



Welcome to our interactive, online version of The Diocesan Times.
Click on the page titles below to navigate to that page.
Then click on HOME at the bottom of any page to return here.

Table of Contents

- [St Bart's by The Bog](#)
- [Bishop's Message on Transition](#)
- [New Day: Leading of the map](#)
- [Emotional health](#)
- [Caring for God's creation](#)
- [What's next?](#)
- [The art of golden repair](#)
- [Spiritual gap year](#)
- [Mothers' Union](#)
- [Teach us to pray](#)
- [Bible puzzle](#)
- [CLAY is coming](#)
- [Deacon's bench](#)
- [Subscription renewal](#)

THE DIOCESAN TIMES

MARCH 2020 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

How can the church support faithful givers like 'Stella'?



Photo by Cristian Newman on Unsplash

BY LORI GUENTHER REESOR

'Stella' is overwhelmed by choices of where to give.

If you attend church, I'm sure you have met someone like Stella. She attends worship

regularly and she has always been a faithful giver. But she is overwhelmed. Deciding where to give is difficult. There are so many causes—so many good causes!

Some choices are easy: the

church of course, and the woman undergoing medical treatment who is being supported by the congregation.

Stella gives to local families in need, kids going on a mission trip, Bible camp. But multiple Christmas charitable gift catalogs come on the same day. And she gets letters from different charities that do something along the same lines. People come to the door asking for donations. Stella gives to the causes which are most familiar, but she struggles with the constant decision making.

Do not direct Stella to research charities online, Stella is not online. And more information would only add to her sense of being overwhelmed. Every charity has a graph showing how well they use money.

How can the church help Stella?

• SAY THANK-YOU!

Thank Stella for her generosity. A card, a note, a visit – all would be welcome. Stella would treasure a personal letter. In Stella's economics, a call or visit

are less expensive to the organization than postage; so, don't hesitate to pick up the phone or to visit her in person. Hand deliver her receipt to save the cost of a stamp.

Tell Stella how much the church appreciates her faithful giving over many years. And her faithful prayers. Gratitude is good stewardship of people, and the church needs to take good care of Stella. Will Stella still get lots of letters? Yes. But she will know she is valued by her church. Her generosity is making a difference. Knowing that could help her to leave some letters prayerfully unopened.

• ASK HER ADVICE

Ask Stella's advice on generosity. How did she learn to be so generous? Which causes are closest to her heart? This conversation will benefit both parties. Bless the church by having the pastor interview Stella during Sunday worship. Stella has a long history of generosity and caring; her testimony is one of the best stewardship sermons going.

• DON'T WAIT

While churches hope that donors like Stella carry on

indefinitely, like the Queen, she is in fact mortal. Have you asked Stella if she would like her legacy of caring to continue through a gift in her will? She trusts the church. Does the church trust Stella, believe that Stella is brave enough to have this conversation? Remember that lots of charities ask Stella for money. Will Stella know that the church would love to receive a bequest from her? Ask. Tell the story of what her gift will do.

While I'm sure Stella will hear 'well done, good and faithful servant' over yonder, I hope that the church can thank faithful donors like Stella on this side of the grave! Reassure her that her generosity matters.

Lori Guenther Reesor is a speaker, writer and consultant from Mississauga, Ontario. Joyful fundraising for church and charity is her tagline. She is currently writing a book on how churches can learn generosity featuring the fictional Peach Blossom Church. www.lgreesor.com



ARE YOU BEING BOLD IN YOUR FAITH?

Why not tell us about it?

MORE Bold is the fourth in the series of regional Mission Schools being hosted by the Anglican Diocese of Nova Scotia & Prince Edward Island. This group is created for participants and others to share their stories and photos about being bold

in talking about their faith. TELL US YOUR STORY!

Post a picture.

Celebrate the missional wins!

Visit our **MORE Bold - Mission School** Facebook page today.

COLUMNIST

A cane ... never!



Photo by Jordan on Unsplash

The Boot has made its presence known and felt here By the Bog. Yes, Jason has been booted but it has not slowed him down. If anything, it has added to his frantic efforts to do everything ... all by himself! At times he rivals Charlie when it comes to stubbornness and temper tantrums. Now, I am not saying that our rector has regressed to the age and attitude of a 3-year old but ... he has been chomping at the bit to do everything. This has added to the overall stress level of the rectory family and the parish family too.

We want to be there for Jason and Miranda, Charlie and Anna but we also want to be conscious of the need for privacy and respect. Broken bones take time to heal. There is a treatment for such injuries and Jason needs to be aware of the course of such treatment. Casts lead to walking casts lead to boots and finally to freedom from all supports. This will need more therapy



ST. BART'S BY THE BOG

Sarah Neish

in the form of Physiotherapy and strengthening exercises, and finally complete return to full strength.

We have all been there, either on our own journey of healing or as support for a loved one. How many times have we said or heard "It takes time"! Our Rector is hearing this now and he doesn't like it much!

As spring approaches

and our roads and driveways turn into potholed nightmares Jason will be slowed down even more. He has always been a very agile, athletic fellow, able to hop around any obstacle in his way but this spring he may find his progress slowed down by a stiff and weak leg. Some brave person suggested a cane be used when the walking gets tough. That was met with a scowl and grunt that said a very defiant NO.

We will hold our collective breaths as Jason continues to heal. His devotion to us and to his duty is never in question. He has a love for his flock and for his God that drives him to take risks and to push this long road to recovery, We love him for this and we will continue to do everything we can to see him return to his full, dynamic self. Once he is there...watch out world!

I'll keep you posted,
Aunt Madge



DIOCESAN TIMES

VOLUME 75 NUMBER 3

PAUL SHERWOOD
Editor

Also on the web:
www.nspeidiocese.ca

Letters & News Items:
Paul Sherwood, Editor
PO Box 8882,
Halifax, NS B3K 5M5
diocesantimes@gmail.com
902.477.3040

Advertising:
Angela Rush
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

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 1st.

Changes to your Subscription?

Either online:
www.anglicanjournal.com/subscribe

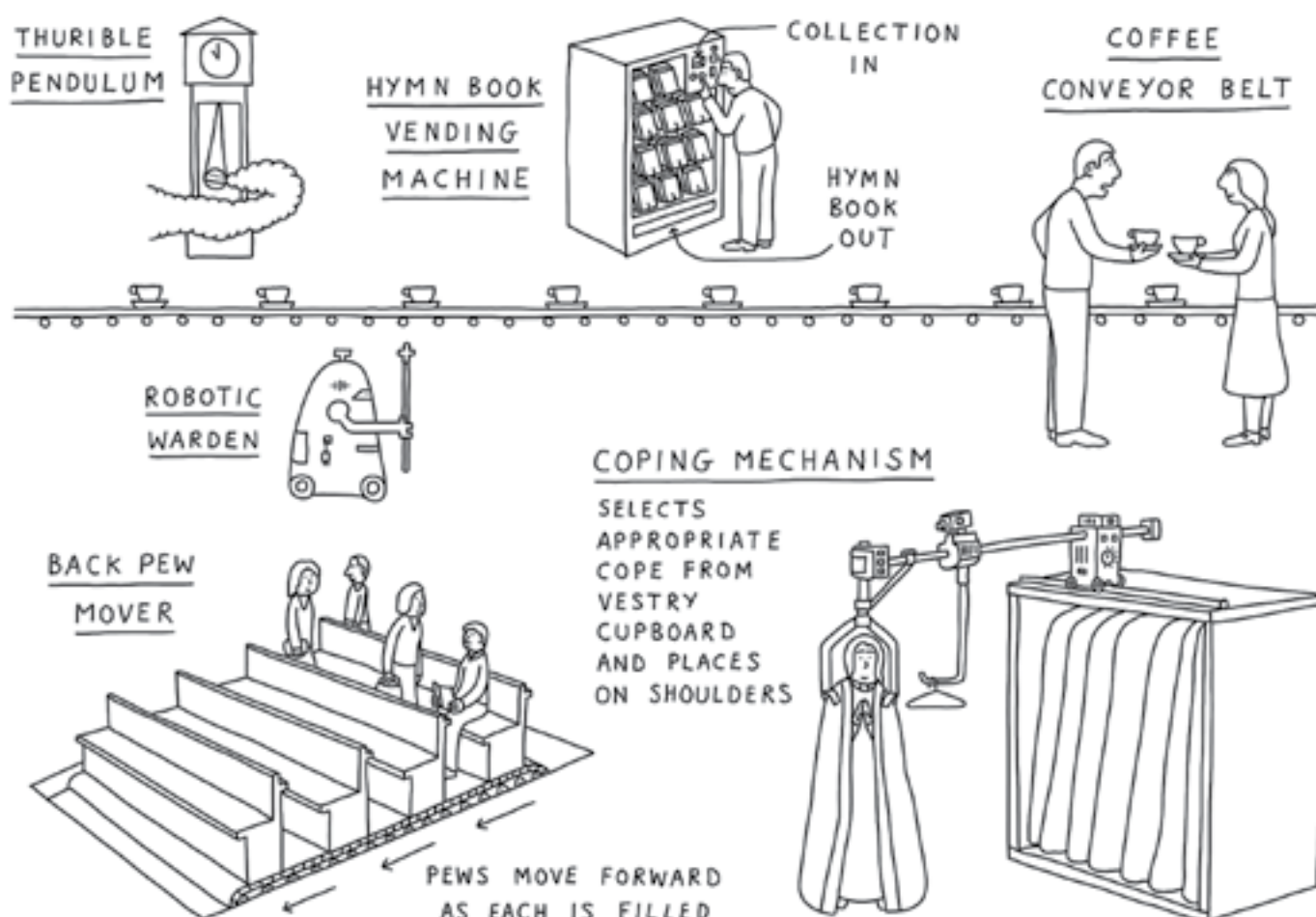
Or write:
Diocesan Times/Anglican Journal Circulation Dept
80 Hayden St
Toronto, ON M4Y 3G2

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

AUTOMATION



BISHOP'S COLUMN



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

Transition time

Each year, the start of the season of Lent brings us to the wilderness. The gospels tell us nothing about the life of Jesus, from his appearance in the temple as a boy until he shows up on the banks of the Jordan River seeking baptism from John. Following this, he enters a prolonged period of fasting and prayer before beginning his public ministry. Points of transition are always times of opportunity and anxiety regarding the choices that need to be made. The struggle about the course of his life and ministry show up for Jesus as the “temptations in the wilderness.” Decisions need to be made as he begins to follow God’s mission.

A long time ago someone counselled me that when taking up a new job or position to “start as you mean to go”. Jesus made decisions at this point which would affect the rest of his life.

In the book of Acts, we read how following the commission given to them by Jesus and the empowering of the Holy Spirit, his followers transitioned from being ‘disciples’ to being ‘apostles.’ Instead of being followers, they now had to use the authority given to them by Jesus and start to make decisions about how the good news of the kingdom he proclaimed would indeed fill the world. In the beginning, they were together and held all things in common but it wasn’t long before conflict arose. There was a ‘council’ in Jerusalem which sought to sort through some of the issues which arose in this new expression of faith. Transitions have been a part of our collective life of faith from the very beginning.

My observation is that when times of transition happen in parishes, there are usually one of two results. The first is a new vision filled with energy. New leaders emerge, relationships are strengthened and new people are welcomed to decision making. People discover that they have skills for mission or begin to use old skills in new ways. The alternative is that of competing visions resulting in conflict. There is a struggle over leadership and people step away from using their gifts and skills. Relationships are strained and new voices are excluded. Instead of listening to differing visions which people have discerned,

we have a tendency to view those with differing opinions as enemies.

The cultural tendency toward polarization over almost any and all topics in recent years has only encouraged bitter

conflict. Jesus chose twelve very different people to be disciples (apprentices) and many others would follow him. They were not pre-screened for orthodoxy but were a wonderfully diverse group, drawn together by the new understanding of God’s kingdom being worked out in the here and now. They certainly didn’t agree on everything but that diversity worked to the advantage of the new ‘Jesus Movement’.

In addition to specific times of transition, we can also get caught up in various cultural and societal transitions. This can be a time of opportunity for the church or a time to be drawn into ever deepening conflict.

In any time of transition, we need to reflect on what values we hold in common? What is life-giving? What brings us together? What empowers us? These values may be manifested in a plethora of ways, by different people or groups. They may even have different names. Nevertheless, we must remember to celebrate what is most important to us.

What are the common points of our formation/history/tradition? While history is forgotten at our peril, not all history is worth holding on to either. What are the touchstones of our common life that are so integral to our identity that we must keep them? As well, can these qualities draw us together and give us resources to deal with the anxieties of the future?

When in the midst of a transition, we need to check our motives. When we are helping to frame the future course of action, where do our contributions come from? Are we simply advocating for our preferences, the things we like or prefer, the things that make us comfortable? Conversely, can we see the larger picture and the opportunities for growth which push us from our comfortable space and allow us to work with others in a renewed way. Do we fear that change will mean a loss of control or power? Remember Jesus said that He came to serve, not be served.

While differences of opinion are inevitable with the great diversity that we find within local congregations, parishes, the diocese and beyond, there is a difference between the honest and passionate debate which makes us stronger and the toxic conflict which is the antithesis of the Gospel.

With every blessing to each of you that this season of Lent will be a time of personal transition and a time for growth and renewed life.

+Ron

In the
midst of a
transition,
we need to
check our
motives.

Where were you 25 years ago?



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

To follow the first week
of the CSW experience, I
invite you to my daily blogs
(March 7-14) on [http://
everydaychristianityblog.
blogspot.com/](http://everydaychristianityblog.blogspot.com/)

What were you doing? If you could tell yourself then one thing, what would it be?

These are not just random questions: This month, as we prepare to celebrate International Women’s Day (on the 8th), we are also celebrating “Beijing+25”. This recognizes the Declaration and Platform for Action that were developed in Beijing in 1995. This Declaration was a visionary agenda for the empowerment of women and girls, and focused on twelve focus areas: poverty, education and training, health, violence, armed conflict, economy, power and decision-making, institutional mechanisms, human rights, media, environment, and the girl child.

We know that systematic barriers continue to exist which create a divide between genders. It is why the United Nations Commission on the Status of Women (CSW) is focusing this year on the

progress (and delays) of the Beijing Declaration, 25 years later.

Normally, CSW addresses a particular theme (i.e. women in the changing world of work; women and girls in rural contexts) to which member states draft agree conclusions: these goals are then implemented around the world by governments and civil society organizations.

This year will offer a more broad approach of learning and evaluating the goals, and discerning new ways to bridge that gaps that continue to exist: for no country can claim to have achieved gender equality.

And so we will gather at CSW: to advocate, to empower, to pray, to support, to encourage. We will share our stories, work with our government connections, to bolster strength and unity as we all commit to being Generation Equality. We will find new ideas and allies, new

opportunities and ways to engage in justice work when we return to our homes.

Faith groups, such as Ecumenical Women at the United Nations, will engage in prayer as activism. We will share the news through blogs and reports, via our organizations (The Anglican Communion has a strong delegation every year!) and our connections.

For we know that this is not merely a 25th Anniversary; it is a call to live into a Generation of Equality. A better world is possible. For those who have been working their whole lives in this pursuit, and for those who have just begun the work: Beijing+25 is truly a celebration and recommitment to what is possible.

So wherever you were 25 years ago, and whatever you were doing then, I invite us to collectively give thanks to the women and men who were in Beijing, developing the

Platform for Action as a means of working towards gender equality.

And this year, wherever you are, and whatever you are doing, may we collectively - as the church, as people of faith, as the family of God - continue to uphold and support the ministry of those who strive for justice.

As for that one thing we could say to ourselves then - I encourage us to say it to ourselves now as well: that God invites us to a place of justice and love and grace. May we be empowered to use that grace in realizing women’s rights for an equal future.

For more information on UNWomen’s Generation Equality, please visit [https://
www.unwomen.org/en/get-
involved/beijing-plus-25](https://www.unwomen.org/en/get-involved/beijing-plus-25)

For more information on the CSW, visit [https://www.
unwomen.org/en/csw](https://www.unwomen.org/en/csw)



Choir gets new attire

by Diane Allen, Warden

This photo was taken just before our choir Christmas Concert, “Good Tidings We Sing”. We are sporting our new concert attire since we are sometimes invited to sing outside of Trinity. In recent years we have sung at the Dawn Oman Gallery in Bridgetown, NS as well as at St. Bernard Church as part of the High C’s Choral Weekend. We are a busy, active choir in our beautifully acoustic historic church in Digby, NS.



Font needs new home

The Anglican Parish of South Queens has a Baptismal font to give away. We would like to see this holy piece given new life in another Liturgical Space and be used for future

Baptisms. The font comes from Grace Church, Western Head, a Church that was previously consecrated. If interested contact Parish Office at 902-354-3533.



FOUR of MORE

There are four more opportunities to take in one of our FREE Diocesan regional mission schools. The Valley, Eastern Shore, Cape Breton and Chignecto regions’ workshops take place in the next few weeks.

Module #4 of mission school is called **MORE Bold**, providing participants teaching and practice exercises to help explore themes related to sharing our faith story, especially fitting for Anglican. Discover comfortable and respectful ways to talk about this good news in Christ.

REGISTER: www.nspeidiocese.ca or phone 902-420-0717 (ask for Lisa)

MORE sessions are led by Archbishop Ron Cutler and a team of lay and clergy leaders. Time is 9:30 a.m. to 3:30 p.m. **REGISTRATION IS REQUIRED.**

- Valley - March 14 – Christ Church, Berwick (Registration Deadline March 11)
- Eastern Shore - March 21 - St. James’ Seaforth (Registration Deadline March 18)
- Cape Breton - March 28 – St. John the Baptist, North Sydney(Registration Deadline March 25)
- Chignecto - May 2 (confirmed) - All Saints’, Springhill (Registration Deadline April 29)

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

It's A New Day!

LEADING OFF THE MAP



Photo: In the mountains.
Credit: Muhammad Haikal Sjukr from Unsplash

By Rev. Lisa G. Vaughn

Uncharted territory. The place we find ourselves in the Western Church is an environment and terrain we have not traversed. As Anglicans we are well equipped and experienced in leading ministry in a traditional, familiar culture – the world behind us. However, society and the diversity of the generations that surround us are living in a very different world.

The Parish of French Village has created space for faith explorers to learn and discuss approaches to ministry in this uncharted territory of connecting with culture. Usually eight to 12 people join in a weekly small group discussion that's hosted at St. Margaret's Church in Tantallon.

The rector, Rev. Brianna Andrews says the gathering on Monday evenings for 90 minutes has featured a variety of topics. Lately questions

arose related to the Anglican Journal's January edition with the headline, "Gone by 2020? Statistics report a 'wake-up call' to church, says primate."

"The Anglican Journal was on everyone's mind," said Rev. Brianna. "What we discovered was that while most of us had read parts of the Journal we hadn't read it all, so what we did was pick four different articles to focus on for the upcoming weeks."

"The people in our parish genuinely love their church and indeed the Anglican Church and so they have a keen interest in preserving it and sharing the love and faith of our community with those beyond our church walls," said the priest. "As their rector I am getting to hear their thoughts, fears, hopes, etc., for the future of our church and they are getting to articulate those same things while discerning a way forward together," she explained.

Meanwhile, at the Church of St. Andrew, Cole Harbour, a large, tan-coloured canoe is front and centre in the worship space. Their priest, Archdeacon Catherine Bourbonniere is leading the congregation through a seasonal study of the popular book, *Canoeing the Mountains: Christian Leadership in Uncharted Territory*, by Tod Bolsinger.

"We are doing the book as a Lenten program this year and the Third Part, "Leading off the Map," as the liturgical basis for our Sunday liturgies during Lent," she said.

The congregation at St. Margaret's, Oakfield, with Rev. Carl Fraser, have also used this popular resource as part of a summer group study. Additionally, ten other lay and clergy leaders in the Diocese used this a summer book club in 2019.

Bolsinger, a Presbyterian and leadership professor at Fuller Theological Seminary, California, published this best-seller in 2018. Citing American explorers Lewis and Clark, the author and former minister, describes the lessons of adaptation that can be applied in churches today.

Like many of our Canadian explorers, like Jacques Cartier and Alexander Mackenzie, when Lewis and Clark first set out they had many assumptions about their journey and what they would find. Expecting to discover a waterway to the Pacific



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

Ocean, instead they found themselves in the Rocky Mountains. Starting out with a canoe, the vehicle that was most suitable in other past journeys, they soon realized they needed different resources to navigate this future terrain.

"Lewis and Clarke and the Corps of Discovery were about to go off the map and into uncharted territory. They would have to change plans, give up expectations, even reframe their entire mission," Bolsinger writes. "What lay before them was nothing like what was behind them. There were no experts, no maps, no 'best practices' and no sure guides who could lead them safely and successfully."

One of the chapters is titled, *Seminary Didn't Prepare Me for This*. The author says, "All that we have assumed about leading Christian organizations, all that we have been trained for, is out of date. ... We are experienced river rafters who must learn to be mountaineers."

In this 227-page book, Professor Bolsinger unpacks necessary components of future-shaped ministry today including how to build trust with your team, having clarity and conviction about the missional priority, the leadership gift of 'disappointing your own people at a rate they can absorb', practical approaches when facing resistance and enlisting the help of unlikely guides.

Bolsinger continues, "We are canoers who have run out of water. There is no route in front of us, no map, no quick fix or easy answer. But... this is good news. This is a divine moment. This is an opportunity to express even more clearly what it means to follow and serve the God who is King of the entire world. The church at its best has always been a Corps of

Bolsinger refers to author Christopher Wright's definition of mission:

"Missional church is a community of God's people that defines itself, and organizes its life around its real purpose of being an agent of God's mission to the world. In other words, the church's true and authentic organizing principle is mission. When the church is in mission, it is the true church."

(The Mission of God: Unlocking the Bible's Grand Narrative)

Discovery. It has always been a small band of people willingly heading into uncharted territory with a mission worthy of our utmost dedication."

Many of our clergy and parish leaders have shared that they are feeling overwhelmed and ill-equipped trying to maintain existing ministry, traditions and the expectations of a variety of stakeholder voices. There are a number of ways a congregation or leadership team can name these realities, sift through priorities (discern) and strike out in new, adventurous ways. Reading articles, like that from the *Anglican Journal* and books like *Canoeing the Mountains* can help shift our ministry frameworks and help us make wise decisions about how to journey forward. Use small group gatherings like studies, council meetings, ACW sessions or men's breakfasts to explore these realities and the great possibilities.

NOTE: *Canoeing the Mountains: Christian Leadership in Uncharted Territory*, by Tod Bolsinger, includes a chapter by chapter study guide.

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 the Anglican Net News, "Six-Minute Study".

BOLSINGER'S NAVIGATIONAL GUIDE:

Dr. Tod Bolsinger outlines some important lessons in this missional expeditioner ministry.

1. The world in front of you is nothing like the world behind you.
2. No one is going to follow you off the map unless they trust you on the map.
3. In uncharted territory, adaptation is everything.
4. You can't go alone, but you haven't succeeded until you've survived the sabotage.
5. Everybody will be changed (especially the leader).

The benefit of emotional health

My first experience at the unnamed third world airport was something out of a Stephen Spielberg drama. I felt at first like Harrison Ford's character in one of his "Raiders Of The Lost Ark" movies. Having had our passports stamped we made our way to the exit, the only way out of the airport onto the street. However standing in the doorway was a drunken soldier holding an AK 47. He looked very menacing! And he wanted something as payment so we could enter the country in question. He was not moving! I had never paid a bribe although in many situations it was expected. On this occasion we were not faced with a bribe, this was out and out extortion. We gave the drunken soldier some foreign currency. He let us through. In the morning when he was sober he would realize his problem. He had in his possession money that he could not use.

A bribe is a transaction given before a service. A service is held up until the exchange is



BRYAN HAGERMAN

made. A tip is something given at the close of good service. The amount is up to the tipper. There are no conditions attached. In the third world bribes and extortion are a part of everyday existential life. It has become a common transactional way of being.

Then there is the law of reciprocity that says when someone does something nice

for you, there is then the deep seated psychological urge to do something nice in return. For example, when someone invites us for a meal, we feel like we should return the favor. There are many other examples.

There is then the Quid Pro Quo. This is a Latin phrase expressing how we exchange one set of goods for another. This is a favor for a favor. The Quid Pro Quo is another transactional approach in society. Other phrases which say the same are "give and take," "tit for tat," "one hand washes the other," "you scratch my back and I will scratch yours." A world leader has made the phrase a form of common parlance in today's vocabulary.

The greatest commandment solves the problem of the law of reciprocity, the quid pro quo, the bribe and at times emotional/physical extortion. With the greatest commandment we do what we do for no known personal benefit or response. We do it for the sake

of Christ.

When we seek emotional healing from a deep rooted issue, there is a benefit and there are beneficiaries. Some of these issues could be; depression, anxiety, a phobia, a traumatic event, grief, a conflict. Those who have found their healing from a mental health issue, have at the outset sought it for themselves. Yes, close friends, loved ones, associates can suggest, no, invite us to consider therapy. The one seeking help becomes the inherent benefactor when a solution is implemented. The healing has a sort of domino affect. Family, friends, colleagues, neighbours, even strangers benefit at some level from the new state of emotional play. But we don't do it for the other, although we may have initially framed it that way. We do it for ourselves and this is one occasion where one can become selfish. After all emotional, wellness is for me first and foremost. No Quid Quo Pro here.

The benefit of emotional health is an ongoing one for those experiencing inner health and healing. There is too the example being set. One could argue that everyone of us has a form of mental illness. Everyone! The one who has sought emotional health, and has/is experiencing progressive betterment, by their example, opens doors to others to do the same. But this will mean personal vulnerability, risk and transparency as they open up about their experience which has/is leading to health. This benefit can only help spur others to join in on the same journey.

There is no shame in admitting our emotional state of play, and the necessity of health.

No Quid Pro Quo, bribe, tip, reciprocity here. Personal benefit, public example yes!

Dr Bryan Hagerman. St Paul's Church Outreach Counsellor.
www.bryanhagerman.ca

Mission is Possible: Empowered by God

BY CYNTHIA PILICHOS,
ANGLICAN CHURCH WOMEN
BOARD

Anyone reading The Diocesan Times for the past several years would have to be aware of the word "mission". Understanding mission, appreciating what mission is (and is not), and, most importantly, living mission, is not easy work, but there are many diocesan resources to help with that challenging enterprise. The positive comments alone from the MORE Missional School Modules are just one example of expressed appreciation for diocesan resources dedicated to understanding, valuing, and living "mission".

In line with the diocesan focus on "mission", the Anglican Church Women Board felt that its annual theme for 2018/19, a theme shared with the parish women's groups, Mission is Possible: Empowered by God, had such strength that it warranted being continued for a second year (2019/20). It informed the Lenten Quiet Day 2019 and will do so again for the Lenten Quiet Day 2020, albeit with different Atlantic School of Theology (AST) students offering the



reflections on the theme this year, than those who did so in 2019.

Do consider attending the Lenten Quiet Day 2020 with its exploration of Mission is Possible: Empowered by God. The Lenten Quiet Day is an "equal opportunity" event that welcomes all, women and men, young and not so young. It is an occasion to strengthen one's spiritual life, to be empowered by God for mission; the Board is happy to be partnering with the parish of Shubenacadie/Stewiacke to host this day.

The Lenten Quiet Day highlights the importance of the relationship between the Anglican Church Women Board and the Anglican students at the Atlantic School of Theology. AST

students, Debbie Fice and Jane Magrath, will each offer a 10 – 15 minute perspective on the theme, followed by a period of quiet. Lunch follows, with a Eucharist to conclude the day. Anglican Church Women Board Chaplain, Rev. Lori Ramsay, will be the Celebrant, and AST student, Blane Finnie, will be the Homilist, offering a further perspective on Mission is Possible: Empowered by God. The date is Sat. Mar. 28; 10 – 2:30; at St. James, Shubenacadie. Please pre-register by Mar. 20 (Marjorie Davis: 902-562-3637 or davisnow@eastlink.ca) with \$10 registration / lunch, payable at the door. Further details are on the poster featured in the February and March 2020 issues of The Diocesan Times. Attending the Lenten Quiet Day is a gift to yourself to fuel your spiritual growth during a season of reflection, discernment, and action – come and be further empowered to do God's mission.

I commented in the February 2020 issue of The Diocesan Times that there are a number of diocesan and national church resources available to help parishes and individuals understand what mission looks, feels, and sounds like in

action. The Anglican Church Women Board's Lenten Quiet Day is just one resource. In reading the January 2020 issue of the Anglican Journal, I was drawn to the letter from Cuba in which the Bishop of the Episcopal Church of Cuba, Maria Griselda Delgado del Carpio, provided lessons in change to the Anglican Church in Canada relative to the Cuban experience, with an emphasis on balancing "institution and mission". It is instructive for us to realize that there are a number of "institutional resources" within the diocese and the national church to promote ministry and mission; indeed, many of the stories of mission that are shared in The Diocesan Times reference some of the "institutional resources" that have been accessed.

In April 2020, the Anglican Church Women Diocesan Board will be unveiling a new theme for 2020/21. While we will say farewell to Mission is Possible: Empowered by God in order to welcome a new phrase, we are not saying "good-bye" to the concept conveyed by the words of our 2-year theme. Stay tuned for what the words of the new theme will be, along with the

launch of the new Annual Project 2020/21, one that will have a national focus and that brings us in close partnership with another diocesan entity. In the meantime, the Anglican Church Women Board offers the following prayer for all, women and men:

Father of Mercy, we ask for your guidance as we journey together in faith. Accept our thanks for your many blessings. Endow us with your gifts of courage, collaboration, and compassion so that we can continue to fulfill the mission of Christ and his Church through vibrant, thriving parishes and effective, dynamic ministries. Raise up selfless, energetic leaders, both lay and ordained, to serve the church and the community, according to God's holy will. May we be sustained and strengthened by your grace. Help us to learn, love, and live Jesus in our daily lives. Hear this prayer and grant it through Jesus Christ our Lord.

Amen

Caring for God's creation



BY MARIAN LUCAS JEFFERIES,
WITH CONTRIBUTIONS FROM
JOANNA BULL

As Anglicans, we are called to care for God's creation. We all approach this responsibility from different directions, and we all take different paths. Each one of us can contribute, and each one of us has a unique role to play.

I'd like to tell you about a grassroots group of Mi'kmaq Grandmothers who have had the strength, determination and commitment needed to travel one of the more difficult paths. They have responded to the Creator's call to care for creation with bravery and enthusiasm. Theirs is a mission we all must share: the call to stewardship of the earth.

The Mi'kmaq have been part of Turtle Island (North America) since time immemorial, with the earliest records dating back 13,000 years. Their inherent rights to fish, live, and trade on the land are affirmed in the Peace & Friendship treaties of the 1700's, which are the oldest written legal documents in Nova Scotia. Mi'kmaq

worldviews teach us that water is not a commodity to be used and abused by industry. Rather, water is life. Water is sacred. And water must be protected.

For the past five years, these Mi'kmaq Grandmothers and their allies have been standing up against the Alton Gas Project, a natural gas storage project that threatens to seriously harm the Shubenacadie River. The company plans to create salt caverns for the gas using solution mining, which would involve dumping thousands of tonnes of salt brine into the river every day for years. The Fisheries Act prohibits the depositing of "deleterious substances" being dumped into water where there are fish – high concentrations of salt like in Alton's brine can be deadly to fish. Right now, the water in the Shubenacadie River is brown and murky in colour, but it is clean and supports the fish, other marine life and plant life that lives there. This delicate ecosystem would be seriously harmed if Alton Gas carried out their plan.

Even though this project did not adequately consult with Mi'kmaq communities, violates federal fisheries regulations, and poses a significant threat to local ecosystems, health, and livelihoods, the company has been pushing ahead, with the support of the province and federal government.

Since September 2016, Mi'kmaq water protectors have been asserting their rights under the Peace and Friendship treaties by building a Treaty Truck House and



Photo: picture of the Treaty Truckhouse, on the banks of the river.

then a Treaty Camp at the River. For more than two years, they permanently occupied this site, effectively preventing the company from breaking provincial, federal and treaty laws. They have also held annual "Water Walk" ceremonies to pray for the river, traveled around the province to educate people about the risks of the project, and were featured in a recent film called *There's something in the Water*.

In March 2019, three Mi'kmaq Grandmothers were arrested for 'trespassing' as they were in ceremony at the Treaty Camp. They are now taking their struggle to the courts, where they plan to legally assert their inherent and treaty rights to protect

the river. This fight has been long and tiring for the community and its allies. Still, the Grandmothers and water protectors are determined to protect the River and send Alton Gas back where they came from.

I wonder if the Water Protectors, when they responded to their particular call, knew the difficulties they would face on their journey to ensure clean, safe water for all of us, our children and grandchildren, and the Shubenacadie River.

We may never know what is in store of us when we rise to the challenges before us and take responsibility for caring for God's creation. The strength and dedication of the Grandmothers reminds

us that we all share in the responsibility to protect the water, land, and air, to ensure that it is clean and safe for all creatures, and for generations to come.

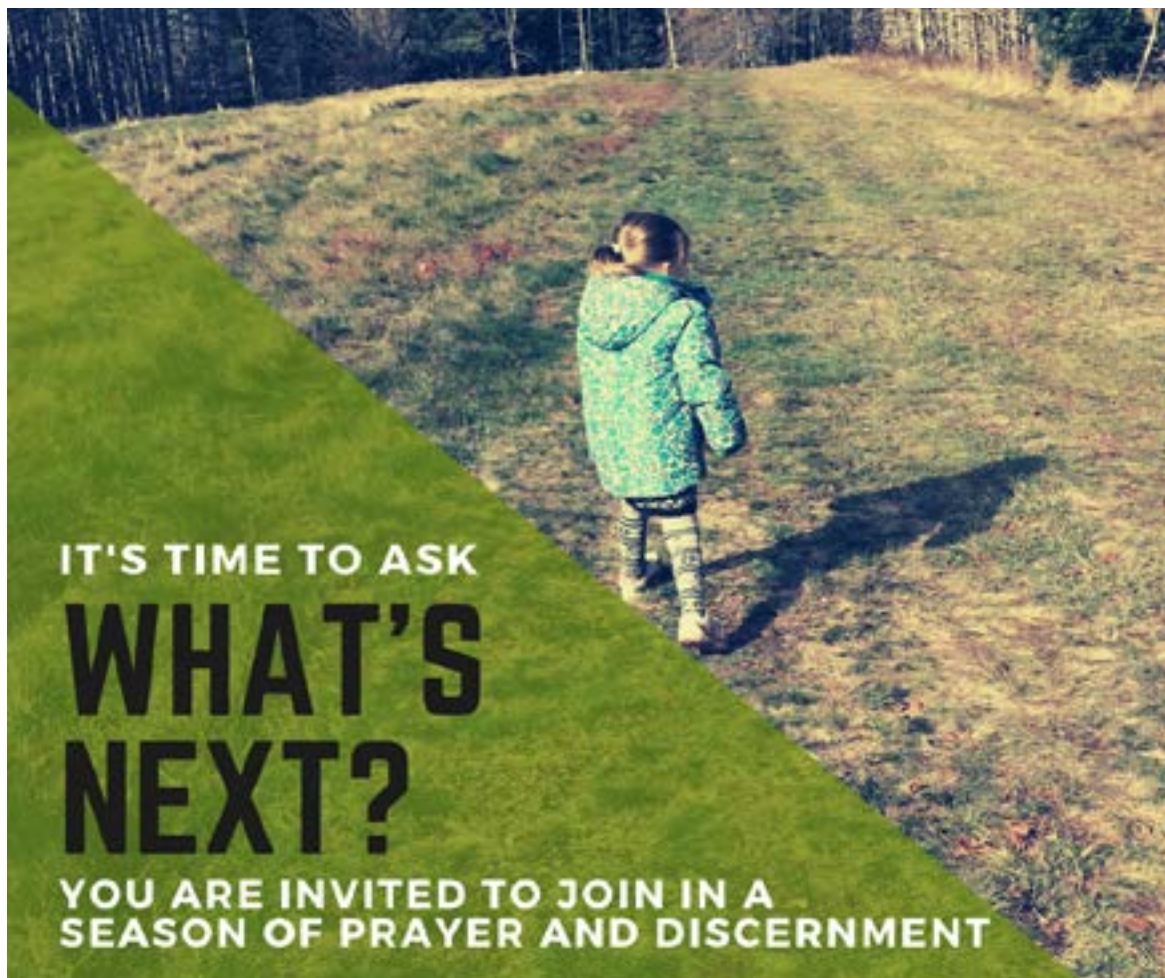
As people of faith, may we all find the courage to follow their leadership.

The Grandmothers need our support! Donate to their Legal Fund at <https://www.gofundme.com/f/720lt7c>

Learn more about the Alton Gas project and the efforts of the Water Protectors at <https://canadians.org/blog/alton-gas-project-potential-disaster-slow-motion> and <https://stopaltongas.wordpress.com/>



Photo: group of water protectors with Grandmother Josephine Mandamin, in 2017 from a Water Walk ceremony at the river.



WHAT'S NEXT?

A SEASON OF PRAYER & DISCERNMENT

Let's be honest, change can be a challenge when you're part of a tradition that stretches back hundreds of years. It can be hard to admit that new things are happening. So when we, as Anglicans, find ourselves in the midst of change it can be really uncomfortable for us. And boy, are we in the midst of change right now! Our culture and society are changing – becoming less religious and more secular. Once nearly everyone went to church of some kind. Now it's more and more likely that people will have no church connection at all. Our churches are changing – many of our churches are getting smaller, and trying to make do with fewer people, less money, fewer clergy, less everything.

Many of us read the article in the Anglican Journal in January 2020 regarding the future of the Anglican Church with a level of anxiety. Will the Anglican Church really stop existing in 2040? Is it possible that this church that we have worked for, sacrificed for, and deeply, deeply loved could just end? As if there isn't enough change all around us, we are facing significant change right here, within our own diocese, as our beloved Archbishop Ron prepares to retire. We are faced with the important task of electing a new bishop who will lead us into the future.

What do we do when we're faced with this anxiety, with this ongoing, relentless change? How do we approach it? How do we figure out what comes next? How do we know what is the right thing to do? The complicated thing about this change, about these transitions that we find ourselves in the midst of, is that it's not clear. If it was obvious what to do next, that would make things simple – but it's not. Other denominations who find themselves asking the same questions have tried all sorts of different solutions, but who is to say if those are the right answers for us?

It is right here, in the midst of these difficult questions which define our time, that we would do well to stop and remember who we are. We are Christians. We are followers and disciples

of Jesus. We are the folk who pray, who come to God with our concerns, with our hopes, with our fears. We know that God does not abandon us and God will not leave us without answers. So in this anxious time of transition, we turn to God in prayer. In this time of seemingly endless change, we turn to God in prayer.

Archbishop Ron has called our diocese to a season of prayer and discernment. We have been asked to prayerfully consider where God is calling us, to assess our own spiritual lives, and to contemplate the future. A team of folks who are working on the Inter-Diocesan Learning Community are helping the Archbishop by gathering resources. Over the next several months, you can expect to see a good deal more about this season of prayer and discernment that we're calling, 'What's Next?'

Even for people who have spent their lives in church this may seem a little daunting. This type of focused intentional prayer is not something that we have always practiced, but it is important that we learn how to pray, that we intentionally engage in prayer, and ask God what's next? What's next for our church? What's next for our society? And what's next for our diocese? We have gathered a variety of resources (some highlighted in this pull-out section) to help you in this season of prayer. We hope that you will pray on your own, as part of your regular prayer life, that you will pray whenever your community is gathered, and that you will develop new ways to pray together for discernment, wisdom and guidance.

BY REV. WILL FERREY
ON BEHALF OF THE INTER-DIOCESAN LEARNING
COMMUNITY TEAM,
REV. MICHELLE BULL
REV. FRANCES DROLET-SMITH
REV. LISA VAUGHN
ARCHBISHOP RON CUTLER



Diocesan Season of Prayer Collect

O God our Creator and Redeemer, it pleases you to invite us into the mission of Jesus, establishing the reign of God on earth. You promised through your Son to send the Spirit upon us, to teach us everything. We pray that you will send a fresh outpouring of your Spirit on this Diocese. Grant us clear vision and wisdom to discern what you are now calling us to do and the courage, love and creativity to perform it to your glory. We ask it in the name of your Son our Lord Jesus Christ. Amen.
(By Rev. Michelle Bull)

At a Time of Election or Appointment in the Church Almighty God, giver of all good gifts, look on your Church with grace, and guide the minds of those who shall choose a bishop for this diocese, that we may receive a faithful servant who will care for your people and support us in our ministries; through Jesus Christ our Lord. Amen.
(BAS p. 676)

Almighty God, the giver of all good gifts: Grant thy blessing, we humbly beseech thee, to the clergy and laity soon to assemble for the election of a Bishop; and give them the spirit of wisdom and understanding, that a chief Pastor may be chosen who shall minister before thee to the glory of thy Name, the good government of the flock committed to his or her charge, and the welfare of thy holy Church; through Jesus Christ our Lord, Amen.
(BCP p. 44)

FOR A VARIETY OF OTHER RESOURCES SUCH AS:

- Collects and Litanies suitable for congregational worship
- Printable booklet of prayers
- Labyrinths
- Concerts of Prayer
- Gospel Based Discipleship
- Lectio Divina
- Meditation
- Programs and studies on prayer
- Links to prayer sites and organizations

...VISIT www.nspeidiocese.ca



TAKE JESUS WITH YOU!

During this Season of Prayer and Discernment it’s important for us to remember that we do not travel alone. We’ve been called into a community of faith and been given companions with whom to share the journey. We know from scripture and from our own experience that Jesus travels with us. Though at times the way ahead may seem uncertain, discerning “what’s next?” can also be an exhilarating time of trust, creativity and adventure.

So, we invite you to “Take Jesus with you” – at all times and into all places. Let this figure be a reminder of Jesus real presence in every aspect of your life, prayer and discernment. It can also be a fun reminder to help others encounter God.

Follow these easy steps:

- 1. Decorate and cut out the figure of Jesus.
- 2. If desired, put a label on the back of the figure, inviting folks to “Take Jesus with you – show us how Jesus is part of your life!.” You may even consider laminating the figure – though it is not necessary.
- 3. Take Jesus everywhere with you – and take lots of pictures and share them.
- 4. Talk to your family, friends – and neighbours about your experiences with Jesus.
- 5. Email your photos to us at whatsnextseasonofprayer@nspeidiocese.ca along with a brief description of adventures. By submitting photos, you consent to them being shared on our Diocesan Facebook page and web page.



THE DIOCESE OF NS&PEI IS ASKING GOD

WHAT'S NEXT?

YOU'RE INVITED TO JOIN US IN A
SEASON OF PRAYER FOR THIS TIME
OF CHANGE AND TRANSITION

FIND RESOURCES AND IDEAS AT NSPEIDIocese.ca



LABYRINTHS

This tool for prayer and discernment within the Christian tradition has been used since the fourth century. Labyrinths are not games or tricks, but instead can symbolize our life journey with turning points, times we feel we are walking away from the Centre of Being into the unknown and times we are more deeply connected. It is a space and opportunity whereby we can reflect on our journey with our body as well as our heart and mind. Labyrinths have one path leading to the centre or resting place. The centre is a holy space that reminds us God holds us and calls us to wholeness of being with God and all creation.

FINGER LABYRINTH

Color in the labyrinth using crayons, colored pencils, etc. Use as many colors as possible; this will make it easier for your eyes to follow your “walking” finger.

Choose a walking finger and breathe smoothly. As you trace the path (from the outside opening at the bottom to the center, move at whatever pace feels right for you. As you do so, you may opt to:

- a. Take a few minutes to quiet your mind
- b. Pray (and listen)
- c. Hold a question in mind and feel the question using your emotions

At the center, pause and take several slow deep breaths (keeping your finger inside the center). Here, you are the closest to the center of Divine Love and greater insight is available. When ready to leave the center, or feel satisfied and at peace, retrace the path back out to the entrance, taking what you have gained back out into your daily life in the world. Upon leaving the labyrinth, give thanks for the opportunity to connect and find strength with the Source of all life, Creator God.

The art of golden repair



Photo credit: Omer Salom on Unsplash

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

"If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord

will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; You shall be called the repairer of the breach, the restorer of streets to live on."

- Isaiah 58:9b-12, (Reading

appointed as the alternative Old Testament reading for Ash Wednesday in the Revised Common Lectionary)

Greetings and peace to you, in the name of our Saviour, Jesus, who now calls us to move through this journey of Lent together with Him, exploring the places of breach, brokenness, and pain which He so longs to heal.

GOING INTO THE BREACH

Our world — rather, GOD's world, trusted to our care — is in a constant state of various kinds of brokenness, which cause a breach, or fracturing, of our relationship with God and with one another, which we have named "sin". We know that those broken places, experiences and realities we create happen when we turn away from caring for our souls, for one another, the earth and her creatures, and from nurturing our relationship with God.

At this holy time of year, God invites us to fearlessly enter those breached places, to examine them with raw honesty and without fear, to know that inside those breaches, God is there in Jesus — to show us the holy way to heal them — as the journey to cross and resurrection unfold with such profound love and beauty.

In order to make that journey, and find healing at the end, God calls us to the practice of transforming - to the positive - our usual, negative, judgemental and harsh ways of thinking about our mistakes, the hurts that we have done to others and the earth, and the hurts done to us. God calls us to view those breaches through God's own eyes, as God would, with love, compassion and mercy.

That's where the beauty of life bursts in and the possibility of resurrection are made real. Which brings me to the art of golden repair.

KINTSUGI WELLNESS

Nearly a decade ago, I was introduced to the work



Rev. Cathy Lee
Cunningham

of Candice Kumai, an internationally renowned wellness writer and classically-trained chef.

In 2018 she released her latest book, entitled, *Kintsugi Wellness: The Japanese Art of Nourishing Mind, Body and Spirit*. The book is built on the foundation of the ancient Japanese art of golden repair:

"The practice of kintsugi — repairing broken vessels by sealing the cracks with lacquer and carefully dusting them with gold powder — is a remarkable art. The Japanese believe the golden cracks make the pieces even more precious and valuable. It's beautiful to think of the practice as a metaphor for your life, to see the broken, difficult or painful parts of you as radiating light, gold and beauty.....Many of us are struggling to be better, to recharge, or to keep up. We're constantly searching for the secret to self-improvement. But we know, on some deep level, that there is no secret. In order to heal and feel whole, we have to do the work.....Your kintsugi cracks become gold by doing the work."

- *Kintsugi Wellness*, pp. 4, 13

In a recent women's self-care retreat that I offered in January at the Church of the Good Shepherd in Beaver Bank, we spent a day in the presence of Mary Magdalene, exploring the broken places of the world, our lives and our hearts through art, music, film and holy conversation. The art of golden repair became a map for the journey of repairing the breaches of

our own lives.

During the second half of the retreat, we considered and built spiritual practices — to use in our Christian life — through what Kumai outlines as the ten principles of "the work" of "kintsugi wellness":

Wabi-sabi — Admire imperfection

Gaman — Live with great resilience

Eiyoshoku — Nourish your body

Li o tsukete — Learn to take care

Ganbatte — Always do your best

Kaizen — Continuously improve

Shikata ga nai — Accept what cannot be helped

Yuimaru — Care for your inner circle

Kansha — Cultivate sincere gratitude

Osettai — Be of service to others, welcoming gifts

One of the most beautiful practices of our Anglican tradition is the creation of a personal Rule of Life (BCP, p. 555), and Lent is perhaps the best time to do this. I hope these "works of kintsugi wellness" will go hand-in-hand with the formation of your own Rule of Life, that you might come to see the broken places as your beautiful, golden offering of light through your life for God in the world, and become a "repairer of the breach," a "restorer of your own streets to live on."

Learn More About the Kintsugi Self-Care Retreat With Mary Magdalene www.beaverbankchurch.com/self-care-retreat Watch An Amazing Talk on Kintsugi www.ted.com/talks/celine_santini_de_lignes_de_faille_en_lignes_de_force/transcript?language=en

See you back here in the April Issue, as we draw ever closer to the cross of Jesus and his glorious resurrection.

Need any further assistance or resource suggestions? Please contact me directly at cathylee@cunningham.com

10 principles of "the work" of "kintsugi wellness":

Wabi-sabi — Admire imperfection

Gaman — Live with great resilience

Eiyoshoku — Nourish your body

Li o tsukete — Learn to take care

Ganbatte — Always do your best

Kaizen — Continuously improve

Shikata ga nai — Accept what cannot be helped

Yuimaru — Care for your inner circle

Kansha — Cultivate sincere gratitude

Osettai — Be of service to others, welcoming gifts

Spiritual gap year gives women space to reflect, deepen faith



From left, Florence Au, Jasmine Lo, Shannon Frank-Epp and Kelsea Willis in the library at St. John's Convent.
Photo by Michael Hudson

to possibilities.”

Kelsea Willis, 24, is on her second year in the program and is discerning a call to the religious life. “I was very comfortable with the sisters and they were comfortable with me,” she says, recalling her first year. “It felt that I wasn’t ready to go when the time came, that there was more to be explored here and more to do.”

Before being accepted into the program, the native of Lethbridge, Alberta had quit her job and moved in with her mother. “I wasn’t living the life I knew I wanted to live or the life I knew I should be living,” she says. “I was feeling so disconnected from everything. I was looking for a community or something that would bring together the person I wanted to be and the values I wanted to live out, with the person who I was.”

Her parish priest recommended the program to her. “He said, ‘I think this would work for you.’ It was in line with some discernment that I was going through at the time, but I didn’t know how much fruit it would bear.”

As it turns out, it would bear a lot. Ms. Willis beams as she describes her life at the convent. She is the sacristan at St. John’s Rehab’s chapel, assisting the chaplain, the Rev. Canon Joanne Davies, and also helps out in the convent’s chapel. “I’ve really enjoyed living intentionally and always with the sisters, praying with them and being a member of the community. They are great women, and they are my friends now.”

She encourages other women to give the program a try. “Go for it. If it feels right, you’ll know. I’ve learned that if there’s something you really want to do, and you feel that it’s the right thing to do even though you have to change your entire life to do it, it’s worth doing.”

For more information about the Companions on an Ancient Path program, email Sr. Constance Joanna Gefvert at cj@ssjd.ca or visit www.ssjd.ca.

BY STUART MANN

One is a music therapist, recently graduated from Wilfrid Laurier University. The second is a spiritual director from Hong Kong. And the third, from Lethbridge, Alberta, is discerning a call to the religious life.

Three women from different backgrounds, but with one thing in common: they are all spending a year living and working at the Sisterhood of St. John the Divine’s convent in Toronto.

Since 2016, the sisterhood’s Companions on an Ancient Path program has offered a spiritual gap year to women over the age of 21. Fifteen women from across Canada and overseas have participated in the program, and applications are open for the 2020-2021 cohort.

“One of the real gifts of this program is that it opens up space in a woman’s life to think, to experience, to create community, to deepen one’s faith or maybe struggle with faith,” says Shannon Frank-Epp, the program’s assistant coordinator. “A lot of women come here and say,

‘I don’t know what I believe anymore.’ And this is a safe space to go deeper.”

While at the convent, participants – called “companions” – live, work, pray and learn alongside the sisters. Their room and board is fully paid for by the sisterhood, a Canadian order that was founded in 1884. The sisterhood has received generous grants from the Diocese of Toronto’s Our Faith-Our Hope campaign to fund the program.

Sr. Constance-Joanna Gefvert, coordinator of the program, says the gap year isn’t a recruitment tool for the sisterhood, although a couple of companions have joined the order. “The purpose of it is to help women deepen their spiritual lives and have the tools they need to live a discerning Christian life and a life of discipleship,” she says.

Companions need not be Anglican. Many have come from different denominations, including the Pentecostal and evangelical traditions. They have often been referred to the program by their parish priests, chaplains or friends.

For Jasmine Lo, 25, the experience has grounded her in her faith and provided her with valuable work experience. A music therapist, Ms. Lo helps patients at St. John’s Rehab, a hospital located next to the convent that was founded by the sisterhood and is now part of Sunnybrook Health Sciences Centre.

“Being here, I feel really privileged,” she says during an interview at the convent. “We have a sense of peace and a time to be open to God.”

Halfway through the year, she says she has learned a lot about herself. “It has nurtured me. I’ve learned that it’s important to just be myself, to be authentic in my therapy practice as well as my faith journey.”

Born in Vancouver and raised in Hong Kong, she hopes to return to the former British colony to help those who have been traumatized by the ongoing protests and riots. But she’s keeping an open mind. “This is a really interesting journey that I’m on and I look forward to where it is going,” she says.

Florence Au, 55, says the pace of life at the convent is a world away from her busy life in Hong Kong. “It can be sort of hectic here, but in a nice way that grounds you. You aren’t attached to work all the time, like you can be in your other life. Whatever you are doing here, you have to stop and go to prayer. God is at the centre of everything.”

A spiritual director back home, she has been able to apply her skills at St. John’s Rehab and the convent’s guesthouse, where people often stay for retreats. She says living alongside the sisters has been a unique opportunity.

“I can see God through the sisters,” she says. “I can see how they age so gracefully and how wise they are and how they live with one another.”

She encourages other middle-aged women to apply to the program. “You need to embrace change, whatever stage of life you’re in. It’s harder when you’re older, but you have to try. Some things I don’t want to change in my life, but it’s good to be open

Mothers' UNION

Christian care for families



Photo: A pebble stone creation by one of the Mothers' Union group in French Village.

JUST A PEBBLE

Lord I picked a pebble off the beach today and put it in my pocket and when I looked down I couldn't even see the place where it had been.

Life's like that, I thought to myself. We're here today, gone tomorrow, and life's beach will look just the same after we are gone. It made me feel very small Lord.

As I gazed out across the sea, sadness swept over me like a huge wave: my life is so insignificant in the vastness of your creation. Father, it's depressing.

My child, take the pebble out of your pocket and feel it's smoothness which has been brought about by many years of moving gently with its brothers in the tide. It was important to the stones around it because as they rubbed together their rough edges gradually disappeared. Look at its special beauty, its shape and colour: no other stone is like it because it is unique. The pattern on the beach has in fact changed since you lifted it up even if this is not apparent to you: other pebbles have been drawn together by its loss.

As you hold this little stone in your hand you

add your warmth to it, a warmth that even the closeness of its brothers could not bring. It must be pleased with itself to have been chosen by you and to have all your attention. Why, you even took it home with you! Can you see the important truth that this pebble is showing you?

Do not be sad, for although you may feel like just another pebble on the beach you are precious to me. I have placed you amongst the others for your mutual benefit. You are unique because I made you so and your place in the pattern is important for I placed you where you are, and there is work for you to do (Psalm 139:14-16)

In the vastness of my creation you are indeed one of many but remember that I sent my son for you to lift you up into the warmth of my hand (Psalm 30:1) I have chosen you because you are mine and my attention is on you as you move in life's tides.

Whenever you look at the pebble remember that I am the Lord your God and that nothing can separate you from my love. Remember too that one day I am coming to take you home.



Buying or Selling?
Call me...

Sutton

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
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



King's-Edgehill School

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

www.kes.ns.ca



Have a Question?
Ask the
FUNERAL DIRECTOR

902.477.5601 ejennings@walkerfh.com



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

Teach us to pray:

“I’d say Yes, God, if I knew what you wanted”

The headline above is also the title of a book by Nancy Reeves. It is also pretty much word-for-word the prayer I’ve said on more than one occasion. Wouldn’t it be great to experience a burning bush, see the writing on the wall, hear a voice calling out in the night? Few receive such definitive signs.

Discernment is not simply making a personal decision. It is both an individual pursuit as well as a communal effort. Discernment is never finished – as one door opens, there’s another, then another. And some doors lead us to places and people and tasks we could never have predicted – much less, imagined.

It is true that discernment sometimes seems easy. When each of the disciples was called by Jesus to follow him, most of them dropped what they were doing, hardly giving their “Yes!” a second thought. We are amazed at their sense of clarity. There must’ve been “something” about Jesus, something persuasive, compelling, something that touched a cord. However, all actions have consequences. Their willingness to leave all kin and comfort behind came with rewards and challenges alike.



Rev. Frances Drolet-Smith

Those early days were full of awe and wonder and demonstrably changed lives. Their transformation from fishers into followers, from students into leaders in a fledgling community called for skill development – and a deeper trust. But when the disciples needed to fill the spot vacated by Judas, it became clear that discernment is not an easy process. Jesus was no longer present in the flesh to call the next apostle; it was up to the community to act, using the model he left them.

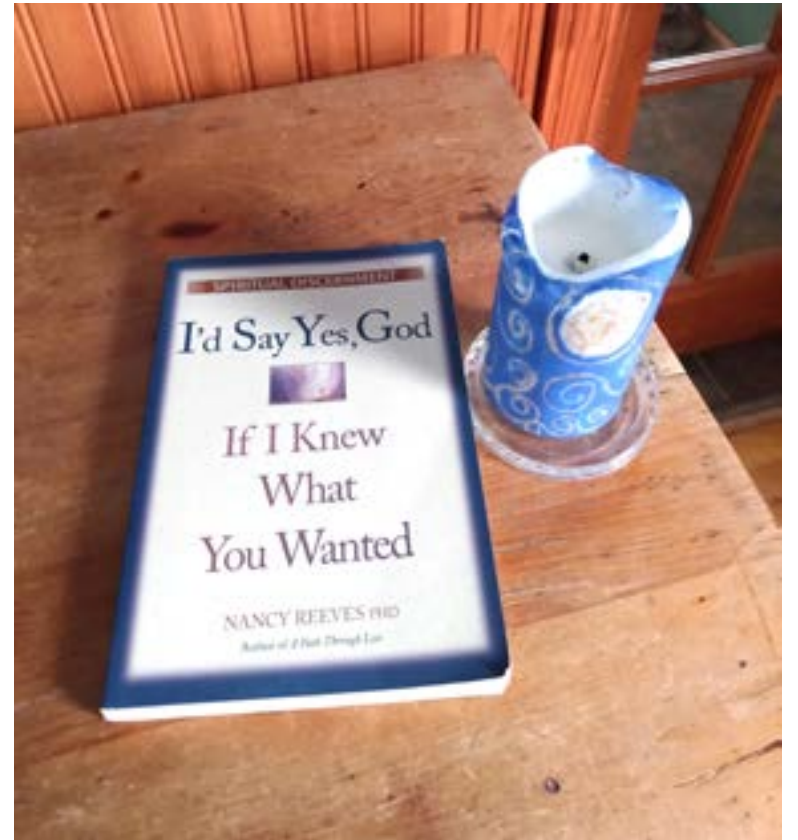
You probably already know from your own life experience that discernment, a word that means “figuring-out what it all means”, is no easy task. Why isn’t it easy then to recognize a call, or to affirm a call, or to

act on a call? There are the lucky few who seem to know, with great confidence, what God wants them to do. For others it’s not so obvious.

The story from the first chapter of Acts seems all too familiar in the church. Whether it is calling a priest to a congregation, a bishop to a diocese, or a parish to a new way of being church, discernment is essential.

The apostles are either overwhelmed by the process or just unable to grasp the need for discernment, because they end up making their choice by drawing straws. We may not care to admit it, but sometimes we do exactly the same thing. Discernment cannot come from the flip of a coin. It is a difficult and sometimes long but crucial process. Without it, how could we even imagine following the path that has been set before us or using the gifts God gives us to do what we’ve been called to do?

Some guidelines for us to consider are found in Jesus’ own ministry and teaching. He is very specific – he prays for the disciples, for protection from evil; for unity of both community and mission; that they actually experience joy in following him, and that the life of the church be distinct



from the agenda of the world.

His prayer prioritizes the very things we long for in a discernment process, especially now that we know that resurrection is possible: that new life comes out of death.

Imagine putting his prayer at the center of our own discernment process! We’re at a crossroad in our journey as individuals, parishes, a diocese where we ask ourselves what

God is calling us to do - and to be. The succinct, trusting nature of a prayer offered by Dag Hammarskjöld may embolden us:

**“For all that has been, thanks.
For all that is, thanks.
For all that will be, Yes!”**

from “Markings”
Dag Hammarskjöld, 1963

WANTED! Parish news

Send your news & photos of activities happening in your parish.

diocesantimes@gmail.com

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

**Your ad
could be
here!**

Contact:
Angela Rush
diocesantimes.ads@gmail.com

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

PROUDLY CANADIAN

Join Us Parkinson’s Society Nova Scotia

A non-profit society for resources
advocacy and support for
Parkinson’s in Nova Scotia.

290 Main Ave, Suite 801
Halifax NS B3M 3V3
902 404 0792



Parkinson’s Society Nova Scotia

www.parkinsonsocietynovascotia.com

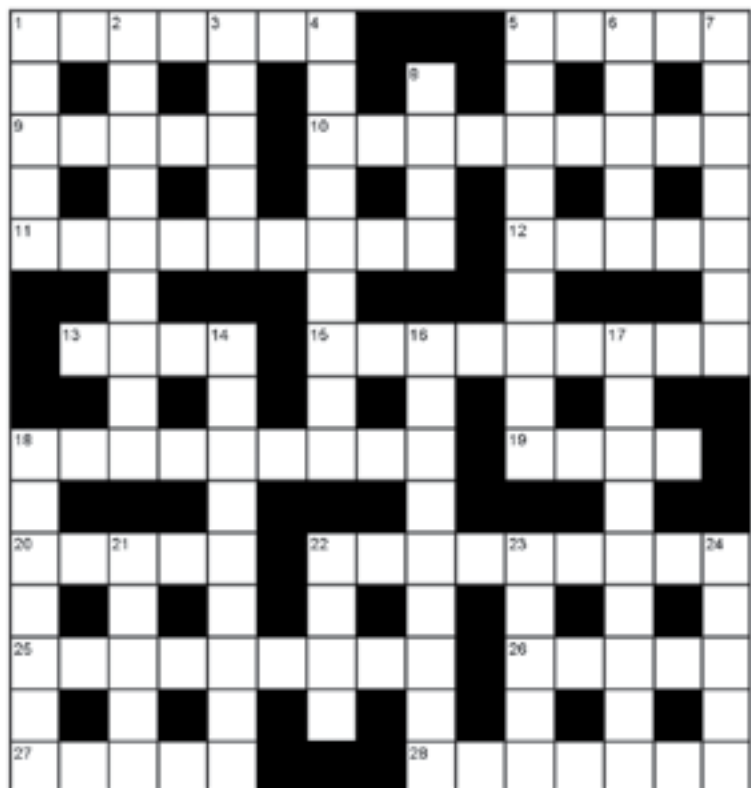
HOME

Bible Crossword

by Maureen Yeats



MARCH Puzzle



2020 March Puzzle Clues

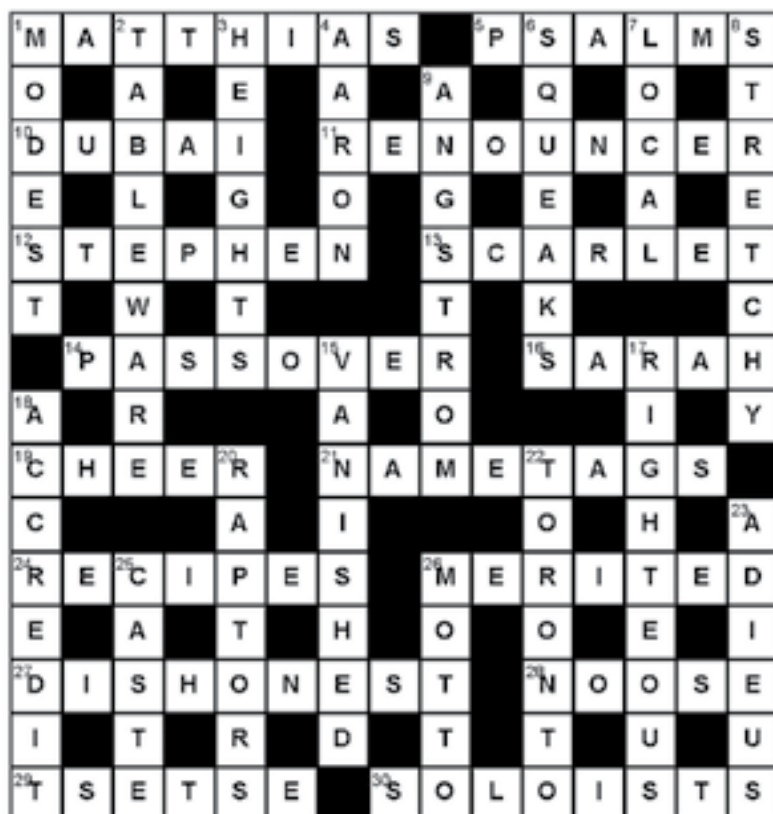
ACROSS:

- 1- Patron saint of Ireland (7)
- 5- Author of many psalms (5)
- 9- Mug for beer (5)
- 10- Regarding attentively (9)
- 11- Surrounds (9)
- 12- "You shall not _____ one another." (Lev. 25:17) deal dishonestly with (5)
- 13- Church season before Easter (4)
- 15- "Charm is _____ and beauty is vain." (Prov. 31:30) misleading (9)
- 18- Parachutists (9)
- 19- Builder of the Ark (Gen. 5-9) (4)
- 20- Book of blank pages used to store photos, etc. (5)
- 22- Animate beings (9)
- 25- Musical tempo, not as slow as largo (9)
- 26- Class of artistic endeavour (5)
- 27- Ranked (5)
- 28- Serious in intention (7)

DOWN:

- 1- Mixture of flour and water, used as glue (5)
- 2- "What is this _____ that you have committed?" (Josh. 22:16) betrayal (9)
- 3- Not outer (5)
- 4- "_____ puffs up." (1Cor. 8:1) factual information (9)
- 5- Instruction or guidance (9)
- 6- "And I heard a _____ from heaven." (Rev. 14:2) spoken utterance (5)
- 7- Not analog (7)
- 8- Requests (4)
- 14- "Sing to the Lord, for he has _____ gloriously." (Exod. 15:21) won victory (9)
- 16- Mixture of meat, vegetables, etc., baked in one dish in an oven (9)
- 17- "The mandrakes give forth _____." (Song of Sol. 7:13) odour (9)
- 18- Device for fastening papers together (7)
- 21- Brimless hat, associated with French people (5)
- 22- Small domestic pets (4)
- 23- Large, striped wild cat (5)
- 24- Large cloth used to cover a bed (5)

FEBRUARY Solution



LENTEN QUIET DAY

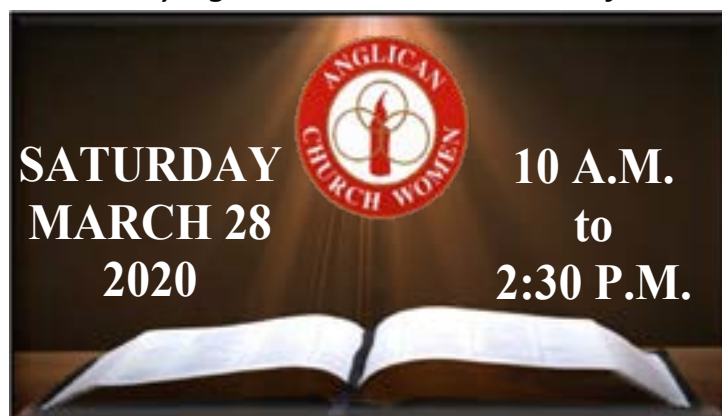


MISSION IS POSSIBLE: EMPOWERED BY GOD

Sponsored by the

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

A Lenten journey for spiritual renewal, with meditations offered by students studying at the Atlantic School of Theology



Join us at

ST. JAMES, SHUBENACADIE
2856 HWY 2 (MAIN ST.), SHUBENACADIE
Program will start at 10:30 a.m. ~ Lunch provided

Pre-register, please:

Marjorie Davis at 902-462-3637 - davisnow@eastlink.ca
(\$10 registration at the door – cheques payable to the ACW Board)

All are welcome - women and men
All ages and stages

HOME

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



Photo from the top going around clockwise: Sarah MacInnis, Daniel MacInnis, Graham Hunt, Tyler Tattrie, Caelan Shaw, Thomas Haslam, Evan Keddy and Evan Hunt.

BY CAELAN SHAW

I have attended CLAY 2016 in Charlottetown, Prince Edward Island and CLAY 2018 in Thunder Bay, Ontario. When I went to CLAY for the first time, I was 13 years old and had never heard of the event before.

CLAY Newspaper Article

The other members (and honorary member) from my church youth group also had no experience and had limited knowledge about CLAY. To be honest, I wasn't sure what to expect, but I was excited to find out. As a group, we fundraised money to pay our way to CLAY. Luckily, our Church was very supportive and willing to help out. A few fundraisers we have done include a Pancake Dinner, a Silent Auction and a Yard Sale. Some members made direct donations to our group as their way to support us.

As a thank you to the members of our church for their consistent support, we ran a youth-led service after we had returned from CLAY and shared our best experiences and memories. We did this both times that we went to CLAY. Not For Sale, the name and theme of CLAY 2016, was an amazing and unforgettable event. The discussion topics were mainly centred around human trafficking and that we are not for sale, we can't be bought, can't be sold, and can't be owned.

On the other hand, the

general content that was discussed during Threads, the name and theme for CLAY 2018, was very relevant to our changing world. Topics discussed during the event included the LGBTQ2+ community, racism and discrimination, equality, human rights, being a good listener, Canada's shocking and devastating history with the aboriginal people and much more.

Though this CLAY had heavier discussion topics, it was educational, inspirational and engaging all the same. Some of my youth group's favourite experiences and activities from CLAY 2018 were the Blanket Exercise, going to Marina Park, the Box Exercise with pastor Lindsay, Story Time Teams, Late Night Spots, the Storytellers and Large Group Gatherings.

Compared to CLAY 2016, CLAY 2018 had a stronger emotional-learning aspect to it.

Despite all of the activities offered by the event itself, my youth group did not participate in the Late Night Spots every evening as most

other participants did. Instead, we all gathered in one of our rooms and just talked until well past two in the morning and got to know each other better. We did this practically every night throughout CLAY 2016 and throughout CLAY 2018. I believe we may have participated in one or two of the Late Night Spots, but getting to know each other and bond with our local group was equally if not more important than getting to know other people. By the end of CLAY, we became quite close. Though we don't go to the same schools and we don't talk on a regular basis, I know I can reach out to any of them and that they'll be there for me because they know I'll be there for them if the roles were reversed.

Overall, I have never been disappointed by a CLAY experience. I strongly encourage every Canadian Lutheran and Anglican youth member who is able and eligible to attend at least one CLAY event in their life. It's an experience you will never forget, regardless of how many activities you do or do not participate in.



Photo: LLM's Keith Campbell and Harold Lacey gathering St Bees' contribution to the Anglican Churches of Pictou County's (ACPC) Reverse Advent Food Bank Collection.

Reverse Advent calendar donates half-ton of food

BY KEITH CAMPBELL

At the November 1999 meeting of the ACPC LLM's the challenge was made to use a reverse Advent calendar to raise awareness and collect for the local food banks. In most Advent Calendars you open a little door and out falls a chocolate or

toy to build up the excitement of the coming of the birth of our Lord.

In our reverse advent calendar, instead of receiving a gift, members of the 3 congregations were encouraged to donate a gift to the food bank. Challenges were made as to which church would

be donating the most and in total over 1,000 pounds of food was collected. A great way to give to those in need.

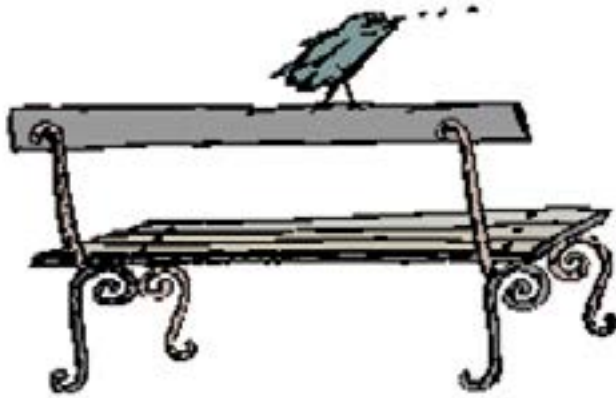
Thanks to the ACPC congregations Christ Church, St James, and St Bees' for their love and support.

“When God put a calling on your life, He already factored in your stupidity.”

By DEACON HEATHER MACEachern

The wonders of this technological era never cease to amaze me; especially as I have trouble just turning the unit on. Take Facebook for example: now I am old fashioned and disinterested in the detail of reading about every detail of someone’s life. I am not interested in learning whether they are eating yellow squash or spaghetti squash for lunch, a character flaw I am willing to live with. Once in a while something does come to me on Facebook (besides the all important events of my grandchildren) that does cause me pause to think. I received one of those this week. It was a poster, or sign or whatever it is called which read: “When God put a calling on your life, He already factored in your stupidity.” Apparently an Episcopal priest said this to a friend.

It made me think about the call God put on my life 23 years ago, something I have been thinking about quite a bit lately. As a Deacon I am still asked, ‘when or if I am going to be finished and become a priest or am I too old now



View from the Deacon’s Bench

to finish ?’ After twenty two years as a deacon this question now puts a smile on my face. It certainly did not for the first fifteen to twenty years! I realized then, and still do, that the question is asked out of a lack of understanding. I guess I am more laid back now and take it in my stride and realize that it has only been twenty three years since a deacon was first ordained in this diocese. (I am not referring to a transitional deacon; one who is ordained a priest.) Twenty three years is not a long time in ‘church years’. I should note that I am speaking about the renewal of the Diaconate

movement that began for the Anglican Church of Canada during the 31st General Synod (Winnipeg 1986) when it received its Committee on Ministry statements and guidelines regarding the diaconate . As well, the Synod adopted Act 78 which recommended that “the renewal of the diaconate as an order with an integrity of its own be considered in the context of....the baptismal ministry of the whole people of God” and requested the Committee to “continue its study of the diaconate and propose to the next General Synod a plan to restore to

our Church a vocational diaconate”.¹

Of course God calls all of us to wholeness and in a truthful response to that call; we are formed and reformed as His people responding by faith in service to others. This service is a direct reaction to the ‘call’ at the heart of the Gospel and is the source of the authority of every Christian.

“In order to fulfill its mission, the Church needs persons who are publicly and continually responsible for pointing to its fundamental dependence on Jesus Christ, and thereby provide, within a multiplicity of gifts, a focus of its unity. The ministry of such persons, who since very early times have been ordained, is constitutive for the life and witness of the Church.”²

The orders of ministry, (Lay [not-ordained], Bishops, Priests and Deacons), then, are used by the Holy Spirit to build

1 A Plan to Restore the Diaconate in the Anglican Church of Canada Committee on Ministry 1989

2 Baptism, Eucharist and Ministry (BEM), The World Council of Churches, Ministry II.8

up and nurture the whole Church.

Each ordained order has its own ‘specialty’ if I may use this term. Simply put: the order of bishops carry out the apostolic work of leading, supervising, and uniting the Church. The presbyters working with the bishops take on the governance and pastoral work, and preaching the word of God and the administration of the holy sacraments. Then there are deacons who, in addition to assisting the priests, have a special responsibility to minister in Christ’s name to the poor, the sick, the suffering and the helpless.³

We are all called each one of us. Discerning what that call may look like is different at every stage of our life as we are always discerning, but I am grateful realizing God already factored in my stupidity as I stumble through this round of the discernment process. We are all called, at all times to share as members together of the body Christ.

3 BAS,p.631

Missing your Anglican Journal and Diocesan Times?

You can reconnect and renew your subscription here!

Name: _____

Address: _____

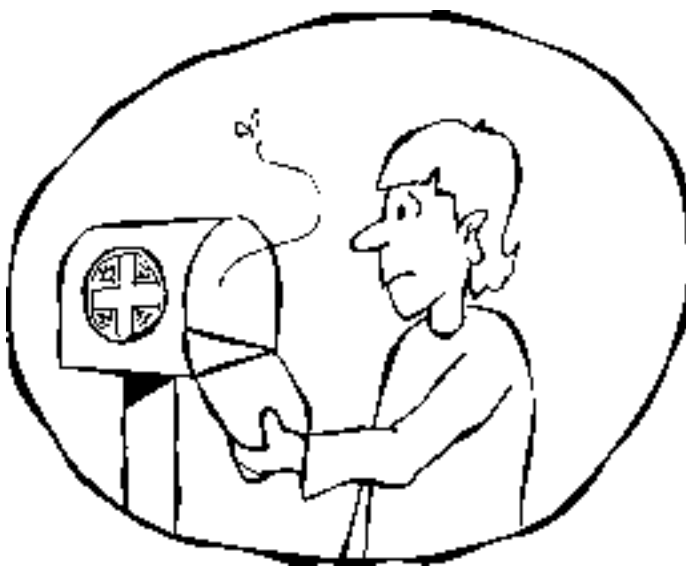
Postal Code: _____

Church/Parish: _____

Cut out this coupon and put it in your collection plate or mail it to:

Anglican Journal & Diocesan Times,
80 Hayden Street,
Toronto, ON M4Y 3G2

Or online: <https://www.anglicanjournal.com/newssubscription/>



He’s wondering why his February 2020 edition of The Diocesan Times and the Anglican Journal didn’t come. He forgot to renew his subscription!

Image credit: Mel Malton



Bishop Ron says:

“The Diocesan Times is our own newspaper. It tells our local parish stories and diocesan events.

So renew your subscription and stay connected throughout the year.”