

THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo: Bishop Sue Moxley presents PWRDF award to Honorary Associate Suzanne Heenan.

Prestigious honour for PWRDF volunteer

Submitted by Chris Pharo, PWRDF Diocesan Representative

Suzanne Heenan, PWRDF Parish Representative for the Parish of St. John the Evangelist in Middle Sackville, Nova Scotia was appointed an Honorary Associate to the PWRDF Board at PWRDF's recent Annual General Meeting. The honor is given for prolonged and exceptional volunteer service to PWRDF. Suzanne is being recognized for her tireless passion and commitment to keeping PWRDF in the minds and hearts of parishioners for 19 years.

Suzanne is active in updating the parish website with PWRDF news, promoting the use of the Blue Envelopes and she makes a special effort to have the young people of her parish use the SuperFriends resource. Sue has also been a very effective fundraiser. She is well known as the energy

and organization behind the parish's Annual Variety Show which is much anticipated and always "sold out" (pre- COVID). As a retired businesswoman, Suzanne has many connections within the community and always successful in attracting talent from beyond the Anglican faith community. Her enthusiasm is contagious and inspires others to become engaged. The work of promoting PWRDF "is part of my life" says Sue.

Suzanne's appointment was recognized at a recent Sunday morning worship service by Priest in Charge Bishop Sue Moxley and she offered the following remarks:

"Most Christians agree that as followers of Jesus, we are called to love God and love our neighbour. These directives raise at least 2 questions: Who is my neighbour and what does "love" look like? Our neighbour can be

anyone: someone close by or somewhere else in the world!

As for what love looks like, Jesus was clear "Whatever you do for the least of the brothers and sisters...."

PWRDF is one of the ways we can love our neighbours near and far away. For some Christians, that is their primary call. Sue Heenan is one of those people. She sees the needs identified by PWRDF and sets about raising funds in order to meet them!"

This appointment is very prestigious as there are currently only seventeen PWRDF Honorary Associates within the Anglican Church of Canada. Suzanne is the second Anglican from our Diocese to receive this honour. Ms. Pamela Oliver was also recognized for her extraordinary commitment as a PWRDF Parish Representative for the Parish of South Queens in 2012.



Photo: from left. Ann Wolfe, Pamela Oliver, Ethan Fisher, Bishop Sandra Fyfe, Rev. Cherry Workman, Rev. Judy Cross, Peter Davies.

Photo credit: Stephen Workman

Liverpool's oldest church 200 years on

Events have been happening in 2021 to give thanks for 200 years of the building of the oldest church still stand in Liverpool – Trinity Anglican Church, Anglican Parish of South Queens. The parish consist of five churches along the shore of southern Queens County.

The roots of the Church of England in Queens County can be traced to the forming of the township of Liverpool . Shares were set aside and reserved for the church and schools associated to the church in 1764. The inhabitants were Presbyterians and Congregationalists . It was not till 1807 that Bishop Charles Inglis paid a visit

to Liverpool and desired Col. Freeman and Benjamin Knaut to ascertain their location and boundaries. This is the very beginning of the Church of England – Anglican Church of Canada in Queens County, Nova Scotia.

In January 1816 the first request was sent to the governor of Nova Scotia - Sir J.E. Sherbrooke to ask that a parish be formed. By 1819 , the Rev. Twining [Trinity's first rector] became resident missionary and held services in the grammar school, of which he was master. By the fall of 1820 they renewed an earlier request to the lieutenant

Continued on page 4

COLUMNIST

The Magi didn't make it to the crèche

Here it is, well into the Sundays following The Feast of the Epiphany and the Magi still have not arrived at the Creche in St. Bart's!

When we last heard of the three Wise Men and their long journey to see the child Jesus, they were at the back of the church ! Yes, the greening was upjust.... and yes...they were poised to begin their journey up the side aisle of the church in search of the Creche . It was almost the last Sunday in Advent and the men of the Parish had come in to hang the greening, using ladders that they were comfortable using and ladders that were being supported from below. Father Jason was put in charge of untangling the lights for the trees and was told to stay far, far away from any and all ladders!!

Then the bomb dropped from the Bishop's office . No more in-house services until at least mid January. Instead of the three Magi coming our way, Covid had sent its



ST. BART'S BY THE BOG

Sarah Neish

own surprise in the form of a variant called Omicron. It was more than willing to spread its effects throughout our world and that world included St. Bart's By The Bog .

St Bart's sat forlorn and empty but nicely decorated for Christmas and we sat in our own homes, feeling a bit sad and forlorn too even though

our own trees and wreaths were scattered everywhere.

Jason went to online services with just Irene James our organist in the church with him, playing our favourite Carols . It wasn't the same but at least it was something and I think many of us with computers and or tablets watched and prayed with them. It was a Christmas like no other, that is for sure . We could see some of the beauty of our beloved church decorated for Christmas and the Magi could be seen on the back windowsills . Jason assured us that Angels and Archangels were there admiring our handiwork and that he would make sure the three Wise Men made it to the Creche by January 6th.

Time passes and we stay in lock down, We have heard from our families in other parts of the country where things are much worse .That give us no comfort, just more to fret about . And still those Wise Men continue to travel and

search , both in our parish church and in our homes.

I guess the lesson we can take from all of this is to have a bit of the faith that those three showed over two thousand years ago. That is ;keep searching and you will find the treasure, keep praying and we will find the end of this pandemic

At our house the tree and other decorations were tucked away in the attic soon after Epiphany, but we have kept our outside lights glowing again this year as a sign of hope and faith . Our Magi are still sitting on the windowsill in the Parlour. They will keep their attention on the virus, and we will spend our days of insolation thinking of and praying for friends and family near and far, always holding Father Jason and the people of our parish close to our hearts.

I'll keep you posted,
Aunt Madge



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THE SKIP

DECIDING WHAT CAN GO IN IT

CartoonChurch.com

Dave Walker

UPDATE: TO ALL PARISHES, CLERGY AND MEMBERS OF THE DIOCESAN SYNOD 2022

Notice is given that the 150th Session of Synod of the Diocese of Nova Scotia and Prince Edward Island will be held on Saturday, February 19, 2022, virtually from regional gatherings.

Purpose: To elect General Synod Delegates for the July 13-17 2022 session of The Anglican Church of Canada's General Synod, Assembly 2022: "Let there be greening."

Further information about SYNOD FEBRUARY 2022 will be communicated as it becomes available.

This notice is given by the Bishop of the Diocese of Nova Scotia and Prince Edward Island, The Right Reverend Sandra Fyfe.

Record number of Christmas hampers at Emmanuel church



Photo: Emmanuel Food Bank Coordinator Liz Mahoney (left) shows some of the many Christmas gifts collected for our children. Volunteers Roxanne Jesso and Carol MacDonnell labelling with the gifts.

By REV. MICHELLE BULL

Emmanuel Church in Spryfield prepared and distributed a record number of Christmas hampers this year, 64 in total. We have operated a Food Bank in Spryfield for many, many years, and one of our customs is to prepare

a big hamper for our clients for Christmas. This includes turkey or chicken and all the fixings for Christmas dinner, plus bacon and eggs, cereal and many other items, ranging from canned soup to candy canes.

We also prepare gifts for all

the children whose families will receive a hamper. This usually includes some clothing and a toy (or gift cards for the older kids). Usually we have about 25 kids but this year there were 58. We hang gift tags on our Advent wreath with the child's gender, age and clothing size, plus sometimes a toy wish, and our parishioners take the tags and wrap and bring in the gifts. Even though we weren't getting 58 people in church this year, the tags disappeared quickly, with some people phoning in requests for tags.

As the Rector of Emmanuel, I mostly leave the Food Bank operation to our very capable volunteers, coordinator, Liz Mahoney, and her team. We are affiliated with Feed NS and lately the coordinator's job has included attending a lot of zoom meetings on the ever-changing protocols around Covid. This usually involves quite a bit of head scratching and rearranging everything, but so far everyone has stayed safe.

To the credit of our volunteers, the Food Bank was

only closed one week, at the very beginning of Covid, and reopened right away as soon as we had obtained masks, hand sanitizer and had a plan in place. There is a lot of food insecurity in Spryfield and we do our best, along with some other food banks, to meet people's needs. We also have a number of community partners, including St. Augustine's Anglican Church and the Knights of Columbus from Stella Maris, and others who collect and donate food and money to help out.

Each year at Christmas I get to help distribute the hampers and I always look forward to this. Our clients are always so grateful and often really surprised at how much is in the hampers. We have a number of new Canadians who are eager to share our cultural holidays and learn about them, even with the language barrier. One of our Syrian clients asked us this year if the hamper included a Christmas tree. That included some interesting sign language. But we always manage to communicate somehow.

It is such a joy to me that our church is doing this very valuable outreach. Such a joy to know that a lot of families could have a merry Christmas after all because of our work and that many children received nice gifts. Such a joy to be able to meet our clients and wish them a Merry Christmas or a Happy Holiday and make a happy connection with them. I sometimes think that being treated respectfully and lovingly by our volunteers is almost as valuable to them as the food itself.

I am proud of our volunteers and the work they do in our community on behalf of the church. There is really no better way to honour the Christ Child born in a poor family and forced to flee, than to help other poor families and refugees in his name. Helping with that is such a privilege and one of the high points of Christmas for me. I try to see Christ in each person who walks through the door and serving him in them brings me, and all our volunteers, such joy.

Valens: strong, powerful, and worthy



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

While the 14th is a celebration of Sts. Methodius and Cyril (co-patrons of Europe), we can also ascribe the day to St. Valentine. While there are three Sts. Valentine associated with the day, they are all connected with a sense of love and compassion. The amalgamated 'Valentine' is best-known as the patron of engaged couples and happy marriages, and of love.

Valentine, from the Latin valens, is a name that means strong, powerful, and worthy. It is fitting that when we think

of our loving relationships, we want them to meet those descriptions! A loving relationship that is strong and powerful is one that is based on respect; one that is worthy is rooted in equality between partners.

Perhaps a way to consider our relationships this Valentine's Day is to consider how God loves us, and to extend that to how we love each other. I invite us to dwell in the well-known description of love in 1 Corinthians 13.4-8a: Love is patient; love is kind; love is not envious or

boastful or arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends.

If we replace the word "love" with the name of God, we enjoy the power of love: God is patient, God is kind... One aspires to healthy loving relationships where putting the name of our partner in that place also rings true; and that our partner putting our

name there is also accurate.

May our loving relationships be healthy expressions of love and respect. May those whose relationships might improve be willing and able to do that work with each other. May those whose relationships are unhealthy have the strength to seek new situations, and may we help them on their journey. May we all strive to be agents of love, this Valentine's Day and every day.

NEWS FROM AWAY



Edward Burne-Jones - The Adoration of the Magi

Dear Diocese,

“Epiphany,” in Greek means “appear, reveal, shine, give light.” The light of that Christmas star the Magi followed was a gift that led, as I read, “the wise ones to discover the birth of a new hope, a gift to the world, a baby who would himself be called “the light of the world.”

This past two thousand years, people who call themselves Christians are not only to devote their lives to following that light called Jesus but to respond to the call to reflect that light through our actions, our relationship with each

other and all of God’s creation.

One of those special lights, one of God’s gifts to the world, dimmed recently as the world mourned the loss of Archbishop Desmond Tutu.

According to the Premier of the province of Western Cape in South Africa, at a Memorial Service in Cape Town, “The Arch” offered throughout his life, the gifts of faith, hope and love. A life full of action, drama and intrigue, he had a huge impact on the story of freedom from apartheid, and like the Magi in the dramatic and heroic Epiphany story of their encounter with Herod we read at the beginning of

the season of Epiphany, “The Arch” too risked coming face to face with very dangerous people during the occupation of his country. Both the Magi and Desmond Tutu had an incredible impact on the lives of so many.

Like Herod, in the story of the visit from the Magi, the South African government during apartheid, was obsessed with hanging on to power and paranoid about losing it.

If Herod was “out of sorts” over the birth, then it would make sense, as we read in the Epiphany story, that all of Jerusalem would be as well. When a person, or people,

like that who has control over people is angry or afraid, everyone ducks and runs.

Exactly a decade after the end of apartheid, I worked on an AIDS project in Soweto, South Africa, Archbishop Desmond’s home, one of the black townships, where so many had been oppressed for so long. Where so many had to duck and run. Where so many died.

In the spring of 2004, the tenth anniversary of freedom people were anxious to share personal experiences and stories of the fight for freedom. They told me about how the government did what people like Herod would do, oppress, victimize and kill so many. Like Herod, that government would do anything to keep its position of power. And it was as ruthless as Herod.

I heard stories of how countless people died at the hands of the police for as simple an infringement as being late leaving Johannesburg after a day’s pass to get into the city to work.

I stood in the board room at the Lutheran Diocese Centre and listened to a firsthand account of how “The Arch” and others would meet secretly in that room to strategize in the fight for freedom risking discovery and death. People like Desmond Tutu, one of the leaders in the movement to end apartheid, a man driven by his faith, responded to God’s call to risk everything to love their neighbour.

“The Arch” referred to his commitment to justice as ‘the divine nudge’, like the wise men, who also had a “divine nudge”. Who found the child and placed their gifts before him, then evaded Herod, saving the baby’s life by outsmarting the oppressor?

Just as we were blessed by the wise men and their ability to intervene and save the baby, we been blessed by people like Desmond Tutu, who was so deeply as a Christian, committed to a baby, born in a manger, who would himself, rock the world.

It is my prayer that each one of us will be able to take long hard look at the stars in the sky during Epiphany – stand in awe and realize the power of having Christ in our midst and how like the Magi, we too are blessed by that baby lighting up our lives and respond with the willingness of the Magi and The Arch to follow the light of Christ and be that light.

As Archbishop Desmond Tutu said, “Do your little bit of good where you are; it’s those little bits of good put together that overwhelm the world.” Each one of us placing our gifts in the stable in every little bit of good we do. In every act of kindness. In every act of love when we too follow the light of Christ.

Blessed Epiphany,
Rev. Marian Lucas-Jefferies



Photo: Trinity Anglican Church, Liverpool, N.S.

Continued from front page

Sir James Kempt to form a parish. It was granted on November 21st, 1820 and was denominated “THE PARISH

OF TRINITY CHURCH”.

Hallett Collins and Benjamin Knaut offered 100 by 80 feet of land for the erection of the church near the grammar school. The

towns people were elated. The building of the church began in earnest and was opened by June 1821. The church was built by the Halifax Casket Co. William Spike principal architect . the style being the “mission” churches of California. Trinity had three sets of pews but now has two. By 1861 the gothic chancel was added; old parish hall built in 1905 and present hall added to church in 1998. Trinity had four organs in its history , the present one being a Casavant.

The Church of England grew in later years to include Christ Church , Caledonia in 1851; Holy Redeemer, Port Medway, 1857; Grace Church , Western Head, 1858; All Saints , Mill village, 1858; St. Andrew’s, Liverpool by town well, 1869;

St. James, Hunt’s Point, 1970 and St. John’s , Eagle Head, 1872.

Our claim to fame in the diocese came from two sources. First, the present-day Diocesan Synod came from the work done by our rector Dr. E.,E.Nichols in 1850’s . These papers formed the DCS - Diocesan Church Society and later the Diocesan Church Assembly of Nova Scotia. Secondly, the forming of a “ deacon school” in 1940 called Trinity House. Five deacons from King’s College lived in the old parish hall and worked in the parish. It only lasted a short time bur much social justice work came out of the school . They came to be known as the “Briefcase Boys” , coming to synod with an agenda.

This year of celebration include a theme: 1821 – 2021 PASSING THE LIGHT ...yesterday , today and tomorrow. We give thanks of standing all, these years in the community. Events included a service of light; ringing bells on Trinity Sunday, prayer journey in the spring to nine locals in Liverpool; musical concerts in the summer – Rick Henneberry [gospel] and Xavier Varner [vesper service on two organs].

We finished t our year on November 21st with a special service of Thanksgiving service. Special guest included the Rt. Rev. Sandra Fyfe, clergy and friends.

PAMELA OLIVER , CHAIR
TRINITY ANNIVERSARY
COMMITTEE

The experience of reference

Our arrival at the Louvre was exciting. We had one major objective in mind and that was to see the Mona Lisa. First, we decided to view everything else the world's most famous museum offered. At the end of the day, the moment arrived and without disappointment. The Mona Lisa was superlative. In fact, we had the her all to ourselves. I can say that it was smaller than I thought it would be, that it was available to us, and that the eyes followed us at every angle of approach. There is one thing I cannot tell you about the Mona Lisa, and that is the specific color of the frame, or its thickness. However, the frame did not matter, it was not the draw. It was what was within the border that captivated us, the experience. The painting.

We have all forms of frames in our homes and offices. They provide a helpful border to a painting, a family picture, a medal, a certification. Frames serve a purpose, giving an item a shape, for example; a human skeleton, a house, a picture. They highlight what lies within the frame. The thing framed within those borders however is what is most important because in many



Bryan Hagerman

ways they highlight a key life experience.

Life experiences often illustrate how we view our reality on a daily basis, as a sort of emotional lens. It could be a very real existential issue, a philosophy, an ideology, our education, a traumatic event, cultural mores, a smell, personal likes and dislikes. Call these experiences of reference. We view our world and its contents based upon a multitude of previous life situations, positive and negative, happy, painful,

neutral.

Mental health concerns often come from hurtful experiences, for example; anxiety, depression, various phobias, anger, fear, worry, trust concerns, a defeat, grief, and a host of others. The experience of reference for anxiety may either be a traumatic event or modeling from a parent, depression from a hurt, a loss, a betrayal, a violation of sorts, a phobia from a previous frightening experience. Generally, our daily experiences and how we view our existential reality are affected by something previous. My experience with the Mona Lisa was very positive. I have recounted that experience with others who have not seen it, hopefully encouraging them to go the Louvre.

When we wake up in the morning and enter our day with all that it offers, our senses, memory, thoughts, integrate into our experiences at some point. Some are triggers that remind us of past events. For example, when I go out my door in winter, and begin to walk down the steps, I might be reminded of my wife falling down those

slippery icy steps the previous winter. However, a trigger can be removed. As a result of my wife's fall, we took precautions to make sure that that could not happen again. As a result, we rewrote the previous narrative. Given the context of painful memories that beleaguer us, it is helpful to reshape them by changing the story. This can open a pathway forward to mental wellness.

Therapists help trauma victims rewrite their painful memories by carefully, and sensitively talking about the experience. The concern is not to retraumatize, or reinjure, but to desensitize and lessen the pain by carefully talking about the traumatic event. When we gently accomplish this, a new, helpful, hopeful, narrative will in part be formed. The life memory will not disappear, but the power and pain of that previous hurtful experience will be greatly decreased so that life events will be viewed in a healthier way. The ability to walk through previous trauma, will be accomplished when the therapist carefully grounds the client when the experience becomes too painful. This may involve pausing the conversation,

and in preparing the client as they move forward. Deep breathing exercises are crucial whenever the client becomes hypervigilant.

The Holy Spirit is our best hope in our desire to rewrite a narrative from a previous painful existence. He becomes the greatest grounding agent. Christian clients can call upon His power when they make this journey to healing from past memories with a therapist. His peace empowers a client to feel a strength they can attain no where else. Jesus said;

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." John 14:27

This is a peace within our grasp no matter the pain we feel, and with it a new way of living and responding to our current and future reality. The HS offers a lasting grounding reality.

DR BRYAN HAGERMAN RCT
ST PAUL'S CHURCH, HALIFAX
OUTREACH COUNSELLOR
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Gender based issues are never far from view



By MARY STONE
CANADIAN MOTHERS' UNION
PRESIDENT

If one keeps track of the media, gender based issues are never far from view. Last month it was good to read in this paper of the play practiced by HomeFirst Theatre in St Alban's Church Hall in Dartmouth. The December Man is about the effects of the Montreal massacre on one family and how we do, or do not, react to violence, in this case, violence against

women. Renting the hall to the troupe became a wonderful opportunity for that church community to acknowledge the story of the ongoing tragedy of gender-based violence in Canadian society.

On November 27, 2021 a walk was held on the Trail in Upper Tantallon. Mini Silent Witness silhouettes were placed along the trail, some of which held facts about Gender Based Violence and Gender Inequality. As the silhouettes were being situated in various spots along the trail, an angry jogger stopped and berated the volunteers for daring to expose users of the trail to such information; another reason to bring attention and understanding to gender based violence, particularly domestic violence.

The 65th session of the United Nations Commission on the Status of Women (UNCSW) took place in March 2021. UNSCW is the largest global intergovernmental body to deal with gender equality and the empowerment of women. Since 2000 Mothers' Union has had consultative status at

the UN and sends a delegation each year.

Matito Lechoano, a Mothers' Union member from the Diocese of the Free State, South Africa, attended that conference. These are her thoughts as recorded in the Worldwide Mothers' Union magazine Connected, Autumn 2021.

WHAT WAS YOUR MAIN LEARNING FROM UNCSW CONFERENCE IN MARCH 2021?

My main learning was how the patriarchy has negatively affected people all over the world – both male and female. For example, the premise "boys and men don't cry" has fashioned toxic masculinity. Men only think they can show one emotion – anger. Even the church can sometimes perpetuate patriarchy by making male figures dominant over others. Women sometimes don't help, as they don't challenge social norms, and often say, "Its always been done like this."

I also heard so many stories about gender-based violence (GBV), such as that of

Grizelda Grootboom of Cape Town, who was gang-raped at age nine and then sold into prostitution. She has now written a book to help others.

WHAT ACTIONS HAVE YOU TAKEN TO DRIVE FORWARD CHANGE?

I have recognised that we need to use the "time travel method"* to address the challenges of today by using the experiences of the past, which gives people a safe space to reflect and move forward. I also learned that we need to nurture young girls and give them access to education.

WHAT CAN MOTHERS' UNION DO TO DRIVE CHANGE?

As a faith-based organization, Mothers' Union can help create a safe space for survivors of GBV and empower young girls to take control of their lives again.

DID YOU ENJOY THE EXPERIENCE OF ATTENDING THE ON LINE EVENT AND WOULD YOU RECOMMEND ATTENDING TO OTHERS?

Though it is good to meet physically, the online event

was a good experience (and was) cost saving in terms of traveling and accommodation expenses. However, connectivity was a challenge at times.

I have encouraged some of our Mothers' Union members to attend, even some of the youth who are involved in community and youth development.

LOOKING AHEAD. Women and girls have an important role to play in caring for our beautiful world and those who live in it. The UNCSW conference in March 2022 will be prioritizing achieving gender equality and empowerment of all women and girls in the context of climate change, environmental and disaster risk reduction programmes and policies.

We look forward to the outcomes of these discussions in March.

* Time travel method - The focus with this method is to use the past, to understand the present and look ahead to make a difference in the future.

It's A New Day!

The Connectors: COVID can't keep them down



Photo” Our third diocesan missional leadership learning cohort, The Connectors THREE, is excited and engaged in missional ministry, despite the challenges of pandemic protocols. Back left: Janice Robar, Janice Jackson, Paula Evans Bragg, Annie MacQueen, Jacqueline Keddy, Betty Mansfield, Janet Vieth Forbes, Deborah Beck; Front left, Kent Gregory, Jerry Cavanagh

by Rev. Canon Lisa G. Vaughn

The year 2021. It was the best of times. It was the worst of times.

Our diocesan missional leadership cohort, The Connectors THREE started their year-long journey of discerning, discovering and delving into missional activities in lock-down and on Zoom. Despite the challenges of strict pandemic restrictions, this group of ten thrived in their respective pioneer ministries.

In December the peer learning cohort wrapped up their last session with a long list of ongoing initiatives, being the feet, hands and heart of Christ in their neighbourhoods.

The Connectors THREE (2021) cohort members are:

- o Deborah Beck – St. James’ Pictou/ Anglican Churches of Pictou County
- o Jerry Cavanaugh – Parish of St. Luke’s Hubbards
- o Paula Evans-Bragg – St. John the Baptist, North



Rev. Canon Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

- Sydney
- o Kent Gregory – St. Mark’s, Halifax
- o Janice Jackson – Parish of French Village
- o Jacqueline Keddy – St. Luke’s, Dartmouth
- o Annie MacQueen – The Collieries Parish
- o Betty Mansfield – St. John the Baptist, North Sydney
- o Janice Robar – Parish of Hatchet Lake & Terence Bay
- o Janet Vieth-Forbes –

Parish of Summerside & St. Eleanors

During 2021, the group explored their baptismal identity, spiritual gifts, passions and calling, while listening to where God was already at work in their neighbourhoods. They dove deep into themes of discernment, discipleship, the nature and purpose of church, dynamic prayer, how to talk about faith, difficult conversations and conflict, as well as planting Fresh Expressions (new faith communities).

Guest speakers included author and theology professor Dr. John Bowen, and management consultant Susan Barthos.

Here is a sampling of some of the things cohort members are doing:

- ‘Soup Servants’ – making and delivering soup to neighbours
- ‘Morning Prayer to Go’ - Facebook Live daily worship
- ‘Welcome Wednesdays’ – summertime open house with teaching, kids’

- activities and Compline
- Messy Church – outside and COVID-safe!
- ‘Worship With PRIDE’ – a new church plant for LGBTQ2+ & friends
- Community Supper for college students
- Discussing faith with people not active in a church community
- Pastoral phone visits and praying out loud with people in need
- Street-side prayer boxes – soliciting prayer requests from the public
- Long-term care seniors’ ministry – pastoral visits and worship
- Raising up and training a parish visiting team
- Volunteering in the hospital palliative care ward
- Hosting REVIVE series to spiritually refresh parish leaders
- Established a neighbourhood ‘Walk & Talk’ group to explore spiritual topics
- ‘Feeding the Need’ free homemade meals in the church parking lot
- Evening Prayer – Facebook live
- Investigate Community Rider program to offer drives to people without transportation
- Joined ecumenical group that prays for the city
- ‘Fireside Compline’ – hosting short worship outside, around a fire in the church parking lot
- Dinner with shut-ins – pairs sharing homemade meals with lonely neighbours
- And much more!

Missional ministry continues for members of The Connectors THREE. They will

join the two previous cohorts for quarterly Zoom reunion sessions to share ideas, best practices, pray and encourage one another.

The new missional leadership cohort kicked-off their year on January 19th.

The Connectors FOUR (2022) participants are:

- o Loretta Armsworthy – Stellarton, Anglican Churches of Pictou County
- o Mary Ellen Finlay – St. John’s, Wolfville (Parish of Horton)
- o Michael Foley – Parish of Port Dufferin
- o Pamela Hutchinson – Parish of Fall River & Oakfield
- o Kim Lively – Parish of Fall River & Oakfield
- o Valerie Mailman – St. James’, Kentville
- o Robert MacMillan – Parish of Blandford
- o Melody Rooyackers – Parish of Strait Chedabucto
- o Joe Young – St. Francis by the Lakes, Lower Sackville

Facilitators are Debbie Fice (ordinand), Kent Gregory (inquirer), Rev. Frances Drolet-Smith, Diocesan Vocations Coordinator, and me. An advisory group oversees this initiative and reports to the Creating Missional Communities Team (VSST).

Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. See the Facebook page “Parish Vitality Coordinator – Diocese of NS & PEI”, and the Anglican Net News, “Six-Minute Study”.

“The place God calls you to, is the place where your deep gladness and the world’s deep hunger meet.”

- Frederick Buechner

ANNOUNCEMENTS

■ Rev. Canon David Fletcher resigned as rector of the parish of Lantz, effective February 28th, 2022. David will move into retirement at this time.

■ Rev. Marilyn Newport resigned as priest-in-charge for the parishes of Ecum Secum (effective December 31st, 2021) and Western Shore (effective January 15th, 2022).

■ Notice is given that the 150th Session of Synod of the Diocese of Nova Scotia and Prince Edward Island will be held on Saturday, February 19, 2022, virtually from regional

gatherings. Purpose: To elect General Synod Delegates for the July 13-17 2022 session of The Anglican Church of Canada’s General Synod, Assembly 2022: “Let

there be greening.” Further information about SYNOD FEBRUARY 2022 will be communicated as it becomes available.

Small church, mighty mission: The Good Shepherd Cares Project



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

“Where your talents and the world’s needs cross, there lies your vocation.”
-Aristotle

I’m sure most church leaders can relate when I say that our pre-pandemic Mission Action Plan (MAP) was “turned on its head” over the last two pandemic years. I’m very intentional in using this phrase, because rather than signal that our plans should come to a stop, it signals (by virtue of its actual definition) that it is the perfect time, “to treat or present (our MAP) in a completely new and different way”.

This has become increasingly apparent over the last two months, which to me have felt like being stuck inside the Bill Murray movie, *“Ground Hog Day.”*

If you didn’t embrace it the first time around, thinking that “once we get our shots in the arm”, we’ll “get back to normal”, now’s the time. All the experts that are worth their salt are saying, church as it was is likely gone forever.

And one thing is for certain: We will continue to suffer the consequences of the failures and missteps of the last two years if we don’t make very intentional plans to adapt what now is, with an intimate understanding of the new realities facing our communities as our



Rev. Cathy Lee Cunningham

foundation.

You’ve heard it said: “Change, or die”, and “While you may not be able to change what has happened, you CAN change your response to it.”

As COVID-19 began to rear its ugly head on the other side of the globe at the end of 2019, we were getting ready to launch the first missional event in the Church and Hall, a paid self-care retreat for women on the life and example of Mary Magdalene. While the retreat did take place, and the consensus is that many more would be needed and offered, little did we know that our plans would be completely derailed in March, with the initial lockdown, and the inability to gather in-person at the church.

Here’s the question for NOW: When the parish MAP

is focused on activities that require in-person gatherings and activities that might be prohibited by provincial pandemic restrictions or seemingly impossible to revise or adapt, what is a parish to do?

At the height of things, our Parish Council decided to “temporarily” halt the in-person portions of the plan and our vision for community partnerships to help community youth using our land and facilities, believing that the pandemic would pass and that we would be far out of the crisis and back on track with our original MAP by now.

We successfully turned to a full-on effort to keep everyone virtually connected and “together while we were apart”: pastoral visits shifting to the telephone or ZOOM; parishioners doing telephone wellness checks; seeking out neighbours to support or become part of a “pod”; working together with community organizations to bring increased levels of pandemic aid to the increasing numbers of folks in need. All that, in addition to gathering on ZOOM for worship, sharing our anxiety and grief, and engaging in online learning programs.

But what of all of the other things that we could not so quickly or easily adapt? What can we adapt NOW, and what must we let go? Whatever the result, we are determined to launch our MAP again, pandemic restrictions or not! But a successful relaunch will require time, patience, deep listening, discernment and **the embrace of reality as it is now, not as we wish it to be.**

REVISITING THE ORIGINAL MISSION ACTION PLAN

In the *January Issue*, I shared

with you Carey Nieuwhof’s list, *The 8 Disruptive Trends Facing the Church*, where he emphasized that the majority of attendees may no longer be “in the room”, that growing churches will shift from gathering to connecting, and increase the focus on mission rather than decrease it. That community and connection will come to the forefront and “spiritual entrepreneurs will thrive”.

At our last Parish Council meeting before Christmas, I presented the concept of The Good Shepherd Cares Project, a year-long parish and public project to revise and expand our original MAP for the new realities of a still pandemic-ravaged hybrid world.

THE FIRST PHASE OF THE PROJECT

To assemble a working group of interested parishioners (who have also been part of the formation of the initial MAP). This group will be given copies of all of the original pre-pandemic work that formed the first MAP.

The Working Group will complete an assessment of what seems relevant, adaptable and doable from the original, and a first revision of the MAP will be made and taken to Parish Council for feedback.

THE SECOND PHASE OF THE PROJECT

To test and evaluate what we think is still relevant, adaptable and doable, by revisiting the 15 Interviews of Community Leaders that we carried out, that informed our original MAP. We will engage the process and complete the interviews again (likely on ZOOM this time!). Where are those leaders and their organizations now? Have changes in leadership changed approaches and perceived needs? How can we support

the work? What might need to be revised in our plan? What are the environmental and social justice issues in the post-pandemic community? How can we help? Do they still want to partner with us?

THE THIRD PHASE OF THE PROJECT

The *Project Working Group* will prepare the final draft of the new MAP and present the recommendations to Parish Council for adoption, and to move ahead based on the feedback we receive.

The question always before us on this journey in the months ahead will be:

How might our parish’s pre-pandemic MAP find expression “in a completely new and different way?”

As it was with the first iteration of our Parish MAP, the only way to answer the question is to get out into the community and start asking, “Where can we bring ‘our talents’ to ‘meet the world’s needs’?”

To discover through meaningful conversation with community leaders what the real needs are NOW, and how we can be a partner to meet them. There we will rediscover and renew our vocation for a brand-new hybrid church and world.

Over the next year, I’ll share the details of what we’re doing and how we’re doing it: What is working and what isn’t and, most of all, how we’re embracing “new and different ways” as a small church, with a big heart and a mighty mission, here in Beaver Bank, Nova Scotia.

I’ll see you back here in the *March Issue*, where I’ll share the next installment of the **Good Shepherd Cares Parish Project** in Beaver Bank.

Photo Credit: Ian Schneider

4 reasons to sign-up to host Community Roots in 2022

BY ALLIE COLP

After two COVID-summertime without Community Roots, we are finally ready to get back at it this summer.

We don’t know exactly what this summer might look like, but we’re ready to support folks’ parishes throughout the diocese to offer meaningful programming - whether that looks like virtual day camps, outdoors only, or something that looks like Community Roots Day Camps used to.

The way this program works is that a diocesan staff team prepares a camp program and delivers it in collaboration

with a team of parish volunteers. Applications for parishes who would like to participate this summer will be coming soon, so here are four reasons for your parish to think about signing up for this summer:

IT’S A GREAT WAY TO RE-START OR RE-ENERGIZE MINISTRY THAT MAY HAVE WANED THROUGH THE PANDEMIC

Keeping ministry going through this pandemic, especially ministry for children, has not been easy. In many places things have been put on pause or have been slowed down. Collaborating with

Community Roots this summer is a great way to breathe a little bit of new life into your children’s ministry as we look forward to a fall with a bit more stability.

IT’S NOT JUST ABOUT A WEEK OF CAMP, BUT ABOUT EQUIPPING VOLUNTEERS FOR MINISTRY BEYOND THE SUMMER

Part of preparation for Community Roots involves in person and online training for parish volunteers. This training helps local ministry leaders prepare to help lead day camp, but the skills and knowledge that folks need for a day camp are also helpful for running a

Sunday school, a family drop in, a kids club, or whatever children’s or family ministry might look like beyond just one week in the summer.

WE’RE COMMITTED TO MAKING THIS PROGRAM HAPPEN WITHIN WHATEVER RESTRICTIONS EXIST THIS SUMMER

Uncertainty throughout this pandemic has been challenging. We are committed to making something happen with each parish that commits to being part of this program. Of course, we hope to run in person decamps that will look a lot like Community Roots looked pre-COVID, but we

are prepared to do an entirely outdoor program or a virtual program or whatever we need to make sure we are able to offer something!

IT’S SO MUCH FUN!

Spending a week in the summer hanging out with kids, playing games, creating art, doing science experiments, and getting to know God in a new way can be a whole lot of fun!

If you’d like to be among the first to know when applications for parishes to participate go live, email Allie at:

acolp@nspeidiocese.ca

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call



Photo: Families with young children receive regular, relevant and supportive communication from parish leaders at St. John's, Middle Sackville.

Friendly family focus

By REV. CANON LISA G. VAUGHN

Mission takes effort, but it's not complicated. The move to intentional missional ministry in a congregation usually involves a series of small, gradual steps, including regular, clear communication.

St. John the Evangelist in Middle Sackville, NS, is one example of a parish that is flourishing as they adapt, experiment and refine ministry to reach new families in their neighbourhood. Over the years leaders in this suburban church built up their communication methods and continue to work on extending a warm, welcoming invitation.

"This is not a numbers game!" said Maxine Simpkin, a Licensed Lay Minister at St. John's. "Not everyone hears the message today, just like they didn't in the time of Jesus' ministry. However, seekers are all around. By listening carefully to what people are saying, there are opportunities to talk about our individual faith journeys. Empowering our parishioners

to be aware of what they can do, by their actions and words, to spread the Good News, is the best way to do this," she said.

Capitalizing on e-communication, the parish shares news, invites parishioners and guests to join in activities and outreach projects, and just stays in touch through a variety of ways. They use a well-presented newsletter, chock full of photos of active, smiling people, and regular Facebook posts with worship recording links and inspiring articles. An uncluttered, relevant, user-friendly website is an effective online presence, while a prominent roadside sign benefits from high drive-by traffic on Old Sackville Road.

Maxine, a member of The Connectors TWO (diocesan missional leaders' cohort), explained that all the parish information sharing is the work of a committed team. "This is the result of a really strong Communications Committee with the necessary skill set," she said. "Since the onset of COVID,

the committee has been sending our regular parish announcements with our recorded services, and they also have a phone call list for those who are not online. The Committee regularly assesses what works and what doesn't."

An exciting bright spot at St. John the Evangelist is the multi-faceted approach to children's Christian Formation and spiritually enriching family programs. When able to gather in person, the congregation embraces Godly Play*. During COVID they experiment and adapt with other activities to offer opportunity for learning and relationship-building.

At Christmas a family-style in-person worship at risk of being cancelled due to changing restrictions, had the team getting out the word quickly to revised plans. "We pivoted to an online Zoom Christmas Eve get-together," Maxine said. "They LOVED it! All their hard work practicing their musical pieces, singing and scripture reading was on display. Some out-of-province relatives even joined in the session."

A retired schoolteacher, Maxine says kids feel they belong and are valued when invited to participate. "Meaningful involvement of the children in services is really important and Bishop Sue (Moxley, Priest-in-Charge) has been proactive in making this happen," she explained. "I have had parents say that their children would like to be on the regular readers list."

COVID-safe outside youth activities are hosted on the property, like assembling the outdoor crèche, planting trees, and placing flags on graves for Remembrance Day. When permitted and with precautions, multi-generational, interactive gatherings are held in the hall.

Maxine shares about a favourite Good Friday drama. "The Family Service in the late morning involves the children taking active roles and reading the story of The Three Trees," she said. "My dream for Lent or March Break would be to host another family get-together in the Hall, with brief prayers and an activity in preparation for Easter."

Other faith-forming kids' activities offered are an annual free Vacation Bible Camp, an 'Advent-in-a-Can' family devotional and regular take-home activity packages. "We have one set of twins who are not regular attendees, but are godchildren of a parishioner," said Maxine. "Recently, they came to visit her and the first question they had was, 'Has the church sent anything for us?' Thankfully, we had sent out packages and we received a photo of them busily getting to work!"

The Licensed Lay Minister has witnessed God at work in their young people's programming. Maxine said, "Children who feel welcomed and cared about consider the parish as extended family. It does wonders for their confidence. Learning how

to pray and knowing that God loves them is a powerful message."

A key to communicating with local families – parishioners and those loosely associated with the church – is a growing database. "We have collected email addresses and connected directly with families when needed," said Maxine.

St. John's leadership strives to orient their ministries to be more missional, including their pre-pandemic fundraiser meals. "We continue with monthly takeout lunches, which are very popular and include a grace with each meal," said Maxine. "The low cost makes it affordable and we reach an average 90 meals per takeout. We have good connections with the wider community which brings us opportunities for service."

A Food Ministries line was added to the parish budget, to provide food when needed. "We have established some new relationships with underserved communities and they have been receptive to our help and prayers," Maxine shared. "Many people are open to having us pray for them."

Other mission-edged ministries are the weekly seniors' social, a funeral team, an active men's group, book club, and a new grief support series. One goal for 2022 is to establish a Bird and Butterfly Garden, to engage children and gardening enthusiasts.

One of the strengths at St. John the Evangelist is active, cooperative efforts of many parish leaders. Maxine says they are intentionally listening and trying to respond to the needs of their neighbours, especially for those with young families, millennials and seniors. "People are hungry for love and community," she said.

* Godly Play is a unique method of Christian formation for children using intentional storytelling and imaginative wondering.



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Teach Us to Pray: in unprecedented times



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

In his acclaimed work *Conjectures of a Guilty Bystander*, the American Trappist monk Thomas Merton wrote: “You do not need to know precisely what is happening, or exactly where it is all going. What you need is to recognize the possibilities and challenges offered by the present moment, and to embrace them with courage, faith and hope.”

It’s a huge understatement to say that we are living in unprecedented times. A friend recently posted on social media a photo of a t-shirt emblazoned with “I could really go for some precedented times.”

Even though we are nearly two years into this pandemic, can we really even suggest we’ve ever had precedented times?!

Even a cursory scan of history furnishes us with a sense of almost constant unpredictability, constant reminders of “the shortness and uncertainty of human life.” (BCP. p. 599)

That old trope of Ben Franklin’s about “death and taxes” being the only certainties in life offers cold comfort to those of us who perceive we’ve lost so much in these last two years. Yes, it is true that life as we knew it has been upended and sociologists tell us there’s no going back to the way things were “before”. I am not making light of the number of lives lost, or the disappearance of jobs or the incredible pressure placed on governments, health care providers, educational institutions, travel, family life, relationships,

businesses, economies – indeed every facet of human life; no argument there for sure. But along with reminding us of the shortness and uncertainty of human life, this liminal time also reminds us of “those disappointments and failures that lead us to acknowledge our dependence on (God) alone.” (BAS. p, 129) Our collective sighs of frustration and outbursts of impatience betray our tendency to think and feel otherwise.

I spend a fair amount of time with people discerning a vocation to some kind of ministry.

The word vocation comes from the Latin word “vocare”, meaning “to call”. If a vocation is a “calling”,

then it follows that the appropriate response is to listen. Discernment asks “what are we hearing?” and “Are we hearing correctly?” Therefore, how we listen is important. St. Benedict advises us to “Listen, with the ear of your heart”, the kind of listening which requires prayer, reflection on the Scripture, and perhaps hardest of all, a willingness to “let go”. We cannot say “here I am Lord” then proceed to tell God exactly where or how God ought to use us!

So, how do we “test” our hearing? Frederick Buechner says “The place God calls you is the place where your deep gladness and the world’s deep hunger meet.” Alongside the personal dimension, there is a communal dimension to discernment. Buechner’s statement connects “call” to “need”. Who does the Church “need” and what particular gifts are needed in response to the ever-changing dynamic of the living Church?

Our gifts are given to compliment one another and enhance the life of the whole community. Discerning the gifts among us and affirming their use is a crucial function of the whole Church for it strengthens individuals and

encourages them to grow in their faith. Our Baptismal Promises root and sustain our varied vocations. They equip and shape us to respond to the needs, concerns and hopes of the world.

So, what then is our prayer in unprecedented times? How do we “embrace them with courage, faith and hope.”? May I suggest it be the prayer uttered at Baptism, slightly altered for personal use:

We thank you that by water and the Holy Spirit you have bestowed upon us your servants the forgiveness of sin, and have raised us to the new life of grace. Sustain us, O Lord, in your Holy Spirit. Give us inquiring and discerning hearts, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. Amen.

(BAS, P. 160, ALT.)

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

PHOTO BY JOSHUA ECKSTEIN
ON UNSPLASH

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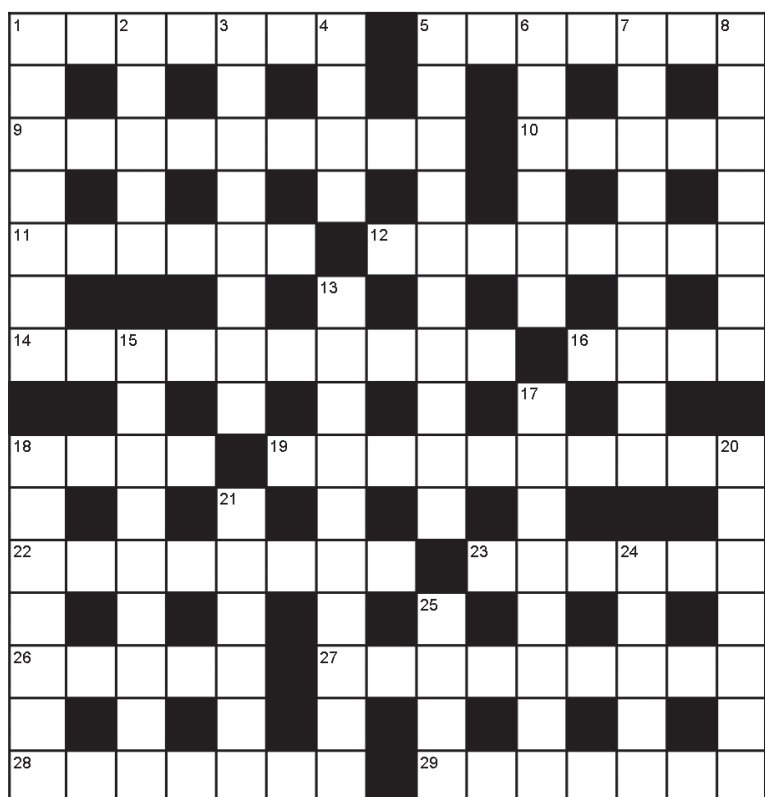
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February Bible Crossword

by Maureen Yeats



FEBRUARY 2022 Clues

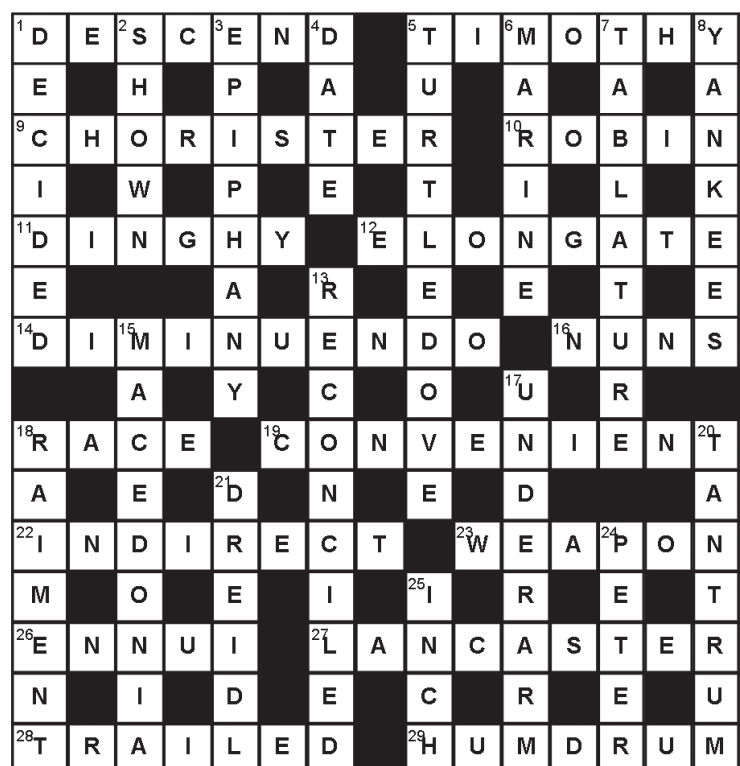
ACROSS:

- 1- "For the Lord himself ... will _____ from heaven." (1Thess. 4:16) come down (7)
- 5- Companion of Paul, recipient of two epistles (7)
- 9- One who sings in a choir (9)
- 10- Songbird (5)
- 11- Small, flat-bottomed rowboat (6)
- 12- Lengthen, stretch out (8)
- 14- Become gradually softer (10)
- 16- Women who live in a convent (4)
- 18- "In a _____ the runners all compete." (1Cor. 9:24) competition (4)
- 19- Easy to use (10)
- 22- Deviating from a straight line (8)
- 23- Device used in an attack, such as a spear (6)
- 26- Boredom (5)
- 27- A medieval royal house of England (9)
- 28- Fell behind (7)
- 29- Dull (7)

DOWN:

- 1- "Solomon _____ to build a temple." (2Chron. 2:1) came to a conclusion (7)
- 2- "He has _____ the mercy promised to our ancestors." (Luke 1:72) displayed (5)
- 3- Feast of the Manifestation of Christ to the Gentiles (8)
- 4- Fruit of a certain species of palm tree (4)
- 5- "The voice of the _____ is heard in our land." (Song of Songs 2:12) a songbird (10)
- 6- Pertaining to the sea (6)
- 7- A form of musical notation (9)
- 8- New Englanders (7)
- 13- Brought into agreement (10)
- 15- "Come over to _____ and help us." (Acts 16:9) region of Greece (9)
- 17- Underhand, like a softball pitch (8)
- 18- Clothing (7)
- 20- Sudden burst of ill-temper (7)
- 21- Flat-sided spinning top (6)
- 24- One of the disciples (5)
- 25- Non-metric linear measure (4)

January Puzzle Answers



FIRST SUNDAY IN LENT

Sunday, March 6th 2022



COMMUNITY: CARE . . . COURAGE . . . COMPASSION

Women's Ministry Sunday was initiated by the Anglican Church Women Board to recognize and promote the many ways that women live out God's mission in the church and community. It has evolved from: honouring the women and the ministry of their organized groups within the parish, to recognizing their ministry beyond the parish, including within their professional and community volunteer activities, to their collaboration with men where they work together for a common purpose, achieving a shared goal. To quote the Anglican Church Women hymn:

The Love of Jesus Calls Us
434 Common Praise verse 4.....



*The love of Jesus calls us in swiftly changing days,
to be God's co-creators in new and wondrous ways;
that God with men and women may so transform the earth,
that love and peace and justice may give God's kingdom birth.*



Text: Herbert O'Driscoll

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A global view of community

by Cynthia Pilchos

The 2021/22 theme for Anglican women, Community: Care . . . Courage . . . Compassion, invites women and men to explore what community means to them. If we were not already thinking of a broader view of community beyond our own geographic boundaries, a global pandemic that is nearing its two-year anniversary, coupled with a world-wide climate crisis, has certainly highlighted that we are our brother's keeper, more than ever in times of crises.

We are still in the Epiphany season with its emphasis on "showing forth". While we may not have been able to observe the recent Week of Prayer for Christian Unity (Jan. 18 – 25, 2022) with the theme: We saw the star in the East, and we came to worship, in ways that have been a feature in more "normal" times, the week certainly carried a theme very appropriate for the "showing forth" aspect of Epiphany in a time of crisis. The epiphany of the birth of Jesus as God incarnate brought light, hope and unity to the world at a time of darkness and uncertainty. As we face new challenges and struggles in our current day, the theme for 2022 showed that Christ's light has not left us; it shines as brightly as ever, having called Christians everywhere to come together and follow the path of Jesus.



But what of those of other faith traditions? Following soon after the Week of Prayer for Christian Unity is World Interfaith Harmony Week, an annual event observed during the first week of February (1 – 7). It is a week that seeks to build bridges across boundaries of faith traditions. World Interfaith Harmony Week was proclaimed by the United Nations General Assembly in 2010. In its resolution, the General Assembly, pointed out that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace and established World Interfaith Harmony Week as a way to promote harmony between all people, regardless of their faith.

Looking ahead to March, the first international event in Lent 2022 is the World Day of Prayer (Fri. Mar. 4/22). The annual World Day of Prayer is one aspect of the Women's Inter-Church Council that advocates for peace and reconciliation. The Women's Inter-Church Council of Canada (WICC) is Canada's only national ecumenical council, with representatives

from 10 church partners, focusing on bringing hope to women touched by injustice, especially those experiencing gender-based violence. Through grant programs, WICC assists vulnerable women and children by supporting grassroots work in Canada and worldwide.

The theme in 2022 for the World Day of Prayer (WDP) is: I Know the Plans I Have for You from Jeremiah 29:1-14. In the midst of all the uncertainties we are living under, the WDP 2022 theme emerges like a balm of confidence. It is an invitation to place our trust in God in times of suffering. The program for the World Day of Prayer has been prepared by a team in England, Wales and Northern Ireland (EWNI) and is based on the letter that the prophet Jeremiah wrote to the exiles in Babylonia. The exiles were in a context of suffering, uncertainty, and opposing views on how to respond to the moment. The World Day of Prayer provides an opportunity to come together (either in person and/or virtually) to hear the stories of women who feel excluded, to listen to the fear of a child refugee, and learn to see the context of a multi-ethnic, multi-cultural, and multi-faith society, such as we have in Canada (and many other parts of the world).

This theme is especially relevant for parishes in our diocese, given that the WDP theme draws on the same source as the title for the

Anglican Church Women Annual Project 2021/22, Marguerite Centre: A Future with Hope. Jeremiah 29:11 – For, surely, I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope.

This is an opportunity to remind you again of the importance of the Anglican Church Women Annual Project 2021/22, Marguerite Centre: A Future with Hope and the fact that the solicitation of support for this project transcends the seasons and is open to all (not just women or the women's groups). It is truly an equal opportunity for giving! The funds raised will support for a year a woman recovering from addiction in an environment that fosters the healing of mind, body, and spirit. Cheques are payable to the ACW Board, Annual Project in the memo line, and can be directed to the Board Treasurer, Marjorie Davis at 204 – 111 Pebblecreek Drive, Dartmouth, NS B2W 0L1. Individual donations of \$20 or more receive an income tax receipt. We thank all those who have already contributed and thank those in advance who will be. Your support means the world to the Board – we couldn't be successful without you.

Right after the World Day of Prayer, we have a Board-established day that focuses on the ministry of women, often in collaboration with men: Women's Ministry Sunday

The Marguerite Centre is restoring the dreams of women caught in the vicious cycle of addiction, trauma, and abuse. – CH, past resident. The restoration of dreams means a Future with Hope!

(March 6/22). We encourage parishes to honour the ministry of women within the church and the community on that Sunday (or another Sunday if that works better for the parish). Early March, with International Women's Day, always on the 8th, puts a lens on the many accomplishments of women, so it is an opportunity for the Diocese of NS & PEI to do the same with Women's Ministry Sunday. Whether Women's Ministry Sunday is celebrated on March 6, or another day, please know that the Anglican Church Women Board appreciates your ministry as you seek to serve Christ "in the parish, community, diocese, nation, and the world" (Anglican Church Women Purpose), especially in these times of limited in-person worship and contact. We are very grateful for your faithful service and for exemplifying the care, courage, and compassion of the Anglican Church Women's 3 C's of Community!

April 1 deadline approaches

AFC INVITES CANADIAN ANGLICANS TO TAKE A CLOSER LOOK

"I want to encourage all Canadian Anglicans to take a closer look at AFC," says Dr. Scott Brubacher, Executive Director, Anglican Foundation of Canada, "and the April 1, 2022, grant application deadline presents the perfect opportunity for them to do that."

Founded in 1957, AFC remains best known for supporting church infrastructure projects. As Brubacher remarks, "That's completely understandable because for many churches, the call to *imagine more* has included funding

for ramps, lifts, roofs, washrooms, and so much of the essential infrastructure that allows churches to welcome parishioners and reach out to community members." In the past decade, of the more than \$6 million in grants and loans awarded, nationally, forty per cent went to support infrastructure projects.

In recent years, AFC has also become a major partner in innovative ministry and spiritual formation projects, funding visionary programming that reflect an increasingly missional church. The remaining

sixty per cent of AFC's funding during the past decade supported other key impact zones: leadership and education, community ministries, Indigenous ministries, and sacred music and liturgical arts. These days, it's fair to say that AFC's funding extends well beyond bricks and mortar to foster a healthy, vibrant church.

Brubacher acknowledges that the first year of the pandemic presented funding challenges owing to the combination of fewer grant applications and the initial impact on AFC's

investment portfolio. "2021, however, was a totally different story. Thanks to the incredible generosity of our donor family—and the energy and creativity of our grant applicants—AFC had its most impactful year ever and gave more than \$1 million in grants. Let's aim that high again in 2022!"

Brubacher is inspired by all the churches who are doing great work in uncertain times. "There are a lot of people finding courageous and creative ways to do good ministry, and for those who want to branch out, AFC is both a dependable

and a hopeful partner. We believe in the vital importance of the Anglican church in our Canadian context, and we're here to invest in that!"

The deadline to apply for AFC's spring grant cycle is April 1, 2022. Visit www.anglicanfoundation.org/apply for more information or email foundation@anglicanfoundation.org.

Link to promotional video: [Vimeo](#)

Possible images (see Dropbox folder):

Diocesan Cycle of Prayer February 2022

PRINCE EDWARD ISLAND REGION

February 6

St. Peter's Cathedral,
Charlottetown
Holy Trinity, Georgetown
Rev. David Garrett
Rev. Ralph Moore and Bonnie
St. Alban's, Souris
St. George's, Montague

St. Mary and St. John, Prince Edward Island
Rev. Colin Nicolle and Shannon

St. Mary's, Summerside
St. John's, St. Eleanor's

CAPE BRETON REGION

February 13

Parish of the Resurrection, Sydney
Rev. Peter Rafuse and Mary
Rev. Roslyn MacLeod,
associate parish priest
Church of Christ the King, Sydney
St. George's, Sydney
St. Bartholemew's, Louisbourg

February 20

Collieries Parish
Rev. Dorothy Miller
Rev. Myrna MacMullin,
associate parish priest, and Robert
St. Mary's, Glace Bay
St. Paul's, Port Morien
All Saints', New Waterford
Church of the Good Shepherd, Dominion

February 27

Neil's Harbour, Nova Scotia
Rev. Dr. Carolyn Sharp
St. Andrew's, Neil's Harbour
St. John's, Ingonish
St. Alban's, Sydney
Rev. Myrna MacMullin,
priest-in-charge, and Robert

SPECIAL DAYS OF CELEBRATION IN THE MONTH OF FEBRUARY

NOTE: Websites frequently change and links may no longer work. The reference to Stephen Reynold's book FOR ALL THE SAINTS on the Anglican Church website has changed.

To access full information on each person named in the "The Calendar" of the BAS --- go to <https://www.anglican.ca/about/liturgicaltexts> -- and scroll down for "For All The Saints"

February 2 --- The Presentation of the Lord or Candlemas

This is a light to reveal God to the nations and the glory of his people Israel. Luke 2.32

The celebration of the Presentation of the Lord comes from the ancient Jewish law that every firstborn son had to be dedicated to God's service. But the Law of Moses allowed parents to redeem their child by offering something else in his stead. In Jesus's case, Mary and Joseph offered the redemptive substitute which the law appointed for the first-born of poor parents, "a pair of turtledoves, or two young pigeons." Thus, paradoxically, the Redeemer himself was redeemed. Luke also records how the Christ-child was greeted by Simeon and Anna, two figures who represented Israel's longing to see the Redeemer promised by God. Luke gave Simeon a song to sing, the Nunc dimittis, "Lord, now let your servant go in peace" which acclaims Jesus as the saving Light of God. It is a regular Canticle in the Service of Evening Prayer. The Roman Church developed the custom of blessing candles on this Feast Day—hence its other title, Candlemas. The church and families would bring a year's worth of candles to be blessed. In celebrating the Feast of the Presentation, the people of the Church become like Simeon, who cradled the infant Light of Salvation in the crook of his arm and knew him to be as fragile as a candle-flame.

February 9 --- Hannah Grier Coome, Founder of the Sisterhood of St. John the Divine, 1921

Those who fear the Lord will form true judgements, and like a light they will kindle righteous deeds. Sirach 32.16

The Sisterhood of St. John the Divine is an order of Anglican nuns founded in Canada on St John's Day in 1884 and dedicated (as its Rule states) to "personal sanctification and active charity." We remember Hannah Grier Coome, who was its founder and first Mother Superior. Born in Ontario, to an Anglican clergyman, she married an Englishman and spent most of her married life in Britain. In 1877, her husband's business sent him to Chicago, where he died of cancer the following year. Harriet remained in Chicago for another three years, then decided to return to England and try her vocation as an Anglican nun. On her way back, she visited her family in Toronto and discovered a

group of Anglicans who wished to found a Canadian sisterhood. She accepted their invitation to take the first step and performed her novitiate at the Sisters of St. Mary's in New York State. Mother Hannah returned to Toronto in September 1884 and launched the Sisterhood of St. John the Divine. She and her new community initially faced a good deal of harassment, but their work during the Riel Rebellion, serving in government's field hospitals, overcame these prejudices. The Sisters eventually founded a hospital of their own --- St. John's Surgical Hospital for Women, where over half their patients received medical attention free of charge. Over time the community trained nurses, operated hospitals [From 1936 to 1949 they ran All Saints Hospital in Springhill, NS.] ministered to the elderly and ran schools and orphanages in both large cities and rural areas. Mother Hannah guided these enterprises, and the everyday life of the Sisters, with holiness, practical wisdom, and a sense of humour that pierced high-flying pretensions and unseasonable gloom. She retired from the office of Superior in 1916 and died on Ash Wednesday five years later. Their modern activities include retreats, missions, workshops, conferences, and white work embroidery at St. John's Convent in Toronto; St. John's Rehabilitation Hospital in Toronto; and diocesan and parish work.

February 15 -- Thomas Bray, Priest and Missionary

How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace. Isaiah 52.7

Thomas Bray was an English parish priest who founded two great missionary organizations at the turn of the seventeenth century: the Society for Promoting Christian Knowledge [SPCK] and the Society for the Propagation of the Gospel [SPG]. Bray's love of knowledge was first recognized and nurtured by his parish priest, who enabled him to attend Oxford University. He was ordained in the Church of England and appointed vicar of a rural parish, where he developed a comprehensive programme of Christian instruction. In 1695 he became the Bishop of London's commissary for the colony of Maryland in North America. He realized that Anglican clergy in the colonies were too few and too poorly supported to meet the pastoral needs of the people. Over the next five years he increased the number of Anglican clergy in Maryland by more than a hundred; he also raised funds to enable thirty parishes to set up libraries. He organized the Society for Promoting Christian Knowledge [SPCK] in 1698 to undertake the task of equipping libraries and churches with books, Bibles and Prayer Books both in England and especially among Anglican parishes overseas. Several Parishes in our diocese have very old large Bibles presented on behalf of the SPCK.

Three years later, Bray founded the Society for the Propagation of the Gospel [SPG] in order to recruit and support Anglican missionaries and missionary work in North America, where our Diocese and others were supported. Bray envisioned a library for each parish in North America. His scheme for establishing parish libraries in England and America succeeded. Bray's efforts would eventually lead to the founding of almost 100 libraries in North America and more than 200 libraries in England. In 1706, Bray accepted the position of Rector of St Botolph's, Aldgate. There he devoted his energies to the needs of the urban poor, schooling for the children of black slaves, and the plight of unemployed people who were imprisoned for debt. He spent the final decades of his life serving his London parish, as well as engaging in other philanthropic and literary activities. People were impressed by his teaching religious education to charity children well into his own old age, as well as work on behalf of prisoners at Newgate prison, including weekly "beef and beer" dinners and proposals for prison reform. He died on February 15, 1730. His legacy was filled to the very end with a zeal for the communication of knowledge, a love for the Anglican way and missionary concerns.

February 27 --- George Herbert Priest and Poet, 1633

"I am the way, and the truth, and the life," says the Lord; "no one comes to the Father, but by me." John 14.6

George Herbert was an English priest of the early seventeenth century... and a poet who taught his verse to "rise harmoniously" on the wings of prayer. Born in 1593, he became a young man of brilliant promise, high-minded and proud — especially in his religion. He was convinced that God had chosen him for a great purpose, to instruct kings and princes in godly rule. But in a hard inner struggle, in prayers full of lament and anger, Herbert learned to question his lofty ambitions. At the age of thirty-three he was ordained a deacon; four years later he accepted the rural parish of Bemerton, where he was made a priest and found peace in the service of God and his flock. He was noted for unfailing care for his parishioners, bringing the sacraments to them when they were ill and providing food and clothing for those in need. But his ministry was cut off all too soon, having suffered for most of his life with poor health, he died of tuberculosis in early 1633, just short of his fortieth birthday. Herbert left an anthology of poems which was later published as *The Temple*. These poems have nourished the spiritual life of untold generations. A number have been set to music. Four have been included in COMMON PRAISE HYMNAL 1968 — including "Let All the World in Every Corner Sing" and "Come, my Way, my Truth, my Life".