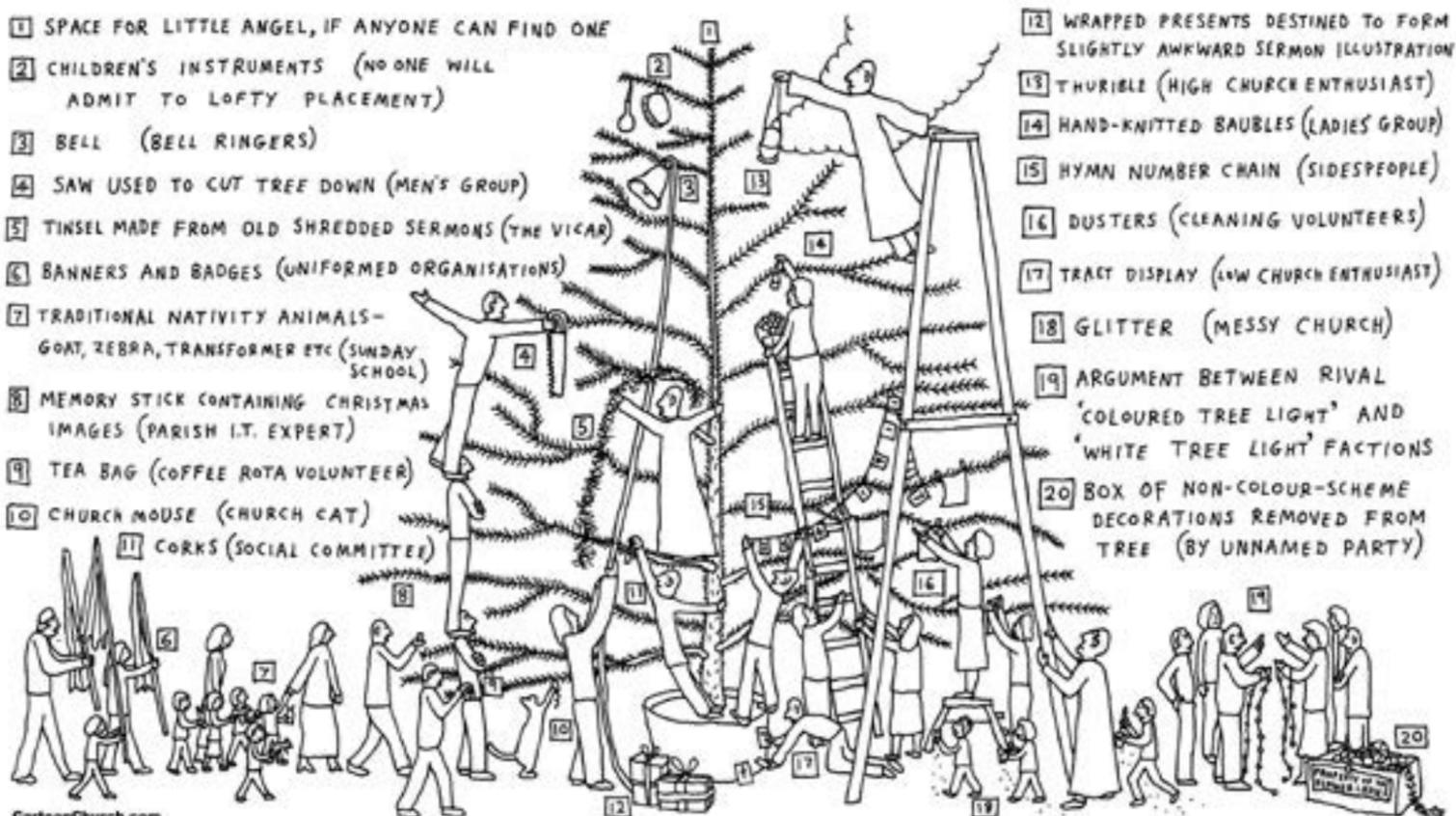
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THE PARISH CHRISTMAS TREE

THE THINGS THAT ARE HANGING ON IT (AND THE PEOPLE WHO HAVE DONE THE HANGING)



[HOME](#)

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BISHOP'S COLUMN



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

Christmas plans?

As I write this column there is already some planning for Christmas taking place in our house. Not that much yet, at least not on my part, but there is some figuring about where certain events fall in the calendar. Our lives have somehow never provided much scope to do a lot of advance planning for the festal season. Perhaps I should clarify that “I” have not done much planning except for the extra worship services... I struggle so much with shopping that I delay it as long as possible.

We are now in the season of Advent, the great time of planning and preparation for Christmas. In the way of God's kingdom, it's focus is not on those things which take up so much time and attention in our culture. Advent is not about gifts, wrapping and parties, but quiet reflection, preparing our heart for the great gift of God incarnate. It recognizes that in the birth of Jesus, the world is changed. This transformation also involves planning.

“Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. This was according to the eternal purpose that he has realized in Christ Jesus our Lord, in whom we have boldness and access with confidence through our faith in him”. Ephesians 3:7-12

We believe that the coming of Jesus is not just happenstance, some kind of divine fluke, but is the result of a divine plan. The writer of the letter to the Ephesians, sees this plan as the extension of God's love and mercy to the whole world. The coming of the Messiah in a real time and place is not confined to one country or culture. Jesus is God's gift to the world. The “plan” of God is to open up this expansive, generous, loving, redemptive, relationship to everyone.

Our diocese is now in the early stage of developing a plan for how we can best use our resources to support the mission and ministry of the Anglican Church throughout Nova Scotia and Prince Edward Island now and in the next five years. We have held a couple of ‘dreaming’ sessions, we have gathered data and statistics about our life right now and we have asked for contributions from the members of our diocesan Synod last May. Early in the new calendar year these various pieces and the further conversations by different bodies in the diocese will begin to be distilled into a plan. While this plan will guide our decision making as a diocese, it needs to be more than a business plan. The church is not a business. It needs to make sense at this point in our history and build on our strengths, but it needs to be more than a strategic plan. It needs to begin with an acknowledgement that our purpose is to glorify God and to join in God's plan (God's Mission) of transforming the world. It needs to be a Mission Action Plan.

With this in mind, I am calling the diocese to a season of prayer throughout the season of Epiphany. In parish worship, in regular gatherings and in personal devotion, I am asking you help discern God's call to us at this time. Epiphany has traditionally been a time when we have thought about God's mission. We associate the start of the season with the journey of the Magi, the “manifestation of Jesus” and the earliest days of his ministry. This seems to me to be an appropriate backdrop for us to wrestle with questions about how we manifest God's transforming love in our cities, towns and villages.

Over the next month we will provide a collect to focus our prayer in the season of Epiphany and a means to gather together what you are discerning in your prayers. I also think that this will be a good way to lead into parish Annual meetings.

In the meantime, I wish you and those you love, blessings in the Advent and Christmas seasons, filled with anticipation and joy which is realized in the birth of Jesus.

+Ron

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BIRTH OF JESUS.

+RON



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

Strive for Five: gender equality

Throughout history, women have risen to unimaginable challenges, with an effort to better the world. Areas that demand an increase in social and ecological justice are increasing; and it is undeniable that women and girls tend to be more directly and severely impacted by such injustices. It is good, then, that we can identify ways that women and men are standing up together, to respond to the call for justice.

Especially in this time of Advent, we hear the cry of God's creation and God's creatures, seeking justice for all. As we pray Come, Lord Jesus, Come, I invite us to bring to mind some current women around the globe, who have answered God's call to lead us in areas of justice-making:

- to protect our climate (Swedish environmentalist Greta Thunberg)
- to protect our waters (Canadian Indigenous Water protector Autumn

- Peltier);
- to allow girls to access education (Pakistani Malala Yousafzai);
- to stand against gun violence (US student and survivor Emma Gonzalez);
- to oppose child and forced marriages (Afghan rapper Sonita Alizadeh);
- to bring refugee rights issues to the fore (war-torn Syrian Twitter personality Bana Alabed);
- to speak up for gender rights (transgender musician Jazz Jennings);
- to prevent child slavery (Indian slavery survivor Payla Jangid);
- to ensure representation of people of colour in children's literature (US student Marley Dias);
- to speak against unjust governments and overthrow dictators (Iranian Alaa Salah);
- to protect free speech and democratic processes

- (Russian Olga Misik);
- to raise awareness of missing and murdered indigenous women and girls (red-handprint creator Rosalie Fish)

I wish to highlight one additional commonality of these brave people: these women all began their efforts when they were still teenagers (or younger!). Compounding the challenge of speaking against power as women, their message is often overlooked or undermined because of their age.

At this time of our Christian year, we hear the story of yet another young and brave woman, who was willing to risk her health and safety, her own and her family's reputations, her lifestyle and forthcoming marriage: all for the sake of doing what was right, and what God was calling her to do. Mary, the Theotokos, the mother of our God, was a teenage feminist who allowed her life to be changed that God's glory

could be made manifest on earth. In declaring “Let it be with me, according to your Word” (Lk 1.38) Mary accepts her call to ministry.

As we celebrate Mary in these coming weeks, I invite us to find ways to support the young women around us who are also striving to answer God's call as faithfully as they can. They are the dreamers and doers; the justice-seekers and the peace-makers; the church regulars and the Sunday-Morning-Sleepers. God is speaking to them through their music and poetry, their arts and their bibles, their friends and their families - and through us.

I pray this Advent we will delight in being the encouragers and supporters for all who strive to do the will of God. May God keep our eyes and hearts open to the miracles of possibility in front of us, regardless of age and gender, living the truth that “with God, nothing shall be impossible.” (Lk. 1.37)



NEWS FROM AWAY

Dear Diocese,

Days are short and the weather is much colder as we begin the season of Advent, an annual spiritual journey led by young woman, Mary, who lived a few thousand years ago. Week by week we reflect on her enthusiastic response to God's call.

She was bold. She was brave. She was willing to risk it all. She stepped right up to the plate the night she had a visitor who explained "the plan". Then, instead of quietly disappearing for a few months, when this young unmarried pregnant woman arrived at her cousin's doorstep, she loudly proclaimed her joy at an awkward, even potentially deadly situation,

for the Mighty One has done

great things for me, and holy is his name.

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

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

52 He has brought down the powerful from their thrones, and lifted up the lowly;

53 he has filled the hungry with good things, and sent the rich away empty.

(NRSV)

What I hear her saying is: I'm OK. As a matter of fact I am more than OK. And this is the incredible God I know.

Mary, the bright spot in the time of waiting for the Messiah.

Advent, the beginning of the Christian year, the weeks leading up to Christmas, when we desperately grab moments for spiritual reflection in the midst of travelling from store to store in search of the perfect gift. Pausing in the midst of scurrying from one "Christmas" celebration to another.

We know that the quiet and the calm we seek in the weeks leading up to Christmas doesn't come with pushing to the front of the line. It isn't in getting the best deal. I don't have to tell you that. We know that it's about looking inward. We know that if we pause long enough from our "busyness", it is found in the stillness that we softly and quietly enter into if we approach the birth of the Saviour in a more

contemplative way. It is about looking inward and is found in the stillness that we softly and quietly enter into, the stillness of Advent.

We know that the serenity, the quiet and the calm we seek doesn't come with the race to make perfect our Christmas plans. It can be found in looking beyond ourselves, in the stillness that we softly enter into in the simplest of songs as we place ourselves in Mary's shoes.

And, in those few short weeks of this Christian season, we can experience a deeper, richer connection with the God who selected Mary, that very special young woman, a teen, to give birth to a very special baby named Jesus, who would rock the world.

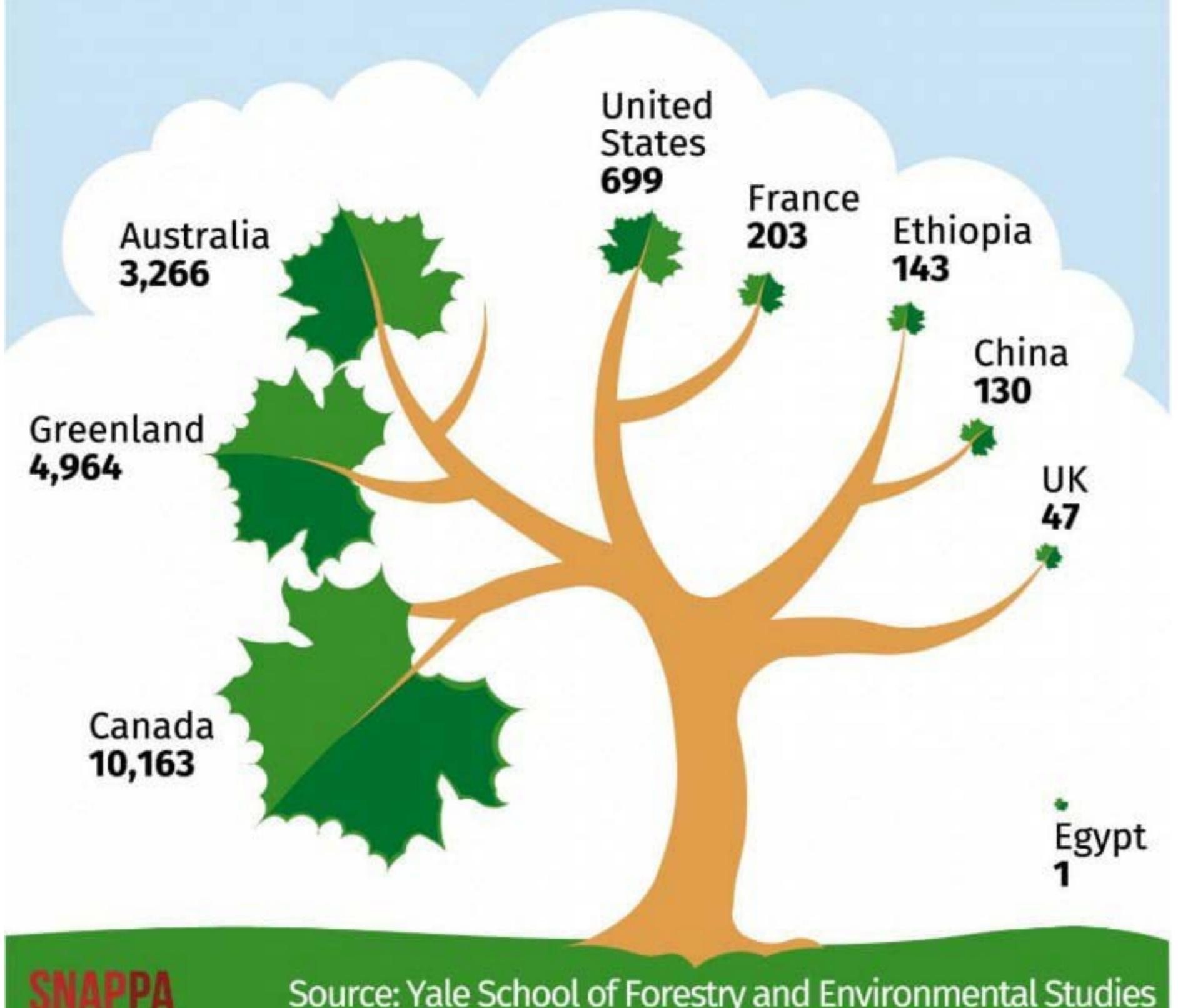
Let us prepare for the celebration of the birth of Christ, for the gift of Jesus, focused on Mary's attitude, her courage and her willingness to answer God's call and be a major player in shaking up the world.

Perhaps this might take us to an inner place, of hope, peace, joy and expectation that builds over the last seven days leading to the birth of our Saviour, removing us from the busyness that gets stuck in our heads, allowing us to experience the inner stillness of Advent, preparing the way of the Lord, building up to the joy of the birth of Christ?

Advent blessings from the outer world,

Rev. Marian Lucas-Jefferies

Trees per person: how Canada compares



A fellowship of worship, study, and offering

CYNTHIA PILICHOS,
 ANGLICAN CHURCH WOMEN
 BOARD



In the beauty of the soon-to-end fall season, with its glorious colours and crisp days, Anglican women in many of the regions of the diocese gather at regional meetings for a fellowship time of worship, learning, and offering. Many of these regional gatherings will see most, if not all, the parishes of the particular region, or portion of the region, represented. Increasingly, these regional gatherings for Anglican women focus on the Anglican Church Women Board's Annual Project. To say that the Board appreciates this focus and support is an understatement.

In the fall of 2019, women have had the opportunity to hear the incredible and inspiring story of the King's Kikima Grannies and why support for the 2019/20 Project: Education – a life changing gift! is so important. Just as outstanding, however,

is the opportunity to hear and share stories of amazing ministry and mission emanating from the parishes. While it is true that women have always given of their time, talent, and treasure in support of God's mission, what makes these stories particularly noteworthy is that they defy current trends in "volunteerism".

There is considerable research and experience to show that the approach these days to volunteering in the not-for-profit sector (secular and faith-based) is not generally because of a strong affinity to the organization;

rather, it is affinity to a cause. This shows itself in a reluctance to serve as a standing member of the group or organization, although there may be a willingness to commit energy to a specific project, event, or program that has definable parameters with respect to start and end time.

What one sees with the women who attend and participate in these regional gatherings in our diocese is a deep commitment on many levels: to their specific group or groups within the parish, by whatever name; to their parish; and to their community. Because of this engagement, the women do live out the annual theme of the Anglican Church Women Board, **Mission is Possible: Empowered by God.**

In an age when so much connecting with one another is done electronically, these women value the opportunity to be together in person, to share in worship, learning, and offering. The Anglican Church Women Board

is very appreciative that regions continue to hold these regional gatherings and parishes within the regions continue to host the meetings. As anyone who has done any hosting knows, such events do not happen without considerable planning and organization. Thanks are extended to all, lay and ordained, who make the "coming together" opportunities possible.

At these regional "coming together" opportunities of the women, it is usual for there to be an opening worship, usually a Eucharist, that sets the tone. There is a shared meal, followed by a program / presentation. There are both formal and informal opportunities to share stories of the ministry of the women and that of their particular groups and parishes. It is not uncommon, by the way, for this ministry to be carried out by a very small core of women, most representing a senior age demographic. As well, in many of the parishes, the women are

joining with the men to have the parish reach out into the community. In so doing, they are helping to give life to the final verse of the Anglican Church Women hymn in Canada: ". . . that God, with men and women, may so transform the earth . . ."

It is clear that in participating in this "fellowship of worship, study, and offering" the women do strive "to deepen and strengthen their individual spiritual lives" and to further their commitment to "God's mission and Christian service in the parish, community, diocese, nation, and the world." It is a privilege for the Anglican Church Women Diocesan Board to encourage and support all the women in the diocese in their commitment. Moreover, we give thanks that these women are dedicated to the church as an organization and the mission it inspires in them – amazing persons of faith!

PASS THE TIMES
 HELP US SPREAD THE GOOD NEWS

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WANTED!
 Your parish news

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

diocesantimes@gmail.com



2020 update for MORE Mission Schools

Module #4 called **MORE Bold**, explores themes related to articulating our faith story and being able to more confidently share God's good news story of hope with others. This session of our Diocesan regional mission schools provides an opportunity for participants to consider what is most valuable about our experience of God, especially related to our Anglican identity. This module is chock full of personal exercises and table discussions.

Archbishop Ron Cutler and a team of lay and clergy facilitate each workshop. Each run from 9:30 a.m. to 3:30 p.m. Registration is required at www.nspeidiocese.ca or phone 902-420-0717.

REGIONS:

- | | | |
|------------------|--|---------------------------------|
| • Chignecto | - Nov. 30- All Saints', Springhill | (Registration Deadline Nov. 27) |
| • Dartmouth | - Jan. 11 - St. Peter's, Eastern Passage | (Registration Deadline Jan. 8) |
| • Fort Sackville | - Jan. 18 - St. Nicholas' Westwood Hills | (Registration Deadline Jan. 15) |
| • Chebucto | - Jan. 25 - Trinity, Halifax | (Registration Deadline Jan. 22) |
| • Northumbria | - Feb. 1 - St. James' Pictou | (Registration Deadline Jan. 29) |
| • South Shore | - Feb. 29 - St. James' Mahone Bay | (Registration Deadline Feb. 26) |
| • Valley | - March 14 - Christ Church, Berwick | (Registration Deadline Mar 11) |
| • Eastern Shore | - March 21 - St. James' Seaforth | (Registration Deadline Mar 18) |
| • Cape Breton | - March 28- T.B.A. | (Registration Deadline Mar 25) |

MORE is based on God's desire to give the world MORE of what it really needs – hope, love, and freedom. Bring a team!

[HOME](#)

An Authenticity Encounter

“Getting in touch, being in touch!”

Camping under the stars, by a fire, in The Great Rift Valley in Kenya will always bring back some special memories. For example; hearing the roaring of lions in the distance as we lie near the fire, drinking our cow boy coffee. The sound of the jackal, hyena, zebra, as they curiously surrounded us from a safe distance throughout the night. Then there was the time a meteorite passed over head coming to a crash nearby. The constellations Orion, or the Southern Cross were amazing. But there was one event that surpasses all. One night while camping by a beautiful thorn tree, and under a full moon, we were awakened with what sounded like thunder. Under the starry night I knew this was impossible but wondered where the sound was coming from. Off in the distance about 50 Yards away, I saw it. It was three full grown male Giraffe trying to run past our camp. They stopped immediately when we stood up to look. The face-off lasted a few minutes, as in the



BRYAN HAGERMAN

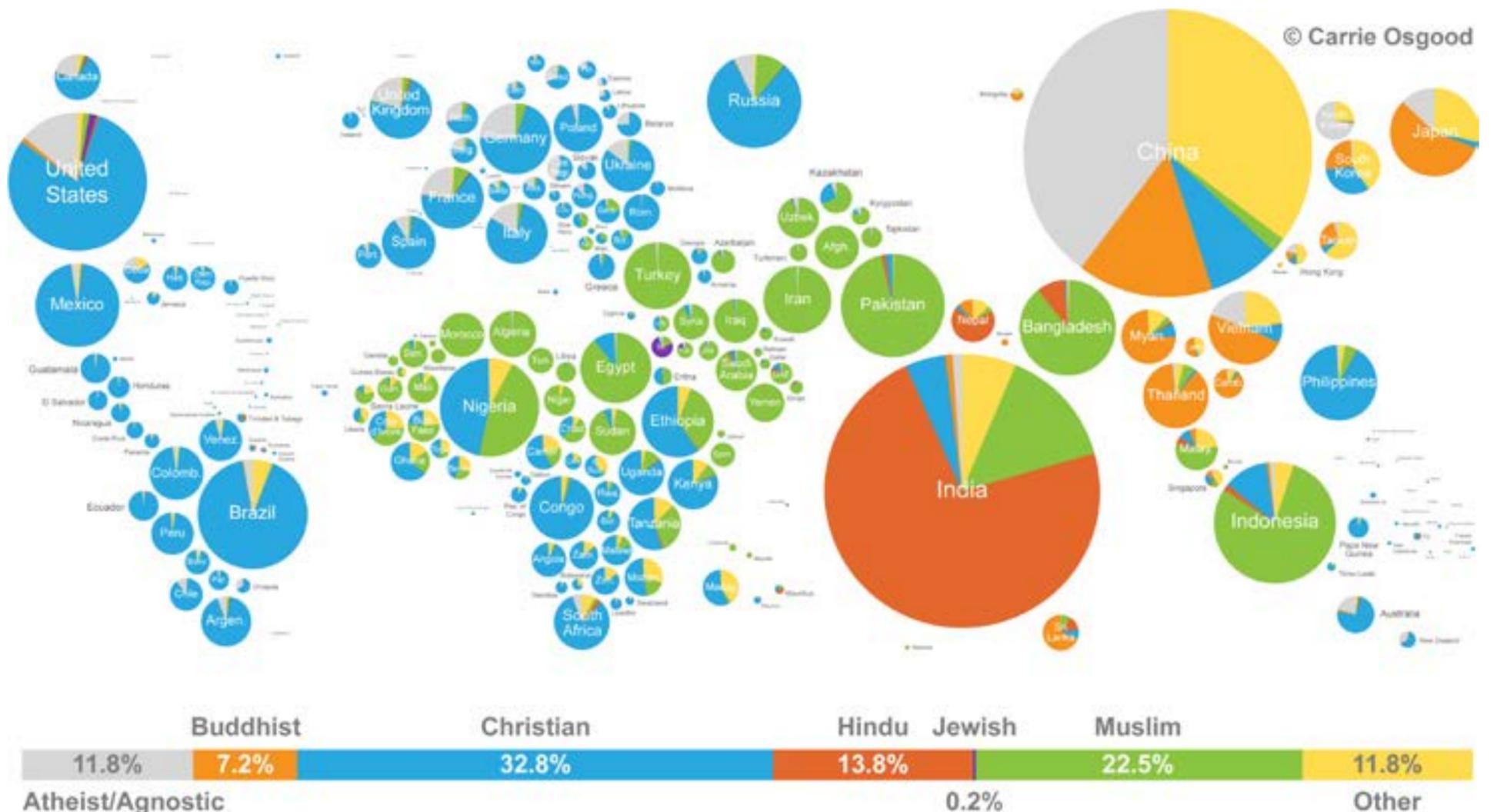
moon light they looked down at us like extra-terrestrial beings on stilts. This will be one of my greatest African memories. Then slowly they moved as if in slow motion, walking back to where they had come from, as if dejected in their quest. It was a real authentic encounter. Authenticity, realness, being real, is a key element in human existence. It is also a very

difficult dance to do because it requires important elements of vulnerability, risk, courage, and emotional openness. The goal of emotional authenticity is to get in touch with one's inner self, at the core level. To say this is difficult for most of us is a classic understatement. But when we do, a deep inner authentic encounter takes place. The benefits are unknowable for us and those we are in relationship with at the deep level. But, how do we get in touch with ourselves, emotionally? I have thought about this a great deal. I must admit it is not an easy task to accomplish for any of us. But it has its rewards. There is here the reality of how we feel, not how we think, and it must be expressed that way. For example someone may ask us how we feel. The answers will vary given the context. My best guess is that most of us will dodge the query. But if we felt open and trusting, we may say “I feel sad, low, frustrated, lonely, unhappy, afraid, scared.

“And then there is the why of the feeling. Usually we know sometimes we don't, unless we mine down deep. The why is key. This is the vulnerable part. Perhaps we don't get in touch with the why because we are uncomfortable doing so. Or we have either not done so or have never seen it modeled for us. Going deeper takes trust, courage, openness, vulnerability. It's kind of like the turtle taking their heads out of the shell. I am told that in order for the feet to come out the head needs to come out first. If this is true a real lesson can be learned here. In order to move deeper into human relationships and in our own self-awareness, our emotional feet and head need to emerge and in that order. Let the head represent the emotion, and the feet the why. And it's not as if our Amygdala is shouting “danger, danger, danger. “ The fear is within and feels real. The antidote is again the risk of being vulnerable and open. Admittedly we should choose who we are vulnerable with.

For example, loved ones. That in and of itself makes sense on its face. And once we are, once we give the big reveal, we feel better. There is something beneficial about being in touch with those we love that draws us closer to each other. And of course it is risky. A real truism may exist here. If we are able to be in touch with ourselves, and with our closest human contacts, we can also be in touch emotionally with our creator God. He loves this sort of contact, this emotional reveal. He after all desires to know us deeply. The Christian religion is set apart from all others by the fact that our God desires relationship. David is our example of a person who was open with his God. Such a relationship creates a deep bond, and a feeling of being spiritually complete, centered. Now that's being in touch! A real authentic encounter. So “let's Get in Touch, let's Be in Touch.”

Religion distributions around the globe



It's A New Day!

Hustle & bustle



Photo: Busy Christmas bustle.

By Rev. Lisa G. Vaughn

The holidays may be hectic, but often our churches are hustling and bustling all year. As God's people who are called to make time for prayer, contemplation, scripture study, deepening relationships and Sabbath rest, how are we doing modelling this for others?

North American culture has shaped many of us to believe that to be busy means we are successful. Sometimes a calendar busting full of activities is perceived as a measure of high status or a mark of importance. However, is that how we wish to approach our ministry life together in our congregations?

Frequently when I visit churches around our diocese and listen to their announcements or read their meeting agendas, I'm blown away by the myriad of activities that are going on. This surely shows passion and excitement in parishes, but I wonder about burn-out for the lay and clergy leaders.

Researcher Thom Rainer has written several articles about this feverish phenomenon in congregations. "Many congregations are too busy to be effective," he says. "Many have a hodgepodge of seemingly unrelated activities. As a consequence, there is no clear plan or process of discipleship in these churches."

The American author and head of LifeWay Christian Resources says that activity is frequently equated with value.



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

"Busy churches are deemed to be churches of value. And busy, exhausted, and frustrated church members are deemed to be Christians of value."

Somehow that doesn't sound like something Jesus would have taught.

Another congregational consultant, Jeff Cochran, says churches that make a difference in the lives of people are usually the ones doing a few things well. In his article *Simply Successful Churches*, he writes, "More often than not, the more a church does the less it will accomplish! When we try to do too many things, it becomes difficult to do anything well."

Cochran continues, "The best churches I know are also the simplest ones. They are making a greater impact on their communities and reaching more people because they are doing less! They are focused on what matters instead of being distracted."

Here are some best

practices for congregations who are seeking to reduce the exhaustion of an over-stuffed calendar and be better positioned as Christ's instruments for transformation in people's lives:

- Start with 'why'. Clearly analyze the following questions: Why are we hosting this program? What outcomes or goals are we striving for? Who are we serving, really? How will we measure the 'spiritual fruit' from this? Get clarity on this and keep it before your planning team.

- Courageously evaluate and critically review all your congregation's activities. Which ones most contribute to making a difference in the world God loves? What are the missional ministries

that connect with the wider community? Are they effectively serving people with grace and generosity?

- Easy engagement: Identify the events or programs that are strong because the congregation members and participants are passionately involved, share creatively and are committed. (If you have to plead for people to be involved it may be time to end it.)

- Name and claim that your church is not called to do everything. Rest in the assurance that if your congregation does a few things really well, that is enough.

- Recognize and build on your strengths: God has given your parish gifts in ministry – a space and place in which to undertake ministry, people with skills and interests, and just enough resources (money, equipment, etc.) to carry this out. Lean into your health and strengths.

- Yes and No: Prayerfully discern (sift) which activities should continue or start, and which ones to stop or decline. Just because someone has a great new idea doesn't mean you have to take it on. And just because something has been done for a long time doesn't mean it has to remain. Choose wisely, and remember timing is everything.

- Note your niche: If another church or organization is already doing a program well, don't duplicate. Pray for them. Then explore and invest in what your

congregation can uniquely do that will make a definable difference in your neighbourhood.

- Celebrate and Rest: If your parish has gone through a particularly hectic season of ministry and activity it is appropriate to carve out a period of time to pull back on the meetings, to celebrate and give thanks for an active period. Take some time to 'play' and have fun together in a time of Sabbath rest.

Practicing these principles will help parishioners discover more joy and life in the Christian community, especially when they see that their efforts really do contribute to the transformation of lives. Doing a few ministries well is the difference between a narrow focus with excellence and a wide focus with mediocrity. Success God's way in congregations is realized in a people who are experiencing energy, satisfaction and meaning as they are being the feet, hands and heart of Christ.

Jesus said, "I came that they may have life, and have it abundantly." - John 10:10b

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."



Photo: Celebrate and rest.



Photos: Inua, the polar bear, who is an educational ambassador teaching children and adults about climate change and species at risk.

Climate crisis Sunday at St John's, Truro

BY LORI RAMSEY

St. John's Parish, Truro recently held a Climate Crisis Sunday. When the Anglican Communion became the first religious body to declare a climate emergency, churches all over the world were invited to hold a climate focused liturgy. Our liturgy included praise to God for the beauty of creation, penitence for our part in the degradation of the environment and

teaching about ways that we can make a difference to climate health in our own homes and communities. Central to the worship were the music and videos showing the beauty of the planet and the beauty in our own backyards. A highlight was a visit from Inua, the polar bear, who is an educational ambassador teaching children and adults about climate change and species at risk. Inua encouraged the people

to take steps that would make a difference. These included signing a pledge to make changes in our everyday lives, educating ourselves with a list of good websites and resources on climate issues and taking home an acorn or a chestnut to plant as a sign of hope. We encourage other parishes to hold a Climate Crisis liturgy soon!



Dartmouth Region hosts Ten Thousand Villages Festival



Photo: Some of the many unique items from the Ten Thousand Villages Festival sale.

BY DAWN SKENE AND ETHEL NELSON
The Anglican churches in the Dartmouth Region held a Ten Thousand Villages Festival Sale at the Church of the Holy Spirit, on September 21, 2019. In their brochure, they say, "Ten Thousand Villages creates opportunities for artisans in developing countries to earn income by bringing their products and stories to our markets through long-term, fair trading relationships." They buy products from over 60 artisan groups in more than 25 countries. The sale of these products, using fair trade standards, not only respects the dignity of the producer but also enables them to feed and clothe their families as well as send their children to school. The sale had an air of excitement as the enthusiastic

shoppers were able to purchase unique gifts or something special for their homes. There was something for everyone, as we had jewellery and accessories, wood, metal, stone, paper, toys, Christmas, lawn and garden, linens, baskets, books, music, and the everpopular coffee, tea, spices and chocolate! We also offered free coffee, tea and mini muffins, so shoppers could have some refreshments and conversation. The coffee and tea were donated by Just Us! Coffee Roasters Co-Op located in Hortonville, NS, Canada's first Fair Trade coffee roaster. For more information about Ten Thousand Villages, or to shop for some of the lovely products, visit their website: <https://www.tenthousandvillages.ca>.

Renew your subscription before it runs out this month!

Name: _____

Address: _____

Postal Code: _____

Church/Parish: _____

Cut out this coupon and mail it to:

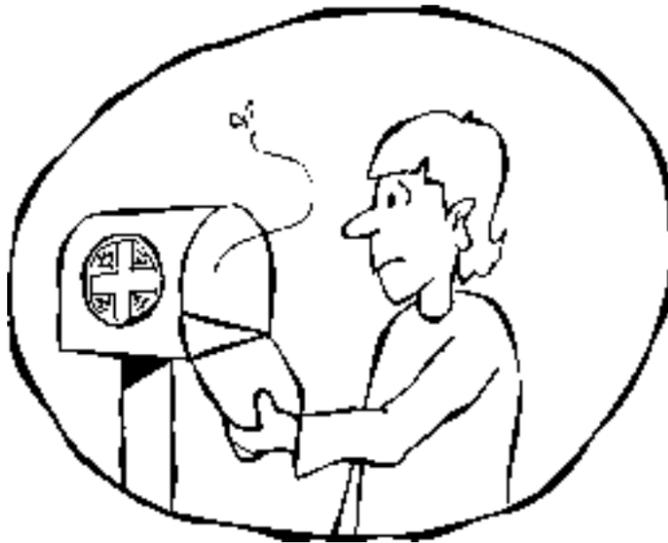
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or phone TollFree: 1-866-333-0969

or put it in your collection plate on Sunday!



He's wondering why his January 2020 edition of The Diocesan Times and the Anglican Journal is not coming? He forgot to renew his subscription!

Image credit: Mel Malton



Bishop Ron says "We need to know that you still want the papers. So PLEASE renew your subscription today or the papers will stop coming to you in the New Year."

Fundraisers at the parish of St. John's Anglican, Milton & Rustico

On October 5th the Sunday school of St. John's Anglican, Milton and Rustico, PE, held their first annual Animal Blessings service at Miltonvale Park. In honour of Saint Francis of Assisi dogs, cats, and even a bearded dragon, were blessed by Rev. Ralph Moore. Donations were accepted on behalf the Humane Society (www.peihumanesociety.com). A big thank you to Superstore of Charlottetown for providing a donation to cover the cost of hotdogs, buns, and drinks. We were able to raise \$120, plus pet food, treats and toys!

Chek out more photos of this and other events on [www.facebook.com, Parish of Milton and Rustico](https://www.facebook.com/ParishofMiltonandRustico).

It's Samaritan's Purse time again. This year the Sunday school raised through donations and bake sales, enough money to send 20 shoe boxes, packed full to the brim, for Operation Christmas Child

(<https://www.samaritanspurse.ca/>). Each child who receives a shoe box also receives lessons in coming to know God, and they get their own copy of the story of Jesus to keep as well. Thanks to the Sunday school children for all of their hard work organizing contents, folding and packing boxes, and for writing letters to be included in each box that tell of the love and blessings Jesus shows us daily!

New this year! For the Christmas season the Sunday school will be accepting donations for the very worthy Primate's World Relief and Development Fund (<https://pwrdf.org/>). Beginning in December, we will be accepting monetary donations and any pop cans and bottles that can be traded in for a refund. Just bring your blue bags to church each week (we're actually collecting until January 6th, 2020).



Photo: *DYC early morning breakfast.*

For further information on donating through our parish please contact Lenore Hayward, lenore.mcphunhayward@gmail.com

As a parish we are once again collecting shoe boxes for Mission to Seafarers, to be distributed throughout Christmas. Mission to Seafarers "...provides an interdenominational chaplaincy ministry of practical, emotional and spiritual support to all seafarers passing through Halifax, regardless of faith or background" (<http://missiontoseafarershalifax.ca/>). Thanks to everyone who participated last year, we had 17 boxes donated, and we would like to see even more this year. If you need to make alternate arrangements for shoe box pick up please contact Anna Carr, acwcarr@eastlink.ca

[eastlink.ca](mailto:acwcarr@eastlink.ca).

Other information from the Parish of St. John's Anglican, Milton & Rustico, PE.

This year was the first year that youth from our church parish participated in the Diocesan Youth Conference (DYC), October 25-27, 2019, at Malagash Bible Camp in Nova Scotia. A wonderful time was had enjoying great facilities, food, and making lots of new friends in Christ. We were especially blessed to have Sue McLeod, Youth Engagement Coordinator from Primate's World Relief and Development Fund (PWRDF) participating in the weekend of fellowship, including a group activity on how PWRDF operates (<https://pwrdf.org/>). The theme of the conference was Hunger & Thirst, and we had multiple bible studies, worship services, and group

activities along the theme of spiritual hunger and thirst. Everyone was taught about the marks of the mission from the Anglican church of Canada, and in supporting and protecting creation we all enjoyed cleaning the beach and making art from the refuse (<https://www.anglican.ca/marks/about/>). Bishop Ron was in attendance for the campfire/talent show, and officiated at the Sunday service. All three participants from our parish brought their instruments and made up the worship team along with worship leader Zack, they had a blast. Thank you to God working through the Diocese of Nova Scotia and Prince Edward Island for making this awesome weekend possible!

We are all looking forward to attending DYC 2020, and next time we'll bring more friends.



Photo: *Cabin cupboard filled to capacity.*

AFIA - Away From It All



Photo: Wreath making at St Luke's United at AFIA event.



BY MARY STONE,
MOTHERS' UNION

In the United Kingdom, Away From It All (AFIA) is a Mothers' Union holiday scheme, primarily funded by Mothers' Union members, to give the opportunity for a break to those who are experiencing stress in their family life. On average, 2,500 people are helped to have a holiday each year. Families are able to spend time together away from their stressful situations at home, engage in activities together and have fun. They often experience healing in their relationships by spending this quality time with each other.

There is at least a 50-year history behind this wonderful initiative. Mothers' Unions involved with AFIA may: help fund part of the cost of the holiday, cover a family's travel expenses, pay for a whole holiday or day trip, and/or organize family weeks for groups of families to have a break which includes activities and outings.

A number of the dioceses even have mobile homes they fund so that numerous families

can enjoy a holiday together throughout the year.

Families hoping to have an AFIA holiday don't have to be a member of a church or a Mothers' Union organisation. They can apply themselves or be recommended by someone else for a holiday.

One of the Mothers' Union branches in the Diocese of NS and PEI has become involved in a kind of mini AFIA in their community. Three years ago the opportunity arose for the Parish of French Village Mothers' Union to join with St Luke's United Church in Upper Tantallon in the implementation of a once a month 'away from it all' day for women living at the Marguerite Centre. The Marguerite Center is a live-in residence for women recovering from addictions. It can accommodate 12 women who can stay up to one year. This in itself is an amazing AFIA experience for these women who are working hard to overcome whatever their addictions are.

One day a month the women are picked up and driven to St. Luke's United where they are welcomed with hugs, tea, coffee and treats. Everyone leaves their troubles at the door and enters into a wonderful time together.

The morning unfolds with lots of chat and the telling of stories. This is followed with a program; then there is a lunch prepared and provided by the volunteers; and in the afternoon there is another activity. The programs can range from pickle making to jewellery making, from African drumming to meditation, from gardening and planting to theatre games, from wreath making to a day at the beach - all in the name of getting away from it all. The focus is on acceptance and appreciation and having a good time together. The day ends with many expressions of gratitude and good-bye hugs. Over the last few years the Mothers' Union members have come to realize that addictions affect all levels of society, all ages and all circumstances. When a new volunteer joined the group one day she commented that she couldn't tell who were the clients of the Marguerite Center and who were the volunteers - a sign of a job well done. Everyone is respected and treated equally. Through this project members of Mothers' Union and United Church Women have become friends and share a bond in the work that they are doing together in Jesus' name.

ANNOUNCEMENTS

Rev. Katie Flynn appointed rector of the Parish of St. James Armdale, effective December 1st, 2019. Katie comes to us from the Diocese of Western Newfoundland.

Rev. Andrew Cooke resigned as rector, from the Parish of Hackett's Cove effective January 15th, 2020.

A Royal Consort community choir presents NOËL NOËL: a program of Christmas music including pieces that are very familiar and a few that will become your new favourites. Please take a break from your holiday preparations to join us in celebrating this most sacred and wonderful time of the year.

The concert will be held on Sunday, December 8th, 3 p.m., at St. Louis Catholic Church. Tickets are available for \$15 at the door, or \$12 in advance from Bainton's Tannery, Annapolis Royal; from any ARC choir member;

or by calling 902-638-3017. Admission for students is \$5.

NEWS from AST

AST is excited to offer variety of credit and continuing education courses for the winter semester! Please see the list below. All courses have both for-graduate-credit and Continuing Education options unless indicated otherwise. Please click on the links below to see the start dates for each course.

Don't forget, if you already have your MDiv your MA is only 8 credits away! If you're looking for more information on the credit courses please contact Susan MacAlpine-Gillis at smacalpinegillis@astheology.ns.ca or David Deane at ddeane@astheology.ns.ca

Biblical Foundations: Hebrew Bible (W-20) BF 1001 (Int)
Instructor: D. Driver (Online only)

The first Testament of

Christian Scripture, also called the Hebrew Bible or Old Testament, is a fundamental part of Christian tradition and durable rule of faith and practice.

Worship Foundations (W-20) WF 1000(Int)
Instructor: S. Willhauck (Online only)

Worship beats at the heart of every Christian community. This course will explore worship as a 'practice' of Christian discipleship, looking primarily at elements of various worship traditions and styles.

Re-Imagining Ministry with Children and Youth (W-20) PT/ST 2144 (Hyb)
Instructor: D. Csinos (Online and campus)

Children and youth occupy an ambivalent space in our churches - and our world at large. On the one hand, we want them in our communities

and congregations, as they represent new and ongoing life.

The Challenges of Ministry Leadership PT 2153
Instructor: R. Bartlett (On campus only)

Using a combination of readings, case studies and presentations, this course will engage with crucial aspects of leadership in congregations and parishes in this time of flux and change.

Non-Christian Religion in Canada ST 2162
Instructor: L. McKeen (On campus only)

This course is an introduction to non-Christian religious traditions and contemporary Canadian perspective.

Cultivating Self Care in Ministry Practice - Continuing Education only
Instructor: D. Brewer (Online only)

Ministry is one of the most rewarding professions and calls to serve and also one of the most challenging! In this course we will explore self-care for the active minister with topics including self-awareness, healthy boundaries, emotional wellness, and healthy practices.

Pilgrimage in the Holy Land
Instructor: S. MacAlpine-Gillis and J. Campbell

Join Susan MacAlpine-Gillis and Joan Campbell and some AST students who are doing this trip as part of a course for credit, on a ten-day study-abroad experience in Israel and the Palestinian territories, a land whose history and major cities and sites allow a unique opportunity to explore the history and development of the biblical literature, as well as of the three major monotheistic faiths: Judaism, Christianity, and Islam.

Book Review: 'Preaching Punchlines'

BY LAURA MARIE PIOTROWICZ

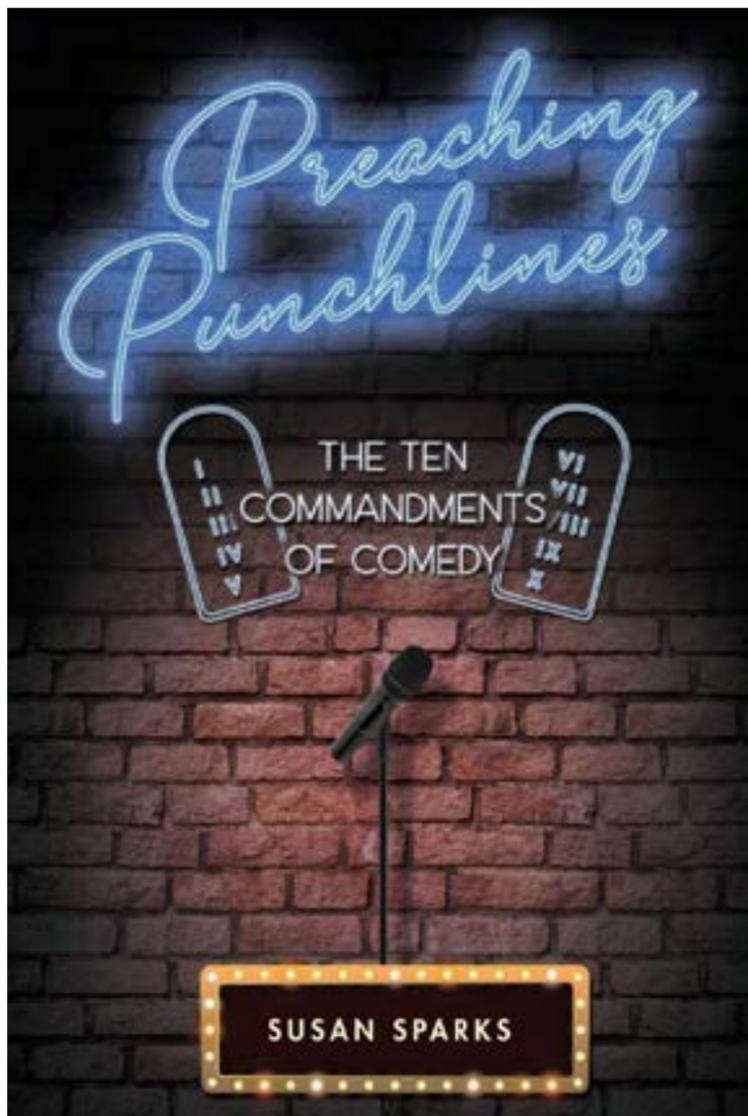
New preachers seem to be given 2 rules when it comes to how to begin a sermon:

1. Never tell a joke.
2. Always tell a joke.

With that dichotomy, the role of homiletic humour can be a conundrum.

It is exactly this confusion that Susan Sparks seeks to address in her book *Preaching Punchlines: The Ten Commandments of Comedy* (Macon, GA: Smyth & Helwys Press, 2019). Approachable and brief at 120 pages, this book breaks the never/always dichotomy with abundant external resources (shared by QR codes), quotes, and try-this-at-home exercises. Sparks knows her material: a former trial lawyer turned standup comedian turned Baptist Pastor, she has faced a wider variety of captive audiences than most. The commonality in all those settings, she posits, is that a little joy goes a long way to conveying a message authentically.

Within the book, each 'commandment' serves as a pointer from Sparks' experience. This is not intended as a comedic handbook, but as a tool to assist preachers in their



preparation and delivery of the good news. She offers suggestions from her previous careers that can enhance a sermon's delivery: basics like

getting to the point, using movement, connecting with the people coming in the door, practicing our prepared material, preaching with

variation in voice or volume or even location. She reminds preachers of the importance of prayer, of our dependence on God's grace, of how worship (with few somber exceptions) should evoke joy in the hearts of all gathered, and on how we're not all going to change the world every time we open our mouths. Sparks invites preachers to re-read scripture with an openness to its humour, as "the Bible spans the gamut of our human existence." (p. 46).

Overall, this is a book designed to re-energise preachers who have spent many years standing in pulpits. It is hoping to inspire new preachers to find their unique voice and style in an authentic way that will help relate the Good News of God to the world that we're living in.

Mostly, this book is an offering and reminder that we, who are preaching, are privileged with sharing the Gospel: and that place of honour, granted to us by the people listening from the pews, should be approached with reverence and with joy. "We have to show up every time with the fullest sense of joy we can muster... because what we bring into the pulpit, the congregation takes away." (p. 104)

Author: Susan Sparks
Paperback: 136 pages
Publisher: Smyth & Helwys Publishing, Inc. (April 3, 2019)
Language: English
ISBN-10: 1641731389
ISBN-13: 978-1641731386

Author bio:

As a trial lawyer turned standup comedian and Baptist minister, Susan Sparks is America's only female comedian with a pulpit. A North Carolina native, Susan received her B.A. at the University of North Carolina and a law degree from Wake Forest University.

After ten years as a lawyer moonlighting as a standup, she left her practice and spent two years on a solo trip around the world, including working with Mother Teresa's mission in Calcutta, climbing Mt. Kilimanjaro, and driving her Jeep Wrangler solo from NYC to Alaska. Upon returning home, she entered Union Theological Seminary in New York City, where she earned a Master of Divinity and wrote an honors thesis on humor and religion.

In May 2007 Susan was installed as the 15th Senior Minister of the historic Madison Avenue Baptist Church in New York City as the first woman pastor.

News from around the dioceses

By Anglican Journal Staff - October 30, 2019

B.C. church to replace old parish hall with 30-story building

A Vancouver-area parish is planning a property redevelopment project that will see its existing parish hall replaced by a 30-story skyscraper for affordable housing, market rental and ownership housing and the new parish hall and offices. Richard Geoffrey Leggett, archdeacon of Westminster and vicar of Holy Trinity Cathedral in New Westminster, B.C., says the parish has been working with Conwest Group of Companies, a local development corporation, on a plan to replace the cathedral's 120-year-old parish hall with the multi-use residential tower. The project, Leggett says, will also involve the construction of a community plaza, 4.5 levels of parking for parishioners, visitors and

residents of the building and a new pedestrian path running across the church's property, connecting a nearby Skytrain station to the street.

Income made by the project will go toward renovating the cathedral, building the new parish hall and buying a share of the market-rate rental apartments in the building, Leggett says.

A key principle of the project will be that it focuses "on 'growing communities of faith' rather than institutional survival and preservation of the status quo," he says. While much work needs to be done on Holy Trinity Cathedral, "the renewal of the physical fabric of this architectural icon will point beyond itself to God's work in the world in and through the parish in the past, in the present and into the future."

The parish—which served as the diocese's cathedral until 1929 and retains the name "cathedral"—had already been involved in planning to

redevelop its property for a decade when he arrived there in July 2018, Leggett says.

—Topic

Dean of Niagara retires

Peter Wall, who served as rector of Christ's Church Cathedral in Hamilton, Ont., and dean of Niagara since 1998, and held numerous positions with the Anglican Church of Canada, retired Sept. 30.

Wall's service to the church over his 30-year ministry has included membership of General Synod (including serving as co-chair of the General Synod Planning Committee); the Council of General Synod; the Faith, Worship and Ministry Committee; the Liturgy Task Force; the Joint Anglican-Lutheran Commission (where he has been co-chair); and the board of directors of the Anglican Foundation of Canada.

—Niagara Anglican

Diocese of Edmonton helps provide medical coverage in Burundi

Parishes in the diocese of Edmonton are raising funds to support an initiative in their companion diocese of Buyé in Burundi.

Through the \$5-5 Ways Challenge, parishes are raising money in support of an initiative by the Buyé Mothers' Union, which helps seniors and low-income families purchase a \$5 medical card that grants them 80% medical coverage for a full year.

This is the second year donating to the project. In 2018, the diocese raised \$5,460, enough to provide medical cards to 1,092 seniors in 20 parishes. The total for the 2019 giving is still being tallied.

Several messages of thanks were shared with the diocese, including one from Uwimana Charlotte, 59, from Mwumba Parish, who was able to pay for her husband's 41-day hospital

stay because of the 80% cost reduction, and 52-year-old Barengayabo Daphrose from Gashikanwa parish, a widow who often has to sell food in order to afford medical care when her children get sick. "As I get this card, I am hopeful that my family will not have any struggle in paying the medical bill. I do not have anything to pay back this noble assistance, but I will serve my Lord up to the end of my life because it is showing me how far God loves us," Daphrose said.

—The Messenger

Diocese of Ottawa leader presented with key to the city

Canon Sue Garvey, who recently retired from her role as executive director of Cornerstone Housing for Women—a community ministry of the diocese of Ottawa—was presented with the key to the city of Ottawa Sept. 12.

—CrossTalk

Preparing to be vulnerable

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



Rev. Cathy Lee
Cunningham



Greetings and peace to you,
in the name of our Coming
Messiah, Jesus!

Embracing fear

Has a fear of feeling
vulnerable ever stopped you
from doing the right thing?
From speaking up in the face
of indignity or injustice? From
pursuing positive change
because it might rock the
boat?

You know the fear is real
when the what-if playlist starts
playing in your head (or at
your Parish Council meeting).
It goes something like this:

- What if we fail? Offend someone? Make someone angry?
- What if they criticize me? Don't like me?
- What if they leave the church? Stop giving money?
- What if this hurts my feelings?
- What if this causes a conflict?

Science tells us that we are
at a critical turning point in
history, where — depending
on what we choose to do both
individually and collectively
as a human race — we will
determine the fate not only
of generations to come, but of
the very planet.

**These are Advent times,
when the litany response,
“Lord Jesus, come soon!”
resonates so deeply.**

Such times — thanks be to
God — can amplify not only
our fears and vulnerabilities,
but also our courage. They
beg us to be prepared to be
vulnerable. They beg us to

stand for the good.

**Being “prepared to be
vulnerable” seems to be a
prerequisite for the job.**

Like Mary, the Mother of
Jesus, when the Angel Gabriel
announced to her that she
would bear the Messiah, in a
world where pregnant women
out of wedlock were stoned to
death.

Like Joseph, who was
going to quietly break the
engagement with Mary until
the visitation of the angel in
his dream changed his mind,
to push through his doubts and
judgement, to journey with
her in love.

Like John the Baptist,
preaching a message of radical
life-change at the River
Jordan, while taking on the
corrupted power of Herod,
knowing it might cost him his
freedom and his life.

Like the early Christians,
who risked their lives to share
the Good News of Jesus, no
matter the personal cost.

Called into the arena

A favourite quote comes
to mind (forgive the gender-
exclusive language of the time):

*“It is not the critic who counts;
not the man who points out
how the strong man stumbles,
or where the doer of deeds could
have done them better. The
credit belongs to the man who is
actually in the arena, whose face
is marred by dust and sweat and
blood; who strives valiantly; who
errs; who comes short again and
again, because there is no effort
without error and shortcoming;
but who does actually strive to
do the deeds; who knows great
enthusiasms, the great devotions;
who spends himself in a worthy
cause; who at best knows in
the end the triumph of high
achievement, and who at the
worst, if he fails, at least fails
while daring greatly, so that his
place shall never be with those
cold and timid souls who neither
know victory nor defeat.”*

- Theodore Roosevelt,
Citizenship in a Republic,
Paris, April 23rd, 1910

**Vulnerability as strength
and call**

A quick Google search led
me to the work of Brene
Brown, and her book, *Daring
Greatly*, which was inspired by

Roosevelt’s speech.

It seems to me to be the
perfect read to accompany our
Advent contemplations. She
writes:

“Vulnerability is not
weakness, and the uncertainty,
risk, and emotional exposure
we face every day are not
optional....When we spend
our lives waiting until we’re
perfect or bulletproof before
we walk into the arena,
we ultimately sacrifice
relationships and opportunities
that may not be recoverable,
we squander our precious
time, and we turn our backs
on our gifts, those unique
contributions only we can
make.”

This Advent I’m diving in, to
explore and learn more about
my own fear of vulnerability
and how vulnerability affects
our missional work in the
parish.

**Here are a few good
places to start:**

**Read an Excerpt of Daring
Greatly**
<https://www.penguinrandomhouse.ca/books/310307/>

[daring-greatly-by-brene-brown/9780593105108/excerpt](https://www.ted.com/talks/brene_brown_on_vulnerability?language=en)

**Watch the TEDx Talk “The
Power of Vulnerability”,
viewed over 44,369,088
times**

https://www.ted.com/talks/brene_brown_on_vulnerability?language=en

**12 Session Audio Course,
“The Power of Vulnerability”**

<https://www.soundstrue.com/store/the-power-of-vulnerability-2917.html>

**Free Downloadable
Resources**

<https://brenebrown.com/downloads/>

See you back here in the
January Issue, with an article
on leading from the waters of
baptism.

*Photo credit: Jeremy Thomas
on Unsplash*

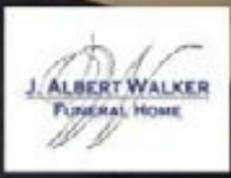
Need any further assistance or
resource suggestions?
Contact cathylee@cathyleecunningham.com

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ST FRANCIS OF ASSISI


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Teach us to pray: for a new start

Let me tell you about La Befana. Her story is most often told in Italy at Epiphany but I think there are echoes of Advent anticipation in this tale. Befana was sweeping her house when the Magi, having followed the Messiah's star from the East, come asking for directions to Bethlehem. Befana obliges and they invite her to join them on their journey. She declines, saying she has too much work to do. After giving them a meal, she sends them on their way. Returning to her chores, Befana notices a bright star in the sky; and begins to think perhaps she should have gone with them. She places baked goods and gifts in her basket for the baby and takes her broom to help the new mother clean - much more practical gifts than the Magi reportedly brought! She sets out and despite her searching, never finds him. It is said that she still searches today, even after all these years, stops at each home and leaves a gift, believing Christ is to be found in every child.

Advent is the start of a new year; a time for starting over. It's a time when we remind ourselves that our God is a God of new beginnings, who starts over with us, patiently and generously, every time we run away. John the Baptist came to invite people into a new relationship with God. He came to tell them that God wasn't "out there" or

"up" there, but rather in their midst, in the crowd with them.



Rev. Frances Drolet-Smith

The Baptism John prescribed was no longer merely a ritual cleansing, but rather a new start.

So often we don't seem to understand that starting over means that the guidelines change. We cannot continue to be and to do what we've been doing. The relationship we have with God, and God has with us, changes direction when we start over. Perhaps this is why we must start over daily. We have trouble getting it right and sometimes we mess up.

We're not unlike the children of Israel, gathered on the banks of the Jordan, wanting change, but not wanting the cost. New beginnings are not free. They mean letting go of the old in order to be grasped by the new. We must face our past with courage and honesty in order to live into a new and different future. The

good news is that God is in our midst, in the crowd with us, on the bus, in the pew, in our hearts. God continues to meet us face to face and is not content to call to us from afar.

These Advent days are full of preparations, of getting ready, for family returning home; hectic with house cleaning, cookie making, gift-giving. Despite Advent's invitation to be watchful and waiting, to be prayerful and reflective, pondering the meaning of Christ's coming, our activities seem to accelerate. We can easily become distracted and overwhelmed. Prayer, living thankfully and caring for others not only changes the world, but can also change us. In fact, it may even change the world because it changes us. If this pattern of new-starts becomes a daily feature in our relationship with God, our relationship with one another, we might actually see the change. It doesn't happen because we suddenly get things right, but because God has come to make things right for us.

The stories we hear in the season of Advent remind us of God's coming into our world and our lives. But God does not restrict his incarnation to one day or one season, nor does God limit our new starts to the four weeks of Advent. God comes to us daily, renews us daily. We seek God out, not just to assuage our guilt or to be forgiven, but because our



experience of the God who loves us so deeply, willingly experiencing both human birth and death, is also the experience of the God of resurrection and new life. It's God's love and forgiveness that leads us to seek new starts each day, just as John signalled a new start for those he encountered. Like them we may be tempted to see our new starts as the opportunity for others to change and for us to remain the same. But God

isn't about to let that happen. That's why God comes again, and again, and again – and keeps on coming.

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

Photo credit: Vicki Fioratos,
Dartmouth, NS

Human Trafficking is happening in our backyard!

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

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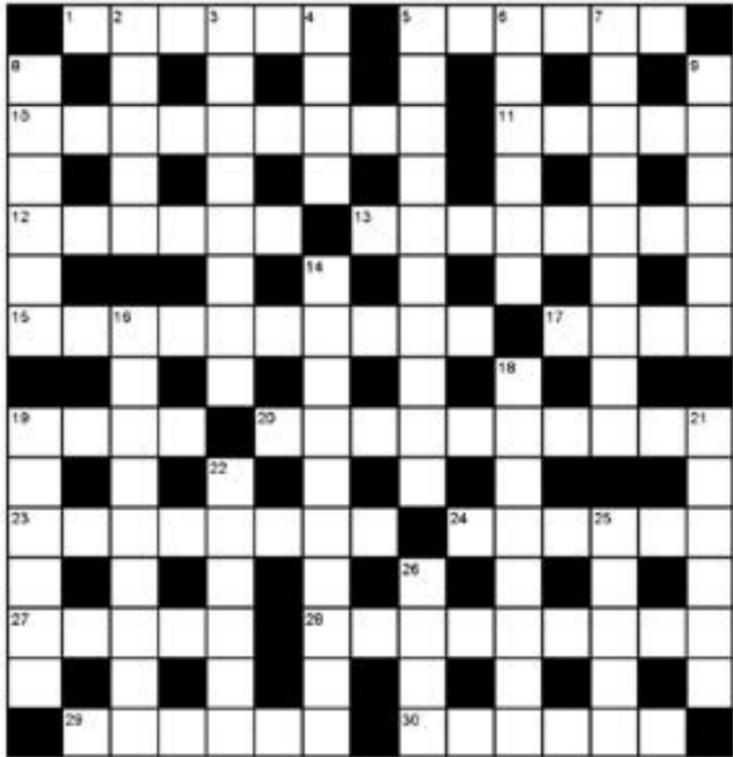
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Bible Crossword

by Maureen Yeats



DECEMBER Puzzle



2019 December Puzzle Clues

ACROSS:

- 1- Church season before Christmas (6)
- 5- Old Testament major prophet (6)
- 10- "Do not be _____ to this world." (Rom. 12:2) forced to agree (9)
- 11- Test (5)
- 12- Document authorizing transfer of money (6)
- 13- Particular event (8)
- 15- Emotional stability (10)
- 17- "Hallowed be your _____." (Luke 11:2) appellation or title (4)
- 19- New Testament book (4)
- 20- Collection of various items (10)
- 23- Substance used in non-gas barbecues (8)
- 24- The number of the disciples (6)
- 27- Boredom (5)
- 28- Embodied in flesh (9)
- 29- Venomous snakes (6)
- 30- Not celebrated (6)

DOWN:

- 2- "We played the flute ... and you did not _____." (Luke 7:32) move rhythmically (5)
- 3- "O my Lord, I have never been _____." (Exod. 4:10) fluent speaker (8)
- 4- "A _____ for every matter under heaven." (Eccl. 3:1) prescribed period (4)
- 5- "At that time, the festival of the _____ took place." (John 10:22) setting apart (10)
- 6- Old Testament prophet who anointed Solomon king. (1Kings 1:8-45) (6)
- 7- Remove (9)
- 8- Mass of ice formed by freezing of dripping water (6)
- 9- Look briefly (6)
- 14- Agents sent on a mission (10)
- 16- "I may be _____ in speech." (2Cor. 11:6) not taught (9)
- 18- Managers (8)
- 19- One who uses a bow and arrow (6)
- 21- Topics (6)
- 22- Copyist (6)
- 25- Acquire knowledge (5)
- 26 - Very light brown colour (4)

NOVEMBER Solution



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Do you believe in angels? I do. I believe there are angels here on earth guiding us, comforting us and protecting us. St. Luke's Parish is celebrating angels here on earth, angels who have passed before us and angels yet to be born. Carol Simms is selling Angel Ornaments for \$5.00 each. 100% of the money raised will go to The Primates World Relief and Development Fund - The Anglican Church of Canada's Agency for sustainable development, relief, refugees, and global justice.

Contact Carol at carolsimms@bellaliant.net or 902-857-9222

St. Mary's pipe organ receives historic designation



Photo: With the 157-year-old St. Mary's Anglican Church pipe organ in the background, organist and choir director Evelyn Keddy (seated) and church warden John DeCoste hold the Class A historic designation certificate the organ received from the Royal Canadian College of Organists. (Twila Robar-DeCoste)

By JOHN DeCOSTE

The 157-year-old pipe organ at St. Mary's Anglican Church in Auburn, Kings Co. has received designation from the Royal Canadian College of Organists (R.C.C.O.) as a significant historic instrument.

At the annual R.C.C.O. convocation held July 10 at St. Matthew's Church in Halifax, the St. Mary's organ was awarded the Class A historic designation due to its age and largely unaltered state.

The organ dates from 1862 and was built by George Stephens & Co. of East Cambridge, Massachusetts. It is unique, possibly one of a kind in that it was originally built as a special order, and is considered by the R.C.C.O. to be "a very rare example of its kind in Canada."

The one-manual tracker organ with a short, 18-note pedal board was purchased new by the church for 150 pounds Sterling (about \$450

at the time).

The congregation had, over a period of 10 years, cut and sold wood from its glebe lands on the North Mountain to raise funds for the purchase of the organ. Following his installation as Rector in June of 1852, Rev. Richard Avery had identified the procurement of an organ as a priority for the church.

The St. Mary's organ was originally installed upstairs in the rear gallery and required some minor structural alterations to make it fit the space. In 1891, it was moved downstairs into a recently extended chancel area to allow it (and the choir) to be viewed by the congregation.

The organ was pumped by hand until the early 1960s when an electric motor was installed to operate the bellows.

Some items of interest include a stop labelled 'Bellows Signal' which alerted the hand-pump operator to commence

their duties, and a stop labelled 'Pedal Check' which disengages the pedals by engaging a lock mechanism. Also interesting is a pedal coupler draw-knob labelled 'Pedals and Keys'.

According to the R.C.C.O. certificate, the St. Mary's organ was awarded the Class A historical designation "in recognition of the highly original state of this American instrument, which retains all its original pipework, original hand-blowing equipment and has not been altered in any way."

One of the oldest consecrated Anglican churches in Canada, construction on St. Mary's was begun in 1789 and completed in 1790. The church was consecrated Oct. 10, 1790 by Rt. Rev. Charles Inglis, the first Church of England Bishop of British North America.

Canadian Church Calendar
calendrier de l'Église canadienne

2020

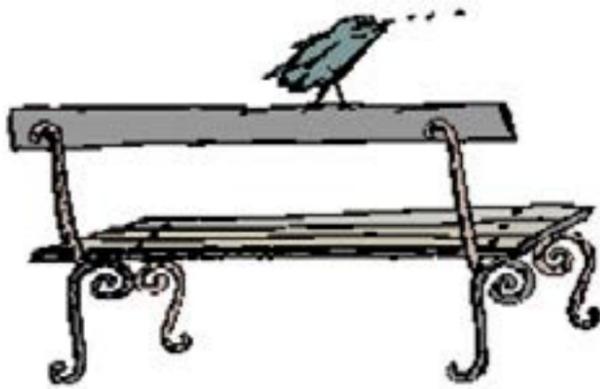
Anglican edition / édition anglicane

Light and Darkness
Lumière et obscurité

Has your parish placed its Canadian Church Calendar 2020 order yet?
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You're a what?

Most are familiar with the story in Acts 6: "Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists,[a] because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom,



View from the Deacon's Bench

The word deacon is derived from the Greek word "diakonis", which means "servant", "waiting-man", "minister" or "messenger."

whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." And the saying

pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them. Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith."

And yes, this was before there were priests. So, scripture tells us these deacons were to serve tables and their fellow Christians. We know little about these seven, except for

Stephen and Philip. Stephen was famously stoned (not in a good way) for preaching the word of God, and Philip who baptized the Ethiopian Eunuch (Acts 8:26-40). One woman, Phoebe, is later mentioned in Romans 16: 1-2 as a Deacon. There were nine deacons who were considered Saints by the Roman Church: Stephen, Philip, Lawrence of Rome (who is remembered for presenting the Prefect of Rome with the " Treasure of the Church" – that is, the poor, the sick, the lame, the old, and all those who suffer. For this he was slowly roasted alive on a giant gridiron, all the while keeping his sense of humour, telling his torturers to "turn me over, this side is

cooked enough." Lawrence, with grill in tow, can be found in a carved form in our Cathedral.), Francis of Assisi, Ephrem of Syria and Vincent of Saragossa.

The word deacon is derived from the Greek word "diakonis", which means "servant", "waiting-man", "minister" or "messenger." Beginning around the fifth century, there was a gradual decline in the diaconate as a permanent state of life in the Latin church. The development of a sequence of offices found men entering the clerical state through tonsure, then ordination to the minor orders of lector, porter, exorcist, and acolyte before ordination to the major orders of sub-deacon and deacon, all stages on the path to priesthood. Only men destined for priesthood were allowed to be ordained deacons. As seminaries developed, following the Council of Trent, to contemporary times, the only men ordained as deacons were seminarians who were completing the last year or so of graduate theological training, so-called "transitional deacons."

Following the recommendations of Vatican II, the practice of ordaining

to the diaconate men who were not candidates for priestly ordination was again permitted beginning in 1967, and at the next Anglican Lambeth Conference of 1970 the Order was revived in the Anglican Church. By 1980 the Anglican Church of Canada was ordaining men and women to the diaconate.

While the deacon has a role in liturgy, the main role of a modern deacon is as a link between the secular world and the church. The deacons of the Diocese of Nova Scotia and Prince Edward Island spend more time being a servant, waiter, minister or messenger in the community than they do in church on Sunday. And when we are in church, we are probably telling everyone of a need of the community; bringing the world to the church. In my community you can probably find at least one deacon marching in the Pride parade, or at an environmental event or serving dinner at the soup kitchen; bringing the church to the world. And no, you do not have to be ordained a deacon to do most of the work of a deacon. But a deacon is accountable to the church and their bishop and is visible as such to the world.

Merry Christmas to all ...



Paul Sherwood
Editor

As the year comes to an end, it is time to pause and reflect on all those reasons we have to be thankful.

Editing The Diocesan Times is a task made much easier with the contributions of more than a dozen regular columnists and writers. And dozens and dozens of parishes that send in their stories

and photographs of parish events and activities. So 'Thank you' to all who made this newspaper their own by sending in articles, columns and stories that resonate within our diocese.

Publishing the stories of our diocese is important to share with fellow Anglicans. And having regular columns

on prayer, the environment and social justice give a more expansive view of our world.

Finally, if you have not already done so, please take the time to complete the renewal notice on the top of page 9 and send it in.

See you again in 2020!

Photo: Daniel Seßler on Unsplash



... and to all, a good night!



Paul G. Conrod, FCSI, CIM

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All Saints Anglican parish celebrates 150 years of service



Photo: All Saints choir during the 150th Celebration service.

Continued from front page

Prepared by the 150th Celebration Committee

In 1967, the Parish of Waverley was created and All Saints became its own one point Parish. A major renovation became the focus of a five year plan with the 80th Anniversary of the All Saints Church beginning in 1984. Subsequently with the benefit of various enhancements and refurbishing, the current Church, Parish Hall and parking area emerged much in the way it exists today.

The many stories and events throughout the 150 year history of All Saints Parish are intertwined with the history of the Church of England and the Anglican Church of Canada in Nova Scotia as well as the history, culture and roots of Bedford, Nova Scotia, Canada and what was known as the British Empire.

Rev. Lightfoot commented that 'As we gather to celebrate, it is important to note that we are not doing so to celebrate the building but rather the people, the faith community, of All Saints.' He went on to state that 'The community of All Saints is, and has been, an important lifeline to many throughout the ages, and as we celebrate MORE than just history on

the 3rd of November and look to the future, we desire to continue being a vital faith community for generations to come.'

Today, the Parish continues to serve the greater Bedford area. It provides a variety

of community supports to groups such as the Boy Scouts/Venturers, Girl Guides, and the local AA group and its affiliated associations. As well, the Parish Hall is home to the Bedford Players Community Theatre, originally All Saints Players. As part of its missional activities, All Saints has hosted sessions for

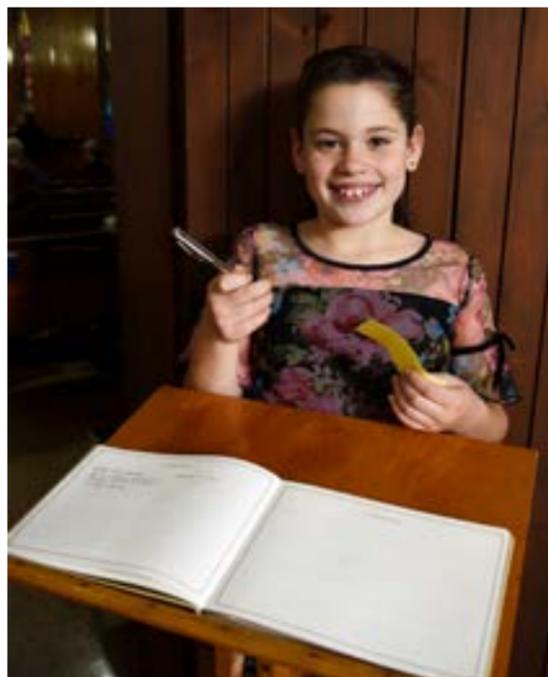


Photo: Welcoming visitors to sign the guest book.

Conversations, a Bookclub, a Christian Meditation group, a Faith Explorer's group, and, a Bible Exploration group. As well, through the leadership of Rev. Lightfoot, a family and child-friendly service on selected Sunday afternoons known as Messy Church. Beginning in May, 2014, Messy Church has provided

an opportunity for families to enjoy the worship experience outside the traditional format, in a relaxed and casual setting. It is not only about an opportunity for children to learn about and experience God, but it provides an opportunity to build and strengthen our relationships as a community. In addition to these activities, services and supports, All Saints also participates with other partners to support groups and individuals in the wider community such as through Beacon House, Metro Turning Point, Adsum House and the St. George's Dinner.



Photo: Rev. Trevor Lightfoot

Looking forward beyond the 150th Anniversary, Warden Clarence Hewitt noted that our Visioning and Discernment Process for the Future of All Saints will be a prime feature of our Annual Meeting in February 2020. The discernment and visioning process has been evolving over the past year and has been guided by a set of key questions that have been presented to all individuals and groups for comment. He noted that this will help lead us forward as a Parish and as a

community.

In his remarks to members and guests of All Saints, Dr. French, Chair of the 150th Committee, expressed his thanks to all for their ongoing leadership, support and engagement. He connected his remarks to a part of the Anniversary Prayer that referenced our legacy of the work and generosity of those who came before us. Equally importantly, he drew attention to the fact that our Anniversary Prayer looks forward to maintaining an open heart and mind as we embrace new and creative ways in answering the call to service, as well as having the courage and resolve to continue in our journey of faith and service. Dr. French spoke about the reputation of All Saints as being a welcoming Parish. He concluded that continuing our legacy of inclusive welcoming, and sharing our gifts through our thoughts, our words and our deeds as a part of our renewed vision and discernment, will be challenges that we must meet in real and sustainable ways.



Photo: Some of the many parishioners and well-wishers who attended the service.



Photo: Bedford Players presented the parish with an anniversary cake.