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THE DIOCESAN TIMES



APRIL 2020 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



Messy Church on ice is nice

By Jillian Jackson-Rutledge
Our Parish of French Village Messy Church “walked on water” (in the ice form) on February 15, 2020. The purpose of gathering at our Community Rink in Boutillier’s

Point, Nova Scotia, was to be part of and invite others to join our community of faith. Rev. Brianna Andrews led the Messy Church group on the ice with a story about Jesus and how he walked on water

and by believing and having faith, Peter was able to do the same. We were fortunate enough to have many young children and parents listening and learning about faith and the value of community.

We skated, played a little hockey, we even had a treat from our local food truck, Cool Bus Treats. After defrosting our toes and fingers, each child went home with a hand made cross on a blue string

to represent faith and water, which we live right next to, St. Margaret’s Bay. Although the water was solid, this gave us the opportunity to believe and be followers of Jesus, just in a different way.

VCM 2020 – keynote announcement!

The Primate is coming! Archbishop Linda Nicholls, is the keynote speaker for Vital Church Maritimes 2020 conference. Formerly the Bishop of Huron and Area Bishop of Trent-Durham, Diocese of Toronto, Archbishop Linda has extensive experience in congregational development and teaching. In her commitment to serve congregations across Canada, she leads the church in discerning and pursuing the mission of God.

VCM 2020 conference is set for Thursday, Oct. 15 to Saturday, Oct. 17 at the Holiday Inn, in Truro, N.S.

Registration opens in March. This year’s theme is, Wilderness Calling: Trusting in Jesus

Each year lay and clergy leaders gather to hear inspiring teaching, share best practices, swap ideas, to be encouraged, pray and to dream. Besides four presentations from our keynote speaker, there are a variety of break-out sessions with presenters from local churches and other experts.

Watch for updates on the Facebook page for Vital Church Maritimes 2020, the Anglican Net News and our Diocesan website: www.nspeidiocese.ca



Photo: She loves choral singing, canoeing, leading retreats and most of all talking about vibrant churches. Archbishop Linda Nicholls, Primate of the Anglican Church of Canada is guest speaker for VCM 2020.

COLUMNIST

Striving to live the word

Life seems to have returned to our normal “crazy” here By the Bog.

We are in the final few days/weeks of Lent and gearing up for the great festival of Easter. Jason is on two feet and walking without any limp or outward sign of his Christmas catastrophe. I think he is anxious to put the whole accident behind him and move on. Charlie has recovered from the trauma of being a witness to the accident and has milked the “Hero” title dry!

We have had and are having a good Lent. The midweek Bible Study group is small but loyal and Sunday attendance remains steady. The Sunday School kids are spending time in the desert with Moses this year and all ages seem to be quite taken with the image of the great trek! The parting of the Red Sea was a highlight, Manna dropping from heaven struck the older ones with awe and the thought of forty years in



ST. BART'S BY THE BOG

Sarah Neish

the wilderness is beyond their imagination. When you are 9 years old, in Grade 3 and think you are really getting very grown-up, the number 40 is forever. We have dedicated teachers looking after the kids and something must be working because the young ones show up most Sundays....if hockey, dance or a sleep-over doesn't interfere.

I guess the same applies to the adults who call St. Bart's their spiritual home. The world can push in on every side. We see a drop in our Sunday attendance when the 'snow birds' fly south before Christmas. Winter weather can isolate some Seniors when roads and walkways become icy, although this winter has been relatively open, and colds, flu and or the fear of catching the bugs keeps vulnerable people home.

Our small parish can see a spurt in attendance in the summer when children and grandchildren return home to visit and The Bog has become a hidden treasure that new families have discovered for cottage life.

Jason loves to visit around the community and St. Bart's is very visible to the small world that makes up this parish. The youth group and ball team he has started raises us in the eyes of The Bog and just seeing the Rectory family

out for their evening walk before tiny ones go to bed adds to the appeal of a visible and viable parish.

We must not leave all of the parish mission work to the clergy. There is a place for everyone to make St. Bart's a friendly, warm, caring and welcoming place in this small corner of God's world. The Ladies Guild and the Men's club do their bit to make everyone feel an important part of the parish and we are becoming more comfortable speaking of our life as practicing Christians. Jason, and before him, Rev. Billie did their best to encourage us to step outside the walls of our pretty little church and touch those around us.

It can be a bit intimidating saying the words “I am a Christian and I am doing God's work” but we are being encouraged to live those words. We are trying.

I'll keep you posted,
Aunt Madge



Diocesan Times

VOLUME 75 NUMBER 4

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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?

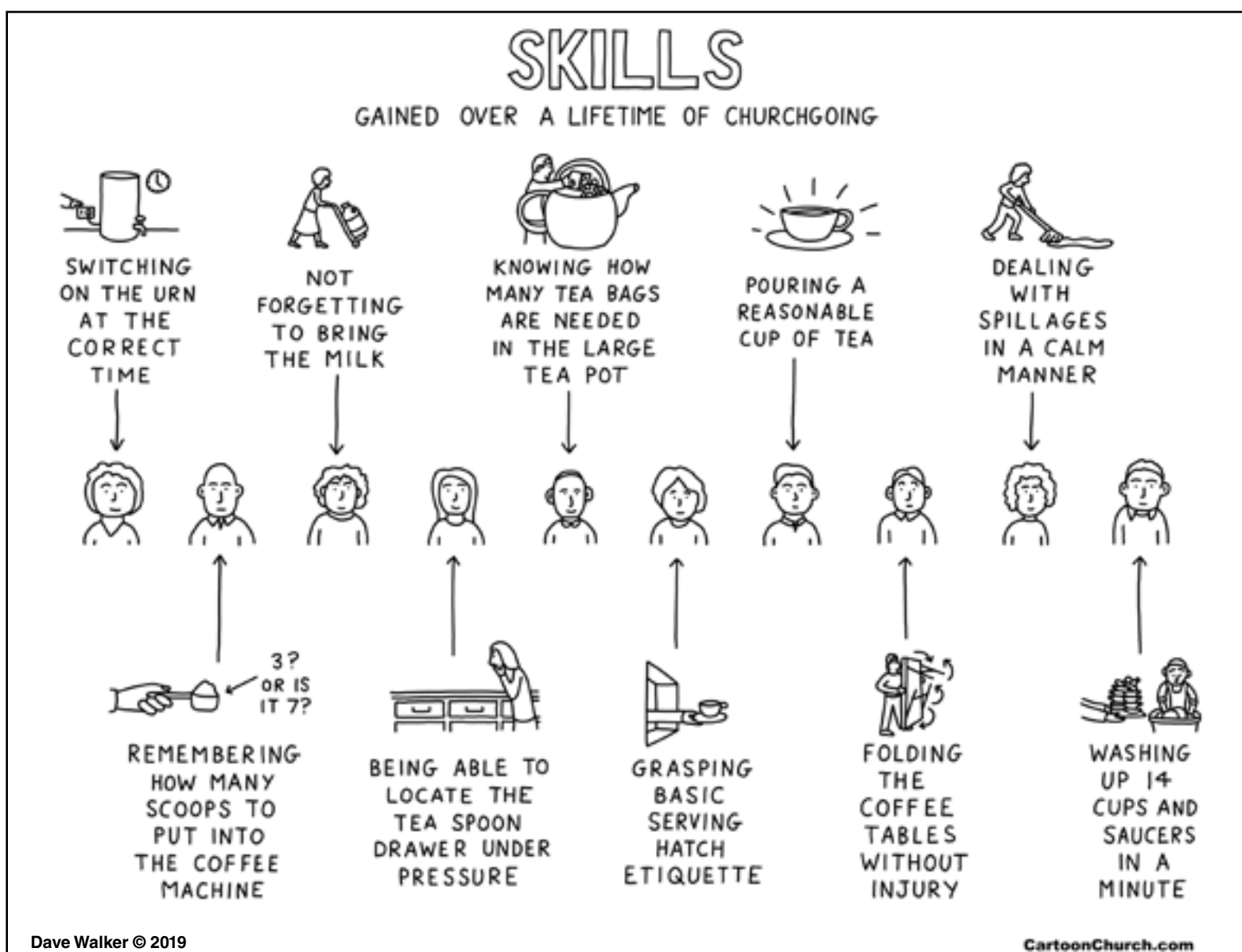
Either online:
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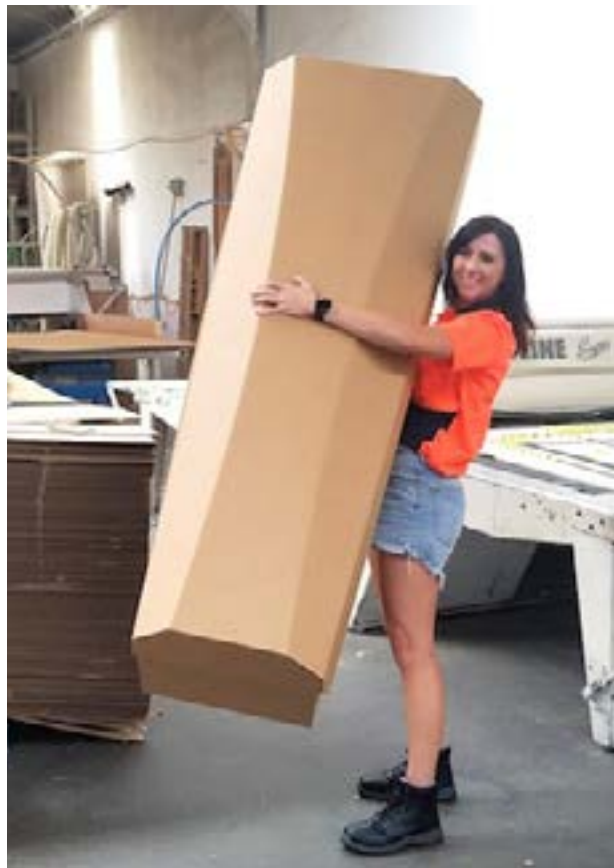
Subscription rate for both The Diocesan Times and the Anglican Journal:

\$20 per year
Single copies: \$2



NEW IDEAS COLUMN

No Frills: the coffin company that wants to bury you in cardboard



Becs Bartells and first casket off the production run. Photo: Supplied

By Alex Casey
Senior Writer, The Spinoff
<https://thespinoff.co.nz/business/27-02-2020/no-frills-the-coffin-company-that-wants-to-bury-you-in-cardboard>

You might be trying to reduce your carbon footprint in everyday life, but what about in death? Alex Casey talks to Becs Bartells, founder of Outside the Box about creating the perfect cardboard casket.

Becs Bartells often forgets she has an empty coffin sitting in the back of her station wagon, which can make for a lot of petrified glances when she is loading up her groceries in the busy supermarket carpark.

"People basically know me as 'the coffin lady' now, so that's fun," she laughs. If only those terrified onlookers knew that this coffin lady has tens, nay hundreds, more caskets waiting for them in her garage at home.

The creator and founder of Outside the Box Cardboard Caskets, Bartells is preparing to launch their 100% natural and sustainable coffin this month. Bartells first had the idea a decade ago while preparing for her Nana's funeral after being struck by the limited range of coffins available. "I couldn't stop thinking about how all the caskets always looked the same, they were all made of the same materials and they looked quite cold and harsh. That's when cardboard first came to mind."

Having studied industrial design at Massey University, Bartells had already created a sustainable cardboard furniture range for her final project and couldn't shake the idea of using her skills to create a cheap, eco-friendly cardboard coffin. In 2018 she began testing the market by visiting funeral homes across Auckland. "I saw there was a niche there – they all looked the same, all made from MDF or solid wood and, for the most part, the eco thing didn't come up."

That "eco thing" is the carbon footprint left when you die, an issue being combatted by the growing green burial movement worldwide, now beginning to blossom here in New Zealand. "People are becoming so much more aware of their impact they have on the world around them," Bartells says, "I know that natural burials won't be everyone's cup of tea, but it's about giving people those options."

The next two years contained a lot of failures, collapses, and trying to convince people to test the prototypes. "That was really hard, nobody really wanted to come to my house and lie in a coffin," says Bartells. Working with structural design experts and using a lot of water bottles to simulate various possible weights, she finally created a cardboard prototype that was easy to assemble, made out of 100% natural products and the first coffin in New Zealand to be certified by Natural Burials.

"It ticks a lot of boxes: they biodegrade a lot quicker than solid wood, they can be cremated about 10-15 minutes quicker, and they can be flat-packed so you can get more into a truck." The weight limit has currently been tested to up to 320kg, and a handy instructional video shows how to put them together in less than two minutes. "We've used a few pine locking pins, but that's better than other cardboard coffins that have metal screws and staples."

Beyond the environmental benefits, the cardboard exterior also has the potential for friends and family to get creative. "The traditional caskets have that slick veneer on them, so the cool thing about these is that you can do a collage, write on them or paint them, it's a lot more intimate and personal," says Bartells. "I imagine it could be a very healing and cathartic experience for some people to get that close to their loved one and leave their mark like that."

Bartells knows that the Outside the Box experience won't be for everyone. "A lot of the old school funeral directors aren't into cardboard and think it's not as dignified, and that's cool. Everyone's got their own feelings and their own reasoning," says Bartells. "I think it's a positive thing, it's just giving people an option in an industry where there aren't that many and catering to those who want to leave a lower carbon footprint when they die."

Attitudes are changing around death thanks to shows like *The Casket* and documentaries like *The Coffin Club*. Bartells herself has journeyed from being "pretty freaked out" about dying to launching a casket of her own. "I think it's been a really good experience to embrace death. It's going to happen to every one of us and we're all going to need a coffin. After visiting so many funeral homes and seeing how the process works, I'm much more okay with it now."

Still, what to do with the garage bursting full of unused coffin prototypes? "I have a very understanding flatmate, so I don't have to get rid of them all just yet – they've got so much history" she says.

"Maybe we'll throw a really good Halloween party this year."

Strive for Five

Very soon, we will be transitioning from our Lenten journeys to the celebration of Easter. Ah, that joyful resurrection. when our souls and bodies rejoice in the newness of life! A prayer (from the New Zealand Prayer Book) articulates that exuberant anticipation: "Let us look expectantly to a new day, new joys, new possibilities."

So, what will our new joy and new possibility be this year? How will we proclaim - as we proclaim the resurrection of our God - that it is a new day in the life and ministry of God's church?

Imagine if, with one small shift, we can influence not only our own spirituality, but also extend radical hospitality to those who are celebrating at



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

the margins?

That small shift would be to stop assigning to God a (limiting) gender.

Our very language of God is extremely nuanced and intricate. Our ancestors referenced God in the masculine - and without getting into historical criticism, we recognize today that this may not be the most inviting representation of the Holy One for all who seek to hear the Good News of God.

(To be clear: I am not suggesting we change He to She in reference to God - for that is the same underlying precept). God is not exclusively male; neither is God exclusively female; God is not even restricted by a human understanding of binary.

What if we admitted - and our liturgy reflected - that God is beyond our linguistic

pronouns? Imagine if a survivor of gender-based violence could hear that God's perfect love was not connected to the gender of abuse?

Imagine if a person who has been marginalized due to their gender identity could hear that the God who rose from the dead is a divine representation of full inclusion? Imagine if the Holy Word of God could be heard with open ears and heart by someone who never before considered God as gendered - someone for whom "He" and "His" has not caused any grief.

Imagine what might be possible when we can learn and grow about the vastness of God's grace and love and find ways to share that amazing beauty in ways that are freshly inviting and inclusive.

What a new day that would be; an Easter full of new joys and new possibilities for all of God's children.

*The Lord is Risen!
Christ is risen indeed.
May God's grace and peace be with you!
May God fill our hearts with joy.*



From victim to VICTOR

Before I said “I do,” I asked a friend to tell me an important lesson that he had learned from marriage. He replied; **“someone else now occupied my space.”** And from that comment I discovered what I felt was a nuanced disappointment. Was it because someone else was in his space, or because he did not always like or want someone in his space? At any rate it seemed a bit of a frustration for him. Now that I am married I think I understand his comment. It was about him, not the one who occupied his space. It was about his occasional reactions to this person now occupying his former space.

The British Phone Booth is a great metaphor for marriage. Not far from where I live is a vineyard with a big red phone booth amidst the rows of vines. Anyone visiting that vineyard can make a phone call. I have never been able to do so because the lineups are always long. But, the big red phone booth can remind us of what it is like to live alone, and then to have someone else in our space. I often explain to people going through rela-



BRYAN HAGERMAN

tionship counselling that the phone booth is like marriage. Before marriage we are in that booth alone and happy. There is no space issue. Once married someone else now occupies the booth with us. Unfortunately for some it now becomes a physical and emotional space issue. The space we had before is now halved. One cannot run away. One must relate to this other person. **That other person believe it or not is often ourselves.**

So having said that, the issue

with marriage in the booth becomes either a) how do we respond or react to the other now in the booth with us, b) or how do we respond to our darkest self in relationship to the one we love. I suppose there is often the temptation for the emotional elbows to fly from time to time. One key issue may come into play here. If we have not dealt with our emotional pain in our previous pre-marriage lives, a pain thrust upon us, or pain that we have self-created, we can become an ongoing victim in that tiny booth. And victims who have remained victims, often create pain. We will not know how emotionally healthy we are until someone else occupies our space. Often we lash out, hurting the other. The old saying is often true, victims victimize others in close proximity to them, as long as they choose to stay victims.

Yes remaining a victim is a choice. With it the whole of life can be very negatively colored. We react out of pain and despair. We are tempted to project upon the other in our booth the very things we

despise in ourselves.

The Christian however has an advantage. It is the advantage of the Easter cross, and the one who has risen. He is Victor! He alone understands what it means to be a victim, and for a short time he held on his body the sin, the victimhood of all humanity, past, present, future. He understands. As a result, every living victim (which is most of us if not all) can offer that emotional malady to the Lord for a healing. The benefit will be for those living in that booth with us. With that emotional healing we move away from victimhood, not unlike a boat moving away from the dock.

I discovered a beautiful prayer in the liturgy from our Ash Wednesday service. It comes from “The Book of Alternative Services (1985).”

Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who was tempted in every way, yet did not sin.

By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. Therefore with angels and archangels and all who have served you in every age, we raise our voices, to proclaim the glory of your name.

There are key words here for anyone who is feeling a victim in a tight emotional/relational space.

“we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.”

We triumph as victims because of the work of the Easter Saviour, who has conquered death and evil. We triumph because he has rose victorious for each of us. We can now move from victimhood to victorious triumph and freedom.

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

MORE: and then there was one

Archbishop Ron and his team of facilitators are rolling out the last session of Module #4 of MORE Mission School on May 2nd, in All Saints', Springhill. Although it's situated in the Chignecto Region, anyone may attend this FREE workshop. The theme of Module #4 is **MORE Bold**, related to helping participants discover practical approaches to sharing the good news of Christ in comfortable and

respectful ways. Explore your story using distinctly Anglican methods. **REGISTRATION IS REQUIRED.** Visit www.nspeidiocese.ca or call 902-420-0717 (ask for Lisa). **DEADLINE** is April 29 at midnight. The workshop runs from 9:30 a.m. to 3:30 p.m. A simple lunch is supplied. 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!

Leader, more than a title

By Rev. Lisa G. Vaughn

“Everything rises and falls on leadership,” according to best-selling author and leadership guru, John C. Maxwell. So much more than claiming a role or a title, being a leader today means having the ability to inspire people to actively join in a movement forward that will make a difference in the world.

“Real leadership is being the person others will gladly and confidently follow,” writes Maxwell, who’s widely considered to be one of the world’s top leadership thinkers. “Anyone can steer the ship, but it takes a leader to chart the course. Leaders who are good navigators are capable of taking their people just about anywhere.”



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

organization develops.

Trust is the crucial factor. When people trust a leader (whether formally titled or otherwise), they will join in with their passions, energies and gifts to share in this work. Christ himself gained the trust of everyday men and women to sacrificially follow him and this Way of Love. Many even gave up (and some still do) their very lives because they trusted Christ as a godly leader and his vision for the Kingdom of God.

Sometimes we are confused in our understanding and expectations around the word ‘leader’. For example, there are huge differences between a manager and a leader. The first maintains the status quo, keeping it humming and under (so-called) control. The other stretches to explore new territory, risking and calling others to take prayerfully-discerned and calculated risks to create change and facilitate growth.

The church is an organism, as the Body of Christ. It’s a faithful community, with a heart beating for God and striving for the flourishing of all creation. Thus, the church is called to grow. We require leaders in congregations, regions, dioceses and most of all in communities, to ensure this ‘Jesus Movement’ (as Presiding Bishop Michael Curry calls it) thrives.

Leaders model and call others to nurture and share the abundant life that the Spirit embodies, locally and throughout the world God loves.

What are some desired qualities and best practices for leaders in the church today? Here are some possibilities:

- Effective faith leaders genuinely love people and love God’s church. They are grounded in prayer and draw inspiration from the scriptures.
- Progressive leaders understand and are deeply passionate about the mission of God. They can clearly articulate the ‘why’ for Christian ministry.
- Leaders are learners and grow-ers. They are always engaged in continuing education and bravely exploring new ideas for themselves vocationally. They also have a track record of intentionally creating and/or nurturing groups and ministries that flourish.
- Communication is a strength for leaders today. These people possess the ability to voice a message of inspiration and direction, clearly and confidently. In an age of information overload, competing values, social media and myriad technologies, leaders must employ various vehicles for communicating.
- Leaders build strong teams. These collaborative teams have high motivation, energy, and commitment. The best leaders raise up and release other gifted leaders.
- Leadership is never formulaic and static, but instead is fluid and dynamic. The effective leader discerns which

response is appropriate under the particular circumstance.

- Leaders are non-anxious, yet open to testing fresh ideas and exploring unknown possibilities.
- Effective leaders are confident about the organization’s big-picture direction, without having to know all of the details and specific outcomes. In other words there is a prayerful, faithful trust in God to guide and supply what’s required for ministry.
- Godly leaders bravely face resistance during necessary changes, especially from within the organization. They exhibit courageousness to make the hard decisions that are required. Gifts of diplomacy and tact are helpful.
- The best leaders are never Lone Rangers and conduct themselves as key team players. They do not need to be the smartest person in the room, nor are they threatened by others who possess brilliance. The best ones gather highly-skilled leaders, creative visionaries and other experts to the table and carefully listen to their counsel.
- Leadership means disappointing people at a rate they can handle. Saying ‘no’ is a critical part of being a responsible leader.
- Wise leaders frequently delegate responsibilities to others and entrust them to carry this out. Top leadership involves gifted oversight rather than micro-managing. Low control. High accountability.
- Emotionally healthy leaders possess a grounded sense of

humility and a genuine sense of self-identity. In other words they know who they are (and are not), while able to balance the demands and crucial decision-making that is required.

- Prosperous leaders are people of hope and see the God-given potential in others and all situations. They believe and trust that God is a god of forgiveness, fresh starts and new life/resurrection. They are also thanking machines, expressing appropriate praise and voicing appreciation for a job well done.

Finally, let’s be clear. No one person embodies all of these characteristics, but because leaders are learners, many of these practices and traits can be cultivated and strengthened. Additionally, we know that everyone makes mistakes and possesses weaknesses and flaws. Grace is always required in organizations.

Often it takes the opportune environment or another leader to coach and encourage a potential leader into maturing these gifts. How many people, especially among the laity, have missed this calling?

The other side of that coin reveals a history spotted with people who’ve been entrusted as leaders who did not aspire to the great privilege and responsibilities of leadership. Ultimately, that’s why as Christians we look to Christ for discernment and direction.

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.

Saint Paul writes, “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” – Ephesians 4:11-13 (NRSV)

Today in our churches and other established institutions, the role of leader is being reexamined and redefined. At a time when respected leaders like Jean Vanier, Bill Hybels and others in government and business are being scrutinized, we question the qualities and character of these chief roles. Whether it’s for a small group Bible study, an ACW, a men’s odd-job squad, a parish warden, deacon, priest or bishop, leadership makes all the difference in how that

To love one another, one last time

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

“Love one another. In the same way I loved you, you love one another. This is how everyone will recognize that you are my disciples — when they see the love you have for each other.”
John 13:34b-35, The Message

On Maundy Thursday, as we gather in the parish church where God has planted us to worship and serve, we will hear proclaimed these words Jesus offered to his disciples shortly before his arrest, trial, crucifixion and death.

Many of us have had the sacred, beautiful — and excruciatingly painful — experience of journeying with a loved one who knows they are dying. Whether the time between the awful revelation of that news and the actual death is long or short, it is an absolute blessing, because we have been given the gift of knowing that if there is anything we need to say or do, now is the time. The one, last time.

For those of us who fail to take that opportunity, it can be one of life’s most abiding regrets, to have lost that precious opportunity to speak truth and love and gratitude and shared pain and story, face-to-face, one last time.

So it was in the Upper Room. Jesus knew he was dying. He said what he most wanted his apostles, friends, family and followers to remember, one last time. One word: LOVE. One way: LOVE ONE ANOTHER.

WHEN LOVING ONE ANOTHER IS HARD TO DO

In recent months, I’ve had many Anglicans reach out to me out of their deep pain and



Rev. Cathy Lee Cunningham

concern about conflict in their parish,

- **over mission;**
- **bringing several churches together under one roof;**
- **the leadership of the rector,**
- **or laity and/or both;**
- **money;**
- **the use or “ownership” of parochial property;**
- **you name it.**

Whatever the conflict, it usually begins with a very small group of people and if it isn’t resolved in a timely, conflict competent manner, it can grow out of control until it engulfs the whole parish — and sometimes even the broader community — in a raging fire.

Whatever the reason, there is always a great deal of pain experienced by those involved, on all sides. In some cases, the pain becomes too much to bear, and even people stop coming to church, or leave altogether.

I’ve been practicing conflict consulting across North America over the last two decades, and all of these causes of conflict run on a repeating cycle in so many places,

sometimes to the point of the death of a congregation.

Yet, as I’ve witnessed in this work countless times, no matter how far a conflict has gone, no matter how near a parish is to death, choosing to have one last time of holy conversation can reveal a new path of love and light that cannot be seen in any other way, time or place. This is the hopeful call and work of Holy Week, of Resurrection, of Pentecost, of being Church for Jesus in conflicted times like these.

TRANSFORMING IN THE PRESENCE OF THE PERFECT MIRROR

In an article she wrote for the March 18-25th, 1998 edition of The Christian Century, entitled, “The Perfect Mirror,” Barbara Brown Taylor — beloved Anglican priest and author —recalls an encounter with a woman at a retreat, who said:

“According to John, Jesus died because he told the truth to everyone he met...he was the truth, a perfect mirror in which people saw themselves in God’s own light”.

Taylor reflects:
“What happened then (through Jesus) goes on happening now. In the presence of his integrity, our own pretense is exposed. In the presence of his constancy, our cowardice is brought to light. In the presence of his fierce love for God and for us, our own hardness of heart is revealed. Take him out of the room and all those things become relative. I am not that much worse than you are nor you than I, but leave him in the room and there is no place to hide. He is the light of the world. In his presence, people either fall down to worship him or do everything they can to extinguish his light.”

Recalling his time on the



Photo Credit: Pavel Nekoranec, Unsplash

cross, Taylor goes on to offer a self- and parish-reflective practice to use when we feel our love for one another being sorely tested or slipping away:

“Today, while he dies, do not turn away. Make yourself look in the mirror. Today no one gets away without being shamed by his beauty. Today no one flees without being laid bare by his light.”

IS THERE ANYTHING IN YOUR OWN SOUL, OR GOD’S PARISH WHERE YOU BELONG THAT NEEDS TO BE LAID BARE AND HEALED BY THE MIRROR OF HIS LIGHT, HIS LOVE?

In these changing and conflicted times, may we see Jesus as our mirror and be fully transformed by understanding

that if our souls and parishes aren’t radiating love and reconciliation, any of our efforts to engage in fruitful mission, to bring new disciples into the heart of Jesus will fail.

For as he taught us that one last time, when he knew he would die on the cross, how can they know we are his disciples and want to join the journey with us if they don’t see and feel our love for one another?

If you need any help, assistance or resource suggestions to deal with your conflict, contact me directly at cathylee@cathyleecunningham.com

We need your photos

St John the Evangelist Anglican Church in Middle Sackville is researching pictures/drawings/paintings/photos of past Rectors that have served here at St John.

If you have any images for the following rectors we would appreciate your help as we move forward with our “Memory Wall”.

The Rev. Jerome Alley, D.D.	1819 – 1820
The Rev. Thomas H.C. Parsons, Deacon	1821 – 1824
The Rev. John Connolly	1828 – 1832
The Rev. Archibald Gray	1833 – 1851
The Rev. Thomas Maynard, D.D.	1851 – 1856
The Rev. John G. Mulholland	- 1857
The Rev. Walter Gray, B.A.	- 1858
The Rev. William Rupert Cochran, D.D.	1858 – 1863

The Rev. John Shaw Smith	1863 – 1873
The Rev. W.E. Wilson	1874 – 1876
The Rev. Arthur Tudor Tucker	1893 – 1896
The Rev. Newcome Reginald Raven	1896 – 1897
The Rev. George Michael Ambrose	1910 – 1913
The Rev. Charles Henry Fletcher	1913 – 1919

Copies of images can be sent to stjohntheevangelistclergy@gmail.com attention Rev. Ruby Carter.

Mailing address is – St John the Evangelist Anglican Church, 934 Old Sackville Rd, Middle Sackville, NS B4E 1R3. Telephone 902 864 3154

Thank you
Murray Watson, Senior Warden

Do justice...love kindness...walk humbly with your God!

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN BOARD

In today's world, with seemingly intractable problems of immense proportion surrounding us, it is very easy to feel helpless, to experience despair, to lose hope, as the Judeans had in the 7th century before Christ. In the Old Testament Book of the prophet Micah, we learn of the loss of faith of the Judeans and how they had turned away from God, despite Micah's message to them to trust the Lord, to return to him in loyalty and love, to live in submission to God.

The backdrop to Micah's plea is the history of Judah at that time. The people of Judah had witnessed cataclysmic events: the fall of their neighbor to the north, Israel; the invasion of their own country by Assyria; the destruction of a number of their cities; the mass removal of 200,000 Judeans into exile; the requirement for King Hezekiah to pay huge sums out of the national treasury in tribute to the Assyrians. The result was the Judeans were very bitter towards God, accusing him of violating the covenant relationship they had with him.



The question is: What is required of God's people in order to restore their relationship with their God? Is it a matter of more fervent religious rites, more numerous or painful sacrifices and oblations? The answer, rooted in the Law of Moses, is clear: What does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God? The answer was something much deeper than any religious observance or animal sacrifice: God's people needed a change of heart. Without the heart, their conformity to the Law was nothing more than hypocrisy. External compliance to rules is not as valuable in God's eyes as a humble heart that simply does what is right. As it was then, so it is today; instead of taking pride in what we bring to God, we humbly recognize that no amount of adherence

to the letter of the law will replace living the spirit of the law, no amount of personal sacrifice can replace a humble heart committed to justice and love.

The Anglican Church Women Board has adopted a new theme for the remainder of 2020 and into 2021 and, as you can guess, it is: **Do justice . . . love kindness . . . walk humbly with your God!**

What God wants from us today is what Micah revealed in the 7th century before Christ: God wants justice from us, God wants our love, and God wants us to walk with him.

To hear a reflection about what God requires of us, join the women of the Chignecto Region on April 25 at St. George's, Parrsboro, as Archbishop Ron celebrates the Eucharist and shares insights in his homily on "Do justice . . . love kindness . . . walk humbly with your God!" The poster for this Faith & Fellowship opportunity is in this April 2020 issue of The Diocesan Times with details of how to register.

Meanwhile, it is all too easy to say to oneself: "Who am I to think that I can accomplish anything in the face of such

odds in today's world? Who am I to dare to live into Jesus's dream of the kingdom of God – to do justice, to love kindness, to walk with God in humility?" It is the Rev. Dawn Hutchings of Holy Cross Lutheran Church in Newmarket, Ontario who reminds us of not only of the famous justice seekers and peace makers like Dr. Martin Luther King Jr., Nelson Mandela, or Archbishop Desmond Tutu, but of each child of God enabled by the Holy Spirit to do what God requires of us. Rev. Dawn is reminded of the words of a woman whose life circumstances are remarkably similar to ours, Marianne Williamson.

Williamson writes: "What holds us back in our lives is our fear. And sometimes when you take a very close look you find out that your fears aren't exactly what you thought they were. Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous?"

Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to make manifest the glory of the God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others. So it's holy work to move past your own fear. It doesn't just help you. It helps the world."

With these words, Rev. Dawn reminds us that we are all called to do justice, love kindness, and walk humbly with our God. But, she further reminds us: "not too humbly . . . not too humbly, for who are you . . . not to be a child of God? . . . Blessed are you . . . blessed are we!"

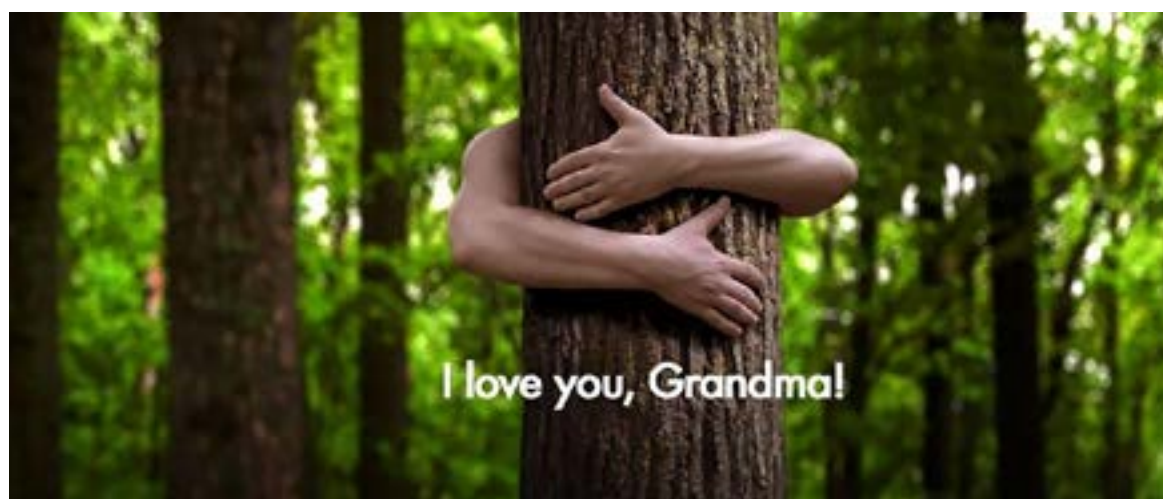
NEWS FROM AWAY

Dear Diocese,

At one "waypoint" (sailor terminology) on my life's journey, I had the honour of chairing the first meeting of a funeral co-op. We met at the Credit Union one evening in the 90s to form a board of directors of what would become an enterprise with what is today the largest number of funerals per year in New Brunswick.

Funeral co-ops do a huge business in Quebec and the UK and help us navigate death, walking with families in a dignified and cost efficient manner as their loved ones move from life to life. During the two or three years it took to plan, build and open the funeral home I learned things I never expected to, e.g. the price of a used hearse and fuel consumption.

Early one morning last week, I sat down with a cup of tea to check my Email. In the first message, at eye level on the screen, a Meme sent me into spasms of laughter. Above a picture of a school



aged boy, the caption read, "Old people at weddings always poke me and say you're next." And below the picture it read, "So I started doing the same thing to them at funerals."

During my years in parish ministry, I officiated at countless funerals. It wasn't until I was appointed to coordinate the Environment Network for the diocese that I ever considered, after living out my life and moving into the next one, choosing the "green" option. It makes perfect

sense. Our funeral footprint can be so much lighter, so much more environmentally friendly, saving the planet for generations to come, in a few easy steps.

According to Dawn Carson, <https://whenyoudie.org/death-ecology-what-exactly-is-a-green-burial/>

Green or natural burial is the practice of returning the body to the earth's soil so that it decomposes naturally. This has a positive beneficial impact on the spoil and surrounding environment. Bodies are buried directly

in the earth wrapped in a burial shroud, or placed in a casket made of an untreated wood, woven fiber or other biodegradable material. This approach can be incredibly creative and personal....

...With all this nice rich soil being created, many green burial sites restore or preserve the natural landscape with indigenous trees, shrubs, flowers and so on. And because bodies and their containers decompose, if families wish, graves can be re-used every 10 – 15 years, optimizing land use.

A typical cremation uses as much energy as a 497 mile or 800 km car trip. A sobering thought.

Green burials aren't new. It is the way we buried our dead 100 years ago before death was taken out of the home. Communities came together to wake the deceased at home, construct a simple casket or shroud, dig the grave, have a ceremony and bury their loved one. Dignified, gracious, helpful for the bereaved, good for the earth.

Dawn is an advocate of Green Burials and the chair of Green Burial Nova Scotia. If your parish or region are interested in a conversation or presentation on the subject, please contact her at Dawn Carson deathmattersns@gmail.com 902 488 6601.

Blessings from the outer world,

Rev. Marian Lucas-Jefferies

"The rain will fall on me the same way...nature does not judge"

"The rain will fall on me the same way...nature does not judge." This was a comment made by one of the participants at the recent Facilitator Training Course for the Worldwide Mothers' Union (MU) Parenting Program in the Diocese of Moosonee. Nine participants attended the training course in Sudbury, Ontario led by Lena Edmondson and Kathleen Snow.

The group hailed from Wemindji, Waskaganish, Eastmain and Waswanipi First Nation communities in northern Ontario and Quebec. They travelled to learn about facilitating Support Groups for parents and families in their communities.

The planning of this course first took root in September 2018 when Bishop Thomas Corston invited Kathleen to attend their Clericus Conference and introduce the Parenting Program to the clergy of the Diocese of Moosonee. Interest was expressed after the presentation, and it has taken almost 18 months of planning and prayer for the training course to become a reality.

The goal of the course was to train facilitators to run Parenting Support Groups in their communities to address the challenging issues of raising our children to become healthy adults. They facilitate these Support Groups in discussing topics such as effective communication, developing trust and positive self-esteem, building healthy relationships, and setting boundaries. The Parenting Program is open to those of all faiths or none.

The facilitator training was very much experiential, with the use of energizers, ice breakers, role playing, physical and artistic exercises, sketches, storytelling, improvisations and more. Music, laughter, learn-



*The Parenting Facilitator Graduates
Front Row: Ruth Corston, Trainer Kathleen Snow, Bishop Thomas Corston, Trainer Lena Edmondson, Parenting Coordinator Maxine Simpkin
Back row: Irene Neeosh, Bert Erless, Marlene Moses-Gilpin, Agnes Flam, Patricia Pauline Erless, George Matoush, Gladys Matoush, Beverley Gilpin*

ing and prayer occurred each day; joys as well as sorrows were shared. We heard stories from our participants - stories of laughter, stories of pain.

The facilitators will use these tools and skills to meet with people in their communities to facilitate Support Groups where people share and discuss. They are not teaching, but rather listening to those in the Group and allowing everyone to share or not. The facilitator is sensitive to the needs of the Group and to the culture. It is not a cookie cutter approach; they are part

of the community themselves and the Group makes it their own.

The facilitator allows for each person to share as they wish, in their own manner, to suit their own culture. The Support Group establishes ground rules, and much of the discussion is experienced in a circle, with a talking stick or conch method used so that everyone has an opportunity to share or not.

The Parenting Support Group may meet once a week for 6-8 weeks or in whatever manner works for the Group.

The goal is that the facilitator will then leave the Group and allow the Group members to continue to meet on their own to support one another in parenting their children, whether they be parents, grandparents, aunts, uncles, neighbours, caregivers, etc. The Parenting Program is not Biblically based; it would be up to the Group if they wished to include this as part of the sessions.

This Mothers' Union Parenting Program has been successful at a grass roots level in 23 countries worldwide since

2002. Part of the success of the program is that it is run by people in their own communities, embracing their own cultures and dynamics.

The injustices which have occurred to the Indigenous people in Canada have been acknowledged for a number of years now, but much more is required. Reconciliation has begun, but it will take time and will be a long process. This Parenting Program is a first step to just that.

During the course, we heard stories from participants about how they are making a difference in their communities, and how they plan to move forward with their newly acquired skills to lead Support Groups for men in their communities, for parents of children with Fetal Alcohol Syndrome, and for families where there are addiction issues and abuse - physical, mental and spiritual. They are a resilient people, with a gentle peaceful history which they wish to share with others. My most fervent prayer is that they will.

So I have taken to heart the statement, "The rain will fall on me the same way...nature does not judge." The rain falls on us in the same way each day and it does not judge us. Whether we decide to take cover from the rain, or embrace it, or dance in it, or ask others to join us is our choice. If we choose to ask others to join in the dance and support them in bringing up children to be healthy adults and parents, then that is the most I and members of Mothers' Union could pray for.

25 February 2020 Kathleen Snow
Regional Trainer, Worldwide Parenting Program Worldwide Trustee, The Mothers' Union

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Teach us to Pray: “not so much”

For those of you familiar with cross stitch, you likely know that it is a kind of stitching that is done on even-weave cloth. The task is to match the stitches on the pattern to the holes in the cloth and to make, with embroidery cotton, little “x’s” if you are filling in a picture, or lines if you are writing words. The pattern I’ve been working on is mostly words, the Prayer of St. Francis, “Lord, make me an instrument of your peace . . .”. It was intended as a wedding gift – for friends who were married several years ago. It’s going to arrive late . . .

To start this project, I had to find the centre of fabric and the centre of the pattern and begin stitching from the centre, outwards. Usually when I’m stitching it’s a prayerful, meditative practice, but I remember on that morning my mind wandered to all sorts of places and people: my children and husband visiting relatives in New Hampshire; my parents and parish and friends back home. My mind was all over the place but I sewed on. At lunch time, I began to gather up my sewing things. When I looked down at my lap at the sewing I’d been doing, the words that formed the centre line, were there in the fabric in front of me: “not so much”, from the line in the prayer which, in its totality



Rev. Frances Drolet-Smith

reads, “Grant that I may not so much seek to be consoled as to console.” They stared up at me with what all of a sudden became a crystal clear revelation: in order for my life to be centred, I need to be doing not so much.

The story of Martha and Mary in the gospel of Luke (10:38-42) is a kind of parable about discipleship where the primary necessity of faith is highlighted. True, there was some need for preparations to be made in order to extend hospitality to those who had gathered, there was equally a need for spiritual preparations. Both these women were being attentive, each in her own way, but Jesus, replying to Martha’s fretting, declared Mary had chosen the better part, not as in good or bad, but as in, of the two ways of serving Jesus illustrated here,

Mary had chosen the better way. She had discerned that what Jesus had to say was of intrinsic value – necessary – life-giving – in a very different way than the food that Martha was preparing.

Joan Chittester, in her book, “Wisdom Distilled from the Daily,” a commentary on the Rule of Benedict, calls this action of sitting at Jesus’ feet “holy leisure”, a practice of resting and listening for God’s voice, of giving ourselves time and space in which to replenish ourselves so that we can then, with integrity, go back out and share the good news with others.

Service to others is important, but it’s not enough. We are often distracted by much doing / much serving. Our service must be balanced in a consistent rhythm of sitting at Jesus’ feet and listening. Without such rhythm, we lose all perspective: without the Word, we lose the meaning of the work; the work itself then ceases to be either sufficient or life-giving. We are much more in need of finding meaning in life than we are of life itself. Our straining to “do” more inevitably leads to less of what really matters. This divine meaning of our existence is not far out of our grasp. It’s as present and accessible as it was in that humble abode. Finding God is not finding a reality



that is strange and new. It’s recognizing and responding to the Someone who has always known us – and, dare I say, whom we have always known, though perhaps we haven’t always been attentive, ready, or willing, to recognize Such a One. In so doing, we become open to hear the still small

voice and that is indeed, the better part, for it gives all the rest its meaning.

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

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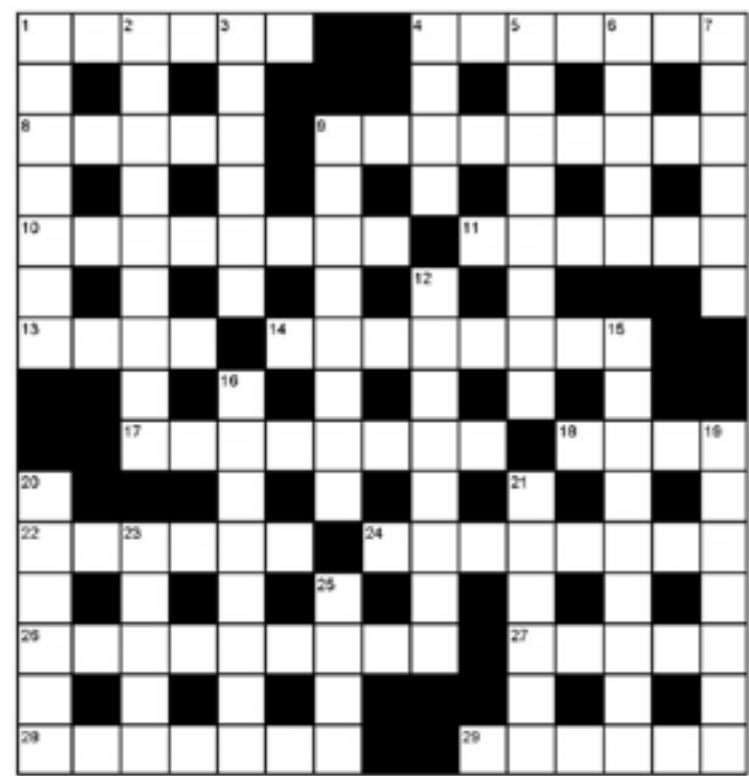
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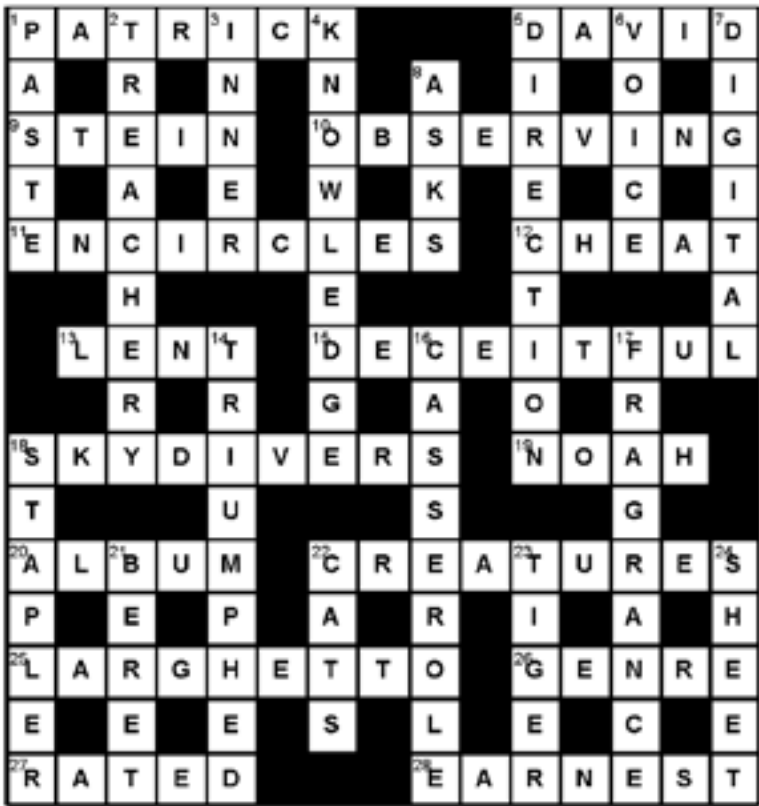
by Maureen Yeats



APRIL Puzzle



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2020 April Puzzle Clues

- ACROSS:
- DOWN:
- 1- Governor of Judea in the time of Jesus (Luke 23:1-25) (6)

-4- Cry out in surprise (7)

-8- Proportional relation (5)

-9- Continent south of the equator (9)

-10- State of being close to (8)

-11- Most important season of the church year (6)

-13- Single sheet of paper for writing (4)

-14- Island country near India (3,5)

-17- French castles (8)

-18- A Gospel writer (4)

-22- "... to make out of the same lump one _____ for special use" (Rom. 9:21) item (6)

-24- Unintentional happening (8)

-26- Composed of layers (9)

-27- Not opaque (5)

-28- Craves (7)

-29- Support to assist a lame person (6)
- 1- Root vegetable (7)

-2- Sluggish (9)

-3- "Figs are not gathered from _____." (Luke 6:44) spines (6)

-4- Direction from which the sun appears to rise (4)

-5- Drapes hung around a window (7)

-6- Sheath at the end of a shoelace (5)

-7- Skimpy (var. sp.) (6)

-9- Soaked up (8)

-12- Decorated with strips of gathered material (8)

-15- "They were overcome with _____." (Mark 5:42) overwhelming surprise (9)

-16- One who trains hunting birds (8)

-19- Second wife of Abraham (Gen. 25:1) (7)

-20- "Do not eat any of it ... _____ in water." (Exod. 12:9) cooked in hot water (6)

-21- One who chops food very finely (6)

-23- An apostle, writer of an epistle (5)

-25- Greek vowels (4)

Join the women of Chignecto Region
for a
FAITH & FELLOWSHIP GATHERING

Do justice, love kindness . . . walk humbly with your God

Co-hosted by
St. George's, Parrsboro Anglican Women and
The Anglican Church Women Board

DATE: SATURDAY, APRIL 25TH 2020
Time: 10:00 a.m. – 3:00 p.m.

Place: St. George's, Parrsboro, 2016 Main Street
Registration: Phone Marjorie (902-462-3637) or
E-mail (davisnow@eastlink.ca)
by April 17, 2020

Don't forget to submit your parish's Memorial Form!
Registration \$15.00

SPECIAL GUESTS:
Archbishop Ron Cutler, Homilist & Celebrant
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Kathleen Snow, Mothers' Union
Passionate About Parenting Coordinator

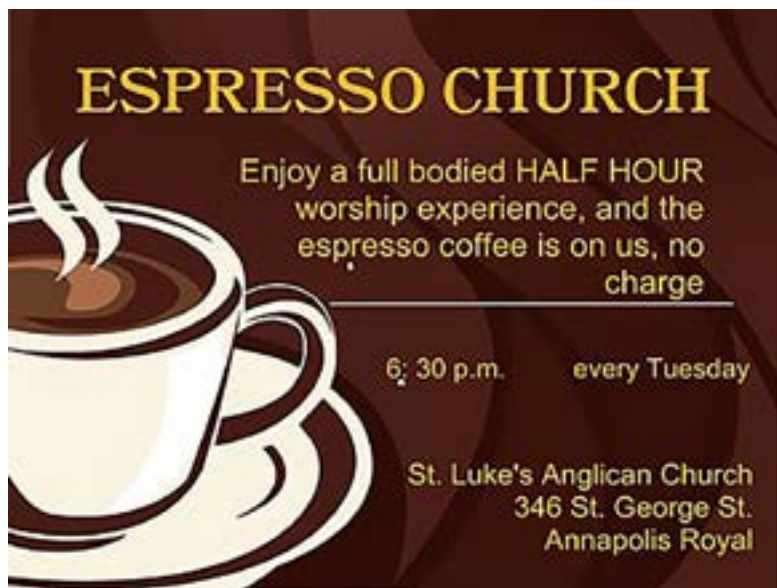


*Do justice, love kindness . . .
walk humbly with your God*

MISSION (is) POSSIBLE:

Diocesan Stories of People Responding to God's Call

"ESPRESSO CHURCH"



By Rev. Lisa G. Vaughn

There's a flavour for everyone. Whether it's coffee or church, more choice is being offered to connect with the diversity of taste in our communities.

The Parish of Annapolis is serving a distinct flavour of church, developing what's called a fresh expression, through its new Espresso Church. Hosted every Tuesday at 6:30 p.m. in St. Luke's Hall in Annapolis Royal, the rector Rev. Nita Barteaux and a team provide a fresh approach to gathering faith community.

Brewed from a summer initiative in St. Mark's, Perotte, Espresso Church is taking off in this small Annapolis Valley town. The brainchild of Rev. Nita and Ivan Mailman, the original gathering was modelled after St. Timothy, Hatchet Lake's 'Jesus & Jeans' contemporary rock band worship time. She says Ivan was eager for a challenge.

"He really took to the idea and put a lot of effort into inviting people and a lot of work went into getting us up and running out there," said Rev. Nita. "That was the summer thing and we knew that we would have to make some kind of a transition because it seemed to work.

We were getting from 8 to 19 people during the summer out in a little country church on a back road."

Once the colder weather approached and the rural church could no longer be used, the missional initiative needed to change. They came up with the idea of calling it Espresso Church.

Rev. Nita said, "Neither of us really knew anything about coffee, but we knew that espresso coffee was unique and that it was condensed, and that and it would be described as bold. ... It did generate a lot of excitement and energy in regards to the name..."

From there things began to fall into place. An espresso machine was purchased and another gifted local person stepped forward, Brenda Thompson.

"One of the people who was coming to Jesus & Jeans out in Perotte was actually a barista, so she said that she would help us out with making the coffee," shared the priest. "She's taught us how to make it, so on the nights that she's not there, myself and Ivan can make the espresso cappuccinos and things like that."

In identifying the 'why' of hosting Espresso Church, Rev. Nita said, "We were hoping to

reach (people) that we weren't currently reaching, and it has worked that way. We have people who do attend both the Sunday service and Espresso, but by far it is more people who don't come to a Sunday morning worship."

Organizers are intentional about offering a unique flavour and composition for the 30-minute worship gathering. Each week there's a theme for Espresso Church and liturgy components that include singing using video downloaded music on a screen, a prayer of thanksgiving, the sharing of inspiring quotes,

scripture passages, a five-minute talk by the priest and congregational discussion.

"It's kind of quick. It's concentrated and it's bold, in that it's different from what we typically experience for a church service," Rev. Nita explained.

An offering plate is placed on a table (not passed around). Funds support this special service and also go towards an outreach program that is being planned, an upscale soup kitchen.

Since its inception in autumn 2019 the congregation of

about a dozen or so are beginning to identify as their own faith community. "It really is its own congregation," explained Rev. Nita. "It's not just an add-on thing. I think that the people that are coming are gelling together as a congregation."

"I'm not so much concerned about numbers," she said. Her dreams are that the people at Espresso Church will grow in faith. "People want more numbers, but that's not what it is. We want disciples."

As for advice for other parish leaders in the Diocese who might consider something like this, Rev. Nita suggests being open to the Spirit. "Just allow whatever is that comes forward. That what you're being led to do, to let it breathe. ... Allow room for flexibility, innovation or maybe even not being as progressive as you thought you should be. Just let it breathe."

The rector says mission initiative organizers also need to be prepared for failure. "Some things don't work. Two years ago I tried to do something in the church on a weeknight and it just failed miserably. This has got legs under it because it is God-directed and driven. ... I allowed things to flow."

One common best practice with missional projects is to lean to the health and strengths of a congregation. "I always go to where the energy is. So if there are one or two people who are saying something, that's where you go," Rev. Nita explained. "I may have hopes and dreams with something else, but if God is stirring up people in another way and they're excited and they want to do something, why in the world would I not go along with them to try? ... Go where the energy is."

A FRESH EXPRESSION of church is a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church, which will come into being through principles of listening, service, incarnational mission and making disciples and will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.

www.freshexpressions.org.uk



REMINDER: Lay Ministers Survey!

Licensed Lay Ministers, we need to hear from you!

Have you filled out the survey yet? The new Diocesan VSST, called "Creating Missional Communities" team is interested to learn what Lay Ministers are up to in their parishes, and how we can support

you in your ministry. If you have not done so already, please take a few minutes to fill in this survey. It will be open until March 31st. Results will be shared in the fall issue of Diakonia.

VISIT: www.surveymonkey.com/r/LLMin
(Got questions? Phone 902-420-0717, Ext 1169.)



WHAT'S NEXT?

A Season of Prayer & Discernment

"I pray because I can't help myself. I pray because I'm helpless. I pray because the need flows out of me all the time, waking and sleeping. It doesn't change God. It changes me." C.S. Lewis

Discover fresh ways to pray as a congregation, a small group or for your own devotional time. Archbishop Ron is calling the faithful in our Diocese to a season of prayer and discernment. A special webpage features a variety of prayer ideas including print resources, concerts of prayer, labyrinths, links to teaching videos, approaches to meditation, a series on how to listen to God, and a global prayer movement, called Thy Kingdom Come.

Visit: www.nspeidiocese.ca/pages/whats-next

I realize just how much of my ministry is outside the church

By Katheryn Cook

My view from the Deacon's Bench today includes a landscape of snow with more falling every moment. Winter has truly arrived outside my house. At the bird feeder and suet container, the blue jays, juncos, chickadees, doves and woodpecker are busy competing with the squirrels and rabbit for food. We were just visiting by a small herd of deer eating the few frozen apples still hanging on the trees in the backyard. This is a good time to reflect on how fortunate I am. I have been truly blessed as I live in a warm house, there is lots of wood for the stove, I have cupboards and a freezer full of food. I can take a hot shower when I want and sleep in a warm bed. I have books to read. My computer and television keep me entertained and I am in contact with my family through various electronic means including the telephone. I am truly blessed.

In a world full of people who have none or very little of any of the above things I listed, I am very blessed. This past year has been a time of discernment for me. While everyone needs to take stock of their lives on a regular basis,



View from the Deacon's Bench

this year for me involved a dedicated, deliberate effort to discern my role as a deacon and how my spiritual journey was evolving. The anniversary of my ordination is at the end of the week and I was ordained during a snow storm so I feel in some ways I am coming full circle. I realize just how much my ministry is outside the church. Having said that I also realize that **it is a deacon's job to straddle the doorway of the church. One foot in God's world and one foot in God's church.** This was how it was explained to me many years ago. A deacon is to bring the concerns and cares of the world to God and the Church and to bring the church to God and the world.

Sometimes I think we become so caught up in maintaining the physical building that is the church, we forget to look outside the building and to go out into the

world to love and serve the Lord. This past year when the congregation of my beloved home church of St. George in Pugwash decided to close the church building, I felt as though I had lost a vital piece of my life. It truly felt like a death, so many memories, laughter, fun, tears, worship and joy.

Slowly you come to the realization that the building was just that, a beloved structure but only a structure. Without it your faith is still there, your commitment to Our Lord Jesus Christ is still there and your ability to worship is still there just in a different place or places and life continues.

As a deacon it would be remiss of me not to point out, that we have been tasked to serve the Lord out in the world. While buildings and liturgy are important and integral parts of our lives, we can never forget that we have been tasked to be the living body of Christ in the world. Each of us needs to ensure that we are doing all that is necessary to practice good stewardship of God's world and to work to ensure that those in need have the necessary basics for life. Food, shelter, work and stability.

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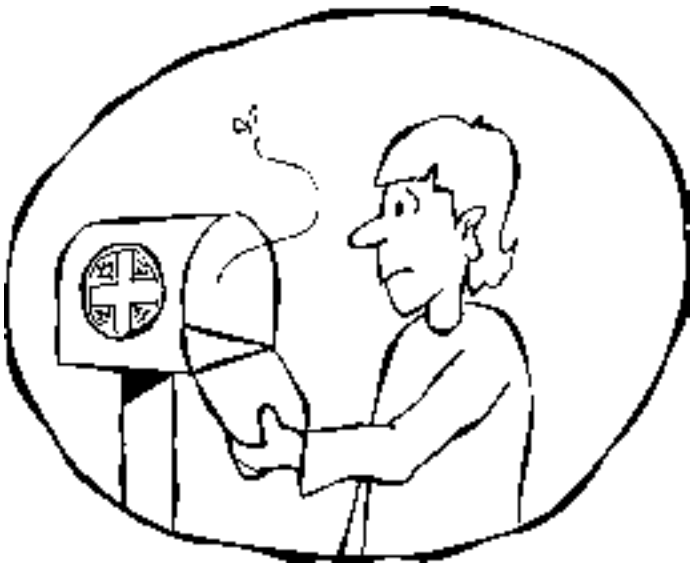
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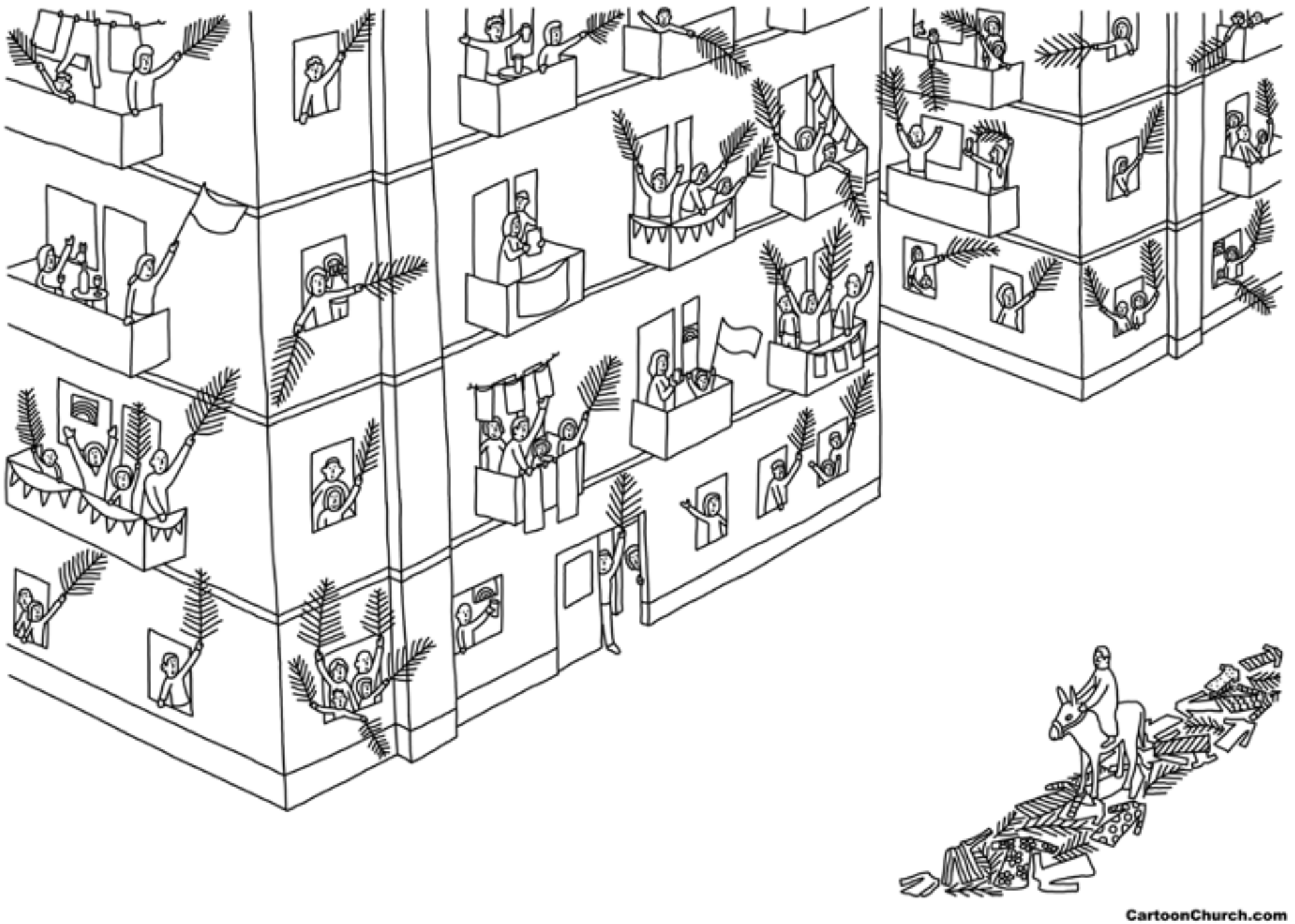
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Bishop Ron says:

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

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Palm Sunday 2020