

# THE DIOCESAN TIMES



September 2020 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



## Bishop celebrates final service

Some three dozen family, friends and co-workers joined with Bishop Ron Cutler on Sunday July 26th as he celebrated his last service as diocesan bishop.

It was memorable for the historic finale of Bishop Ron's time as diocesan bishop, for the fact it was the first service of more than a handful of worshippers in the Cathedral in many months, for the fact that nearly everyone wore a mask due to the risk of COVID-19 infection and for the fact that the Eucharist was offered only as bread and not wine - again due to pandemic concerns.

At the end of the service, there was an acknowledgement of the Ending of a Ministry.

The Dean of the Diocese addressed Bishop Ron and reminded him of when he stood outside the Cathedral and knocked 5 times seeking entrance - in May 6th, 2014.

He thanked Bishop Ron for his many years of service, faithfulness and integrity.

Bishop Ron then returned a bible to Rev. William Ferry, Executive Secretary of Synod; it was a symbol presented to Bishop Ron when he was consecrated as bishop.

And finally, Bishop Ron proceeded to the Cathedra to place his crozier for the final time. It, too, was presented as a sign of his pastoral office. Bishop Ron then said "May the one to whom this staff is next entrusted, be blessed in their ministry, as God has blessed me."

For more photos from the service, visit our Facebook page at:

[WWW.FACEBOOK.COM/DIOTIMES](https://www.facebook.com/DIOTIMES)



Photo: Marianne and Victoria Cutler hug each other as the service draws to a close.



**THE DIOCESAN TIMES**  
VOLUME 75 NUMBER 7

**PAUL SHERWOOD**  
Editor

Also on the web:  
[www.nspeidiocese.ca](http://www.nspeidiocese.ca)

**Letters & News Items:**  
Paul Sherwood, Editor  
PO Box 8882,  
Halifax, NS B3K 5M5  
[diocesantimes@gmail.com](mailto:diocesantimes@gmail.com)  
902.477.3040

**Advertising:**  
Angela Rush  
[diocesantimes.ads@gmail.com](mailto:diocesantimes.ads@gmail.com)  
905.630.0390  
(Burlington, ON)

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

Online editions available via the diocesan website:  
[www.nspeidiocese.ca](http://www.nspeidiocese.ca)

**Printed by and mailed from:**  
Webnews Printing Inc.,  
North York, ON

*Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated.*

All material subject to editing.

**SUBMISSION DEADLINE:**

The first day of the month BEFORE the month of publication: e.g., the deadline for the March edition is February 1<sup>st</sup>.

**Changes to your Subscription?**

**Either online:**  
[www.anglicanjournal.com/subscribe](http://www.anglicanjournal.com/subscribe)

**Or write:**  
Diocesan Times/Anglican Journal Circulation Dept  
80 Hayden St  
Toronto, ON M4Y 3G2  
[circulation@national.anglican.ca](mailto:circulation@national.anglican.ca)  
(416) 924-9199 Ext 259/245

Subscription rate for both The Diocesan Times and the Anglican Journal:  
\$20 per year  
Single copies: \$2

# COLUMNIST

## We wait for the return of our parish life

Nothing!!! that's right.... Nothing!!! Nothing is happening here by the Bog. Nothing has happened for over 5 months and I question if anything will happen in the near future! Around March 15th our world stopped. Suddenly everything that we thought was of great importance came to a crashing halt. The things we took for granted were gone. We were at a standstill here at St. Bart's. One week we were told there might be changes to our worship and within that one week ... everything came to an end or at least to a long recess.

And the great silence moved into the Bog. School busses were gone from the roads, meetings were cancelled (until the foreseeable future!). Shopping for groceries became an excursion into the unknown. Doctor's appointments that had been booked for weeks were history. No dentists, no eye examinations, no eating out or even at someone's house be they friend or extended family. No haircuts and some found their "true colours" began to show! Babies were born and Grannies couldn't cuddle them, old people died and we didn't know how to express our sorrow.



ST. BART'S BY THE BOG

Sarah Neish

This didn't just happen here in The Bog; it happened all over the world! We were in the midst of a worldwide pandemic. New words and phrases became part of our everyday conversations, 'Covid 19', self isolation, Corona virus, and masks.

We suddenly began to tune into the local and the national news channels on a daily if not hourly basis and we waited to hear the latest numbers from our National leaders, our medical experts and our politicians. We learned the names of the Minister of Health, the chief medical

expert and our own provincial leaders.

Dr. Tam and Dr. Strang became familiar faces and voices, reassuring us of our safety if we just followed their advice. It was a different world and we were caught in the middle of it with nowhere to go.

The great "shut-down" happened just before Holy Week and Easter. And many of us were left wondering what would happen to the church if this lasted too long. Because my Orin is a Warden, we seemed to be more involved in this dilemma than many.

Our Rector Jason is very savvy when it comes to technical things and he is comfortable using every device offered to keep the lifeblood of the Parish flowing. Soon we had Zoom meetings and online worship services heading out to those who could figure out how to access them. A Facebook group for the parish was established and weekly sermons and Prayers of the People were emailed to the parish list.

All this sounds wonderful but we found that there were many who did not have access to a computer, or if they did, it was little more than a fancy

doorstop or something that sat on a desk in the corner and never hummed into life.

BUT everyone had a telephone and seemed very comfortable using it so our parish phone committee kicked into 'overdrive'. We were able to help those who were uncomfortable using online access. Folks suddenly began to realize that that box sitting there was their window into the world and into St. Bart's.

Now we are seeing more and more parishioners responding to the offerings via the magic of the internet. Father Jason's voice and face are becoming a weekly part of their lives. His message seems to be 'The church is not closed right now; the building might be closed because of the Pandemic but the church is US and we are still here!

So, I will end my sharing with you, hoping life in your parishes continues to live on. Remember to wash your hands often, wear your masks and stay safe so that we all will be ready to return to life as we once knew it. Or maybe to a new way of life post pandemic! I will keep you posted, Aunt Madge

## BEATITUDES FOR A GLOBAL PANDEMIC

BLESSED ARE THOSE WHO STAY INDOORS

FOR THEY HAVE PROTECTED OTHERS

BLESSED ARE THE UNEMPLOYED AND THE SELF-EMPLOYED

FOR THEIR NEED OF GOD IS GREAT

BLESSED ARE THE CORNER SHOPKEEPERS

FOR THEY ARE THE PURVEYORS OF SCARCE THINGS

BLESSED ARE THE DELIVERY DRIVERS AND THE POSTAL WORKERS

FOR THEY ARE THE BRINGERS OF ESSENTIAL THINGS

BLESSED ARE THE HOSPITAL WORKERS, THE AMBULANCE CREWS, THE DOCTORS, THE NURSES, THE CARE ASSISTANTS, AND THE CLEANERS

FOR THEY STAND BETWEEN US AND THE GRAVE, AND THE KINGDOM OF HEAVEN IS SURELY THEIRS

BLESSED ARE THE CHECKOUT WORKERS

FOR THEY HAVE PATIENCE AND FORTITUDE IN THE FACE OF OVERWORK AND FRUSTRATION

BLESSED ARE THE REFUSE COLLECTORS

FOR THEY WILL SEE GOD DESPITE THE MOUNTAINS OF WASTE

BLESSED ARE THE TEACHERS

FOR THEY REMAIN STEADFAST AND CONSTANT IN DISTURBING TIMES

BLESSED ARE THE CHURCH WORKERS; THE DEACONS, PRIESTS AND BISHOPS

FOR THEY ARE A COMFORTING PRESENCE IN A HURTING WORLD AS THEY CONTINUE TO SIGNPOST TOWARDS GOD

BLESSED ARE THE SINGLE PARENTS.

FOR THEY ARE COPING ALONE WITH THEIR RESPONSIBILITIES AND THERE IS NO RESPITE

BLESSED ARE THOSE WHO ARE ALONE.

FOR THEY ARE CHILDREN OF GOD AND WITH HIM THEY WILL NEVER BE LONELY

BLESSED ARE THE BEREAVED.

FOR WHOM THE WORST HAS ALREADY HAPPENED THEY SHALL BE COMFORTED

BLESSED ARE THOSE WHO ARE ISOLATED WITH THEIR ABUSERS

FOR ONE DAY - WE PRAY - THEY WILL KNOW SAFETY

BLESSED ARE ALL DURING THIS TIME WHO HAVE PURE HEARTS: ALL WHO STILL HUNGER AND THIRST FOR JUSTICE; ALL WHO WORK FOR PEACE AND WHO MODEL MERCY

MAY YOU KNOW COMFORT. MAY YOU KNOW CALM. AND MAY THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE FELLOWSHIP OF THE HOLY SPIRIT, BE WITH US ALL. AMEN

TEXT: JAYNE MANFREDI

CartoonChurch.com

## BISHOP CUTLER'S FINAL COLUMN

## Setting down the crozier



The Right Reverend Ron Cutler, Bishop of the Diocese of Nova Scotia and Prince Edward Island

On July 26 I presided at worship at the Cathedral Church of All Saints. It was my last worship service as Diocesan Bishop. When I became Diocesan Bishop, symbols of my office were presented to me. At the conclusion of that liturgy I returned the bible to the Executive Secretary of Synod and I placed the crozier in its holder on the Cathedra. There it will await the person to be installed as the 17th Diocesan Bishop.

The diocesan bishop's crozier belongs to the diocese. It is inscribed: "Presented to Frederick, Fifth bishop of Nova Scotia by the Clergy of the Diocese - 1889" it has been carried by every diocesan bishop since then. Each holder of the office is remembered by an engraved ring on the staff (Sort of like the Stanley Cup!). It is in three sections that disassemble for ease of transport and has been repaired numerous times over the years. The crozier is presented during the Ordination of a bishop with these words: "Receive this staff as a sign of your pastoral office; keep watch over the whole flock in which the Holy Spirit has appointed you to shepherd the Church of God. Encourage the faithful, restore the lost, build up the Body of Christ; that when the Chief Shepherd shall appear, you may receive the unfading crown of glory." It is not a sign of power and certainly not a magic wand, it is a constant reminder of what the bishop is called to do and the relationship between the bishop and the people of the diocese.

In our diocese and in fact in the whole Canadian Anglican Church, the role of the bishop as chief pastor has been greatly valued, much more than the bishop as "CEO". It is however only one dimension of the role of bishop. The bishop is called to be: a person of prayer, an evangelist, a teacher, to help discern leaders in the body of Christ, to speak to the world about the vision of the kingdom, to lead in the mission of God in the diocese, to be well grounded in the tradition and speak out of that knowledge to guard the faith, to ensure that there are clergy to minister in the parishes of the diocese and to collaborate with other leaders in discerning the way the church should move. I don't think that anybody can do all these things with equal skill and no one can even attempt them without the grace and mercy of God.

Somewhere over the past twelve years I realised that although I need to attend to all these areas of ministry, I was first called to be a pastor and it is there where I feel most comfortable. It is not easy to be in a pastoral relationship with so many people. This challenge was underlined for me when I became metropolitan and was told that I was in a pastoral relationship with all Anglicans in seven dioceses! (About 150,000 church members). I have tried to bring that pastoral dimension into all of those other areas of episcopal ministry. I am only too well aware that I have not always been successful. The crozier has sometimes seemed like a rebuke to me.

I have lost track of the number of times where I have spoken about the need to be faithful to God's mission and about the way that our church must change and adapt in order to be faithful to that mission at this time. I have heard it said that most clergy really only have one sermon - I guess that is mine. Discerning God's mission in this moment is something we do together. It is work which is done in community, in relationship. It is the work of the whole church.

I have now set the crozier down in order that another may pick it up and enter into that relationship with you. It was hard to set it down, because despite the frequent trials of this ministry, it has been an enormous privilege. One for which I thank you.

I pray that we will still be in relationship. Even without "the hat and stick".

Blessings,  
+Ron

I have been asked if there is a particular fund or charity that people may make contributions to as a gift recognizing my ministry as Diocesan Bishop. Gifts may be made to the "Lay Leadership Legacy Fund." And sent care of the:

Synod Office  
1340 Cathedral Lane  
Halifax, NS  
B3H 2Z1

## Strive for Five



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



Given its place in the Sustainable Development Goals, we know that Gender Equality is an important reality for our world. So... what does that actually mean?

According to UNICEF, gender equality is defined this way: "that women and men, and girls and boys, enjoy the same rights, resources, opportunities and protections. It does not require that girls and boys, or women and men, be the same, or that they be treated exactly alike." (The global movement for gender equality is aiming to

incorporate gender identities beyond the stated binary; however as with most global movements, change takes time and education.)

And what that means in the church is that we are encouraged to recognise how we reflect our value for all gender expressions to the world. How this plays out may shock us: an example recently came to light in the (Lutheran) Church of Sweden - the country recognised as the most gender equal economy. In the 60 years that women have been ordained, now is the first time in their history they have reached an equal number of clergymen and clergymen. (In fact there are a few more females than males, 1533 to 1527.)

While this is certainly to be celebrated, it raises awareness: it means that for the rest of its history, that church has \*not\* seen an equal number

of women in their ordained leadership. It means that this is so new, that other churches haven't attained it. It also invites us to recognise that the numbers alone do not tell a full picture.

There are unanswered questions: how many of those women are in upper leadership positions? What is the ratio for full-time versus part-time positions? Is their pay scale reflective of this equality (basing remuneration on skill and experience)?

These celebrations of gender equality also invite us to consider our own church: for when we are honest, we know that gender biases can still creep in, consciously and unconsciously, into our practices: our language, our perceptions, our reactions. Most female clergy have 'a story to tell' of their experience of gender inequality.

Yet the good news is clear:

here we are, in September 2020, knowing that we are making strides toward equality. Here in the Diocese of Nova Scotia and Prince Edward Island, we are ahead of the curve - and even of the Canadian church. We have approximately equal numbers of women and men in our active clergy roles; we have long since broken the "stained glass ceiling," and we commit to seeking the Christ in all persons, knowing "we are all one in Christ Jesus" (Gal 3.28).

Won't it be wonderful when this equality can be recognised and celebrated as normal across the church! Won't we all delight when we can live the full expression of ministry of having been loved into creation as equals; bearing the image of God to a world deserving of that grace, and being blessed to be a blessing in a world of equality.

## NEWS FROM AWAY



Photo: Demonstrators at Sandy Cove climate protest.

Dear Diocese,

It is evident from polls taken since the beginning of the pandemic and clear from the number of Zoom meetings that I have been engaged in recently with both church groups and secular society, that Canadians long for a better normal, a “Just Recovery”, a post pandemic society that is more committed to loving our neighbours, human, plant and animal.

From the Season of

Creation website (<https://seasonofcreation.org/>):

This year, amid crises that have shaken our world, we’re awakened to the urgent need to heal our relationships with creation and each other. During the season this year, we enter a time of restoration and hope, a jubilee for our Earth that requires radically new ways of living with creation.

The Season of Creation unites the world’s 2.2 billion Christians around one shared

purpose. With so much injustice all around us, now is the time for Christians everywhere to come together and show the world how to love each other and creation.

After all, being a “missional church” means being relevant. That includes supporting those who are committed to climate justice, to a cleaner, healthier world.

As part of the growing activity during Season of Creation last year, our diocese

celebrated by hosting an Eco Justice Fair, inviting almost thirty environmental groups and more than a dozen speakers to St. Mark’s Church, Halifax.

Anglicans also joined our brothers and sisters who care so deeply about creation by marching side by side in climate strikes throughout the diocese. (Another climate strike is in the planning stages for this September.)

This year, on September 10,

the Diocesan Environment Network’s (DEN) “Spiritually Connected through Creation” a Zoom weekly gathering, open to everyone that offers conversation on a variety of topics that focus on caring for God’s creation will kick off the fall season. We look forward to inspirational and informative speakers.

In previous years, we have collected and shared the various imaginative ways that parishes in our diocese have celebrated this season, set aside to engage Christians in prayer and action on the threat we face from climate change.

So I ask: What is your parish planning for this month? And will you please share your Season of Creation activities whether big or small so we can all be inspired by you? Please send photos we can post on the DEN Facebook page (Environment Network Diocese of NS & PEI) and on our website <https://www.nspeidiocese.ca/ministries/diocesan-environment-network>

Sending prayers from the outer world,

The Rev. Marian Lucas-Jefferies

## Pathways to Peace through Practice

Gary Player, one of the greatest golfers off all time, was once accused of being ‘lucky’ after a round where he won a major tournament. His answer was classic; “I have noticed that the harder I practice, the luckier I get”. Chet Atkins, one of the premier guitar players of our era, was in a country bar where he was unrecognized. At the bar that night, there just happened to be a guitar playing contest where amateurs could perform. Egged on by those who didn’t know him, Atkins relented and strummed a simple yet spellbinding piece. One of the locals said to him after he had finished; “You’re good, but you’re no Chet Atkins.” Chet Atkins and Player alike became great because of their natural abilities, but also by hours of lonely practice.

Speaking of talent and practice, I am amazed at people who have the ability to juggle. Whether it is oranges, tennis balls, eggs, knives, bowling pins, torches, its all quite amazing. And I wonder how much of this is aptitude, a natural talent or an innate dexterity? Did it come with the gene makeup? Or could it



BRYAN HAGERMAN

be something that people have worked at and habituated with hours of practice over time? Sidney Crosby, a local hero in our community, spent hours shooting a puck at a dryer. Practice, hours and hours of single-minded rapidity has been known to make perfect. And by perfect, I mean getting it right more often than getting it wrong with a high degree of probability.

And if any of us were given the challenge to learn how to juggle three tennis balls, to play an instrument or a

sport, how long would it take to become proficient? But perhaps more importantly; how many of us would take up the challenge?

Development in the spiritual and emotional disciplines takes time and effort as well.

Take, for example, the art of saying “no” to untrue yet anxious thoughts. Anxiety has become another very real and emotional pandemic over the past few months. Anxiety and fear are closely intertwined. But anxiety is in large part given to much air time because we mistake it for truth. The anxious thought overtakes us, immobilizes and paralyzes us, affects our breathing, and can for some simulate a heart attack. We can even feel an emotional knot forming in our throat that sticks around for days. It’s there when we go to bed, in the middle of the night, and when we awake in the morning. It accompanies us on our drive to work, settles in beside us when we read our favorite book, or try to watch our favorite TV show. It is connected to some form of very real or imagined existential fear.

Two things: If our anxiety is based upon a real worry, the antidote is to make a plan in regards to the issue. It may be a career issue, or a financial one. The plan puts feet to solving the worry. The fear/anxiety is defeated. Anxious thoughts are also solved through careful, truthful examination, and then thought control. Is the thought true? Is there evidence for the thought? The answer is generally, a loud and resounding NO! It is first solved when we introduce the counter thought. In other words we tell ourselves the truth. This practice, not luck, over time works to bring change to our behaviour. The antidote to anxiety is a proper introduction to the truth.

We can also overcome fear and anxiety with the spiritual discipline of scripture. The scripture is full of reminders that we should “fear not”. For example;

1. “So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.” ~ [Isaiah 41:10](#)

2. “When I am afraid, I put my trust in you.” ~ [Psalm 56:3](#)

3. “Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.” ~ [Philippians 4:6-7](#)

4. “Peace is what I leave with you; it is my own peace that I give you. I do not give it as the world does. Do not be worried and upset; do not be afraid.” ~ [John 14:27](#)

5. “For God has not given us a spirit of fear, but of power and of love and of a sound mind.” ~ [2 Timothy 1:7](#)

There is a pathway to emotional peace. It just takes practice.

DR BRYAN HAGERMAN  
ST PAUL’S CHURCH, OUTREACH  
COUNSELLOR.

# Making sacred tents, lost in wonder, awe and praise



Photo Credit: Josh Hild on Unsplash

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

*"When you live in God, your day begins when you lose yourself long enough for God to find you, and when God finds you, to lose yourself again in praise."*

- Barbara Brown Taylor, *An Altar in the World: A Geography of Faith*

**Have you ever been lost in the wilderness?**

I have. At night, many years ago, after a long late-Fall hike. We stayed too long at the summit, and didn't leave enough time to make the descent before nightfall. We didn't have the proper equipment, nor extra food and water. No tent to pitch for shelter. No compass, long before the days of GPS and

smartphones.

There were creatures we couldn't see making noises in the cold damp, between the trees. We started going in circles. It was very disorienting and very scary. What might happen before dawn? Were any of those wild sounds from a bear or a cougar?

Yes, we knew better. Even still, we got swept up in the beauty and wonder of our destination and simply ran out of time, which left us alone and lost in the wild dark.

**From Orientation to Disorientation to Reorientation**

So often, in such situations, the creative centres of our brain lose a lot of problem-solving capacity and burn up our energy on the fear of what we can't control. If we remain



Rev. Cathy Lee Cunningham

in this energy, it spirals and we suffer even more.

Whether literally lost in the wild dark — as we were that night on our hike — or banding together as Church to move through this COVID-19 crisis, we're called to stop reacting out of the fear of imagined "what ifs," to start receiving from wellspring of the certain foundation of our faith. God's guidance needs a clear channel to get through.

That night when we got lost, after all of the reactivity subsided, so, too did most of the fear. We re-oriented, built ourselves a sacred tent for shelter, had a good laugh at ourselves, put our heads together and finally found our way to safety, even before dawn.

When we intentionally created that sacred space for calm, the path became clear. We learned a few valuable lessons and new navigational tricks, for use on the fly. And then, we were "home" with the gift of new wisdom as our reward.

**Making Sacred Tents, With What We've Got**

While going through old family photos this summer, I was reminded of the sacred, mystical experiences curated for me by my grandmother when I was a child.

Apart from feeding people

her latest purchases from the Cake Box in Halifax and making award-winning costumes for such parties, she loved making tents — or forts — for us to dwell in. Indoors, outdoors, it didn't matter.

In the summer months, her outdoor square-shaped clothesline at Regina Terrace in Halifax served as the tent frame, which she expertly covered with the wool bed blankets taken off the beds, meticulously affixed to the line with wooden clothes-pins. What I wouldn't have given for one of those that night we were lost!

In the winter months, the tent moved inside. There, the frame made of her folding card table, erected smack in the middle of the living room, in front of the fireplace.

Inside the tent: food, of course (Cheez Whiz on celery sticks anyone?); art supplies; storybooks; flashlights; candles; paint; crayons; coloured pencils; paper; glue; clay; pipe cleaners; a deck of cards; the transistor radio; and other fun implements. Oh, and glitter, so much glitter. She LOVED glitter.

My favourite item to bring inside the tent was my Good News Bible, where I'd read about the Sacred Tent of the Presence of God, it's details communicated to the people by Moses from God when he came down from Sinai with the Ten Commandments. I'd imagine myself there inside that tent with them. Magic!

I consider those times in my grandmother's tents some of the most sacred encounters I've had with God and family. I truly did get lost in the wild dark of that place, but not in fear. Rather, I got lost in the wonder, awe and praise born of being given a sacred space to enter into the co-creation of beautiful possibilities for life beyond the tent. Whether I emerged with a new understanding born of sacred conversation, or a piece of glitter-covered art, the

wonder was deeper, my young spirit calmed, and more ready for life. And that's what we're called to do when we build our sacred tents for encountering the presence of God.

Anyone who spent time in Nanny's tents, recalls those happy, sacred feelings and gifts (and leaving with at least a little stray glitter somewhere on their person). For me, entering the tent signalled time-set-apart, to get lost in the wonders of making beautiful things and having beautiful experiences together with her, with God and with our many guests, as God would have any sacred tent do.

**God's Directions for Sacred Tent-Making**

There is no doubt that we will be on this journey — complete with repeating cycles that take us from orientation to disorientation to reorientation — for some time before a COVID-19 vaccine is discovered and distributed to the masses.

What sacred tent making preparations do we still need to make for God, so that we're ready when nighttime falls to face the dark wild with confidence and grace?

Start with Exodus, Chapter 25, where on Sinai, God tells Moses, "The people must make a sacred tent for me, so that I may live among them. Make it and all its furnishings according to the plan that I will show you." (Exodus 25:8) Keep reading to the end of Exodus, all the while using the words as a creative catalyst for sacred tent-making, right where you are, lost in wonder, awe and praise.

If you need any help, assistance or resource suggestions to move through this time of pandemic, contact me directly at [cathylee@cathyleecunningham.com](mailto:cathylee@cathyleecunningham.com) and find me on social media @vocatepeace.

## ANNOUNCEMENTS

Rev Canon Dr. Jody Clark appointed priest-in-charge of the Parish of Hatchet Lake/ Terence Bay along with The Reverend Michael Tutton to assist in the interim, effective September 1st, 2020.

Rev Marian Conrad appointed Interim priest-in-charge of the Parish of St. Margaret of Scotland ¼ time effective August 1st, 2020.

Rev Laurie Omstead resigned as Rector of the Parish of Hubbards effective October 31st, 2020. At this time, Laurie will take up the appointment of the Diocesan Coordinating

Chaplain as of November 1st, 2020. Archdeacon Marilyn Newport will continue in this role until then.

Rev Gary Yetman, CAPP priest, announced his retirement effective July 31st, 2020.

# MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call



Photo: Heather Carter walking the Labyrinth in the park.

## “Church Pandemic Pivots”

By Rev. Lisa G. Vaughn

Parishes are learning to pivot during these pandemic times. Compelled to turn from ministry solely held inside our church buildings to an outward-focused

approach, several leaders are responding with the gospel in fresh mission-oriented ways.

### LABYRINTH IN THE PARK:

All Saints' Cathedral parishioner, Heather Carter

hosts an opportunity to walk a labyrinth and learn about prayer in downtown Halifax. Each Sunday, weather permitting, from 12:30 p.m. to 3:30 p.m. until October 4th, the large round mat is laid out in a central public space.

“The labyrinth at Victoria Park is set up on the grass, under the trees, in an area of frequent foot traffic,” described Heather. “It is a place to let go of daily preoccupations, to consciously be present. It is a time of meditation or prayer, peace and renewal. As a form of meditation, the labyrinth promotes connection with our deepest selves, to encounter God, to find love, to find harmony with creation and created beings.”

One of The Connectors TWO, the Diocesan missional leadership cohort, Heather has a passion for prayer and a heart to connect with new people. This particular missional initiative idea to offer a public opportunity to reflect spiritually sprung from recent stresses. “During the tumultuous and painful events of the past several months - COVID-19, Portapique (shootings), the protests following the murder of George Floyd, the healing walks held for Chantal Moore and other missing and murdered Indigenous peoples, and so much more - it became increasingly apparent that we are not separate entities,” Heather said, “What happens to one has a ripple effect on others.”

A prayer walk on a labyrinth

may provide an antidote to the anxiety during this difficult time. “Here, we are able to breathe, walk, relax, meditate and pray,” she said. “In this space of harmony created by the labyrinth, we are able to listen to the stories of others, to perhaps be more okay with being ‘uncomfortable’ with new viewpoints, ideas.”

Heather's husband, Rev. Ray Carter, Deacon at the Cathedral, assists with the ministry project.

Victoria Park is a prime missional location, situated in the midst of hospitals, universities, shopping, between University Avenue and Robie Street, between South Park Street and Cathedral Lane. A stone's throw from the bustling Public Gardens, the labyrinth beckons tourists, pedestrians, cyclists and visitors of all kinds.

“It is a place of welcome for all,” said the missional pioneer leader. “Labyrinths are universal across cultures and faiths (or no faiths) and can be used for meditation, for mindfulness, for healing,” said Heather.

Promotion for the Labyrinth at Victoria Park has been far-reaching. It is advertised on Facebook, the Cathedral's virtual worship announcements, brochures sent by e-mail, and outside signs. Posters have been circulated with Halifax hospital Spiritual Care Departments, a local nursing home, and via the local MLA. (Want info? E-mail: prayasyoucan3@gmail.com)

### GARDEN CHURCH:

The Parish of Wilmot hosts an outside worship opportunity twice a week.

“We gather in a circle in outdoor space that has shade, bringing our own chairs,” explained Assistant Priest, Rev'd. Canon Lynn Uzans. “A small table is used for the altar. We use an adapted BAS, Celtic mix for much of the liturgy and a (short) Lutheran Eucharist Prayer.”

On Wednesdays at 2 p.m. parishioners gather in a picturesque grove of trees near Holy Trinity Church, Middleton. On Fridays at 2 p.m. Garden Church is hosted in Kingston's main

town park.

“Initially, we had hoped to have this happen in the garden space of people's homes, but folks either didn't have space or were reluctant,” said Rev. Lynn. “We had one service on the lawn of a farm, but the road noise of tractors (and an overhead helicopter) made it difficult to hear. There was also some reluctance on the part of people to go to someone's space if they didn't know the person.”

Rector, Rev. Paul Jennings or the Assistant Priest preside over the Eucharist service with COVID-19 precautions – masks, physical distancing and low-touch administering of communion. Lay people lead all of the prayers and readings.

Rev. Lynn says they approached this unique outdoor liturgy to help reconnect as faith community and to instill the ecclesial principle that worship can be done anywhere. “The two primary (‘why’) factors initially were: an expressed deep desire by parishioners to be together and to share Eucharist as a gathered group and to provide experience of being church without relying on a building, to viscerally sense that this is possible and maybe even good,” she said.

Parish of Wilmot organizers started hosting Garden Church quietly with their congregants and plan to gradually invite guests. “We are clear that we are in public space and that others who show up – maybe out of curiosity – are most welcome,” explained the Associate Priest. “The park in Kingston is well-used and so there are natural flows of other people as we worship. ... We would hope to be able to more actively communicate to the wider community as we progress,” said Rev. Lynn.

The ministers evaluate the anecdotal feedback and attendance, which so far is very positive.

Rev. Lynn says, “Of course, increased comfort in inviting friends and neighbours will be something we look for.”



Photo: Garden Church in the midst of a pandemic

# The Diocesan Times Special Electoral Insert:

## Know your nominees (in alphabetical order)

### The Reverend Katherine Bourbonniere



#### The Reverend Katherine Bourbonniere

##### Education:

- Master of Divinity (Atlantic School of Theology, 1997)
- Bachelor of Education (Secondary – Human Ecology, Mount Saint Vincent University, 1994)
- Bachelor of Human Ecology (Family Studies, Mount Saint Vincent University, 1993)

##### Ordinations:

- Deacon: October 23, 1997 – The Most Reverend Arthur Peters
- Priest: April 25, 1998 – The Most Reverend Fred Hiltz

##### Parish Service:

- Rector, Parish of the Church of Saint Andrew, Cole Harbour, 2005-present
- Priest-in-Charge, Parish of Saint John's, Westphal, 2012
- Rector, Parish of Antigonish, Bayfield, County Harbour, October 1998-2005
- Curate, St. Paul's, Charlottetown, September 1997-October 1998

#### Please share one of the highlights of your ministry.

The times in my ministry that stand out share a common theme of relationship. Some are the big moments of life: weddings, baptisms, ordinations, and moments of life and of death. Some moments had less fanfare, but still left their mark on me. Bringing people together and helping them find creative and innovative ideas; supporting people to use their gifts to the fullest to bring an idea to completion. I celebrate the moments when I can help others take the risk to do something they would never have done before and accomplish it! I also celebrate the moments when things have not quite gone as planned, but taking ownership and responsibility for our roles has enabled us to grow closer to one another and to God.

I treasure the moments when the Spirit present in each of us goes beyond the words spoken and reaches into our very souls. Where the light of Christ in me meets the light of Christ in another. The most poignant highlights are the times when we listen intently to one another; when we are willing to be vulnerable in each other's presence. When we take the chance that our conversations will uphold and support one another in dignity and compassion, even when they take us to places that are deeply rooted in pain and frustration.

I can name individual instances of each of these experiences. They highlight for me how God is

ever-present and serve as a reminder of my call to ministry.

#### What do you consider the greatest challenges and the greatest opportunities facing the Diocese and the wider church?

As Church and Diocese, our biggest challenge is to stay focused on God's mission. The pressures and anxieties of a pandemic have changed how we function and survive. We are challenged with the continual struggle of understanding the intricate connections between our churches and our relationships with one another. We are compelled to speak to issues confronting our world, recognizing the need for diversity and respect while confronting systemic injustices. All while we are asked to use our resources in healthy, life-giving ways, while we uphold the integrity of our communities and the hope our Church has provided.

The task ahead may seem overwhelming. We must calm the storm in our minds, and strive to find resilience and hope, keeping God's mission at the core. The opportunities before us are abounding! We have resources to create resilient communities that can tackle the challenges ahead. We have a diverse people willing to step out in faith and risk sharing their gifts. We have strong roots in our traditions. Together we have the ability to care for our families and communities, to express God's compassion for the world. We must trust each other as we move forward with creativity and resilience as part of God's story for our world today.



Photo: The Church of St. Andrew, Cole Harbour, NS

*The Nominees for Bishop of the Diocese of Nova Scotia and Prince Edward Island* were announced by the Episcopal Search Committee on May 16, 2020. The nominees' background information was posted on the Diocesan website and

the Committee has since been gathering additional information from the nominees to assist the delegates to the Electoral Synod to get to know them prior to the election. In this insert is the basic background

# Know your nominees

(in alphabetical order)

## The Reverend Carl Fraser



### The Reverend Carl Fraser

#### Education:

- Master of Divinity (Atlantic School of Theology, 1991)
- Bachelor of Arts (Sociology, Mount Allison University, 1988)
- Diploma in Small Business Management (Nova Scotia Community College, 1997)

#### Ordinations:

- Deacon: July 22, 2002 – The Most Reverend Fred Hiltz
- Priest: December 6, 2002 – The Most Reverend Fred Hiltz

#### Parish Service:

- Rector, Parish of Fall River & Oakfield, September 2014-present
- Rector, Parish of St. John the Baptist, North Sydney, March 2012-August 2014
- Team Ministry, Parish of St. John the Baptist, North Sydney, January 2008-March 2012
- Priest-in-Charge, Parish of the Resurrection, Sydney, 2010-2011
- Priest-in-Charge, Parish of the Neil's Harbour with Ingonish, 2009-2010
- Pastoral Assistant, Greater Glace Bay Pastoral Unit, 2008-2009
- Rector, Parish of Stewiacke with Shubenacadie, September 2002-December 2007

#### Please share one of the highlights of your ministry.

As my highlight, I chose the demolition of St John's Hall, North Sydney. Prior to arriving in 2008, the previous Rector and Council had worked hard to dispose of the hall, without resolution. No longer able to heat it nor renovate it, in disrepair, it was now a safety hazard. The hall represented a key part of their identity. A fire in the early 60s destroyed the church and the rectory, and the community came together to build this new hall. Prior to rebuilding the church, it was in that hall they worshiped, baptized, married, said farewells, shaped lives young and old in Christ, partied and danced.

During our time in North Sydney, the church worked through acceptance and letting go of the building. After finalizing a plan for demolition, we celebrated a funeral for the hall. As demolition proceeded, with great courage they embraced the idea of a community garden for the open space. Later, as the garden boxes took shape, they connected with the children in nearby low-income housing. Now freed from gripping the past, they claimed the kids and

their families as their own – sponsoring them for regional summer camp and VBS programs; seeking their help planting and tending the garden; from harvest of the boxes offered a Fall Feast for them and launched a summer breakfast program. It was a most wonderful privilege to be part of this movement of the Holy Spirit, reminding me that new life springs from facing death with courage.

#### What do you consider the greatest challenges and the greatest opportunities facing the Diocese and the wider church?

We need to navigate decreasing financial resources of parishes and the Diocese; wrestle with the sustainability of stipendiary ministry; explore deploying our ordained leadership to serve and support development of missional communities. We urgently need to review what we consider assets and find ways to partner with our wider communities, so that we do the work of the church and be the church, without dissipating our time and energy. As we face all this, it is critical that not underestimate ourselves nor our God.

Crisis and opportunity are two sides of a coin. It is said never waste a good crisis. This is an exciting time to be the church. Before this time of pandemic, it was openly said that we suffered from "imagination deficit disorder" but through the course of this pandemic an amazing variety of gifts, talents, skills and new ways of being 'church' have risen in parishes all over our Diocese. Our leaders and people have tried, risked, learned and grown in remarkable ways. The greatest challenge lies in the "urge and desire to return to normal". If we, as parishes, leaders and a Diocese, allow ourselves to 'go back' we return to the path of 'managed decline'. If we can manage our anxiety and accept uncertainty and find excitement in what God is bringing into being, our church might be renewed, revitalized, even reborn.



Photo: St Thomas Church, Fall River, NS

information for each Nominee and their answers to two of the four written questions that were asked of them. For more information on the nominees, including their full résumés, introductory videos, answers to all four written questions, and

a moderated Town Hall interview with all the nominees, please visit the website at <https://www.nspeidiocese.ca/programs/our-structure/pages/nominees-for-bishop-of-the-diocese-of-nova-scotia-and-prince-edward-island>.

# Know your nominees

(in alphabetical order)

## The Reverend Sandra Fyfe



### The Reverend Sandra Fyfe

#### Education:

- Master of Divinity (Honours) (Queen's Theological College, St. John's, NL, May 2000)
- Bachelor of Public Relations (BPR) (Public Relations, Mount Saint Vincent University, May 1988)
- Foundation Year Program (1st year in the Bachelor of Journalism program) (University of King's College, April 1985)

#### Ordinations:

- Deacon: June 8, 2000 – The Right Reverend Donald Harvey, Diocese of Eastern Newfoundland and Labrador)
- Priest: March 20, 2001 – The Right Reverend Donald Harvey, Diocese of Eastern Newfoundland and Labrador)

#### Parish Service:

- Rector, Parish of Horton, May 2009-present
- Priest-in-Charge, Parish of Lockeport-Barrington, December 2008-May 2009
- Priest-in-Charge, Parish of St. James, Kentville, April to August 2008
- Rector, Parish of Christ Church, Shelburne, September 2001-June 2007
- Curate, St. Thomas' Anglican Church, St. John's, NL, July 2000-June 2001

#### Please share one of the highlights of your ministry.

The 200th anniversary of the building of St. John's Anglican Church in Wolfville (1818-2018) infused our Parish with fresh hope, energy and enthusiasm and it's one of the highlights of my ministry. This year-long celebration combined many of the things I love about ministry: the opportunity to collaborate, create a vision, support lay leadership, allow the gifts of others to shine, find new ways to engage the community, and give back. I enjoyed working with a team of dedicated and talented parishioners a year beforehand to dream, share ideas, stories and memories, and to plan. And what resulted from our anniversary year was "more than we could ask or imagine." Relationships between parishioners deepened as we worked and worshipped together in new ways. People who were fairly new to the Parish were welcomed into leadership; they offered innovative ideas that were heard and embraced. People in the wider community got to see the church with fresh eyes through unconventional events and worship opportunities. We learned about some of the people who've been part of the spiritual tapestry of St. John's as we researched

for a "Ghost Walk" led by local actors. But perhaps most memorable of all? We were challenged early in our planning to consider giving something back in gratitude for our 200 years. This resulted in the making, dedication and blessing of 200 baby quilts for mothers and babies in the North, a labour of love that was as moving as it was beautiful.

#### What do you consider the greatest challenges and the greatest opportunities facing the Diocese and the wider church?

Last winter I attended a course at our local library. As we developed group norms, someone suggested this should be a "safe space." The facilitator challenged us instead to allow it to be a "brave space." That term stayed with me. In a brave space we're not afraid to ask questions, even though they may seem stupid. We're willing to risk getting things wrong so that we can learn and grow. We're willing to be respectfully challenged by others who hold different views. Our Diocese and the wider church face huge challenges: declining worship attendance and income, aging congregations, finding new ways to share the message of the Gospel, developing new ways to be the church during a global pandemic, embracing technology, equipping clergy and congregations for a "new normal," and addressing conflict, systemic racism, injustice and the climate crisis. Yet every challenge offers us an opportunity. If we allow this to be a "brave space," we'll be prepared to go deeper and not settle for easy answers or quick solutions. We'll have an opportunity to lean in and listen to a variety of perspectives. We'll create opportunities to work in partnership with those who know more than we do. We'll take time to consult and communicate honestly and openly. Throughout Scripture the words "fear not" precede moments of great opportunity and transformation. Like our spiritual ancestors, when we respond to that call we'll be able to embrace change with hope, courage and the awareness of God's grace leading us.

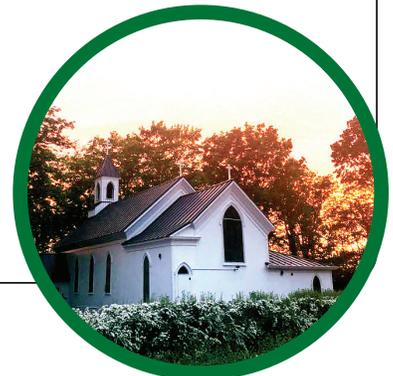


Photo: St John's Anglican Church, Wolfville, NS

# Know your nominees

(in alphabetical order)

## The Reverend Elliott Siteman



### The Reverend M. Elliott Siteman

#### Education:

- Master of Divinity (Atlantic School of Theology, 2004)
- Bachelor of Arts (English, University of King's College, 2002)

#### Ordinations:

- Deacon: June 29, 2004 – The Right Reverend Susan Moxley
- Priest: November 30, 2004 – The Right Reverend Susan Moxley

#### Parish Service:

- Rector, Parish of St. Peter's, Birch Cove, 2017-present
- Pastoral Associate, Parish

Church of St. Luke, Burlington ON, 2014-2017

- Director of Youth and Family Ministry, Parish Church of St. Luke, Burlington ON, 2011-2014
- Rector, Parish of St. George's, New Glasgow, 2008-2010
- Rector, Parish of Neil's Harbour with Ingonish, 2004-2008
- Youth Ministry Coordinator (unpaid), Cathedral Church of All Saints, 1998-2001

#### Please share one of the highlights of your ministry.

During my time in New Glasgow I worked with a young person who was suffering from an undiagnosed form of mental illness that he was unwilling or unable to get treated. I researched the symptoms he was exhibiting by reaching out to the medical personnel in my area and using my own extensive experience in helping others with mental illness. I then urged the young person to seek out psychiatric treatment, which at first he was unwilling to accept. He would attend appointments but later confided in me that he never really told his therapist the truth. As I built a pastoral relationship with this young person he started to trust me and accept that I had his best interest at heart. I encouraged him to tell his doctors the truth, for "the truth will make you free." He was then diagnosed and treated for schizophrenia. Building the pastoral relationship helped this young person to accept treatment, and that treatment is what has kept him alive to this day. Continuing to encourage and challenge him in his behaviours assisted him to see that he was not alone and that he had worth in this world. Currently this person is now an adult living a full life and accepting that mental illness is not who he is, it is part of his

life. This is one of the greatest highlights in my ministry to date.

#### What do you consider the greatest challenges and the greatest opportunities facing the Diocese and the wider church?

All of the church's challenges are our opportunities. Be it overcoming stereotypes, repairing the breach between church and society, or rooting out bullying and unhealthy behaviour in church leadership both lay and ordained, we make choices in facing challenges. Every time we make a choice or ignore a problem we have an opportunity to make a change. The only real challenge is to be the light. Everything else, grow the church, feed the hungry, save the steeple, remember the hymns, etc. is subsidiary to that one. We must be the light.

We could ask "What would Jesus do?" That may feel trite. However, it is a good question. If Jesus understood the internet, and the history of the British Empire, and how germs spread, what would he do? But that often distracts people. The truth is we understand these things and we can find out why African Nova Scotians may not trust the police, and why people buy too much. The question we must engage is this, "Is what I am doing right now going to set me on the path of being the light?"

Thus we have to focus on "doing what we can with what we've got". What bank of assets, what institutional knowledge, what cultural artifacts, what community connections, what infrastructure, what shameful history does our diocese have that will set us on the path to be the light? Out of those assets can come how we live out God's mission in this place at this time.



Photo: St Peter's, Birch Cove, NS

# It's a New Day!

## EMERGING CHURCH



Photo: Emerging Church - Storm ONE - Max LaRochelle - Unsplash

BY REV. LISA G. VAUGHN

We are still in the proverbial eye of this pandemic storm, but there are congregational vitality dynamics emerging. A tragic tempest, COVID-19 offers a silver lining for ministry possibilities as the Holy Spirit is parting the clouds for fresh pathways to being mission-shaped churches.

Forced to evacuate our buildings and large in-person gatherings, many of our church leaders are envisioning potential growth areas related to virtual community, small groups, more laity deployed in leadership and imaginative mission.

Online worship and fellowship times hosted on Zoom, Facebook Live, YouTube or Go-to-Meetings are opening doors to **new people connecting with our congregations**. For a variety of reasons - whether related to convenience, mobility issues, personal invitation or curiosity - many churches are reporting participation by previously lapsed parishioners and first-time guests. Although virtual worship is not an option for everyone, we are nurturing relationships with newcomers in fresh authentic



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

ways. Our growing edge will be to discover how we deepen these friendships and most importantly, support them in their exploration of active faith.

Which leads us to the **effective use of small groups** - whether online or safely distanced in-person. The Spirit is leading us to open up opportunities to study, discuss and pray together like never before. We witness Jesus using the small group model to apprentice new followers in the ways of the Kingdom. He chose, taught and demonstrated the faith-filled life with The Twelve, the special three, Peter, James and John (Matthew 17:1-12),

and in a house-church format with friends, Lazarus, Mary and Martha. Time and time again we see Jesus model the effectiveness of faith formation in these intimate gatherings.

Since we can only gather in small numbers and online, we can create space to honestly discuss and question in Bible study or other themed activities. As intimacy and trust grow in these cell groups we challenge one another to talk about our faith, learn new ways to pray and risk more as we share deeply and authentically. These environments, like in the early days of the First Christians, are highly conducive to building close relationships with one another, with God and to cultivate a heart for service.

These last five months most of our parishes have experienced a shift in the level of involvement and the **role of laity**. With the growing need to focus ministry more than just on Sunday morning, some lay people are increasingly taking responsibility for pastoral work, leading worship and facilitating (or online producing) congregational gatherings. We have people flourishing in their baptismal vocation by way of supportive phone calls to parishioners, running errands for

### THE FIVE MARKS OF MISSION

1. To proclaim the Good News of the Kingdom (**tell**)
2. To teach, baptize and nurture new believers (**teach**)
3. To respond to human need by loving service (**tend**)
4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation (**transform**)
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth (**treasure**)

neighbours, writing notes to those isolating, sewing masks, delivering meals to the homes of frontline workers, etc. The outward-focused ministry to the parish and wider community has increased substantially in many churches as the laity are encouraged to get involved.

It is clear during this COVID-19 season, especially as we move into hybrid models of on-line and small in-person faith gatherings, that there is far too much work for just one or two people to do. The Holy Spirit is pushing us to let go of some of the outdated maintenance-type tasks to have a greater number of the general congregation embrace more of the missional-type ministries.

One of the important responsibilities of the rectors and other clergy is to help identify, release, equip and oversee this awakening and growing force of the 'priesthood of all believers'. Many lay people are discovering the deep satisfaction and joy of being used by God to make a discernable difference in people's lives. We see the role of ordained ministers to be moving more and more into training and oversight. As more than one priest has said lately, "It's my job to get out of the way," and let the laity take their rightful roles in this emerging ministry paradigm. Collaborative teams and regional partnerships are going to be the way of the future.

The final emerging dynamic we are beginning to see take shape is the essential requirement to **intentionally examine who we are as church and creatively**

**reimagine how we can faithfully live out this call.**

The turmoil, uncertainty and great need we see all around us in our neighbourhoods, towns and cities is calling us out of our church buildings to be the voice, hands, feet and heart of Christ like never before. The struggles of the people around us, whether it be due to grief, job loss, depression, domestic violence, anxiety, and relationship conflicts, etc., are clearly evident. We have work to do to bring justice to issues of inequality related to race, gender, people differently abled, the working poor and the LGBTQ2+ community.

The God of compassionate love calls us to move outward beyond our internal church concerns to listen and respond to those around us, especially those who are marginalized. We have never been in such a time in history when we are being called to 'fresh expressions' of being church and serving in innovative ways.

Congregational consultant and missiologist, Alan Roxburg says, "We are not in an era of change. We are in a change of era." Let us faithfully respond to the Spirit's directing and emerge from COVID-19 as a church energized by vibrant mission action.

(Rev. Canon 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 the Anglican Net News, "Six-Minute Study".)

# Voices we have never heard...

By KATHLEEN SNOW

"Voices that we have never heard..." This comment was made by Catherine Le Tissier, a Provincial President in the Mothers' Union movement from Northern Argentina. We were discussing the voices of Mothers' Union members and the impact that our four million members have made in their communities in the 84 countries worldwide.

Like many organizations impacted by this pandemic, Mothers' Union Central Charity is at risk of closure due to the lockdown in the UK and around the world. The movement is fully funded by donations/dues submitted by members worldwide, by the renting of our headquarters in central London, by the online retail operations and lastly by running campaigns and conferences. This amounts to over £1,000,000 (\$1,760,000)

An urgent appeal was sent out to members in early April informing all that if income was not forthcoming the movement very likely would not continue to be coordinated and exist beyond this month. As a charity, Mothers' Union keeps only enough funds to exist for a defined period. All reserves are put back into the grassroots project work around the world supporting families and children. We are pleased to say that over £720,000 has been raised to date. We are continuing to cut costs as we are able and have been taking advantage of the furlough scheme which, like Canada's CERB, the UK government has put into place to support businesses and charities.

There is much more work to be done, and we are certainly not out of the woods yet; our members are supporting the movement to the best of their ability, and for that we are truly grateful.

Several members across

## Mothers' UNION Christian care for families

Canada have voiced what the Worldwide Mothers' Union means to them. Here are a few of those voices:

**Alice Kennedy - Canadian Provincial President** (Diocese of Fredericton)

"Mothers' Union for me is my model of what I strive to be. I have been fortunate to attend several worldwide gatherings over the 30 years since I joined. I have met people from around the world, listened to their stories, and prayed with them. I have become the person I am with the help of Mothers' Union.

I appreciate my country and way of life so much more after listening to stories from Mothers' Union members from other countries. I have never heard of anyone starving to death in Canada because of no food but this happens daily in some countries. Canadians do not condone tribal practices that harm humans; we do not live with bombs exploding every day. Hearing these stories changes how you see the world and what Mothers' Union is doing to help. I am so very proud to be part of this amazing movement!"

Many social issues exist as well throughout the developed world; support is also needed in these areas. I believe the resources are even more severely lacking in the underdeveloped countries and the work of the Mothers' Union globally through their development program are the priority to follow the mission and vision of Mary Sumner.

The connections made with the other women with the same vision is what strengthens me personally and allows me to move forward in my day to day life. God was calling me to see my family."

**Ethel Nelson - Past Canadian President, Past Member of Worldwide Faith & Policy Committee** (Diocese of Nova Scotia & PEI)

"When I was Canadian President, I had the privilege of meeting the Provincial Presidents from 30 other countries and hearing their stories. I always felt humbled by the amount of work they were able to accomplish with their Mothers' Union members.

One woman, a Bishop's wife, had to get out of her home when he died. While she was in England she was buying tomato seeds to take home to raise so she could make some money to support herself. There was no pension for her. Another was raising 4 grandchildren and 2 others who had been orphaned in the community. When asked by a neighbour why she would do that she said, "Why wouldn't I do that?"

Most of them live with far fewer advantages than we have in Canada, but they make the most of everything they have, and they share with those who have less. With a \$50 microloan, they can start a business, earn money to send their children to school, even hire a neighbour to work in the business and still pay back the loan. Others need training so they can teach Literacy, Parenting, or Family Life Programs. When they prosper the whole community prospers. They depend on Mary Sumner House and the central work done there to provide the start-up money for this work."

**Mary Stone - Diocesan President** (Diocese of Nova Scotia & Prince Edward Island)

"Our motto **Christian Care**

for Families is what drew me to Mothers' Union 30 years ago, a time when there was little support from the Church for parents and their concerns in raising their children. It speaks volumes as to what Mothers' Union does around the world. The worldwide organization of Mothers' Union is never ending in offering prayers, themes, projects, programs and campaigns to its members.

With the internet we are so much closer than we have ever been before. The worldwide Mothers' Union website helps members in 84 countries to establish focus and leadership for their branches and members. It allows us to see the reach of Mothers' Union, the common issues around the world and the prayerful fellowship shared by all members. From literacy and financial education to faith and prayer, Mothers' Union has been supporting families for over 140 years. The headquarters at Mary Sumner House in the UK is the very heart of our organization; we need to keep it working."

**Gael Page - MULO Participant** (Diocese of Nova Scotia & Prince Edward Island)

"Connecting to the Worldwide Mothers' Union through MULO has changed my life. My prayer life is richer as is my awareness of the significant impact MU is having worldwide. Stories from around the world testify to the ongoing impact of the work being done. One can feel the love and caring of our sisters and brothers.

Regular communication keeps us connected worldwide, which is key to learning from each other and to feel all the prayers.

Even in this time of COVID-19 we can listen in on Prayers from Mary Sumner House on Facebook. [Mothers' Union Midday Prayers](#) The missional focus of Mothers' Union is a constant example for us as we seek to reach out into our world, in step with God.

My awareness of the worldwide impact of Mothers' Union exploded in 2017 when I had the opportunity to participate in the MULO initiative - meeting with our sisters from the West Indies, South and North America and representatives from Mary Sumner House. It was a life changing moment as we shared, discussed ways to contribute to the worldwide future focus, prayed and played together, and prepared ourselves to take our learnings back to our individual Dioceses.

The work and mission of Mothers' Union continues daily. One issue which has surfaced is the 'second pandemic' of domestic and gender-based violence which has increased because of lockdown. Mothers' Union is now focussing on offering resources and support to the victims by working with our members on-the-ground in their communities to educate, support and work towards an end to gender-based violence.

If you are interested in contributing further to the work of Mothers' Union worldwide, please donate by visiting the Canadian Mothers' Union website [Mary Sumner House Appeal](#).

We continue to serve our families, support our communities and to demonstrate God's love to the world as we have for the last 140 years. As a Mothers' Union Sister Hermin in Jamaica stated, "He is the Way Maker, and He will make a way!"

## Vacation Bible School re-imagined



Photo: Some of the creative volunteers at Vacation Bible School

Vacation Bible School is something that many children within the community of Queen's County Nova Scotia and the Parish of South Queens look forward to every summer. This year however things are a little different with the Covid-19 restrictions preventing an actual gathering. Recognizing that there was still a need for it; the Sunday school teachers; Carol Leblanc, Diane Warner and Katelyn Leslie, along with student volunteer Stephanie Oickle and Rev Judy Cross decided to get creative. If they couldn't bring them to the

church, they would take the church and VBS to them.

This led to an advertisement on their Facebook page inviting people in the community and surrounding areas to sign up to receive a package for the week of August 4th. These packages contain four days' worth of stories, crafts, activities, games, snack and all the materials needed for them such as crayons and glue sticks, as well as an audio CD.

Because of this new method of doing things they were able to reach families who would

otherwise have been unable to attend due to transportation and health reasons, making it their biggest year yet. There were 15 families, a total of 30 children, signed up to have a package delivered or picked up. Every year during this time they hold a fundraiser for a community project, this year was no different and funds donated by the families and members of the parish will go to The Queens Universally Designed Play Park, a project seeking to build a playground accessible to all children and families.

# Teach Us to Pray: Keep Holding On

Since the initial presumptive cases of Covid-19 were first cited in Nova Scotia on March 15, many of us have been on high alert for news, advice - and signs of hope. Anxiety levels have increased and the learning curve has steepened as we navigate - and even worship - in our new technological reality. And we're getting pretty good at it; we'll all be Zoom aficionados and YouTube stars when we're allowed out to play again!



Rev. Frances Drolet-Smith

The pandemic has spawned a whole glossary of words, phrases and #hashtags (see sidebar for examples).

But the most descriptive new word in my vocabulary is "doomscrolling". If you own a cell phone, you've likely been doing it without even noticing. It's defined as "the act of mindlessly consuming an endless stream of unsettling, unnerving, maddening, or otherwise terrible news on an electronic device." And

yes, I've been doing it. They say knowledge is power and yet this current crisis has left us feeling powerless. While it is prudent to be informed, overloading ourselves with depressing statistics, endless conspiracy theories or baseless rhetoric doesn't help. Sheltering-in-place affects many of our usual activities, routines and livelihoods. The main psychological impact to date is elevated rates of stress or anxiety, manifested in rising levels of loneliness, depression, domestic or sexual abuse, harmful alcohol and drug use, or suicidal behaviour. Physical distancing from loved ones, work mates, and our worshipping community has challenged us to find innovative ways to connect. All of this change may also have changed the way we pray.

There have been times in my life that I've had no words to pray and in those desert times, I've come to rely on prayer aids such as a rosary, prayer rope, or labyrinth and because this has become "one of those

times" I've recently found using a holding cross offers the solace I am seeking.

A holding cross, sometimes called a comfort cross, is an asymmetrical cross that is made to fit ergonomically into the palm of your hand. The leaflet that came with mine says it beautifully, "A holding cross is designed not so much to look right as to feel right." Although the origin of the holding cross tradition is not known, it is believed to date back to the early Church.

Holding crosses can be made out of many kinds of wood, but most often they are made of the prunings of olive wood trees around Bethlehem. Olive trees have dotted the landscape for several millennia, growing in both terraced groves and along the hilltops. Olive oil has long been used for cooking and in healing rites. Since olive trees are protected in Israel and cannot be cut down, olive wood artefacts can only be made from the trees' prunings. The created items don't require much care since olive oil naturally protects them from deterioration. The wood is sawn, planed, and then shaped and smoothed, illustrating beautifully the way God shapes our lives. Over time, a holding cross develops its own patina from frequent handling. No two crosses ever look the same; variations in the wood grain and the amount of prayerful use they're given makes each one unique.

Holding crosses feel good in the palm of the hand. Sturdy. Familiar, like a trusted



Photo: Holding crosses feel good in the palm of the hand.

friend. They can be especially comforting to those ill at home or in hospital, those in rehabilitation or hospice care. They can also be useful to someone struggling to hold on to their faith, their confidence, their sanity. A holding cross can become the best way to pray for someone who is too ill, too weary to use words from a prayer book. With regular use, they can become a prayer companion.

Through touch, a holding cross can help you to express your love for Christ and your need for him. You may feel moved to say a familiar Psalm, or the Lord's Prayer, or the

Jesus prayer. But words aren't even required. Designed to be held, the act of holding one can itself be prayer, an act of quiet meditation.

As a prayer aid, the holding cross can become a tangible reminder of what God has done for us in Jesus Christ - something for us to hold on to, a sign that God holds on to us. A whole lot more life-giving than doomscrolling!

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

### Covid-19 Glossary:

- "self-isolating"
- "social distancing"
- "Zoom-dread"
- "Quarantunes" (playlist for those self-isolating)
- "having the morbs" (short for "morbid" - feeling depressed)
- #coronatimes
- #GroundHogDay
- #staytheblazeshome

**Buying or Selling? Call me...** 



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

3845 Joseph Howe Drive, Suite 100  
Halifax, NS B3L 4H9  
Office: 902-453-5552

 [www.SuttonHalifax.ca](http://www.SuttonHalifax.ca)  
Independent Member Broker

**John D. Steele's Sons Limited**

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

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



**HERITAGE OAK**  
— columbarium & memorial garden —



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

**Heritage Oak Columbarium**  
Open to all faiths.

54 Wentworth St, Dartmouth, NS  
902-466-2443 [www.HeritageOak.ca](http://www.HeritageOak.ca)

**Have a Question? Ask the FUNERAL DIRECTOR**



**J. ALBERT WALKER FUNERAL HOME**

902.477.5601 [ejennings@walkerfh.com](mailto:ejennings@walkerfh.com)



**King's-Edgehill School**

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

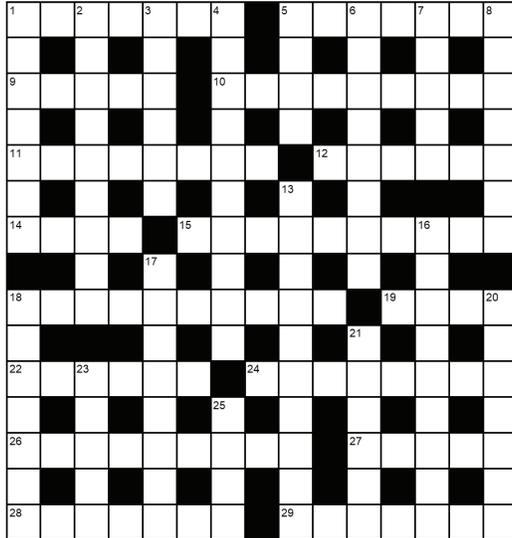
[www.kes.ns.ca](http://www.kes.ns.ca)

# Bible Crossword

by Maureen Yeats



## SEPTEMBER Puzzle



## September 2020 Clues

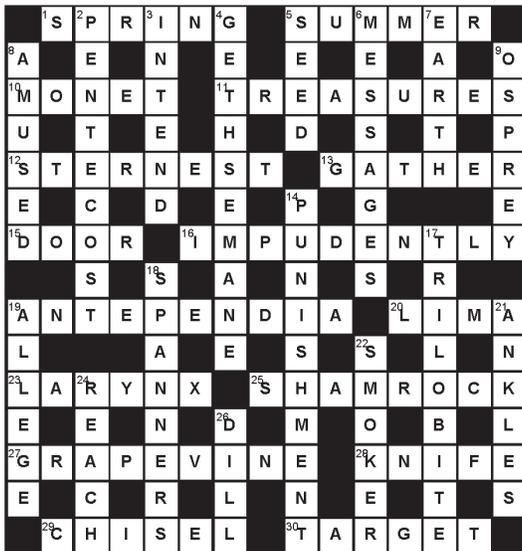
**ACROSS:**

- 1- Old Testament minor prophet (7)
- 5- An Egyptian plague of insects (Exod. 10) (7)
- 9- "The man gave \_\_\_\_\_ to all cattle..." identifiers (Gen. 2:20) (5)
- 10- "Therefore \_\_\_\_\_ one another with these words." inspire (1 Thess. 4:18) (9)
- 11- Disease prevalent throughout the world (8)
- 12- One who cannot adjust to circumstances (6)
- 14- "Why, what \_\_\_\_\_ has he done?" wickedness (Mark 15:14) (4)
- 15- Machine for doing arithmetic (10)
- 18- In spite of (10)
- 19- To break suddenly (4)
- 22- City in Switzerland (6)
- 24- Reckless adventure (8)
- 26- Painting of rural scenery (9)
- 27- Glow with light (5)
- 28- Withdraw (7)
- 29- "Now the \_\_\_\_\_ was more crafty than any other wild animal" snake (Gen. 3:1) (6)

**DOWN:**

- 1- Ornamental strip of cloth worn on the wrist of a priest or deacon (7)
- 2- Mourning (9)
- 3- Tropical tree nut (6)
- 4- Unable to be avoided (10)
- 5- "You \_\_\_\_\_ one thing; go, sell all you own..." are missing (Mark 10:21) (4)
- 6- "The \_\_\_\_\_ is for silver" vessel for heating metals, etc. (Prov. 17:3) (8)
- 7- Long cloth wrapped around the neck (5)
- 8- Knitted jacket-like garment, usually with sleeves (7)
- 13- Communities of organisms and their environments (10)
- 16- Unsure (9)
- 17- Fissure in glacial ice (8)
- 18- Customary (7)
- 20- Gift (7)
- 21- Title used for some Roman emperors (6)
- 23- Group of nine performers (5)
- 25- "And whenever you \_\_\_\_\_, do not look dismal" go without eating (Matt. 6:16) (4)

## JUNE Solution



### ANGLICAN CHURCH WOMEN BOARD

*Diocese of Nova Scotia & Prince Edward Island*  
*Do Justice, Love Kindness..... "Walk Humbly with your God"*

## 2020-2021 PROJECT

Supporting Parents: Stories That Matter

Parents Supporting Parents Facilitator Training

The National Project 20/21 has the Anglican Church Women Diocesan Board partnering with the Canadian Mothers' Union to raise funds for the Mothers' Union Supporting Parents Facilitator Training Course in the Council of the North.

Participants from Indigenous Communities with a passion for children and family, once trained as facilitators, will return to their respective communities to engage their local parents in a free forum that encourages the sharing of stories and experiences, while building a lasting support network. *Supporting Parents: Stories That Matter* is an equal opportunity initiative in the Council of the North. Your support is welcome!

since 1934

# THOMPSON'S

## MOVING & STORAGE

a great move!

*Thompson's Moving & Storage* — Nova Scotia's first choice for moving and storage solutions. Since 1934, we've set the standard for outstanding service in Nova Scotia. Whether relocating your family or your business, trust the professional movers at Thompson's to complete your move affordably, safely and on time. Plan your next move with the name you can trust - Thompson's!  
 Toll free: (800) 334-2208 Local: (902) 469-5100  
[www.thompsonsmoving.ca](http://www.thompsonsmoving.ca)

Please make cheques payable to Anglican Church Women Board, Annual Project noted in memo line. Mail to:

Marjorie Davis, Treasurer  
 Anglican Church Women Board  
 204 – 111 Pebblecreek Drive, Dartmouth, NS B2W 0L1

The board will be accepting donations for this project until April 2021.

# Navigating the “new normal”

BY CYNTHIA PILICHOS,  
ANGLICAN CHURCH WOMEN  
BOARD



Anglicans in our diocese did not have any of the opportunities to say “thank you” and “farewell” to Archbishop Ron that would have been customary in a pre-pandemic world. Not having the usual opportunities to celebrate and honour a diocesan bishop’s episcopal ministry upon retirement does not mean that these sentiments of appreciation and gratitude are absent, but it does mean that we have to adjust to a “new normal” in conveying our best wishes. For the Anglican Church Women Board, it means that we will feature a tribute to Archbishop Ron in future issues of two Board publications: the electronic Newsletter, Let’s Keep in Touch, and the seasonal Magazine, Keeping in Touch.

Another huge area of church life that has had to adjust to a “new normal” is that of financial giving. Certainly the Anglican Church Women Board feels this with its

Annual Projects, as a number of in-person ways that we typically promote our Projects are not now available to us. However, we are encouraged by the response to our 2019/20 Annual Project, even though planned events to bring in additional funds in the spring of 2020 were not possible. Indeed, we are excited to let you know that the Board presented to the Kings Kikima Grannies on June 11, 2020 a cheque in the amount of \$17,000 for the 2019/20 Annual Project: Education – a life changing gift! To say that we were excited, not to mention that the Kings Grannies were too, is an understatement. Five youth in Kikima, Kenya will

start post-secondary studies in September 2020 because of the success of Education – a life changing gift!

Despite the lockdown, the generosity of parishes and individuals continued, including one very generous anonymous gift. Imagine our further delight when we were recently able to gain access to the Anglican Diocesan Centre to discover an additional \$605.00 for Education – a life changing gift! We give thanks for all the contributions of whatever amount, and we are very happy to note that our individual contributors comprised both women and men, because, as we continually note, our Projects are “equal opportunity” initiatives!

Now, we turn our attention to the Annual Project 2020/21, Supporting Parents: Stories That Matter and we appeal to your continued generosity. This is a nationally-focused project that responds very directly to a recommendation of Canada’s Truth & Reconciliation Commission Report regarding culturally relevant parenting support for Indigenous communities, given the damaging legacy of

residential schools. With this project, the Board is delighted to be partnering with the Mothers’ Union to support their very successful parenting facilitator training program. We will be soliciting funds until at least the end of April 2021 so that the facilitator training program can be undertaken for Indigenous Communities in the Anglican Church of Canada’s Council of the North. We are appealing to all in your parishes for the Annual Project 2020/21 – Supporting Parents: Stories That Matter.

Had we been able to have the usual women’s regional meetings in the fall when members of the Diocesan Mothers’ Union would have been available to be key presenters, we would have had that avenue to get the word out to the women of the diocese about the 2020/21 Annual Project. In person presentations are so inspiring. Instead, **we are depending on you, The Diocesan Times readers**, as we convey our message through The Diocesan Times and other media outlets (Anglican NetNews, Facebook, Let’s Keep in Touch electronic Newsletter, and

Keeping in Touch Magazine), as well as Zoom meetings.

As in all our Annual Projects, Supporting Parents: Stories That Matter encourages contributions from parish groups, the parish itself, women and men. After all, promoting positive relationships, supporting healthy family life, however a family is configured, and advocating for a just society is the work of all, certainly not women alone. As we navigate the many aspects of civil and church life in the “new normal” of a Covid – 19 world, let us continue to be generous in all matters, spiritual and financial. Cheques for Supporting Parents: Stories That Matter are payable to the ACW Board, Annual Project in the memo line, and can be directed to the Board Treasurer, Marjorie Davis at 204 – 111 Peblecreek Drive, Dartmouth, NS B2W 0L1. Individual donations of \$20 or more receive an income tax receipt. We thank you in advance for your support of the Anglican Church Women Board’s Annual Project 20/21, Supporting Parents: Stories That Matter.

**PASS THE TIMES**  
HELP US SPREAD THE GOOD NEWS

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

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

**LET’S GROW!**  
Small Group Facilitator Training

## SMALL GROUPS ARE BIG!

Public gatherings for the foreseeable future are going to be limited in number, which is ideal for hosting growth groups. People who are curious about exploring faith topics can learn and practice spiritual disciplines best in these intimate environments of 8 to 12 people.

Many of our parishioners are hungry for opportunities to energize their faith and grow spiritually. New people who have joined up in virtual worship and other online gatherings may be seeking ways to ask questions, discover scripture, learn about prayer and other Christian-related themes.

This fall two live Zoom sessions are being hosted to help parish leaders and clergy in this ministry. **LET’S GROW: Small Group Facilitator Training** is set for Thursdays, 7 p.m. to 8:30 p.m. on Sept. 17 and Sept. 24. Emphasis will be on helping to integrate new people, meeting the needs of those who have returned to church community or are entirely new to faith life. Many of the principles apply to small groups of other types.

Topics include:

- Small group best practices, especially on Zoom
- Getting the invitation

- Being an effective host (not an expert teacher)
- Dealing with difficult questions, and more!

Anyone who is a Licensed Lay Minister, is already leading a small group or is just curious to learn more about this effective way to encourage people in their faith may register.

INTERESTED? Visit the Diocesan webpage, to register free on Survey Monkey. [www.nspeidiocese.ca](http://www.nspeidiocese.ca)

Or e-mail an expression of interest to [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca). DEADLINE is Sept. 14th.

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

**Personalized support and customized services for small or large gatherings.**

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

**ATLANTIC FUNERAL HOMES**

HALIFAX 453-1434 6552 Bayers Rd.	SACKVILLE 864-1434 125 Sackville Dr.	DARTMOUTH 462-1434 771 Main St.
--	--	---------------------------------------

[www.atlanticfuneralhomes.com](http://www.atlanticfuneralhomes.com) PROUDLY CANADIAN

# Why do we need deacons?

This is the first in a series featuring an interview with Presiding Bishop Michael Curry of ECUSA. He was interviewed by Deacon Dani Gabriel.

Dani: Why do we need Deacons?

**PBC: Why do we need deacons?**

You know, this is going to sound strange, but the order of deacons has...particular integrity and authenticity that is somewhat unique...And by that I mean that most priests, it's not true of all of them, but most priests and bishops are on the payroll of the church. So they're seen as kind of professional Christians.

And, people listen to their pastor, priest, or their bishop. I mean, they really do. I don't mean that they don't. But there is a very different voice from a deacon who actually has a life and living in the world, what people call the real world, not just the church world, but the real world, and has a life in the church. They actually become the most profoundly bridg[ing] people in terms of leadership. They're bridge leaders intrinsically. I mean that is the nature of the order, which is why the ordinal actually talks about the deacon bringing the hopes and needs of the world to the church and the church to the world, back and forth.

The deacon is at the intersection of world and church, if you will. Which is why the deacon reads the Gospel. I mean it's not because it's an honorific position. The deacon is reading the Gospel because it is the teachings and the life and the spirit of Jesus, who was God incarnate, who bridged Heaven and Earth. You see what I mean? Who is our bridge to church, our faith in the world. And so the deacon is that person, at the intersection. That's a unique charisma and calling for the deacon. It's not the same for priests. It's different for a

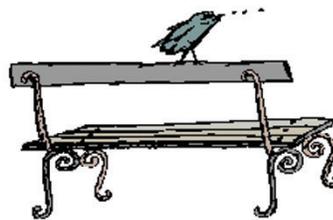


Rev Ray Carter

priest. It's not the same for a bishop. Though, the irony is bishops and deacons have the most in common.

I've been a bishop since 2000, that's nineteen years. And, you know, I'm very much a priest, and I get that. When I retire, I'll go and take a little church and be a priest. Some little congregation that they can't get anybody else that they can afford to pay for, I'll have a pension by then, so I'll go and take a church, that's fine. But the ministry that I do has a lot more diaconal elements to it. I think that is why deacons are actually linked to the bishop. Because those two ministries actually are very similar. If you look at the ordinal, at the ordination services of a bishop and a deacon, there are real similarities in the vows.

For example, in the preface to the vows for a deacon, the language it starts out... You know, "[every Christian is called to] follow Jesus Christ." And then, "[God now calls you to a special] ministry of servanthood directly under your Bishop." And [in the ordination of a] bishop...it actually quotes the passage where it says, "[Your joy will be] to follow him who came not to be served, but to serve and to give His life a ransom for many." There's a similarity between the orders of deacon



## View from the Deacon's Bench

“ The truth is, the unique voice of the deacon, that's not the same as a priest, not the same as a bishop. That unique voice actually brings the world and the faith together, and that's powerful. ”

and bishop. I think, the reason they're linked together aside from historical precedent, that was the way it was in the beginning.

Go back to the acts of the apostles now. I know there's debate as to what Acts 6 [says]. I know. I know there's all this debate. Were these deacons or not deacons? It's certainly diaconal ministry. Now, what the apostles had in mind, I don't know. But it's interesting that the apostles

and deacons were tied to each other. The deacons were actually the administrative arm in that context. For both, administering the food and the supplies to the needy and also making sure that justice and equality was happening in the Christian community. That's what was going on. The issue arose because some people saying, "Our widows aren't getting..." You see what I mean?

And so the deacons were responsible for being instruments of justice and equality in the Christian community. As well as administering the food and supplies and whatever else people needed. They were directly tied to the apostles... apparently the apostles were trying to do it. And really weren't doing it. They were running around running their mouths preaching. But so I think that intimate relationship has been there from the beginning. It's in the origins and the two ministries are radically servant. They're radical, and I mean radical servanthood ministries that really are tied to that thing in Mark 10, the son of man came not to be served, but to serve.

Now, having said all that, I think the deacon is positioned to summon the church to

actually follow Jesus in that way of radical servanthood. Because you can't write the deacon off as, "Oh, they just done the seminary, all they know is church stuff. They don't know anything about the real world." Well, deacons do know. I just met a lawyer who is a deacon. I mean, you think about it. I know people who work [as] accountants who are deacons. This person [I'm traveling with] is the COO of the episcopal church, the Chief Operating Officer who is a deacon. They know the world. You can't write them off. You can't just say their heads are up in the clouds. They know what it's like down here on Earth. And yet they follow Jesus. If they can do it, you can do it.

Dani: That's exactly what my archdeacon told me.

**PBC: Yes, that's the unique charisma of the deacon and the unique voice of the deacon comes out of that.** It really does. And [I] remember Bob Ihloff, who used to be bishop in Maryland...he preached, he came to one of our deacon's conferences when I was in North Carolina. And it was on... "What's the deacon's voice in preaching?" And that was one of the things I remember him saying, that the deacon has a unique voice. It's not the same voice as a priest. That's different. We need all of them together, you know, we're the body of Christ.

We need arms, and hands, and feet, and all that stuff. But the truth is, the unique voice of the deacon, that's not the same as a priest, not the same as a bishop. That unique voice actually brings the world and the faith together, and that's powerful. And that's calling the church to be what Jesus intended in the first place. Not just the church, the Jesus movement. I had to get that in there.



AFC Face Masks  
now available  
Made in Canada  
cotton two-ply, \$8.00 each



ANGLICAN  
FOUNDATION OF CANADA

anglicanfoundation.org/store