

THE DIOCESAN TIMES



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DIOTIMES

MARCH 2023 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



Saint Augustine's, Jollimore, NS.

BY REV. MARIAN CONRAD

Our faith community was planted by the Parish of Saint Luke's in the south end of Halifax. Parishioners used to row across the arm on Sunday afternoons, picnic and attend worship at the Dingle. In 1895 the chapel was built at the Dingle and Saint Luke's donated the baptismal font. In 1964 the new church building was built at the Purcell's Cove Road site.

One of my favourite moments in presiding at the liturgy of the church is during the offertory. We pause and give thanks for the gifts of all the people, for the gifts of bread

and wine, for the financial offerings of the people and for the service of the people in workplaces, community organizations and faith communities.

That prayer was especially meaningful on November 27 as our Diocesan Bishop deconsecrated the church building of Saint Augustine's at Jollimore. Over the previous months a small group of faithful parishioners reflected on the deeply held partnerships they had had in the community over the years.

Sixty percent of the net sale proceeds were gifted for ministry, twenty percent to our

Legacy shared among sister parishes & charities

Saint Augustine's at Jollimore

mother church, The Cathedral of All Saints, and twenty percent each to our sister churches Emmanuel and Saint James. In the words of Dr. Nancy, "funds were donated to our faith community for ministry and it is important that we share funds for ministry". In addition, forty percent of the net sale proceeds were donated, twenty percent each to Feed Nova Scotia and QEII for stroke research. Twenty percent for each of those parishes and agencies was \$235,000.00.

Throughout our city, there are monthly service provider meetings, and they focus on the social determinants of health in our communities, the basics of human need. I was blessed to attend the monthly meetings in the Spryfield/Purcell's Cove area. It was a blessing to witness the incredible work and service of so many community agencies. Likewise, faithful parishioners focused their donations on those agencies and charities that tended to the basics of human need.

Fourteen charities and community agencies were chosen for a \$10,000.00 donation from our Consolidated Trust Fund and they covered food security, housing, health and animal welfare. The charities are Emmanuel at Spryfield Food Bank, Emmanuel at Spryfield, Feed Nova Scotia, Salvation Army, Canadian Red Cross, Soul's Harbour Rescue Mission, Stephen Lewis Foundation, Hope for Wildlife, Waldenstrom's Macroglobulinemia Foundation, Canadian Cancer Society, Hospice Halifax, IWK Foundation, Juvenile Diabetes, Mental Health Foundation.

In addition the residue of the Consolidated Trust Fund was donated to education and child development. \$150,000.00 was donated to the J. L. Ilsley High School Scholarship Fund and \$22,000.00 to the Saint George's youth music program. As the Consolidated Trust Fund is wrapped up, the residue will be donated to Capella Regalis music programs for youth.

Finally, we have been blessed in sharing our stained glass windows and columbarium with Saint James, our sister church. The baptismal font which travelled from Saint Lukes to the chapel at the Dingle and then onward to the Purcell's Cove Road church building is now back this side of the arm again at Saint James.

One of the key tenets of our Primate's World Relief and Development Fund has been the focus on partnerships, both nationally and globally. It has been such a blessing for me to journey with the people of Saint Augustine's as they discerned partnerships in the community that continue to make a contribution to human need. It seems to be a fitting way to share resources as the parishioners discerned that it was time to close their doors.

Anglican Church of Canada Five Marks of Mission - "to respond to human need by loving service"

Breakdown of Saint Augustine's distributed funds

HEALTH

- QEII - Stroke Research - \$235,000
- Mental Health Foundation - \$10,000
- Juvenile Diabetes - \$10,000
- Waldenstrom's Macroglobulinemia Foundation - \$10,000
- Canadian Cancer Society - \$10,000
- Hospice Halifax - \$10,000
- IWK Foundation - \$10,000

EDUCATION

- J. L. Ilsley Scholarship Fund - \$150,000-financial need and academic excellence

CHILD DEVELOPMENT

- Saint George's music program - \$22,000
- Capella Regalis youth music programs - \$75,000

FOOD SECURITY

- Emmanuel Church Food Bank - \$10,000
- Feed Nova Scotia - \$235,000
- Feed Nova Scotia - \$10,000

HOUSING

- Salvation Army - \$10,000
- Canadian Red Cross - \$10,000
- Soul's Harbour REscue Mission - \$10,000

AGENCIES

- Stephen Lewis Foundation - \$10,000
- Hope for Wildlife - \$10,000

PARTNERS IN FAITH COMMUNITY

- Cathedral of All Saints - \$235,000
- Saint James Armdale - \$235,000 and
- Emmanuel Church at Spryfield - \$235,000

Fact – In the Diocese of Nova Scotia, parishes own their property and discern the disbursement.

Fact - First church built in the Dingle in 1894, planted by a congregation called Saint Luke's. From the south end of Halifax, parishioners used to row the Northwest Arm to worship and picnic at the Dingle. The new church building happened in 1964.

Embracing change

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN DIOCESAN BOARD

When the Anglican Church Women Diocesan Board was asked many months ago about making a presentation at what was then to be the October date of Synod 2022, we were able to reply that we, indeed, wanted to make a presentation. There was an application form to be completed and it was very clear that consideration for approval to present would be based on whether the proposed presentation reflected the Synod theme of *We Shall All Be Changed*.

Completing that application went quickly and easily, as the Board had been engaged for weeks in major soul-searching: it was evident the Board needed to change; its current status was not sustainable. Indeed, we had as our 2022/23 theme, *Embracing Change . . . in New and Wondrous Ways*. We were at a crossroads and needed a way forward. Board columns in *The Diocesan Times* have referenced this change at different times since the first column of *Change is in the Air* (April 2022). I am able to assure you it was possible to outline on that Synod presentation application form what the Board had been engaged in,



and how it was evolving, such that we would be able to show how we were all being changed. We would be able to speak very directly to the Synod theme of *We Shall All Be Changed* – we were able to do so for October 2022 and will be able to do even more for the new date of Synod in May 2023.

The Anglican Church Women Board right now continues to be in that transition phase, or ‘liminal space’ that I spoke of in the June 2022 column entitled, *Crossroads Now . . . Transformation on the Horizon*. I noted then that there was no road map or GPS, no road sign or arrow to point the way definitively for the Anglican Church Women Diocesan Board as it navigated its way into the future. With one foot in what has been and one foot in what will be, we have had to remind ourselves that it is in this time of

disorientation and angst that God does his best work, that it is, as Richard Rohr describes, that “unique position where human beings hate to be, but where the biblical God is always leading them . . . It is when you are between your old comfort zone and any possible new answer.” Liminal space has been described as akin to “constructing a bridge at the same time as you are walking on it.” It can feel very dangerous, certainly unsettling.

The Board has used several “navigational tools” to help with the journey of moving along into the future. We took advantage of key learnings from both the literature on change and the research on volunteerism to help shape a possible future vision for the Board. With Facilitator Louisa Horne using an approach called *Strategic Doing*, she helped guide us to an emerging framework. This framework will be outlined in next month’s issue of *The Diocesan Times*. However, if you want to learn more about the specifics of our journey of *Embracing Change*, please e-mail acw.nsboard@gmail.com.

Meanwhile, the following Key Principles, or 5 E’s, of both managing and leading change, as adapted from Brad

Powell (2013), have helped the Board in its process of imagining a new future. We share them here for the benefit of all Diocesan Times Readers. The 5 E’s of managing and leading change – for oneself and others

- Experience God – We need to have a moral compass to guide us through the challenge of change.
- Expand our exposure – We need to be open to new people, thoughts, experiences, environments, information, and needs.
- Examination – We need to be self-reflective and open to hearing where God is calling us. May our prayer life always have a strong listening component!
- Education – We need to be willing to learn new things and new ways, to learn from the experiences and knowledge of others.
- Enthusiasm – We need to keep high our passion and enthusiasm for God, his people, and the purpose he is calling us to.

Ultimately, we know that God’s “power working in us can do infinitely more than we can ask or imagine, in the Church and in Christ Jesus . . .” and, in the strength of that power, it is very possible that *We Shall All Be Changed!*



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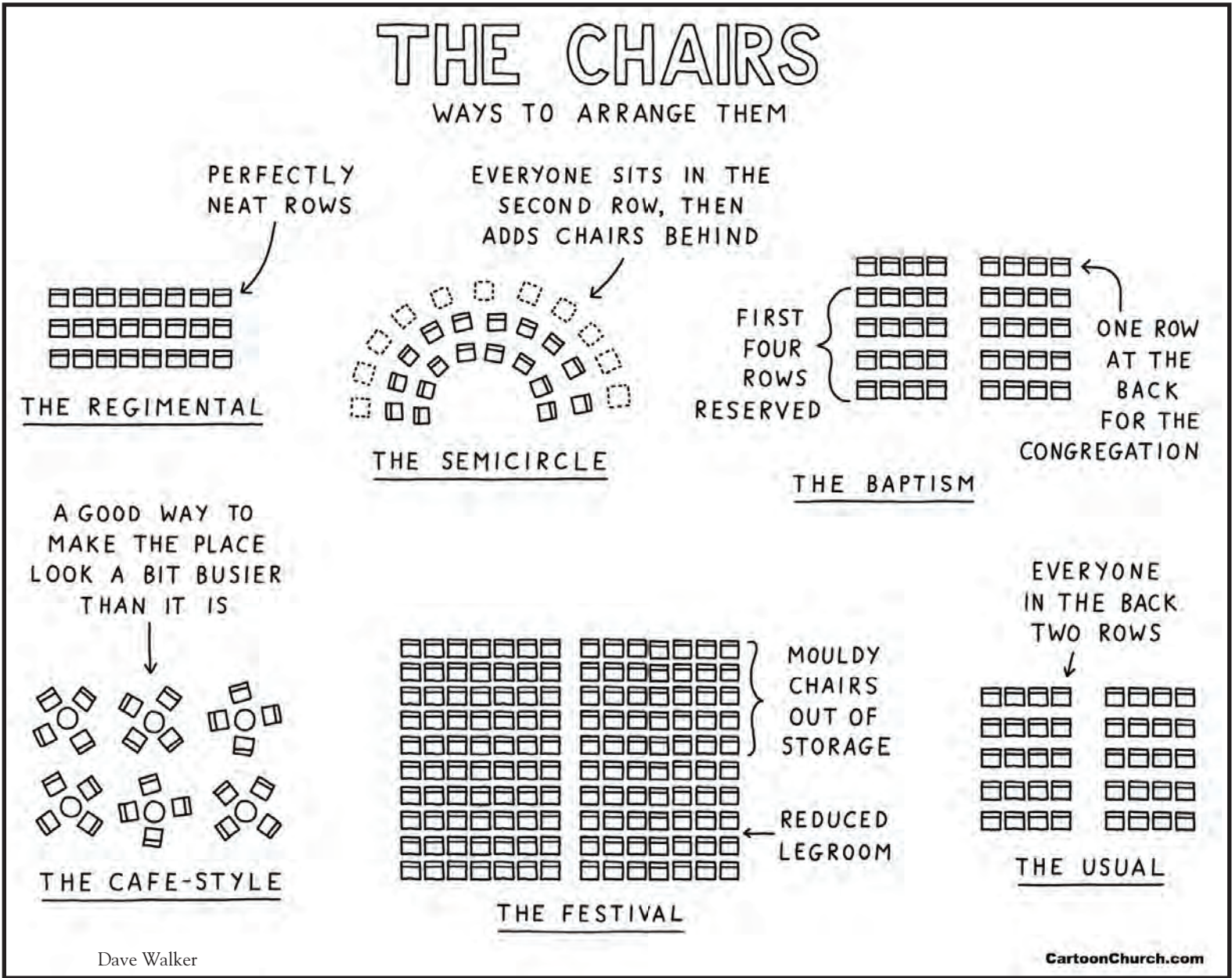
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BISHOP'S COLUMN



Bishop Sandra Fyfe,
Diocese of Nova Scotia and
Prince Edward Island

I found myself wondering with the psalmist, and so many who have come after: "how long, O Lord?...how long?"



Finding hope amongst the rubble

Amid notices of Pancake Suppers, Ash Wednesday services and Lenten programming, I have been listening to the news of the devastating 7.8 magnitude earthquake that occurred near the Turkish/Syrian border on February 6th. Like so many others, I watched as the numbers of dead and injured rose. I was heartened by every story of another person found alive, a sign of fresh hope in the midst of so much destruction, grief and loss. A child has been found, we learned, then a newborn baby, each discovery offering a spark of encouragement to those families awaiting news of loved ones missing or buried under the rubble.

Before long I learned that a family I knew had been impacted directly, that some of their loved ones who had been living near the epicentre of the earthquake had been found dead. As the news of this tragedy hit closer to home and as the impact of this natural disaster became clearer, I found myself wondering with the psalmist, and so many who have come after: "how long, O Lord?...how long?"

These words from Psalm 13 are a song of individual lament, written by one person dealing with their own circumstances. Yet they have become the ancient echo of a suffering people, the cry of those who have experienced exile, the destruction of their homeland, hunger, separation from their loved ones, persecution, and all manner of distress. They are the cry of the heart when it appears that all is lost. How quickly these words escape from our lips in times of anguish.

The psalmist fears God has forgotten them, worries that God has hidden God's face from them, wonders how long they must bear pain in their soul and have sorrow in their heart, and asks how long their enemy will be exalted over them. Yet, if we keep reading we will see that the questions the psalmist poses come not from a place of doubt but, rather, a place of abiding faith. This is someone who knows God deeply, trusts God completely, and rejoices in God's healing and mercy. Hard questions like this can be asked of God, not because God is the author of our misfortune,

but because God is the author of our salvation. And so, the cry of lament doesn't get the last word, as loud and piercing a cry as it may be. Instead, the psalmist remembers the steadfast love of the Lord and offers to sing God's praise because God has dealt bountifully with them. The psalmist knows, as do we if we search the depths of our hearts, that in the midst of the rubble, God is present. That in the midst of so much suffering and pain, God suffers with us. That in the midst of the grief and sorrow we experience in our lives, God longs to bring comfort, healing and peace.

As we begin our Lenten journey, may we reclaim not only the psalmist's probing questions, but also the reassurance the psalmist receives in remembering who God is. As we prepare to follow our Lord Jesus Christ "...from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death" (Sunday of the Passion, The Book of Alternative Services, p. 297), may we be encouraged and strengthened along the way.

In resurrection hope,

Bishop Sandra

Photo by Sandra Fyfe

Please keep the people affected by this devastating earthquake in your prayers. Donations can be made to support PWRDF's response online at pwrdf.org, or over the phone by calling 416-822-9083 (or leave a message toll-free at 1-866-308-7973 and they will return your call.) You can also donate by mail.

Send your cheque to:

PWRDF, 80 Hayden Street, 3rd Floor, Toronto, ON, Canada, M4Y 3G2.

Please indicate Syrian Earthquake in the memo field.

The living eulogy



Image by Free-Photos from Pixabay

MENTAL HEALTH FOR THE DYING AND THE HEALTHY

Walking into the hall early for the funeral, I found a seat at the back of the room, and read through the order of service given to me at the door. As I read, I found I had great interest in what was written on the back of the bulletin about the deceased. It gave me a sense of what they were about, who they were, and their involvement in the greater community and world during their life. Although I did not know the person, who was the father of a friend and colleague of mine, I felt it important to attend and to show support. In many ways the service was a typical celebration of



Bryan Hagerman

life, with; beautiful music, encouraging readings, a helpful homily, comforting prayers, and a heartfelt eulogy. I listened especially and

intently to the eulogy, which was delivered by a friend of the deceased. Following the eulogy, I said to my self, "I wish I had known that person!" The eulogy painted a picture of an individual who was exceptional in every way, someone worth knowing in life. His education, accomplishments, community endeavours, wonderful character, narrated his active exceptional life.

I have had the opportunity to attend and conduct many funerals, previously as a minister and then as a congregant. In some of those services, I have heard eulogies that sounded nothing like the person I knew. It was almost like a creative reconstruction of someone's life. Those eulogies left me feeling embarrassed for the one who had died, and for the family left behind. At other services I have attended, the eulogy often served to clearly and honestly capture the individual in a beautiful way.

The eulogy is meant to carefully tell those in attendance who the individual was in life. It is meant to comfort the family, and is hopefully a truthful account that usually speaks about the person's close, relationships, career, hobbies, interests, accomplishments. Of course, we do not mention

shortcomings of someone's life in a eulogy, and we all have these. However, many celebrities who die today are often known for that one lapse of judgment, even though their accomplishments in life outweigh everything else. It is that asterisk that shadows them.

Today we are hearing of a new phenomenon. Its called "a living funeral." In this celebration, a service is held to honor someone before they pass away, when it is fully known that death is imminent, and planned with them in attendance. It may sound a bit creepy to some, but this may be a wonderful idea. That way, those near death, can enjoy the experience of their favorite scriptures, songs, hear a helpful homily, and a eulogy given about their life, while they are still alive. Thus, they can say goodbye to beloved friends, colleagues, neighbours and of course family. This truly could be the best celebration of someone's life while they still live. And, yes, why not give them a speaking part in the whole process?

My concern is not the funeral, but for the consideration of a living eulogy as a mental health device for the living. My dear father in law Dr Charles Foster once said, "The best eulogy is the one given when

the person is still alive." By that, he meant saying what you should say to someone while alive. The living eulogy would be natural words of encouragement, affection, and kindness to anyone in our orbit of life. In other words, saying what you would say at someone's celebration of life. Why wait until the individuals are gone to hear about how their life has impacted others? Instead let them hear it now!

The living eulogy is meant to be an authentic synopsis of the one who still lives. It is revealed intimately and personally. Imagine for a moment the power in such messages. Imagine the emotional wellness it would create. imagine the emotional depth of such a gift. No one should go to their death without having heard what would have been said when they are gone. Messages of a eulogy do not have to be formulaic, but can come from a deep place of truth, kindness, and encouragement.

You can begin this process with someone now.

BRYAN HAGERMAN
ST PAUL'S OUTREACH
COUNSELLOR
HALIFAX



reconnect & reframe for the future

More than 60 lay and clergy leaders in our Diocese are participating in an online series to discover fresh approaches to missional ministry appropriate to a Maritime context.

reconnect & reframe features different learning modules hosted on Zoom between the *Diocese of Nova Scotia & Prince Edward Island* and *Diocese of Fredericton*. Our upcoming series, **Rethinking**

Community Engagement, includes the sharing of stories of local churches doing interesting and impactful activities to serve their neighbours.

Some of the vignettes include a rural congregation that obtained government funding to purchase high quality and safe playground equipment. Now, their property is well-loved and frequented all week long by

families who enjoy fitness and fun.

Other examples are community fridges, parish nursing, quiet gardens and more! Emphasis will be on telling stories from Nova Scotia, Prince Edward Island and New Brunswick.

Sessions are 90 minutes and hosted **Thursdays at 7 p.m.** Each gathering includes a presentation, sometimes with a special guest, and

discussion time in break-out rooms. Hosts are Lisa Vaughn, our Diocesan Parish Vitality Coordinator and Shawn Branch, Parish Development Officer, Diocese of Fredericton.

For details and a Zoom link invitation, SIGN-UP HERE: www.surveymonkey.com/r/reconnectreframe

Other multi-part **reconnect & reframe** modules will be:

- Reimagining Buildings

& Property (using our space wisely in missional ministry)

- Funding Sources for Innovation (alternate revenue streams)
- Fresh Expressions of Church (starting new congregations)

(For information: Lisa Vaughn lvaughn@nspeidiocese.ca (902)-789-4840

NEWS FROM AWAY - Part 1



Solar panel installation at St. John the Evangelist, Sackville, NS.

Dear Diocese,

So many parishes carry the burden of high cost of heating parish buildings. But we have a good news story!

In this month's column, Bruce Moxley, a member of the Parish Vision and Planning Committee of St. John the Evangelist Parish in Lower Sackville, shares the parish's story about how with some planning, they were able to not only reduce

heating costs, but make money from the energy the parish produces. The parish now receives rebates from NSP for power they put on the grid that they do not use - those monies will help pay down the mortgage sooner.

Epiphany blessings,
Rev Marian, coordinator,
Diocesan Environment
Network

Going Green at St. John the Evangelist Anglican Parish Sackville, Nova Scotia.

In 2017 the Parish activated a Vision and Planning committee to research and make recommendations on the state of its building, investments and programs. The Church was built in 1829, the separate Hall in 1978.

We researched opportunities to improve the energy loss and insulation efficiency of the buildings and the use of

solar energy to replace the use of electricity and oil. Solar energy had to produce more than the power needs to heat, cool and operate both buildings.

Nine different tenders were written for all the projects required. Efficiency NS evaluated the Church and made recommendations. Applications were made for grant funding support.

The mortgage costs, after the application of any grant funding, could not cost more than current energy use.

Over three years work the following projects were completed:

1. New Hall flat roof with six inches of insulation.
2. Complete Hall siding with moisture barrier, insulation and hurricane weight siding.
3. Centrally ducted heat pump on the Hall.
4. Hollow Church walls cellulose filled.
5. Church exterior shingles removed and insulation, moisture barrier and pressure treated wood

siding (Heritage requirement) applied.

6. Oil tanks and furnaces removed.
7. Separate Church and lower church externally ducted heat pumps added
8. A 104 panel, 50,000kwh per annum solar array constructed.
9. Reverse metering NSPI power meter installed on Hall and an updated meter on the Church.

The solar array was activated October 19th, 2021 and the Parish's monthly NSPI electrical costs for the heating, cooling and operations of both buildings became zero in June 2022 – we were now a 100% green energy Parish! Grants subsidized the solar array costs by 21.4%.

SUBMITTED BY BRUCE MOXLEY ON BEHALF OF THE PARISH VISION AND PLANNING COMMITTEE

For follow-up questions or information you may contact Bruce at: 902-222-5844 or brucedmoxley@gmail.com

NEWS FROM AWAY - Part 2



Fr. Sylas Hilya Gambishi

Fr. Sylas Hilya Gambishi currently serves as Priest at St. Joseph's Mabatini Parish in the Diocese of Victoria Nyanza and he was appointed by his bishop to coordinate environmental responsibilities in his diocese in 2022. That was how we met online. His diocese is actively involved in the Communion Forest.

I asked Fr Sylas to share with our diocese his understanding of how our faith calls us to be good stewards of God's creation and how that translates into action. Here is what he had to say:

God has clearly placed humans in a position of responsibility over the creation in this World. Genesis 2:15

the Bible says, "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." Through that verse we recognize all created things belong to God and that we are accountable to Him as stewards of the creation.

God commissions us to rule over the creation in a way that sustains, protects and enhances his works so that creation may fulfill the purposes God intended for it. We must manage the environment not simply for our own benefit but for God's glory. In this world some people argue that human beings are more important than the rest of the creation. Why do not we focus our efforts on dealing with the needs of people but not address the environmental problems negatively impact people? If we fail to care for the environment in which we live, God's people will suffer as a result. Caring for the non-human parts of the creation and preserving the intricate interactions among them is an important part of seeking justice for God's people.

Others argue that in Tanzania protecting environment is an important in comparison to other God-given tasks such

as sharing gospel. We need to understand that God is present in the physical world as well as the spiritual world, and restoration of the creation is part of the good news of Christ. We should not neglect the task of sharing the word of God's redeeming work in our lives, but neither should we neglect the work of "tending the garden." Caring for God's creation is part of our service to God and an integral part of our role as servant leaders in God's kingdom.

There are numerous things we can do in our everyday lives that help protect God's creation, such as conserving energy, reducing wastage and planting trees. These things in no way interfere with our witness to unbelievers. Rather, they enhance our witness when others see us put our faith into action. Our concern for the environment may open new opportunities, sharing with unbelievers that our service to the creation overflows from our love for God the creator.

We worship God the creator more fully as we see His glory in creation and as we participate in His work of sustaining and restoring proper relationships within the creation.

God created ...Genesis 1:1. He clothed the land with trees but after the fall of humans the clothes of the land were taken away by the human beings. So it is now time now to reclothe the land again. I as a priest I need to be an example of clothing the land by planting trees. Most of the land in Tanzania is the neck! If not you, who would be the Tanzanian people who can cloth it?

Here I am. I will do it.

I, as a servant of God, should be an example to the Tanzanian community. When I say take care of the environment, it is not just words, but I should take action. So, I planted 3400 seedlings in my home place last year during Christmas 2022.

Not only that, my parish also started a tree nursery. We will be selling those seedlings, hoping that once we have a big fund, we will be helping by distributing free tree seedlings to the people. It is our desire that our parish will be an example to Tanzanian society by taking care of the environment.

It is true that in the country of Tanzania trees were cut a lot (deforestation) and there

is a sign of desert. We wish to bring back the old Eden by planting trees in our country of Tanzania.

We as a church should be the light of the world by sending the gospel and also by taking care of the environment. God gave us a beautiful land, but we have ruined it with our hands. God help Tanzania.

Written by Priest Sylas Hilya Gambishi from St. Joseph's Church Mabatini Parish, Diocese of Victoria Nyanza in Anglican Church of Tanzania.

Born in October 1971 Fr. Sylas became a Christian while attending a youth rally held one evening at a local school when he was 13. As Fr. Sylas puts it, he became "a beloved son (of God), adopted into His family, and joint heirs of His throne with Jesus Christ". He was baptized in 1984 in the Anglican Church of Tanzania in 1984 and confirmed in Mwamakalanga parish in Shinyanga Region in the Diocese of Victoria Nyanza in 1987. He is married and has seven children, including a new baby boy.

ANNOUNCEMENTS

■ Ecumenical shared ministry history is happening. Anglicans and United Church parishioners in Digby are sharing a new minister! Announcing Rev. Paul Jennings as rector and minister of Word & Sacrament of the Parish of Digby in Ecumenical Shared Ministry with Rivers of Grace Pastoral Charge (United Church) beginning May 1st, 2023. This is a unique shared ministry whereby each congregation maintains their distinctive denominational identity (and buildings) and share leadership by way of a new rector. This is to strengthen and explore ministry possibilities between the congregations, especially within the leadership team and to impact the wider community! Ecumenical Shared Ministry (ESM) arrangements, are new for NS and PEI, but they are

not new in other parts of Canada. Find out more here: <https://www.anglican.ca/.../ecumenical-shared-ministries.../>

■ Rev. John Saynor appointed priest-in-charge of the Parish of Weymouth effective February 1st, 2023.

■ Rev. Debra Burleson appointed priest-in-charge of the Parish of Tangier effective February 1st, 2023.

■ Rev. Cathy Pharo contracted to assist with the ministry of discernment with potential candidates for ordination in our Diocese effective January 1st to June 30th. She will work with those discerning a call to stipendiary ministry who are preparing to attend ACPO (the Advisory Committee on Postulants for Ordination) late this Spring.

■ Rev. Tory Byrne appointed priest-in-charge

of the Parish of St. John's Lunenburg effective January 1st, 2023.

■ Rev. Julia Ford appointed priest-in-charge of the Parish of Bridgetown effective January 1st, 2023, for the duration of the Rector's leave.

■ Rev. Patrick Bright appointed priest-in-charge of the Parish of Blue Rocks effective December 20th, 2022.

■ Rev. Edwin Ebsary appointed priest-in-charge of the Parish of St. Andrew's Locks Road effective December 1st, 2022.

■ Rev. Dr. Helen Ryding resigned as priest-in-charge of the Parish of Falkland and Associate Priest of The Cathedral Church of All Saints, effective December 31st, 2022 as she moves into retirement.

■ The Right Reverend Sue Moxley appointed as priest-in-charge of the Parish of Bedford effective January 9th, 2023.

■ Rev. Gordon Redden appointed as priest-in-charge of the Parish of Falkland effective January 15th, 2023.

■ Rev. Janet Hatt appointed as priest-in-charge of the Parish of Hatchet Lake and Terence Bay effective December 1st, 2022.

■ Rev. Heather MacEachern resigned as a Vocational Deacon with The Cathedral Church of All Saints, effective October 31st, 2022, as she moves into retirement.

■ Mrs. Edith Marshall appointed as Interim Executive Director (half-time), effective December 1, 2022. Edith will be working in the diocesan office in-person for two days per week on

alternate weeks and will otherwise work remotely while our Executive Director, Rev. Ann Turner, is on medical leave. She will monitor the executivedirector@nspeidiocese.ca email account, and respond or redirect inquiries as appropriate; serve as staff liaison to the Human Resources and Financial Management and Development Vision Strategy and Support Teams (VSSTs); serve as contact person for correspondence and inquiries relating to Parish or Church cemeteries, the sale of Parish properties, or governance matters; assist with staffing and the overall administration of the diocesan office, and attend meetings of Diocesan Council. Contact Edith at the above email address or by calling 782-641-1795.

OPENINGS

ADMINISTRATIVE ASSISTANT

The Diocese of Nova Scotia & Prince Edward Island is seeking an experienced full-time Administrative Assistant.

Reporting to the Diocesan Executive Administrator, the Administrative Assistant provides confidential, administrative services to assist and support senior management in ensuring the efficient and effective operation and administration of the Synod Office.

The Administrative Assistant, plays an instrumental role in the effective functioning of the Diocesan office by ensuring high-quality standards are met and maintained with regards to documentation and communications.

We are looking for a thoughtful candidate who has enthusiasm for helping people, is an expert multitasker with excellent written and oral communication skills and has an upbeat attitude. As an integral member of the team, the Administrative Assistant

is the face of the Diocesan Office, demonstrating a superior level of customer service. Expert level proficiency in all MS Office applications. Proven office and personnel management skills, with equal ability in lead and support roles. This position will appeal to a self-starter who loves to interact with a wide variety of people and produce quality work.

For a complete job description please email Jana Gauthier, Diocesan Executive Administrator at bishopsoffice@nspeidiocese.ca

The Anglican Diocese of Nova Scotia and Prince Edward Island is committed to employment equity and welcomes applications from individuals in traditionally marginalized groups. We are dedicated to building a diverse, inclusive, and authentic workplace. We encourage applicants to self-identify in their cover letter if they are a member of a marginalized community.

FINANCIAL CONTROLLER:
DIOCESAN SYNOD OFFICE

Are you a mid-level accounting professional with a Canadian accounting designation and experience leading a finance team?

Are you an excellent communicator, process-driven and results oriented, with exposure to CRA requirements for charities and Great Plains accounting software?

Do you enjoy working in a busy environment with colleagues who are driven to serve and care about their work?

As our Financial Controller, you will provide leadership, direction, management, and vision to our financial reporting systems and ensure our financial strength by safeguarding assets and maintaining financial stability. You possess excellent interpersonal skills and a non-anxious presence. You excel at working collaboratively with individuals, task groups, and committees. You build trusting relationships.

Our Diocese is on the cusp of change.

We are being called to greater diversity of membership, wider participation in ministry and leadership, better stewardship of the environment, and a stronger resolve in challenging attitudes and structures that cause injustice. We are reimagining ways to use all the gifts and assets we have, to make a visible difference in people's lives. We know this will take time and patience.

For more information: <https://www.nspeidiocese.ca/news/financial-controller--587>

Your will: A personal story of values



By GILLIAN DOUCET CAMPBELL, MA, CFRE, ENGAGEMENT LEADER FOR THE CATHEDRAL CHURCH OF ALL SAINTS, HALIFAX

Growing up it was not uncommon to hear my mother say, “money doesn’t grow on trees.” But it was my father who reminded us that as with anything, it’s best to have a healthy balance. He would say, “It’s good to plan for the future but you still need to live today.”

Recent research conducted by Environics Analytics, found that “At present, 5% of Canadians create a gift in their Will to charity”. They also found that, “just under one third (31%) of Canadians surveyed said they were interested in creating a charitable gift in their Will. Their primary motivation? “I want to help the charities I care about continue their good work.” Close to two thirds

(63%) of Canadians surveyed said they were not interested in creating a charitable gift in their Will. The main obstacle is their desire to leave their entire estate to loved ones. In fact, most don’t even consider the option because they do not believe it possible to support both charity and family in their Will!” The good news is, we usually don’t have to choose. Often, because of the tax advantages of a charitable gift through a Will, the inheritance may not be as affected. That’s why it’s good to talk to a financial advisor or financial planner.

Let’s imagine your estate was \$450,000. You may want to leave most of the estate to your loved ones. But what if you left a small portion of your estate, such as 5%, to your church or charity of choice? That small percentage translates to a \$22,500 donation. That’s a bigger impact than most of us would

ever be able to make during our lifetime through a single gift. Imagine what could be accomplished with a donation

Making a Will is an opportunity to think about what we own, what certain possessions mean, and how these may be able to show our values and faith long after we are gone.

that size!

Drafting a Will can seem complicated and even gloomy. But sharing your

hopes and expectations with loved ones regarding your Will is important. Even more important though, is taking the time to write it out. Making a Will is an opportunity to think about your relationships, what you own, what certain possessions mean to you, how these may help others, and how they play a role in your Christian faith. Your Will is more than a document about possessions. It is a personal statement reflecting your values and priorities.

For a church, being notified of a gift in a Will after the giver has died is often a mixed blessing. So often the recipients, such as the people and community of a church, want to show their gratitude. That’s why a volunteer, who wishes to remain anonymous, with their parish stewardship team here in our diocese, was grateful their most recent bequest was expected. She said, “They had shared with me and our rector that they would leave a financial gift to our church. They had also told their children. They agreed too that we could share the news with our church after their death. Their decision affirmed the work of the church here. Their gift was like a morale boost. And the giver knew we were grateful for their dedication because me and the rector were able to say thank you. They weren’t rich - they were ordinary people like most of us. They were faithful and demonstrated their faith through their gift.”

The Cathedral Church of All Saints, Halifax, has also been fortunate to receive gifts from Wills over the years. Some gifts have been endowed to support long-term ministry. Some have augmented the

Cathedral Church’s annual operating funds. Others have been directed to support the outreach ministries of the church or to offset building repairs and expenses. Many have come with no terms of reference at all. Regardless of their size or designation, each gift from a Will is viewed as a beautiful expression of the giver’s faith. As Rector and Dean, The Very Reverend Paul Smith, shared, “All of our different resources are a gift from God. We truly do not own anything. Stewarding our different resources demonstrates our love for God and our neighbours. As we prayerfully give to support the mission and values of our faith tradition, we are using our resources as a steward – as a disciple. I’m grateful to the many people who have prayerfully and generously gave to ensure the mission and ministry of the Cathedral Church continues.”

As faithful stewards we care for our resources and manage them as wisely as we are able. Giving back through a gift in our Will can mean providing for the church, a ministry of the Diocese, another charity that demonstrates our values and faith or a mixture of these. Making a Will is an opportunity to think about what we own, what certain possessions mean, and how these may be able to show our values and faith long after we are gone.

Want to learn more about gift planning, Wills, or other financial gifts, contact the Diocesan office at Office@nspeidiocese.ca. To see the study by Environics Analytics visit bit.ly/3RttF45

Major changes to Anglican Foundation Grants Program

The Anglican Foundation of Canada’s (AFC) grants program will look substantially different in 2023 thanks to some important changes approved by the AFC Board of Directors in 2022. Effective January 1, 2023, AFC moved from a semi-annual grant cycle to a quarterly one, with application windows open on January 1, April 1, July 1, and October 1 each year. According to Dr. Scott Brubacher, AFC’s Executive Director, “This rolling entry to the grants program will give potential applicants increased accessibility and flexibility, which is intended to result in timelier decisions.”

The Board also approved the introduction of Category A grants of up to \$5,000 with no matching local funds required. “These category A grants were introduced for AFC’s 2021 *Say Yes! to Kids* Request for Proposal and proved very effective,” explains

The long-established traditional AFC grants—up to \$15,000 and no more than 50% of the project budget—will become the new Category B grant.

Lastly, the Board approved the introduction of Category C grants of up to \$50,000. “This new third category will allow the Board greater discretion in approving larger

grants where the impact will be most beneficial,” explains Brubacher. “It will also allow AFC to be a more flexible funding partner in dioceses where a cornerstone project needs a major boost.”

Rob Dickson says the new and much larger Category C grants have the potential to be a game-changer for smaller dioceses. “The opportunity to submit a \$50,000 grant request is well-suited to a diocese that may have the capacity to bring only one project per year, but a transformational project the entire diocese can rally around.”

Dickson says the Category C grant will be the one

application a diocese is allowed to submit in a calendar year. In terms of the matching funding requirement for such a project, that will be left to the discretion of the AFC Board. Dioceses will need to articulate a strong case for merit, and the Board will have to evaluate these applications very carefully.

The Board also approved removing the requirement that grant applicants be current members of AFC.

These changes mark the conclusion of AFC’s Grants Policy Working Group’s year-long review. “The Foundation’s role in resourcing a change-minded church in the wake

of a global pandemic is only beginning to be defined,” says Brubacher. “We hope our members and friends across the Canadian church will see in these changes to our grant program a deep and genuine desire to resource the church as faithfully and abundantly as possible, so that we may drive change, together, with hope, courage, and vision.”

For more information on AFC’s new grant categories or to apply for an AFC grant, visit anglicanfoundation.org/apply.



Catapult Coffee and Studio

Catapult Coffee expands

‘Every cup goes further’ at former diocesan synod office

BY GISELE MCKNIGHT

Catapult Coffee and Studio at 116 Princess Street in Saint John is a happening place. The heritage building exudes character, from its many fireplaces to its beautiful staircase, exposed brick and original floors. Coffee drinkers meet friends, hold meetings and even bring their laptops and work all day at the shop.

As of December, there is more than enough space for everyone, since the shop has more than double the square footage it began with back in 2018. The entire back half of the building has been refinished and a large, wood-burning fireplace added to give an expansive air to the shop that had operated with just three rooms for seating.

“Opening the back has brought in revenue,” said Jayme Hall, co-executive director of Outflow Ministry, which oversees the shop.

The popular coffee shop’s address might be familiar to readers. It used to be known as Anglican House — the former Synod Office, supply store and bishop’s office.

When the store closed in late 2014, the diocese was left with a building the bishop used only occasionally. It found new life with a \$1 a year lease to Outflow Ministry, a non-denominational mission that provides food, shelter, job training and more to some of Saint John’s most marginalized people.

Outflow uses the profits from Catapult to fund its ministry, and it employs people who have difficulty finding or maintaining a job.

But since the coffee shop has a rather low turnover rate, they’ve shed that label to become employees who stay because they love being part of something bigger, said Phil Appleby, the other co-executive director of Outflow.

“They’ve been here since day one,” he said. “They see it as their calling.”

Phil still has days when he can’t quite believe what God had enabled them to build.

“My favourite thing is we can truly say every cup goes further,” he said. “I have these moments where I see everyone with drinks in their hands and I don’t know if they realize they’re helping with food and shelter. I do love it. It’s like an ongoing fundraiser.”

The expansion used the developing skills of their students in a carpentry training program at Catapult Construction, another arm of Outflow, who worked on the floor and the fireplace, as well as the furniture, which is itself an advertisement. Jayme has gotten orders for tables since the expansion opened.

“It’s an emotional story,” said Jayme. “Take the floor. Students who had big time barriers in life created

something beautiful.”

Their coffee clientele is varied, from employees at the nearby Irving corporate office to residents of the rooming house across the street. Pastors meet for coffee, students study here, seeds are planted and generosity blooms.

“We actually had this one guy say, ‘I come here every day and have two cups of coffee. I’d like to give back,’” said Jayme, adding the man has offered his graphic design services.

Many customers read the sign outlining Catapult’s mission which often leads to smiles, discussions on faith and requests to ‘tell me more about what you’re all about,’ said Phil.

STUDIO
Catapult has always sold more than coffee. Crafts — beeswax wraps designed to replace plastic sandwich bags, upcycled mats, sewing, knitting and cutting boards — have helped bring in revenue.

Now they can add pottery to the list. Using a grant from the Saint John Community Foundation, they bought a kiln, and Jayme’s wife, Donna, took pottery classes with an established potter. Now they sell plates, bowls, butter dishes, jars and mugs.

Finally, their roof garden provided the shop with lettuce and tomatoes for BLT sandwiches all summer.

This summer, they hope to have outdoor seating in the alleyway, which will add more than a bit of ambiance for diners and coffee drinkers.

For all this coffee shop has, the one thing it does not have is a lease or mortgage payment.

“We could never have done this without the partnership with the Diocese,” said Phil. “It really frees us up to fund ministry.”



Catapult Construction working on project with Outflow Ministry

Outflow Ministry turns to tiny home construction

Former All Saints Church now has a new mission

BY GISELE MCKNIGHT

Editor's note: The Diocese of Fredericton has had a relationship with Outflow Ministry in Saint John for a number of years. It operates Catapult Coffee and Studio on Princess Street, a men's shelter on Waterloo Row, provides meals and trains the marginalized for job readiness. It is a ministry close to the heart of our bishop, David Edwards, who had his Saint John office in the shelter for several years. Outflow has been the recipient of both start-up cash and surplus buildings from the Diocese.

When All Saints Church on Saint John's east side was deconsecrated in 2020, it was already earmarked for a new life.

Last fall the Diocese turned the building over to Outflow Ministry, which has transformed it into a place where carpentry skills are learned, and houses — and maybe even dreams — are built.

Outflow, and its for-profit social enterprise, Catapult Construction, has a contract to provide the Province of New Brunswick with six tiny homes for the homeless, and a partnership with The Learning

Exchange, the Teen Resource Centre and the Human Development Council, to provide training in carpentry skills.

Catapult Construction came about after the Diocese used \$10,000 from the Dorothy Wilkes bequest as seed money.

On the former church property, there are two tiny homes. The first isn't part of the provincial contract but will instead form part of a planned retreat centre on the mission's farm in Kars. The second is the shell of tiny home number one for the province, 12 by 30 feet, earmarked for property in the Uptown area of the city.

"During my time as the rector of Stone Church, it was my vision to be able to develop businesses in the Uptown area of Saint John which would create opportunities for people to re-enter the workforce," said Bishop David Edwards at the time. "When Jayme [Hall] came to us with a request for help to start Catapult, I was pleased that we as a diocese were able to help."

TRAINING

Eight students have honed their skills three days a week at Catapult over the past five months. The week before Christmas, they graduated.

"Some will get work in other places. A couple will get jobs here," said Jayme Hall, co-executive director of Outflow, adding that in March, another eight students will join the training program.

"This is a job-readiness program. They learn different skills here — life skills and carpentry skills."

"We really hit the sweet spot with this construction," said Phil Appleby, co-executive director of Outflow. "This contract with the Province will help employment and meet the mission of the shelter."

Outflow's mission is "to help people restore dignity, renew life and realize hope."

The basement of the former church houses the learning lab, with student tables, lunch room and mock-up area. The sanctuary still looks much like it did, but they hope to utilize that space more efficiently. Right now, part of it is a work station, and the first tiny home sits right outside its large side door.

TEACHING

One of the carpentry instructors is former Outflow shelter attendant, Threshold Ministries licenced evangelist and Red Seal carpenter Rob Pitman.

"This is the first cohort I've worked with, starting in September," said Rob.

(He pauses to take advantage of a teachable moment: "That's a roofing nail you're using. You need these ones right here.")

"It's been a lot of fun working with these guys. It's easy to teach because this is what I love doing. I teach by showing.

"We want guys to leave here with enough skills to build baby barns the rest of their life if that's what they want," he said, though the students are both young men and women.

After Rob's hip replacement surgery in late December, he will be back to work in the new year and ready to welcome a second cohort of students.

THE DIOCESE

While the mission isn't rolling in cash, and they still rely heavily on donors, they are making progress. However, they vividly remember the early days.

"It's taken years to get to this," said Jayme. "But if we didn't have the support from the Diocese, we wouldn't exist."

"Especially in the first couple of years, we were just learning. We needed that partnership

with the Diocese to get it off the ground. It's been phenomenal.

"What I love most about all this is the Bishop's attitude on mission. And he's been patient with us," said Jayme.

Outflow Ministry Inc. is a mission in uptown Saint John that offers food, shelter, job training, and in some cases, employment, to those in need. Outflow founded Catapult Construction several years ago with a specific goal.

The aim was to generate money to put back into the operation, ensuring the men's shelter could continue, while training, employing and empowering those deemed unemployable by some.

The Outflow philosophy was to go beyond compassion-style ministry — a bed for the night and a meal — and offer the tools to become self-sufficient while making sure the mission is as well. They do that as well with Catapult Coffee and Studio, a shop that uses profits to fund the shelter and more.



Vital Church Maritimes

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Taking place **April 27 - April 29** in **Truro, NS**, and on **Zoom**, this year's keynote speaker is the **Rev. Dr. Dawn Davis**, professor at Huron University College, London, ON. She teaches Contextual Theology and is Director of Leadership for Ministry Programs. Dawn also hails from St. Luke's, Dartmouth.

VCM 2023 conference emphasizes spiritual formation and discipleship, as well as opportunity consider present realities and future trends. Let's explore where God's Spirit is leading us in missional ministry! Keynote talks titles are:

- Leaving Port
- Sitting in the Fog



Rev. Dr. Dawn Davis

- Leaning into the Wind
- Set Sail!

An additional speaker is Registered Psychotherapist, **Stephen Doucet Campbell**, of Shad Bay, NS. He offers a talk on **leadership mental health**

and resilience. He has a Masters in Counselling Psychology from Providence Theological Seminary and works from the models of Attachment, Narrative, and Dialectical Behaviour therapies. Stephen has worked with adults, youth, and families in out-

patient mental health and addiction clinics, clergy and congregational care programs, schools, health centres, and with the justice system.

On Friday there's a festive fun night, **Sea Shanty Kitchen Party**. Be sure to bring your musical instruments and wear your finest Sou'wester!

VCM 2023 is open to anyone - laity or clergy. (Invite your friends from other local churches too!)

Conference registration includes engaging presentations, plenty of group discussion, creative worship, materials and most meals. Hotel guest room costs are separate. Funding support is available for Laity, Deacons, Associate/Retired Priests and Rectors from the Diocese of Nova Scotia & Prince Edward Island. (E-mail: lvaughn@nspeidiocese.ca)

MORE DETAILS

(including schedule):
www.nspeidiocese.ca/pages/vital-church-martimes-2023-conference ([Diocesan Webpage - VCM](#))

REGISTER HERE:
[VCM 2023 Eventbrite](#)

Inn on Prince Hotel is the conference location. For guest room reservations, ask for our SPECIAL DISCOUNTED Anglican Diocesan rate of \$121/night (includes a free hot breakfast).

GOT QUESTIONS?
E-mail lvaughn@nspeidiocese.ca or call 902-789-4840.



People are digging through rubble to rescue survivors of a February 6 earthquake. (Photo: GOPA-DERD)

PWRDF supporting ACT Alliance response

FEB 7, 2023

By JANICE BIEHN

In the early morning of February 6, a 7.8 magnitude earthquake happened near the Turkish/Syrian border. More than 5,000 people were killed and thousands more injured, trapped beneath the rubble. Rescue and recovery work is continuing.

The ACT Alliance has many members working in the area who have been responding to humanitarian needs. “As the scale of the disaster continues to be discovered, ACT members are checking in with their own staff teams, conducting rapid needs assessments, and already working to provide life-saving supplies to impacted people,” says the ACT Alliance.

PWRDF will immediately allocate \$35,000 to the ACT Alliance to support its members working in the area. PWRDF is also accepting funds to support this appeal.

ACT member the Greek Orthodox Patriarchate of Antioch and All the East-Department of Ecumenical Relations and Development (GOPA-DERD) is providing food, blankets, mattresses and medical aid in affected communities in Aleppo, Hama and Latakia.

ACT member the Middle East Council of Churches states “all the Churches in the Middle East have put their resources at the disposal of the affected and displaced people due to the earthquake, since the first moments of the disaster... The Churches in the Middle East, which always supports their people, will spare no effort in doing all they can to relieve their pain and lead them towards prosperity and progress.” Plans are underway from other ACT members to supply winterization materials, ambulances, and other needed supplies as the extent of the need is known.

How you can help

Please keep the people affected by this devastating earthquake in your prayers. Donations can be made to support PWRDF’s response online, or over the phone by calling 416-822-9083 (or leave a message toll-free at 1-866-308-7973 and we will return your call.) You can also donate by mail. Send your cheque to PWRDF, 80 Hayden Street, 3rd Floor, Toronto, ON, Canada, M4Y 3G2. Please indicate Syrian Earthquake in the memo field.

– with files from ACT Alliance

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*Watch the NetNews for further details on how to register and to get the link to join
Lenten Reflections 2023*



Charitable giving is changing these days as more - especially younger generations - use electronic means to make financial transactions. The Cathedral Church of All Saints' Engagement Leader, Gillian Doucet Campbell, has found a 'tap' method of giving to encourage donors.

Turn on the 'TAP'

By Rev. Canon Lisa G. Vaughn

All around us are generous people who are willing to give to support a worthy cause. As we move to more of a cashless society, a swift, secure electronic means can boost donor participation. The Cathedral Church of All Saints, Halifax, is employing one such approach to make it easy for people to contribute to their ministries.

The congregation's new staff member, Engagement Leader,



Gillian Doucet Campbell, has an extensive background in the social-profit arena, with expertise in development and

fundraising. She introduced the Cathedral to a giving gadget that is making a positive financial impact. Here is an interview with her about that.

Q: WHAT is this device (officially) called?

A: TipTap

Q: WHO is it for?

A: Who carries cash anymore? Not many. This device supports the mission and ministry of a church simply by the tap of a debit or credit card – which is very

helpful for those who no longer carry cash or cheques.

Q: WHY does the Cathedral use these?

A: Inspired by a trip to an art gallery, we realized that at the Cathedral Church we have our doors open in the summer months for tours too – why not provide a way for people to show their appreciation easily? So, we invested in three different TipTap machines, a \$5 option, a \$10 option, and a \$20 option. We also saw an increase in their use at Christmas services and special events.

Q: HOW does it work?

A: Like a Square or Debit Machine – but even easier. A person simply pulls their card of choice out and taps it against the small square box. I can tell when a person gave through our TipTap account. TipTap provides real-time updates of each donation, type of card used, and amount. They also provide electronic fund deposits twice a month. We always know how much to expect and when it is deposited.

Q: WHEN are they used? Are there times, events or activities that these are especially useful?

A: There are so many ways we have come to use these machines. We have used them for ticket sales, by donation events, and have them out near the Greeter's table for all our services. We have even had people 'tap' when they have come for a funeral.

Q: WHERE did you get it? How can it be obtained?

A: You can learn more at <https://tiptappay.com/>

Q: HOW does it affect regular offerings and

revenues?

A: It has helped to increase regular offerings and revenues as people who are new, or guests have been able to provide a gift easily. This is particularly true as fewer people carry cash and even less have cheques.

Q: WHAT is the commitment of the congregation to try these?

A: TipTap was designed to be used for one major event, or a short campaign of a few months, to long-term usage. It is a month-by-month contract. You can return the machines at any time.

Q: IS THERE ANYTHING ELSE that you can share that would be helpful for congregational leaders to know?

A: There is a one-time set-up fee and then a monthly rental cost. You also must order three machines at once, but can return one or two right away, lowering your monthly rental. These machines can be plugged in, or you can request a battery pack for an additional monthly cost.

There are different display options and TipTap makes it easy for you to create signage that matches your parish or campaign. This giving option is not meant to replace regular givers as (generally) you cannot provide a tax receipt. However, the vast majority of users for this type of giving understand they will not receive a charitable receipt. And don't worry – unless the credit or debit card is touching the TipTap square itself, there will be no 'accidental' gifts.



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PROUDLY CANADIAN

Teach us to Pray: even when we have no words



At a particularly dry period in my spiritual life, I wrote to a friend (who just happened to be a monk) to tell him I was finding it hard to pray. I explained that I was too distracted, too busy, too tired to concentrate. I couldn't form the necessary words – my prayer time had become a lonely chore. He wrote back: "Welcome to the I.F.I.D.T.P. Club", an acronym he'd coined for the "I Find It Difficult To Pray" Club.

He shared some of his own struggles with prayer. Being part of a religious community, who many people think of as "professional pray-ers" had not guaranteed him ease in prayer. If anything, the perception that given his vocation he was "good" at prayer only compounded the problem. He then learned not to be so hard on himself;



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

that the pearl of prayer was not in his perfection at it, but in his faithfulness to the action of praying – even when "nothing" appeared to be happening. His candid response was enormously reassuring. It was a lesson in prayer I have needed to re-learn a few times in my life.

In 1996 my mother was diagnosed with Alzheimer's and quite apart from its devastating effect on her, I was totally unprepared for how the changes it effected in her impacted me. I literally had no words to either pray or say, and found myself in a kind of spiritual desert where I felt incredibly alone – and abandoned by God. The words I searched for in others' prayers said nothing to me; I felt I had nothing to say to God. As a priest in the church, I was aware that, like my friend the monk, I was perceived as someone who could pray-on-demand. Once again, I found myself in big trouble.

It was then that my friend Mary introduced me to Christian Meditation. I attended a retreat, learned "how" to meditate and I joined a local group. I was so weary at the time – spiritually, as well as physically. I was working full-time, had two small children, was anxious about my mother, but somehow, I managed to get myself to Meditation every Monday night. My fellow Meditators told me some years later that they were pretty sure I had slept through the first six months of our weekly meetings! Despite this, I persevered with the daily practice. The amazing realization that dawned on me was that God had not abandoned me in the desert at all. Just as I had been longing for God, God had

been longing for me, and was very much with me ~ even in the desert. I didn't need to "do" anything, much less say anything. "Just show up and let God love you," one Meditator told me.

The Anglican priest and poet George Herbert, in his poem "Love bade me welcome" tells the story of a soul encountering Love's extravagant welcome to a feast held in his honour. This Love, of course, is Christ, who desires not a superficial acquaintance, but rather a deep, personal and long-term relationship. The prodigious hospitality of God is made manifest as the Host, taking towel and basin, washes the feet of the wearied traveler; offering food and drink, extending physical and spiritual refreshment. The Host lavishes attention, expecting nothing in return, except that the Guest "must sit down, and taste . . ." Later lines of the poem speak of forgiveness and redemption and of a willingness to overlook short-comings – as in the abiding love of a parent for a child, of a lover for the beloved.

The invitation to "sit down, and taste" is truly what the practice of Christian Meditation has been for me, particularly in desert times, but also in less arid times.

Christian Meditation, recovered for us by the work of a Benedictine monk, John Main, is an ancient form of

silent, interior prayer. To aid our being still, attentive to Christ's company, we use a prayer word, a mantra, "Maranatha", which is repeated throughout the time of the meditation. Sometimes people wonder what "happens" during meditation. All I can say is: "Just show up and let God love you,"

The pearl of prayer was not in our perfection at it, but is in our faithfulness in the action of praying – even when "nothing" appears to be happening. John Main instructs us not to evaluate our meditation time, deeming it "good" or "not so good". It has no cumulative effect on our prayer – we don't get extra points for praying "well". It is the holy habit of "showing up" for prayer, of our faithfulness to our prayer practice that changes us, that opens us to Christ and by extension, opens us to others as we seek to see, love and serve Christ in them.

For Christian Meditation groups meeting in Nova Scotia, visit https://www.wccm-canada.ca/nova_scotia

For Christian Meditation groups meeting in PEI, visit https://www.wccm-canada.ca/prince_edward_island

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

Photo by Hans Vivek on
Unsplash

AFC celebrating more than \$257,000 in support of Northern Clergy Housing Fund

According to Dr. Scott Brubacher, Executive Director of the Anglican Foundation of Canada (AFC), "There has never been a swifter or more generous response to the establishment of a new fund than the ACW Council of the North Retired Clergy Fund to provide financial support for housing and living expenses to retired non-stipendiary clergy in the Council of the North."

As of the end of December, more than \$257,000 had been donated, with \$250,000 having come from two donors. "The Diocese of New Westminster ACW provided \$100,000 this past spring to launch the fund. Other ACWs across Canada then took up the challenge to do their part to support it as well. And then an incredible \$150,000

arrived in early December as a memorial gift, from a donor who wishes to remain anonymous," says Brubacher.

Brubacher says the speed with which this fund was established and the subsequent momentum to build it up has shown the power and potential of AFC to connect generous people to the philanthropic goals that are important to them. "In 2023 we will continue to work through the granting and disbursement process in partnership with the Council of the North. We expect to receive requests from retired clergy in need of assistance through the Council, and our goal is to begin to disburse funds to beneficiaries this year."

It was in December 2020,

in the wake of an article published in the Anglican Journal entitled "No Room in the Inn," when Canadian Anglicans began to learn more about the plight of northern clergy through the homelessness experienced by Rev. Jonas Alloo, former dean of St. Jude's Cathedral in Iqaluit, Nunavut. Widespread concern about this systemic issue prompted the Anglican Church Women in the Diocese of New Westminster to act.

"Non-stipendiary clergy have made the church in the North viable and yet they will not receive a pension from the Anglican Church," says Gail Revitt, Past President, New Westminster ACW. "They have served all these years and have asked very little of the

broader church. Our members felt called to respond to this housing crisis in a meaningful and tangible way."

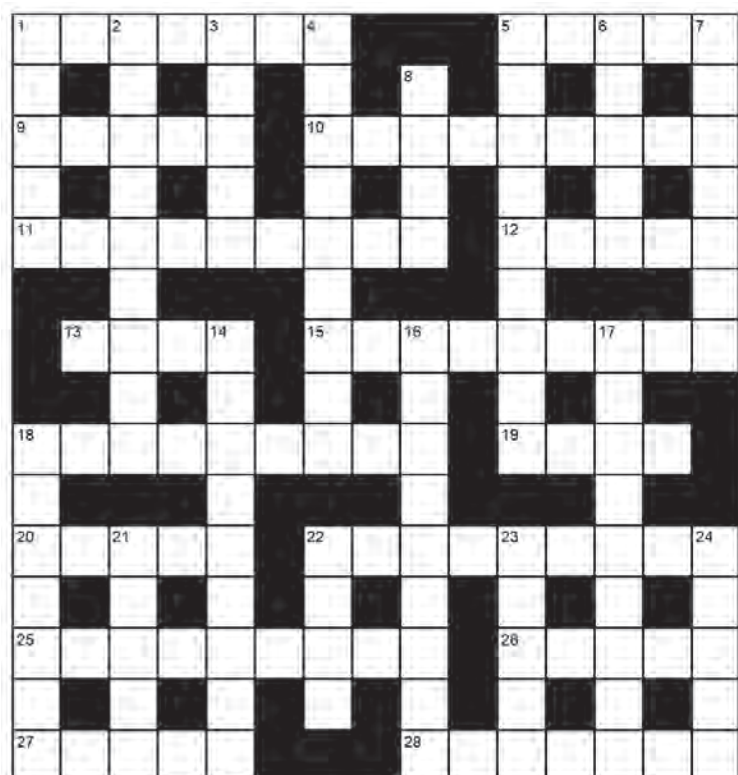
Proceeds from the sale of a property have put the ACW in New Westminster in the unique position of being philanthropic leaders in the church. In 2022, after consultations with Bishop David Lehman—Bishop of Caledonia and Chair of the Council of the North—the women voted unanimously to champion this cause. "We are greatly encouraged by the leadership gifts in support of this new fund, and we looked forward to working with ACW groups and others to strengthen the financial support network for retired clergy in the North," says Brubacher.

"The council is very thankful to the New West ACW and the other visionary benefactors who have helped to launch and grow this fund so quickly," says Bishop Lehman. "The response to date has given so much hope that we may look to a future where those who have served the church are well-served in their retirement."

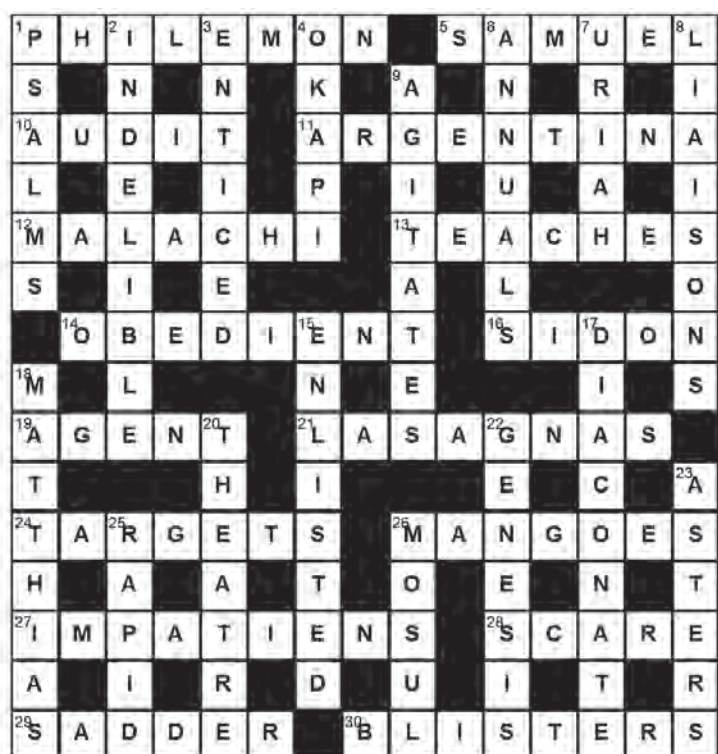
To make a gift to the ACW Council of the North Retired Clergy Fund please contact Michelle Hauser, AFC's Development & Communications Officer at mhauser@anglicanfoundation.org or visit anglicanfoundation.org/donate.

March Bible Crossword

by Maureen Yeats



February Puzzle Answers



MARCH 2023 Clues

ACROSS:

- 1- Old Testament major prophet (7)
- 5- Father of King Solomon (5)
- 9- Son of Abraham (5)
- 10- Compulsory (9)
- 11- Casual photographs (9)
- 12- South Asian country (5)
- 13- Deliver songs (4)
- 15- Detailed rules of good manners (9)
- 18- Changes from a gas into a liquid (9)
- 19- Old Testament book (4)
- 20- Dull persistent pains (5)
- 22- "And I saw... the new _____" (Rev. 21:2) the holy city (9)
- 25- Relating to the West Indies (9)
- 26- Clarinets, saxophones, oboes, etc. (5)
- 27- Spear-like weapon used by knights (5)
- 28- Passed, as time (7)

DOWN:

- 1- Prepares for publication (5)
- 2- Something emitted by a source (9)
- 3- Indigenous people of Peru (5)
- 4- People who live in England's capital city (9)
- 5- "He will regard the prayer of the _____" (Ps. 102:17) extremely poor (9)
- 6- An article of food (5)
- 7- Place where preschool children are looked after (7)
- 8- New Testament book (4)
- 14- Able to be guessed (9)
- 16- Guarantee against loss (9)
- 17- Suspenseful adventure novels (9)
- 18- Part of the church where the choir sits (7)
- 21- One of the Great Lakes (5)
- 22- Old Testament minor prophet (4)
- 23- Middle Eastern country, capital is Damascus (5)
- 24- Thought about (5)

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!



Dinner Theatre Plays

by Heather D. Veinotte, Playwrite

Great fun and fundraising!

Check out my website:

www.heatherdveinotte.com

Have a Question?

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**Some conditions apply*

Changing lives - gifts of perseverance

MAMD is not to be confused with MADD, Mothers Against Drunk Driving.

MAMD and MADD are equally concerned with the care and protection of individuals and families.

Their modus operandi, however, is quite different.

MAMD stands for **Make A Mother's Day** – a campaign of Canadian Mothers' Union.



Dealing with disaster

By MARY STONE

This campaign supports work in countries around the world, work that creates change and transformation for individuals and communities.

You can support this program by buying an ethical gift card to give to someone. Buy one for a member of your family, for a friend, for someone's birthday, as a wedding gift, as a gift for the person who has everything, or get your Christmas shopping done early - buy a card and save it for Christmas.

Although it runs all year, we focus on this campaign between Mothering Sunday (March 19) and Mothers Day (May 14).

Buy a gift card for a mother, grandmother, or a mother-like-person in your life.

Some of the projects that are being supported this year are:

- **LITERACY FOR LIFE:**
In the Democratic Republic of Congo, Masika fled her home due to rebel attacks. Joining an MU literacy circle has given her a new confidence, insight and agricultural knowledge. She is eager to share what she has learned.
- **MONEY MATTERS:**
In rural Tanzania, the Mothers' Union Saving and Credit Program has helped enable Monica, a mother of three, to build her own food shop and expand the range of produce she sells through the savings she has accumulated.
Jeanne in Buhiga Diocese, Burundi, has learned the skills to run and grow her own business. Starting with literacy, training and a loan, she and her family now have a house, cows, food, clothes and schooling for their children. She gives contributions back to her church and answers all the questions of her inspired and inquisitive neighbours.
- **WOMEN LEADING THE WAY:**

Campaigning against female genital mutilation in Sebei, Uganda, has empowered girls in urban areas to pursue education without fear. Women are openly talking about the issue, educating



Flourishing families

their communities and leading the way to a brighter future.

In Burundi's Buye Diocese, Sylvia is having a new lease of life. Through her Mothers' Union literacy programme, she accessed counselling, which helped her communicate better with her husband and look after own health. Today she is the leader in her household, running a business and earning respect.

"I used to be beaten every day by my husband, but he learned to respect me, and we now live in peace. We eat three meals a day, and my children go to school. And because I came out of poverty my husband respects me. In the community I am among the decision makers, and now I am a deacon in my church."

- **FLOURISHING FAMILIES:**
In Aipo Rongo, Papua New Guinea, residents are often cut off from basic communication

services by the challenging terrain. Nevertheless, MU has run a successful parenting program, giving support to parents and caregivers while promoting the importance of healthy family life.

In Matana in southwest Burundi, Lyduine is a grandmother and mother with a lot to be proud of. She learned to read through her Mothers Union programme, built a business and has managed not only to put her children through school, but support them into the careers of their dreams. Now her sons have families of their own, and her daughter, grandchild and Lyduine share a harmonious life at home.

- **DEALING WITH DISASTERS:**
Manantena is a participant in a Madagascan resilience project, giving tools to deal with the impact of natural disasters. As a result, she and her community have been

prevent them breeding in people's homes, by keeping water covered, and shares her knowledge at the healthcare centre.

"I'm a community facilitator at the healthcare centre. Now I can help to treat people who have malaria symptoms. We work hand-in-hand with the dispensary and hospitals, and I provide advice on care."

- **SAFE SPACES:**
In South Sudan, MU has been working with communities to provide people with places to recover from conflict-related trauma and gender-based violence. This enables the healing process to begin, helping participants work through their experience and reach their full potential.

In Uganda MU is responding to the growing threat of gender-based violence in their communities. By creating safe spaces where survivors of abuse can come forward and speak openly about their traumas, the essential healing process can begin through our presence. It is through members' deep-rooted community presence that they **are enabled to aim** for a better future by **advocating** against harmful practices which enable and perpetuate violence against women.

You can support these and other initiatives by contacting Ethel Nelson at ethel.nelson@gmail.com or mucanpres@gmail.com

or by going to the Canadian Mothers' Union website <https://canadianmothersunion.ca/mothers-day-campaign> and clicking on Make A Mother's Day brochure at the bottom of the page. Information in this article was collected from the Worldwide Mothers' Union Website.

growing sweet potatoes – which do not need much water – in times of famine caused by drought.

Malaria is a huge problem in Anne-Marie's community, and many people don't necessarily know that it's mosquito-borne. Anne-Marie has learned how to



Safe spaces