

THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo: Panel discussion at Christ Church, Dartmouth on the issues surrounding food insecurity.

Christ Church hosts social justice forum on Food Insecurity

Panel Members



Christine Hoehne
Coordinator of Christ Church Food and Clothing Bank



Carla Foxe
Dartmouth Community Fridge, Public Good Society



Karen Goudie
Coordinator of Margaret's House (Feeding Others of Dartmouth)



Nick Jennery
Executive Director of Feed Nova Scotia

Rev. Dr. Kyle Wagner, Rector, Christ Church, Dartmouth

The week of November 6th over 235 people received food from the Christ Church Food Bank. The numbers keep rising at a staggering rate. People in downtown Dartmouth now visibly see the challenges of food poverty and insecurity.

After connecting with our local neighbours and partners, the downtown community felt a social justice forum was needed to allow for a conversation about food insecurity. Agencies that had worked together on many such past projects began planning the event.

Christ Church hosted the event on Sunday, November 6th A Conversation about Food Insecurity. Hopefully, it is the first of many conversations about the things that matter to people in our surrounding neighbourhood.

Nick Jennery provided the audience with an overall picture of food scarcity in Nova Scotia. Each panelist was asked questions that allowed for a group conversation about how significant the disparity is between people who have food and those who do not. Questions considered included:

- What are the goals & purposes of your organization?
- What potential future projects or initiatives could help address food insecurity (either with your organization or beyond)?
- What are some barriers to success, and how could you overcome those barriers?
- How can the community be more involved?

Questions were entertained from the audience at the

end of the panel discussion, allowing clients of the food bank to ask questions that they felt were important.

At the end of our time, it was agreed that we need to keep the conversation going, through further advocacy, including lobbying government officials to share their plan about how we will address food insecurity. Our subsequent discussions will include homelessness and the Canadians' mental health crisis.

Editor's note: These challenges are not just in Dartmouth. Inflation is now at a rate not seen for 41 years, energy prices are at an all time high and securing affordable housing is getting more expensive and less available.

Combining resources to meet these challenges will be critical for change to happen.

Guest Columnist



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The first day of the month BEFORE the month of publication: e.g., the deadline for the November edition is October 1st.

Calling all men

by Mary Stone,
Canadian President of Mothers' Union
(Continued from Nov. '22)

I like this anonymous quote "Jesus' example of leadership, as we have seen, challenges God's people to develop more helpful and life-giving ideas of what it means to be in relationship. To address the devastating issues of gender-based violence, the behaviours and attitudes that cause violence and abuse against women need to be urgently challenged. As long as men still think that they have the right and power to control women's bodies and sexuality, gender justice will never be fulfilled."

10 Things Men Can Do To Prevent Gender Based Violence

First published by Jackson Katz in 1999

1. Approach Gender Violence as a MEN'S Issue.
Approach sexual harassment and all forms of gender violence as a MEN'S issue involving men of all ages and socioeconomic, racial, and ethnic backgrounds. View men not only as perpetrators or possible offenders, but as empowered bystanders who can confront abusive peers.

2. Don't Remain Silent
If a brother, friend, classmate, teammate, or colleague is abusing his female partner—or is disrespectful or abusive to girls and women in general—don't look the other way. If you feel comfortable doing so, try to talk to him about it. Urge him to seek help. If you don't know what to do, consult a trusted friend, parent, professor, or co-worker. **DON'T REMAIN SILENT.**

3. Have the Courage to Look Inward
Question your own attitudes. Don't be defensive when something you do or say ends up hurting someone else. Try hard to understand how your own attitudes and actions might inadvertently perpetuate misogyny and violence, and work toward changing them.

4. Ask If You Can Help
If you suspect that a woman (or anyone else) close to you is being abused or has been sexually assaulted, gently ask if you can help.

5. Get Help
If you are emotionally, psychologically, physically, or sexually abusive to women, or have been in the past, seek professional

help NOW.

6. Join the Cause
Be an ally to women who are working to end all forms of gender violence. Support the women whose courage and empowered voices have catalyzed the historic #MeToo and #TimesUp movements. Attend "Take Back the Night" rallies and other public events. Raise money for community-based rape crisis centers and battered women's programs. If you belong to a team or fraternity, or another student group, organize a fundraiser.

7. Be an Ally
Recognize and speak out against homophobia, gay-bashing, and violence against gender queer and nonbinary people. Discrimination and violence against LGBTQ people are wrong in and of themselves. This abuse also has direct links to sexism (e.g., the "manhood" and sexual orientation of men who speak out against sexism are often questioned, a conscious or unconscious strategy intended to silence them. This is a key reason few men do so).

8. Educate Yourself
Attend programs, take courses, watch films, TED talks, and YouTube videos, and read articles and

books about multicultural masculinities, gender inequality, and the root causes of gender violence. Educate yourself and others about how larger social forces affect the conflicts between individual men and women.

9. Vote with Your Dollars and Attention
Don't fund misogyny. Refuse to consume misogynous porn, rent any video, subscribe to any website, or buy music that portrays girls or women in a sexually degrading or abusive manner. Speak out about cybersexism and misogynist attacks against women on social media such as Instagram, Snapchat, TikTok, Facebook, Twitter, Tumblr, Reddit, etc. Protest sexism in new and old media.

10. Mentor Others
Mentor and teach boys and young men about how to be men in ways that don't involve degrading or abusing girls and women (or anyone). Volunteer to work with gender violence prevention programs, including anti-sexist men's programs. Lead by example.

Archbishop Desmond Tutu, "Let us measure up as men", girlsnotbrides.org/articles/



Dave Walker

CartoonChurch.com

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It's A New Day!

'Christmas classics - the six 'C's'



By Rev. Canon Lisa G. Vaughn

*Fast away the old year passes.
Fa-la-la-la-la, la-la-la-la.*

Another year, another festive season soaked in great change. Christmas 2022 in post-COVID times means rising inflation, continued virus vigilance, climate concerns and interruptions because of staffing shortages. Many people are feeling anxious, isolated and in pain, for a variety of reasons.

The Advent and Christmas seasons are also special times when people long for community, comfort and peace. Churches can meet some of those needs by enlisting some tried and true Christmas classic best practices.

1. CHRISTMAS STORY –

The nativity narrative from Luke (1 & 2) and Matthew (1:18 – 2:23), are timeless and powerful texts to unpack and explore. Find ways to creatively share these stories that reveal the truth and hope of God's love. People never tire of hearing the richness of sound biblical exegesis of the birth passages (as compared to romanticized, sanitized depictions). Retell the accounts of Mary, Elizabeth, Joseph, angels, shepherds, magi and the hardships of First Century Palestine with foreign oppression, refugees, etc. Help people make meaning of the themes of humble sacrifice, true giving, the hope of the Messiah and love incarnate. This story still spiritually stirs people, so tell it well again and again.

2. CAROLS –

Our traditional Christmas carols and new faith favourite compositions touch people's hearts in amazing ways. Find ways to share these cherished musical chestnuts in your activities and events. Many of our neighbours never darken a church door for worship but love to sing and enjoy carols. Whether it is playing these songs during your Christmas sale, hosting concerts, festive coffee houses, or outside carol sings in the town square, people experience joy, hope and comfort in these sacred seasonal songs. The older, more familiar ones often conjure up warm memories of Christmases past. Music is one of our Anglican strengths. How can we share and minister musically to those outside our congregations?

3. CARING –

The holiday season can be an especially difficult time for those who are alone, grieving the loss of a loved one, worried about health matters, struggling with finances and navigating family squabbles. Churches can mobilize in simple and inexpensive ways to offer pastoral support and a loving listening ear. Phone ministry teams and pairs of friendly visitors can make a huge difference for people who are isolated and concerned. (Visit our popular YouTube training video, "PHONE MINISTRY: 12 Things to Attend To in Phone Visits" – <https://youtu.be/HX7AbdC4EkA>)

Congregations can also host Blue Christmas services, sometimes called a Service of Solace or Longest Night. These are opportunities for community members to come together and acknowledge their pain, but also to discover Christ's peace that passes understanding. It is a true gift to know that we are not alone in our suffering and to experience God's extravagant grace in corporate worship. The GriefShare program also has an excellent 'Surviving the Holidays' workshop resource. (www.griefshare.org)

4. CAUSE –

Christmas is an ideal time to be the practical hands, feet and heart of Christ in our communities. Find ways to make a difference in the lives of our neighbours and invite others to join you. Whether it is knitting mittens to be included in Christmas hampers, preparing shoeboxes for Missions to Seafarers, stuffing stockings for those who are incarcerated, or collecting underwear for people in shelters, there are simple and impactful ways to bless people. Want to connect with younger generations? Then engage in outreach ministries and share the invitation to non-church people to join in.

5. COMMUNICATION –

This can never be overdone in our parishes. Find ways to circulate announcements and tell your stories, not only with your parishioners, but especially with people who are not regulars and the general public. *PERSONAL INVITATIONS* are always the most effective means to connect with new people. Posters, Facebook events, roadside signs are great ways

to share your news too. Be clear, concise and positive in your language. Communicate constantly and in a variety of ways.

6. CHILDREN –

Including kids and their families in church-related events is always a wise ministry choice at Christmas. Host a Merry Messy Church (www.messychurch.ca), a multi-generational pageant or a Jessie Tree workshop. Another idea is to offer local piano and music teachers a venue to host their young students' holiday concert. Advent calendar kits are also a great take-home faith formation family activity. Find ways to offer radical hospitality free of charge to those with children. The *Build Faith* website has some fabulous ideas. (www.buildfaith.org)

The Christmas season is a time when many are open, seeking meaningful involvement and are curious about spirituality. Our Anglican congregations have an abundance to share and unique opportunity to announce 'Joy to the World', the Lord is come!

Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For additional articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI", and the Anglican Net News, "Six-Minute Study".

PHOTO BY:

Christmas Story
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Christmas Child
<https://unsplash.com/photos/YGJyFwmEC68>



Saying sorry, forgiveness, sin!

The act of giving or accepting an apology, saying one is sorry, confessing sin, can be a complicated issue. I discovered this a few years ago.

Upon driving down a beautiful two-lane highway in Kenya I approached a police stop with a barrier across the road, full of huge spikes. A burly Kenyan policeman approached, walked around the van, looked at me sternly and in a very forceful tone remarked; "Bwana, you have made many mistakes today, and I am going to give you a ticket." Alarmed, speechless, feeling helpless, afraid, and before I could utter a word he asked for my Kenyan license. It was in the form of a little red book, and I had inadvertently put it through the wash by mistake. "Oh," he said "You have defaced the property of the Republic of Kenya. And I am going to give you another ticket." "Yes," I said, "I need a ticket." Looking at me with the most quizzical expression, he blurted out, "Why don't you just say I am sorry, and I will let you go!" "I am sorry" I



Bryan Hagerman

said, "but,,,,," and before I could continue my response he exclaimed, "You may go! You may go!" 3

I wish every apology could be that simple, but alas they aren't, nor should they be. An apology is a confession of sorts. In it we admit that we have erred in some way. There could be various tiers to a confession. If we have been rude, we apologize, and there may be a form of consequence such as a momentary loss, a pause in a relationship. Our apology may or may not be

accepted. It may take time. Not everyone forgives right away. Especially if we are constantly being rude. If we have hurt from someone we confess and accept the consequences. If we break the law, the guilty plea is a confession. On the spectrum of wrongs we may do, the consequence could go from a simple ticket to life in prison.

In our courts today, many people, although guilty, may on the advice of their attorney plead not guilty.

Some people cannot say they are sorry, perhaps because in their minds they do not make mistakes or cannot believe that they could. It is said that narcissists do not apologize. One can even apologize to the dead for therapeutic reasons. Yes, we mean it, and should have offered it before. It can be done in a letter to the departed that we write, and then read out loud at their gravesite. Saying we are sorry is a very therapeutic enterprise. In doing so, we reach out to resolve an issue in the hopes of restoring a

relationship.

Saying we are sorry is not a transactional process. We are sorry because we truly are sorry. We have done it and we want to confess. If we receive forgiveness, it sets us free. If we feel deep regret for what we have confessed to, that action helps us to make sure we don't do the same thing again.

Then there is sin. Confessing the same sin over and over, may mean that we have not come to terms with what sin in reality is. Jesus died for our sin. His pain, suffering, his grief in being temporarily separated from his Father, our Father, is crucial to understand when we commit sin. It can be a movement towards holier living.

One of the great verses about sin is I John 1:9

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

I came across this wonderful prayer of confession this week.

Gracious God, our sins are too heavy to carry, too real to hide, and too deep to undo. Forgive what our lips tremble to name, what our hearts can no longer bear, and what has become for us a consuming fire of judgment. Set us free from a past that we cannot change; open to us a future in which we can be changed; and grant us grace to grow more and more in your likeness and image, through Jesus Christ, the light of the world. Amen. (From the PCUSA Book of Common Worship Louisville: Westminster John Knox, 1993; p. 88)

Confessing sin, asking for forgiveness, saying one is sorry, can unleash a powerful therapeutic response. As a result we are at one again in relationship with God, our fellows, and there is an internal peace that accompanies it.

Dr Bryan Hagerman
Outreach Counsellor
St Paul's Church, Halifax

Book of Alternative Services Sunday Readings for December Liturgical Year A

Liturgical Year A: Nov 27, 2022 to Dec 2, 2023

For BCP readings: <https://lectionary.anglican.ca/bcp/>

These readings are from the Anglican Church of Canada's adaptation of the Revised Common Lectionary.

Second Sunday of Advent (Violet or Blue)

Sunday, December 4th, 2022
Morning Prayer: Ps 148, 149, 150; Is 5:1-7; 2 Pet 3:11-18; Coll 269

Holy Eucharist: Propers 269; Is 11:1-10; Ps 72:1-7, 18-19; Rom 15:4-13; Mt 3:1-12; Preface of Advent
Evening Prayer: Ps 114, 115; (Am 6:1-14); Lk 7:28-35; Coll 269

Third Sunday of Advent (Violet or Blue or Rose)

Sunday, December 11th, 2022
Morning Prayer: Ps 63:1-8, (9-11), 98; Is 13:6-13; Heb 12:18-29; Coll 270

Holy Eucharist: Propers 270; Is 35:1-10; Ps 146:4-9 or C 18 (Lk 1:47-55); Jas 5:7-10; Mt 11:2-11; Preface of Advent
Evening Prayer: Ps 103; (Am 9:11-15); Jn 3:22-30; Coll 270
Gaudete Sunday: In some places, this day is known as "Gaudete" Sunday and rose-coloured vestments are worn.

Fourth Sunday of Advent (Violet or Blue)

Sunday, December 18th, 2022
Morning Prayer: Ps 24, 29; Is 42:1-12; Eph 6:10-20; Coll 272

Holy Eucharist: Propers 271; Is 7:10-16; Ps 80:1-7, 16-18; Rom 1:1-7; Mt 1:18-25; Preface of Advent
Evening Prayer: Ps 8, 84; (Gen 3:8-15); O Antiphon; Jn 3:16-21; Coll 272

O Adonai: O Adonai, and leader of the House of Israel, who appeared to Moses in the fire of the burning bush and gave him the law on Sinai: Come and redeem us with an outstretched arm.
cf. Exodus 3:2, 24:12

Advent FERIA (Violet or Blue) Eve of Christmas (White or Gold)

Saturday, Dec 24th, 2022
Morning Prayer: Ps 45, 46; Two of the following three readings: Is 35:1-10; Rev 22:12-17, 21; Lk 1:67-80; Coll 272

Holy Eucharist: During the Day: As Sunday, except: 2 Sam 7:1-16; Ps 89:1-4, 19-29; Lk 1:67-79

In the Evening: Propers 273 or FAS 378; Is 9:2-7; Ps 96; Tit 2:11-14; Lk 2:1-14, (15-20); OR Is 62:6-12; Ps 97; Tit 3:4-7; Lk 2:(1-7), 8-20; OR Is 52:7-10; Ps 98; Heb 1:1-4, (5-12); John 1:1-14; Preface of Christmas
Evening Prayer: Eve of Christmas: Ps 89:1-29; Is 59:15b-21; Phil 2:5-11; Coll 273 or FAS 378

The Birth of the Lord: Christmas Day - PF (White or Gold)

Sunday, December 25th, 2022
CHRISTMAS SEASON
Advent Wreath: The Advent wreath is removed before the first liturgy of Christmas, unless it contains a white Christmas candle, which is now lit. The Christmas cycle begins at evening prayer today and concludes after evening prayer on the Feast of the

Baptism of the Lord.
Christmas Crèche: A Christmas crèche may be erected in the church on Christmas Eve or on Advent IV, but hopefully not before the 17th of December when Advent enters its final thematic phase anticipating the Nativity of Christ. The image of the Child is not placed in the crèche until immediately before, or at the end of the first service of Christmas when the crèche is blessed. The Christmas crèche should include the Shepherds, manger animals, and angels but not the Wise Men (Magi) who replace these on the feast of the Epiphany. The Church of England's Common Worship: Times and Seasons provides a "Blessing of the Crib" on p. 102 and "Prayers at the Crib" on p. 103 (available online). The Episcopal Church also provides a "Blessing of a Crèche" in The Book of Occasional Services, which may be found on p. 32

(available online).
Christmas Festival of Readings and Music: The Book of Occasional Celebrations provides a service of Nine Lessons and Carols (A13) that may be used during the Christmas Season. It may be appropriate to use such a service during Advent but it should not be used before the 17th of December when Advent enters its final thematic phase anticipating the Nativity of Christ.

Morning Prayer: Ps 2, 85; Zech 2:10-13; 1 Jn 4:7-16; Coll 274 or FAS 379

Holy Eucharist: In the Early Morning: Propers 274 or FAS 379; Readings: see Eve of Christmas; Preface of Christmas
During the Day: Propers 275 or FAS 380; Readings: see Eve of Christmas; Preface of Christmas
Even Prayer: Ps 110:1-5, (6-7), 132; (Mic 4:1-5, 5:2-4); Jn 3:31-36; Coll 275 or FAS 380

NEWS FROM AWAY

Dear Diocese,

Here we are in the last minute “what can I get her/him/them for Christmas” season. The greatest gift can be our health. And twice this week I heard about how God created a planet specifically for that purpose. One of those people was my fellow DEN coordinator, The Rev Tory Byrne. What she said made so much sense, I asked her to put her thoughts to paper. Thanks Tory!

THE BENEFIT OF FREE MEDICINE

Repeatedly we hear arguments that pit financial benefits against keeping lands/forests/wetlands and oceans undeveloped. It is time to challenge the idea that trees must be cut, and wild areas tamed to make money and “benefit the economy.”

I would like to share a few examples of how we can make reasonable profits without destroying the earth – and benefiting human health and well-being at the same time.

Trees, seaweed, wetlands, rivers, and oceans all stabilize environments, cut pollution, store carbon and breathe out oxygen that we need for life. That should be reason enough to save and increase our natural environment. But they do much more.

Cognitive benefits : testing shows increased learning ability and behavior in children and adults meaning increased income earnings and less cost. Stress is lower in people who get out outside. People who walk in city parks or wilderness are healthier and stay healthy longer than people who have little exposure. This leads to

both more income and much lower healthcare costs and fewer beds and staff needed. Tree pheromones and clean air lower cortisol, lowering blood pressure and vascular damage, saving lives, and care costs. And the medicine is FREE! Hospital patients with a window view of green space spend one day less in hospital than patients without that view: and it is FREE!

Studies in public housing show significantly lower rates of crime and abuse in units that had trees and green spaces.

Mental health and addictions are serious problems that there are few ways of curing or mitigating. Exposure to green spaces and the cooling effects of trees result in lower rates of illness and better response to nature treatment- and it is FREE!

Several studies have shown healing of PTSD with forest therapy. Many youth are struggling with the loss of hope or purpose that can lead to addictions and suicides. Connection with trees is a no-cost treatment to restore a sense of meaninglessness and loss of hope.

An interesting study from the American Midwest showed that simply leaving trees in and around grain fields increased profits as much as ten-fold. The trees housed birds who ate the insects that killed the crops. No pesticides needed.

“There is mounting evidence, from dozens and dozens of researchers, that nature has benefits for both physical and psychological human wellbeing,” says Lisa Nisbet, PhD, a psychologist at Trent University in Ontario,

Canada. The studies show increased cognitive, social, and physical abilities in youth, adults, and elders who are regularly out in natural settings.

In addition to the economic benefits of working with nature rather than against it, is the spiritual benefit. When we are happy, we are more productive, less stressed, and prone to illness, despair or violence. We are better and more spiritually connected when we can be in touch with nature – and care for creation as creation cares for us. Humans began life in the in the garden; it is where we belong.

Advent blessings,
Revs Marian Lucas-Jefferies & Tory Byrne
Co-ordinators, Diocesan Environment Network

Practicing faith at home



BY ALLIE COLP

You’ve probably read this in something I’ve written here or heard me say this before, but the most significant factor in determining whether or not children who are raised with a religious tradition grow up to continue to actively practice that tradition is whether or not their parents, or parent, or whoever raised them, showed them that it matters at home, in day to day life.

That can feel like a pretty daunting piece of information for parents. So, to help support and encourage them in making their faith part of daily life at home, we started a new newsletter for families a few months ago, and I thought I’d share the reflection from the December edition with all of you here. Each newsletter includes a reflection like this one, along with some practical and tangible suggestions for how to incorporate faith practices into your family’s life. If you want to sign up for the newsletter, you can do so on the Youth and Family Ministry section of our diocesan website – www.nspeidiocese.ca

During Advent, it’s easy to get caught up in preparing for

the commemoration of the birth of Jesus Christ as one of us and miss the part about preparing for Him to be born again. To be honest, of course it is. Remember the birth of the Son of God as a sweet little baby is fun and magical and special, and adding in trees, lights, songs, and presents just adds to the fun and joy and wonder of it all.

On top of that, all of that is a lot easier to think about than what it means for Jesus to come back. Talking about Jesus being born as a baby is one of the easiest ways to incorporate conversations about faith into regular family life, and we should do that, but it’s important to think about and work to incorporate that other part too. And you can do that without talking about scary end of the world apocalyptic stuff.

A common sentiment from youth is that church (or faith) stops feeling like something that matters, when it seems like the church (or faith) doesn’t care about the world. Engaging with the work of preparing our hearts for Jesus to come again and working to build God’s kingdom in the world often lead to clear

and tangible ways that our faith and our churches show real care for the world and can really make a difference. Remembering that Jesus promised to return and has called us to actively participate in the building of God’s kingdom makes Advent feel like a time to remember that Jesus’s birth changed the world, and our faith and actions can continue to change the world.

Depending on how old the kids in your family or the kids in your life are, the questions that come up about what it means for Jesus to come back will likely vary, and it’s ok to not have answers for whatever questions might come up. There are Christian traditions that have clear and defined understandings of what that second coming looks like, but that’s not true of Anglican tradition. Instead, this offers us an opportunity to wonder together about what that second coming could mean or look like.

It can feel like there’s a lot of certainty about the story of Jesus being born into the world, and it’s comforting to lean into things that are known. But just like the return of Jesus, that first incarnation was and is full of mystery and wonder, and when we lean into that instead, the possibilities for what we can wonder about and discover together about God, about the world, and about ourselves can be astonishing, and can really and truly prepare our hearts and inspire us to live in to our call to build God’s Kingdom here in the world.

Say Yes! to Kids ...did we ever!

CYNTHIA PILICHOS,
DIOCESAN REPRESENTATIVE
FOR THE ANGLICAN
FOUNDATION OF CANADA
(AFC)

Yes, we did say “yes!” to kids in the Diocese of Nova Scotia & Prince Edward Island in the spring seasons of both 2021 and 2022 when we were leaders of this Anglican Foundation movement. Our Diocese had one of the top 5 Peer-to-Peer (P2P) teams in the country for bringing in funds in 2021, and we were the top recipients of Say Yes! to Kids funds from the Anglican Foundation in the late fall of 2021. We had an amazing 10 Requests for Proposals (RFPs), totalling more than \$61,000, for creative, imaginative projects that addressed a number of impact zones in support of kids and youth.

In 2022, with a different approach to P2P fundraising, a partnership model this time, our Diocese had more Say Yes! to Kids P2P teams than any other Diocese, and we were the only Diocese with an Anglican Church Women Board team. Our 4 diocesan teams brought in close to \$30,000, the most of any Diocese in Canada, benefitting 4 imaginative projects that received many thousands of dollars in matching and leadership gifts from the Anglican Foundation.

It was a win, win, win all way round, as the Diocese’s Community Roots Day Camp benefitted, in addition to the four specific

projects, along with the youth initiative nationally of getting Indigenous youth to the Canadian Lutheran Anglican Youth (CLAY) 2023 Conference – Ashes & Embers in August 2023.

Parishes are urged to consider a Say Yes! to Kids P2P team for the spring of 2023. The mentoring and support from the Anglican Foundation is amazing. To learn more about the impact of Say Yes! to Kids and how to become a partner in the 2023 campaign, visit anglicanfoundation.org/sayyestokids

Right now, is the annual campaign for the Foundation. Contributing to the Anglican Foundation of Canada helps parishes across the country and here in our Diocese to “imagine more”. There is a special emphasis on supporting “community ministries”, with parishes seeking to “become healthy, sustainable places where followers of Christ can live into their call to be His hands and feet”, as AFC Executive Director, Dr. Scott Brubacher, notes. You can make a gift online at anglicanfoundation.org or a cheque payable to the Anglican Foundation of Canada, addressed to 80 Hayden Street, Toronto, ON M4Y 3G2.

For more AFC information, contact Cynthia at cjp2320@gmail.com. With the Anglican Foundation and Say Yes! to Kids, it is possible to have your parish “imagine more”.

Generosity abounds ... again and again!

CYNTHIA PILICHOS,
ANGLICAN CHURCH WOMEN
DIOCESAN BOARD

The Advent and Christmas seasons are certainly associated with generosity – often an overabundance of material goods that can respond more to our “wants” than our “needs”!! Regardless, it is a pleasure to share stories of generosity for situations where generosity is responding to a need.

For the Anglican Church Women Diocesan Board, generosity works both ways, in that the Board is the recipient of great generosity, as well as the giver. With respect to the latter, the Anglican Church Women Diocesan Board responded to a challenge in the late spring set by the women of the Diocese of New Westminster in BC with their initiation of the **Northern Clergy Retirement Fund**. The purpose of this fund is to help northern clergy, many of whom are non-stipendiary, with their housing requirements, once they retire. It was exciting to learn that the Canadian Mothers' Union has responded to this challenge with a very generous contribution of their own. This is a great example of the Anglican Church Women and the Mothers' Union partnering for a mutually understood need and benefit to a deserving and underserved group!

Two other examples of the Anglican Church Women Board being on the giving side of generosity are bursaries: the **Kingston Memorial Fund Bursaries** and the **Anniversary Bursary**. The well managed endowment of the late Archbishop Kingston (the initial gift to the Board was in 1977 – an example of generosity that had the Board on the receiving end for support for theological studies) allows the Board to make an annual presentation to postulants in our diocese studying at the Atlantic School of Theology. The recipients of a **Kingston Memorial Fund Bursary** for 2022/23 are: **Blane Finnie, Ruth MacNeil, Rob Paddock, and Ginny Wilmhoff**.

The Board established a continuing education bursary for women in 1985, the 100th anniversary of organized women's ministry in Canada. Special appeals since that year have helped to boost the principal of the **Anniversary Bursary**, thanks to the generosity of Anglican women. Any woman who is 5 years beyond high school completion and enrolled in any recognized program is eligible to apply for the



Anniversary Bursary. Contact acw.nsboard@gmail.com to request an application form. The due date for a completed application is December 31.

The most dramatic and enduring example of generosity for the Anglican Church Women Board, both in receiving gifts and giving them, is the Board's **Annual Projects**. Since initiating Annual Projects in the early 2000's, combined with generous contributions to *Mission at Home and Abroad* and *Volunteers in Mission* in the late 1990's, the Board has been able to contribute more than \$200,000 in a twenty-four-year period! This is amazing generosity that is thanks to the many Anglican women and men, women's groups, and parishes in the Diocese of Nova Scotia and Prince Edward Island. Most of the nationally focused projects have benefitted Indigenous youth. Internationally focused projects have also tended to be youth-oriented, with a strong focus on support for education.

When our current Annual Project, *All In for Youth!* was receiving funds through the Anglican Foundation's *Say Yes! to Kids P2P* initiative, the project received close to \$3,000 from the Anglican Foundation itself in matching and leadership gifts!! This generosity of the Anglican Foundation was, and is, greatly appreciated. The total amount raised with the *Say Yes! to Kids* initiative was \$6,010, with \$3,606 for the project, *All In For Youth!* and \$1,202 each, for the Diocese's Community Roots Day Camp and the Indigenous Youth Ministries with the Anglican Foundation's partners at the national level. The Anglican Church Women had a very welcome and unexpected, generous gift from the women of the Diocese of Huron to the Board's *Say Yes! to Kids* team. Thank you to those in our diocese who contributed in that way, through *Say Yes! to Kids* - it was a “new and wondrous way” for us to “jump start” *All In For Youth!* We were, and are, thrilled with the results.

As it turns out, all the funds received from *Say Yes! to Kids*

for the Indigenous Youth Ministries at the national level will be directed to having Indigenous youth attend *CLAY 2023*, in line with our Board project, *All In for Youth!* Because of the success of *Say Yes! to Kids 2022*, the Foundation has committed \$25,000 to the *CLAY 2023* initiative, and our project, *All In For Youth!* hopes to add at least another \$10,000! We have another number of months ahead of us to bring in the desired funds and we thank those parishes and individuals who have made gifts already. It is certainly not too late to contribute – our goal is \$10,000 by March 31, 2023. Cheques are payable to the Anglican Church Women Board, Annual Project in the memo line, addressed to Marjorie Davis, 204 – 111 Pebblecreek Drive,

Dartmouth, NS B2W 0L1. An e-transfer to davisnow@eastlink.ca is also possible. Income tax receipts are issued for any contribution of \$20 or more.

In honour of the National Presidents' Conference 2022 in Corner Brook, our 2021/22 Prayer Partners, the women of the Diocese of Calgary, committed \$250 to our *All In For Youth!* Again, we were thrilled with this generous gift. Our Board followed that example and matched that amount in honour of the National Conference, *Walk Humbly with Your God*, as well as committing an additional \$250 to the *Community Ministries* of the Anglican Foundation. *Community Ministries* was chosen as a 2022 recipient in recognition of the importance of community ministries to the

overall ministry and mission of Anglican women at the national, diocesan, and parish levels.

It seems that each year of the Board's Annual Project in the last several years, there has been something about the project that has captured the imagination of a donor (or more than one) in such a way as to be moved to contribute in a very generous way. To say we are appreciative is an understatement. *All In For Youth!* is no exception. A recent very generous gift is helping us get closer and closer to our \$10,000 goal. We are very excited. The Holy Spirit is at work and, yes, generosity abounds . . . again and again!

Anglican Church Women Board, Diocese of Nova Scotia & Prince Edward Island

Anniversary Bursary

Are you an Anglican woman? Yes!

Are you 5 years or more beyond high school completion? Yes!

Are you enrolled in a continuing education program? Yes!

Can it be any recognized program? Yes!

Then consider applying for the ANNIVERSARY BURSARY!

CONTACT THE ANGLICAN CHURCH WOMEN BOARD

(ACW.NSBOARD@GMAIL.COM) FOR AN APPLICATION FORM.

PLEASE SUBMIT YOUR APPLICATION BY DECEMBER 31 TO THE ABOVE E-MAIL

ANNOUNCEMENTS

■ The following transitional deacons were ordained to the Sacred Order of Priests:

- Reverend Dr. Phillip Cooper – Sunday, November 13th, 3 p.m., St. Paul's Anglican Church, Antigonish
- Reverends Ron Nikkel and Debbie Fice – November 14th, 2 p.m., St. John the Baptist Anglican Church, North Sydney
- Reverend Jane Magrath – November 19th, 2:30 p.m., Christ Church,

Lantz

- Reverend Benjamin von Bredow – November 25th, 7 p.m., Christ Church, Shelburne

■ Rev. Edwin Ebsary appointed as Rector, ½ time, of the Parish of Holy Spirit Dartmouth, effective November 15th, 2022.

■ Rev. Bev Kean-Newhook appointed as Priest in Charge of the Parish of Seaforth, effective October 5th to

January 31st, 2023.

■ Rev. Nita Barteaux appointed as Priest in Charge of the Parish of Weymouth effective October 8th to December 31st, 2022.

■ Rev. Jeanne Hunter appointed as Priest in Charge of the Parish of New Glasgow effective October 6th, 2022.

■ Rev. Will Ferrey resigned as Executive Secretary of Synod,

effective December 31st, 2022. Expressions of interest for this position are encouraged. A position description is available upon request. The position is open to either a member of the laity or the clergy.

■ Rev. Cate Ratcliffe resigned as Rector of the Parish of Eastern Passage in order to accept appointment as Rector of the Parish of St. Timothy's & St. Paul's Hatchet Lake/Terence Bay, effective

February 1st, 2023.

■ Rev. Brianna Andrews, Rector of the Parish of French Village appointed as Archdeacon of the Fort Sackville Region, effective November 1st, 2022. Bishop Sandra thanks Archdeacon Tammy Hodge Orovec for her years of leadership and service as Archdeacon of the Fort Sackville Region and wish her well as she completes her time in this role.

For all the Saints (November-December)

NOTE – There was no November "For the Saints" column due to two weeks of no power or internet. I have selected one person for each month. I particularly like Elizabeth of Hungary as many hospitals were named after her. As a child growing up in Maryland, my parents took us once a month to visit St. Elizabeth's Psychiatric Hospital, to play games with the patients. Having an older brother with difficult emotional and mental health needs, as well as starting up a Mental Health Support Group in our County, saw my parents instilling in their children not only making words but taking actions.

SUBMITTED BY REV. J.K. MORRELL

19 NOVEMBER - ST. ELIZABETH-PRINCESS OF HUNGARY, 1231 CE

Elizabeth was a thirteenth-century princess who devoted her short life to serving the poor, the sick, and the homeless. She was born in 1207, at the age of , she became the wife of Ludwig, the ruler of Thuringia, a Central German State. As a married couple they are rare in the annals of saints. Their passionate love was renowned. With her husband's support, Elizabeth not only cared for their own children but also found time to supervise various projects in aid of the poor. She founded several hospitals and homes for the elderly, provided shelters for orphans and

abused children. Her work led to an interest in St. Francis of Assisi, her contemporary, and she became the first German Third Order Franciscan in 1221. In 1225, Francis sent her one of his cloaks in thanks for her work with the Order.

When her husband died, and her brother-in-law drove her from the royal court, she and her 3 children were put out on the street. She then joined the Franciscans as a lay-associate and adopted a life of poverty. She did menial labour in the very hospices which she had founded and went into the homes of poor people to help them with their daily tasks. Love for Christ kept her going in the most brutalizing conditions, but in 1231 she succumbed to overwork and a sudden virus. She was only

twenty-four when she died.

The people of Germany immediately began to venerate her, and she was declared a saint of the Church within four years of her death. Even today, many hospitals throughout the world bear her name, in memory of her devotion to binding up the wounds of suffering humanity.

8 DECEMBER — THE CONCEPTION OF THE BLESSED VIRGIN MARY

Much has been written and debated by theological scholars about the birth and early family life of Mary, the mother of Jesus. These events are not confirmed in the Scriptures but attest to

legends that developed in second century. The story goes like this: in Israel there lived a husband and wife named Joachim and Anne. They were righteous and kept all the commandments of God, but they had not been able to have any children. Their neighbours reproached them for their childlessness and even refused to let Joachim present his sacrifices in the Temple, saying, "It is not fitting for you to offer your gifts first, because you have begotten no offspring in Israel." Joachim admitted the justice of this reproach and in his grief departed into the wilderness to fast for forty days and forty nights.

Meanwhile his wife Anne remained at home and carried her own grief in her heart. One afternoon she went into

her garden and sat down beneath a laurel tree. She looked up and, seeing a nest of sparrows, uttered this lament: "Woe is me, to what may I be likened? I am not like the birds of heaven, for even the birds of heaven are fruitful before you, O Lord. Nor may I be likened to this earth, for even this earth brings forth its fruit in due season and praises you, O Lord." Immediately an angel visited her with this message: "Anne, Anne, the Lord has heard your prayer, and you shall conceive and bear a child, and your offspring shall be spoken of in all the world." True to God's word, she conceived and gave birth to Mary — who did indeed come to be spoken of in all the world as the Mother of our Lord Jesus Christ.



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Service celebrates St. Anne's Camp



men left us for their eternal home late in 2020; this was our first opportunity to gather at St. Anne's to honour them and give thanks for all they did for the Camp.

in the kitchen, just this once" and coming back, year after year. It was a moving and peaceful time of thanksgiving. Rev. Sue Channen concluded the service with prayers for Creation, for the Church gathered that day, for those whom we remembered, and for all who have been blessed by being part of the Camp.

St. Anne's bell rang out, calling people up from the beach, out from the dining hall, over from the cabins. People found space on benches or unfolded camp chairs near the firepit.

After the service concluded, food and beverages were served in the Camp's dining hall by Lorrie Penny, one of the Board members.

Bishop Sandra Fyfe led a short worship service, centered around a campfire. Everyone was invited to come forward and add a piece of wood to the fire in memory of Canon Russell, Henry, or any of the others who gave so much to the camp over the years: people such as the other founders, the Revs. Ted DeWolfe and Karl Tufts, previous leaders Ted Kaulback, David Rudolf, and Philip Obendorf, and donors such as George Wade. People offered memories of their days at camp, as campers, counsellors, and parents of campers. People spoke of being asked "to help

St. Anne's Anglican Youth Camp on Gibson Lake offers sleeping accommodation for up to sixty people, indoor toilets, a full kitchen and dining hall, a beach, dock and canoes, and a recreation centre. We were founded to provide a rustic camping experience to young people in the Annapolis Valley Region; we welcome inquiries about hosting your camp in 2023. Please contact us at steannescamp@gmail.com

BY REV. SUE CHANNEN

On a bright sunny October 1 afternoon at St. Anne's Anglican Youth Camp in Annapolis County the campfire was laid, ready to be lit. People began to arrive,

greeting old friends and family members they hadn't seen since before the pandemic. Many of those who came were members of Henry Spurr's family; others were from the Bridgetown, Annapolis, Wilmot, and St. James

(Kentville) parishes who had been very involved in the Camp in years past. Everyone had come to remember two long-serving leaders of the Camp, Canon Russell Elliott (one of the founders) and Henry Spurr. Both of those

Cause for celebration in the Churches of Pictou County

Submitted by Carol Dunn

Top photo (right):

Bishop Sandra Fyfe presided over a Service of Confirmation for Deborah Beck at St. James in Pictou on Oct. 15. Shown are Deacon Joanne Neal, Bishop Fyfe, Deborah Beck, and Rev. Darlene Jewers, rector of the Anglican Churches of Pictou County.

Bottom photo (right):

On Oct. 30, the Anglican Churches of Pictou County held a service to commemorate the life of Queen Elizabeth II. Parishioner Jenny Carter gave a special tribute to Queen Elizabeth. She is pictured with memorabilia displayed during the service, which was held at Christ Church in Stellarton.



ANGLICAN CHURCH WOMEN BOARD
 Diocese of Nova Scotia & Prince Edward Island
Forging a new future by engaging and exploring new possibilities

Crossroads to Change
 Embracing Possibilities

Theme for 2022/23
Embracing Change in New and Wondrous Ways

Change is in the air! Crossroads.....Transformation on the Horizon



Teach us to pray: Wake up - it's Advent



“Yet those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary.” Isaiah 40:31



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

In significant ways, the pandemic has distorted our sense of time. Months seem to fly by, while days and weeks drag on and on. It can feel like an uphill slog at times - sociologists even have a name for it: “pandemic fatigue”. We’re worn out,

worn down by precautions and restrictions. Lack of social activities with friends and family, or even solo activities of regular exercise and travel, have, for many, resulted in boredom, depression, even acute frustration, leading some

to ask “What’s the point?!” As people give into despair, casting masks and distancing aside, this has caused an increased number of cases and the vicious (and sometimes, deadly) cycle continues.

How desperately we need Advent! Its themes of love, joy, peace and hope awaken in us the promises we know to be true. While the temptation and the pressure to conform to the world around us may be strong, the blessings of Advent are manifold. This brief, four-week season, which marks the beginning of the Church’s liturgical calendar, is a kind of spiritual oasis, an invitation to be counter-cultural! There are several Advent traditions we might consider embracing anew.

THE ADVENT CALENDAR (the one with little doors to open and scripture passages to read – not so much the ones that tempt us with chocolate!) is one tradition which cultivates a daily holy habit of prayer and reading.

THE ADVENT WREATH, familiar in many of our churches, can be adapted for home use, and become a focal point at meal time or used in conjunction with the “Home Prayers” in the Book of Alternative Services, p. 687.

REMEMBERING THE ADVENT SAINTS AND OTHER FAITHFUL: Reading and reflecting on the lives of the saints whose feast days fall within the season of Advent and learning the stories of other faithful followers (non-fictional and fictional) can help us consider

how we express our faith. Among the saints are John of Damascus (Dec. 3) Nicholas of Myra (Dec. 6), Lucy (Dec. 13) John of the Cross (Dec. 14).

To remember the Faithful, read about Martin the Cobbler (based on a story by Leo Tolstoy) or The Fourth Wiseman (from a story by Henry Van Dyke); either would make for a good Advent book study, or family discussion. The children’s author and illustrator Tomi de Paola has numerous stories and legends, many of which are available through the public library system. Among my favourites are The Friendly Beasts, Strega Nona, The Legend of the Poinsettia, The Night of Las Posadas, Our Lady of Guadalupe, and the Legend of La Befana – all stories of the love of God revealed in the Incarnation.

CHRISMONS: The early Christian community used a variety of monograms to symbolize Christ. Chrismons are Christian monograms, or symbols depicting the various titles attributed to Jesus Christ. The name “Chrismon” is derived from combining two words: CHRIS + MONogram. Modern Chrismons were introduced in 1957 at the Ascension Lutheran Church in Danville, Virginia. Frances Spencer, church member and volunteer, decorated her church’s tree with finely stitched white and gold Chrismons. Since then, preparing the symbols throughout Advent and adorning evergreens with Chrismons has become a world-wide tradition.

As the world hurtles itself toward an overly secularized holiday, we are beckoned to pause, become aware of our surroundings. Advent invites us to ‘wake up’, to be attentive to the stories, signs and symbols that led, and which continue to lead, the people of God from the prophecies of sages to an obscure village stable in what was the birthplace of our redemption. In the two millennia since, the simple message of that story has been garbled, warped by a commercial sentimentality where Santa Claus has become more central than the Christ whose birth we are preparing to celebrate.

How desperately we need Advent! As we rub pandemic sleep from our eyes, may we see that everything, from our seasonal preparations to the prophetic words echoing across the centuries, contains the power to awaken us to the true work of this holy season: the transformation of the world, beginning with the renewal of our faith and the awakening of our hearts to the needs of others.

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

Photos by Vicki Fioratos
Chrismon Tree and “Chi
Rho” Chrismon, St. Alban’s
Dartmouth, NS 2018



ALL ABOARD for VCM 2023!

Setting Sail! is the theme of our next Vital Church Maritimes conference.

It’s time to take stock, climb aboard and pull up the anchor for the adventure of missional ministry in this new season. The winds of change are blowing and congregations are being called to boldly set out in service to our communities.

VCM 2023, set for **April 27 - April 29, 2023**, focuses on spiritual formation and discipleship, as well as present realities and trends for the future. Our keynote speaker is the **Rev.**

Canon Dr. Dawn Davis. She is Assistant Professor of Contextual Theology and Director of Leadership for Ministry Programs, at Huron University College, ON. Dawn is originally from St. Luke’s, Dartmouth.

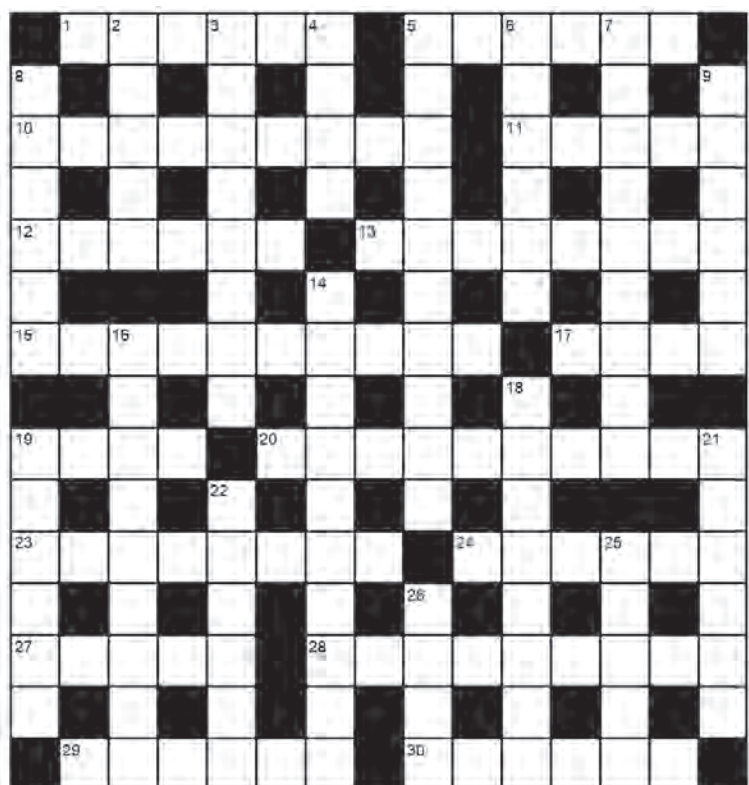
Once again the conference location is the spacious and comfortable **Inn on Prince** hotel in Truro, NS. An **interactive Zoom option** will also be available.

To express your interest in attending, and for more detailed information, visit: www.surveymonkey.com/r/VCM2023



December Bible Crossword

by Maureen Yeats



DECEMBER 2022 Clues

ACROSS:

- 1- "(Jesus) unrolled the _____" (Luke 4:17)roll of parchment with writing (6)
- 5- "The leaders ... gave (Festus) a _____ against Paul." (Acts 25:2) account (6)
- 10- The birthday of Jesus (9)
- 11- Disagree using words (5)
- 12- Borne on the water (6)
- 13- Having a strong odour (8)
- 15-Last book of the Bible (10)
- 17- A Gospel writer (4)
- 19- Island in Inner Hebrides (4)
- 20- Islands of the west Pacific Ocean (10)
- 23- Male first-year university students (8)
- 24- Church season preceding 10A (6)
- 27- British name for a half note (5)
- 28- Brass musical instruments (9)
- 29- Liverpool's river (6)
- 30- Had to have (6)

DOWN:

- 2- Song often sung at 10A (5)
- 3- Something standing in the way (8)
- 4- "A man _____ from birth..." (Acts 3:2) unable to walk (4)
- 5- Artificial lakes (10)
- 6- A component of human blood (6)
- 7- "God is a _____ judge" (Ps.7:11) upright (9)
- 8- Cream puff (6)
- 9- Signal for guidance, for example a lighthouse (6)
- 14- Gratingly, shrilly (10)
- 16- "_____ is mine, I will repay, says the Lord" (Rom.12:19) retribution (9)
- 18- Not safe to eat (8)
- 19- Evil reputation (6)
- 21- Painter or sculptor (6)
- 22- One of the twelve disciples (6)
- 25- Bert's roommate on "Sesame Street" (5)
- 26- French saint, died 1431 (4)

November Puzzle Answers



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

Annual Project 2022/23

All In For Youth!

Let's Send Indigenous Youth to CLAY 2023

High costs of sending Indigenous youth to the **Canadian Lutheran Anglican Youth (CLAY) Gatherings** have prevented their attendance in the past.

We have the power to change this.
Support a group of Indigenous youth to attend
CLAY in August 2023.

With God's grace and your generosity, we can do this!

Support the Anglican Church Women Board's
Annual Project 2022/23, **All In For Youth!**



Cheques are payable to the Anglican Church Women Board, with Annual Project in the memo line, addressed to:
Marjorie Davis, Treasurer
204 – 111 Pebblecreek Drive, Dartmouth, NS B2W 0L1.

Contributions accepted until March 31, 2023.

THANK YOU!



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by Heather D. Veinotte, Playwrite

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Deacons' Open House



Photo by Roman Raizen on unsplash.com

October 29, 2022

BY DEACON JERRY CAVANAUGH

As we have all been through or may be in the process of discernment of a call to serve, I would like to talk a bit about vocations.

In the Gospel of John, Jesus says he is the shepherd, and the sheep follow him because they recognize his voice.

That is pretty much what vocation is, following Jesus' call.

Miriam-Webster defines vocation as "a summons or strong inclination to a particular state or course of action, especially a divine call to the religious life".

Traditionally a vocation meant a call to the priesthood or to the religious life.

On the website of the Anglican Diocese of Niagara there is a section on vocation. The first paragraph reads, "In the Anglican Community, we hold a spirituality that tells us that God calls every member of the church to ministry. The ministries in the church are myriad but put together they enable us to be truly the living body of Christ in our contemporary society."

I think St. Paul put it very well in his letter to the Romans,

"For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another.

We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver,

in generosity; the leader, in diligence; the compassionate, in cheerfulness" (Romans 12: 4-8).

It would follow, it seems to me, that there should be a vocation for every one of us; some activity that serves God's creation and feeds our soul.

WHY A VOCATION?

It has been said that intelligence, will and freedom distinguish human beings from other animals. That is true to a point, but some animals are certainly intelligent, and many people are not free. I believe the greatest thing that makes human beings unique is that our lives are motivated by ideals; our lives have a purpose. So, what do I mean by ideals?

Dictionary.com gives us a number of definitions.

One that better fits our subject today is, "an ultimate object of aim or endeavour". Another definition expands on that a bit, "a combination of ideas, hopes and preferences which inspire and motivate people".

An ideal is not a goal. Rather it is a principle that guides the goals we set for ourselves and the activities we pursue.

Each of us has one ideal, not many: all of our goals and objectives stem from our striving for that one ideal.

Dr. Martin Luther King Jr. aimed to live his life according to a set of values such as courage, non-violence, soul force, justice, community, love, suffering and sacrifice, human dignity, forgiveness and faith.

At the heart of Dr. King's philosophy, what drove him to live by these values, was the concept of service. He believed that a person's worth should be measured not by

his or her colour, culture or class but rather by his or her commitment to making a better life for all. That was his ideal.

As he once said, "Everybody can be great, because everybody can serve". (1)

As with Dr. King, our ideal represents our values.

As Christians our ideal would involve serving Christ.

A major part of being human is to work toward something worthwhile.

The big question is, "What is really worth working for?"

WHAT IS MY VOCATION?

Many of us are already following our vocation, whether or not we think of it that way. Some folks are fortunate in that they find their vocation early in life. Some only discover their vocation later in life. Sadly, others never do.

Some people are able to make their vocation their life's work. Some follow their vocation in their spare time, while others may not find their calling until they retire from their working life.

HOW DO I KNOW I AM FOLLOWING MY VOCATION?

American theologian and writer, Frederick Buechner, also an ordained Presbyterian minister, has a fairly simple test. He writes, "The kind of work God usually calls you to is the kind of work (a) that you need to do and (b) that the world needs to have done. If you find your work rewarding, you have probably met requirement (a), but if your work does not benefit others, the chances are that you have missed requirement (b).

On the other hand, if your work does benefit others, you have probably met requirement (b), but if most of the time you are unhappy with it, the chances are that you have not only bypassed (a)

but probably you aren't really helping that much either. Neither hair shirt nor the soft berth will do. The place God calls you to is the place where your deep gladness and the world's hunger meet". (2)

In our time in school, we have all had teachers who inspired us, who went the extra mile. And we have had teachers who we could see were just putting in time. The great ones were always those who really enjoyed teaching, weren't they?

You cannot fully serve God or your neighbour if your heart is not in it.

HOW DO I CHOOSE MY VOCATION?

First of all, a vocation is not something we choose. It is already there. It is something we discover.

Discovering it takes some careful listening. Listening to God in prayer. Listening to your heart. Listening to people you love and trust.

Think about what makes you come alive. What are you good at? What opportunity is life offering you right now?

It does not have to be grand. It does not have to be complicated. You might be the woman who loves to knit and found there was a need for caps for newborns. You might be the crossing guard who wants to ensure the safety of school children. You might have a gift for music, for numbers, or for making people laugh.

The range is limitless and as individual as you are.

Remember, as Jesus tells us in Matthew 25: 40, whatever we do for the least of his people we do for him.

In my own case I never felt myself called in any particular direction. I had been a member of my parish for many years but my relationship with the church was pretty casual. I would attend for a while and then stay away for

years at a time. I never found it very inviting. When I was drawn back to the church 12 or 13 years ago, I found a great change. It was more friendly, more active. Maybe I had changed as well. I was not very active at first. My wife needed care and that was my first priority. When she passed away 10 years ago there was a large hole to fill, and the church was there to fill it. The first thing I did was become a warden. You know how hard it is to get that job. I wanted to learn more, so when a lay reader course was announced I signed up. So, I became a lay reader. Still curious I entered the Education for Ministry program.

In the meantime, I had begun volunteering at Shoreham Village, our Seniors' residence in Chester. Nothing to do with the church, my mother was in a nursing home in New Brunswick, and I felt I was sort of helping her by proxy, as it were. At some point I began visiting folks in hospital and in the nursing home. Again I never felt any particular call. It was as though things just happened. But I did discover that I got a great deal of satisfaction and, I guess, comfort from it.

One day I was having a conversation with my then rector. She surprised me by suggesting I should consider pursuing ordination to the diaconate. That was something that was never on my radar. She said she felt I was already in some ways fulfilling the role of a deacon in the parish community. I was still skeptical, but I agreed to the first step, an interview with the bishop. When I met with Archbishop Ron, I protested that there was not any way I wanted to serve that I could not do as a lay person. He allowed that may be true but that being ordained was a commitment to dedicate my life to that service. Part of the discernment process was to determine if I was ready to accept that commitment.

As I went through the process, I came to realize that throughout my life the times I was most fulfilled was when I was able to serve others, whether it was assisting newcomers in my working life, serving as a volunteer firefighter as a young man or serving the community in other roles. At my present stage of life working with the elderly seems a good fit.

(1) www.goodreads/quotes

(2) Frederick Buechner, *Daily Quotes*. Originally published in "Wishful Thinking".