

THE DIOCESAN TIMES



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MARCH 2024 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

'Twas faith that brought us safe thus far, And faith will lead us home'



BY REV. DEBRA BURLESON

It's Wednesday afternoon at Northwood in Halifax, time for Prayer Garden, or "Church in the Corner" as staff have come to call it. Rev. Renee and I ride the elevator to one of the special care floors. Most of the residents here are living with both physical and cognitive losses. We scout the four corner gathering spaces, looking for one that is not taken up with parked carts or wheelchair weigh scales. Rev. Renee is the chaplain, and a wonderful chaplain; she knows each resident and their stories. She visits rooms, encouraging residents to come along with her, reminding them that they enjoyed it last time, offering reassurance to those who are shy or anxious. One by one they arrive, in wheelchairs, on walkers, a few mobile on their own. I find a small table and set up a few symbols of the faith, including a cross made for us by Elmer and Rev. Lynn Uzans. Sometimes a resident returns to their altar guild days and carefully arranges the artificial flowers.

Our hope is simple: that

through familiar songs, prayers and scripture verses, we might help residents connect with their faith. This is improv liturgy. A hymn reminds a woman of her husband's funeral, and space is made for her to remember and talk about that. A resident spontaneously begins to sing a German ode to the Virgin Mary, and space is made for that.

We sing, we pray a bit, talk a bit, sing, pray again, sing, consider one line of scripture, sing. It's the singing that makes the connection best, and the Lord's Prayer. We offer residents a bit of agency whenever we can. "Let's say the prayer that Jesus taught us. It starts with 'Our Father.' Sally, would you like to say those words first?" And sometimes she can, and does, perhaps as she did as a lay leader years ago.

When we ask, "what are you thankful for today?" someone usually says "life." Someone usually is aware of the gift of a safe and warm place to sleep, as we look out at the grey streetscapes.

We are the Body of Christ. The Body of Christ is old. The Body of Christ has dementia. The Body of Christ cannot remember its name.

There's a woman strapped into her wheelchair, immobilized, emptied out of memories of family, friends, of most of her decades of things done and left undone. Emptied, almost, of agency. She cuddles a stuffed turtle. As we say the old prayers and sing the old songs, she raises the turtle to her lips, tenderly kisses it, smiles. Her lips are moving as we sing "He's Got the Whole World in his Hands." She offers the turtle to Rev. Renee, who strokes it gently and hands it back.

She would be easy to mock. Easy to pity. But no one does. Her desire to love and be loved has found somewhere to go. She's unable to choose for herself now, but the image of God in her chooses love, and her face is shining like the sun. Rev. Renee and I look at one another and know that we have seen the Lord. And He's got the whole world in his hands.

REGISTRATION now OPEN for Vital Church Maritimes 2024 Conference



This May's conference for laity and clergy is focused on the FUTURE!

Keynote speaker, David Robinson, leads us from our early Christian roots, through

to our Anglican history, on to our mission call today.

Our theme, 'Soaring Into the Future,' emphasizes the series of talks that explore the story arc of mission – from Acts 2, through to the church of 2024

and beyond. VCM participants spend time looking at their own congregation's mission-shaped church history, and then discern next steps for emerging flourishing ministry.

Over three days, David Robinson guides us through leading-edge teaching, Bible study and group exercises to consider 'What is,' then 'What could be,' moving on to 'What will be.' A recent migrant to Nova Scotia, David is passionate about mission and congregational flourishing with more than 30 years' of experience in Canadian Anglican churches.

Vital Church Maritimes 2024 always includes practical resources and applicable takeaways for parishes of all sizes. Anyone from any church or denomination may attend.

VCM 2024 takes place at Inn on Prince, Truro,

NS, from May 9 to May 11. Zoom participation is being offered too. Once again, our Diocese is offering funding support for Anglican laity and clergy in NS and PEI.

REGISTER for the conference HERE: <http://www.nspeidiocese.ca>

See also more details, including a SCHEDULE and line up of other SPEAKERS, etc.

Hotel accommodation costs are separate. Be sure to get our SPECIAL Anglican RATE!

Pray as you can



in the wilderness, or finding our prayer life a little dry, music is a form of prayer that goes beyond words to bind us to our Creator, Redeemer and Sustainer.

“To sing is to pray twice” is an ancient proverb often attributed to St. Augustine.

And the psalmist proclaims:

“Come, let us sing to the Lord; let us shout for joy to the rock of our salvation! Psalm 95:1

Even if you are not a singer, you can meditate on the beauty of the melody, the harmony, the arrangement, or the lyrics. A step-by-step process is provided by Hallow2, a prayer website.

1. Choose your song.
2. Take a few deep breaths.
3. Listen to the melody and/or read the text.
4. Let the music lead you into a conversation with God.
5. Sing along (or don't).

Try playing a hymn or spiritual music before your daily prayer time? On your way to work? Study lyrics as a meditation or Lectio Divina? Or give yourself an hour to enjoy prayerful music or listen and dance through menial tasks.

Sometimes, music can become the cry of the heart when we have no words. The Psalms

whether sung or read, depict a wide range of human longing and can sometimes help us identify our emotions. Music can reach into our souls as solace in times of trouble, as rejuvenation when memory fails, and comfort at death's door.

As we travel through this desert season of Lent, O Lord, protect, guide, and nourish us. Inspire us to keep turning to you in prayer, in word or music. Delight us with budding crocuses, lengthening days and the gift of music that we may persevere on our journey.

Come, thou Fount of every blessing, tune my heart to sing thy grace; streams of mercy, never ceasing, call for songs of loudest praise. Teach me some melodious measure, sung by flaming tongues above; O the vast, the boundless treasure of my God's unchanging love. “Come, Thou Fount of Every Blessing, Common Praise, Hymn 354.

1The Deer's Cry <https://youtu.be/UkLzIztC3c?si=zUVSVG Ae3c8GF6ZX>
 2Hallow <https://hallow.com/blog/how-to-pray-with-music/>

HEATHER CARTER,
 DIOCESAN REPRESENTATIVE,
 ANGLICAN FELLOWSHIP OF PRAYER

“I arise today through the strength of heaven.” So begins the haunting melody and lyrics “The Deer's Cry,” composed by Shaun Davey, and sung by Rita Connelly¹. This setting is one version of St. Patrick's Breastplate, an old Irish prayer invoking protection.

During Lent we consider our spiritual health. Some of our practices include prayer, fasting, and almsgiving to heighten our awareness of God's presence and guidance and we strive to continually turn our hearts and minds to God so to be transformed. The collect for the second

Sunday in Lent in the Book of Common Prayer reads: “Almighty God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen”

The breath of God, the Ruach, gives us life, and the continued inspiration or breath of the Holy Spirit births in us the desire to follow Jesus more closely. Whether we are struggling as Jesus did



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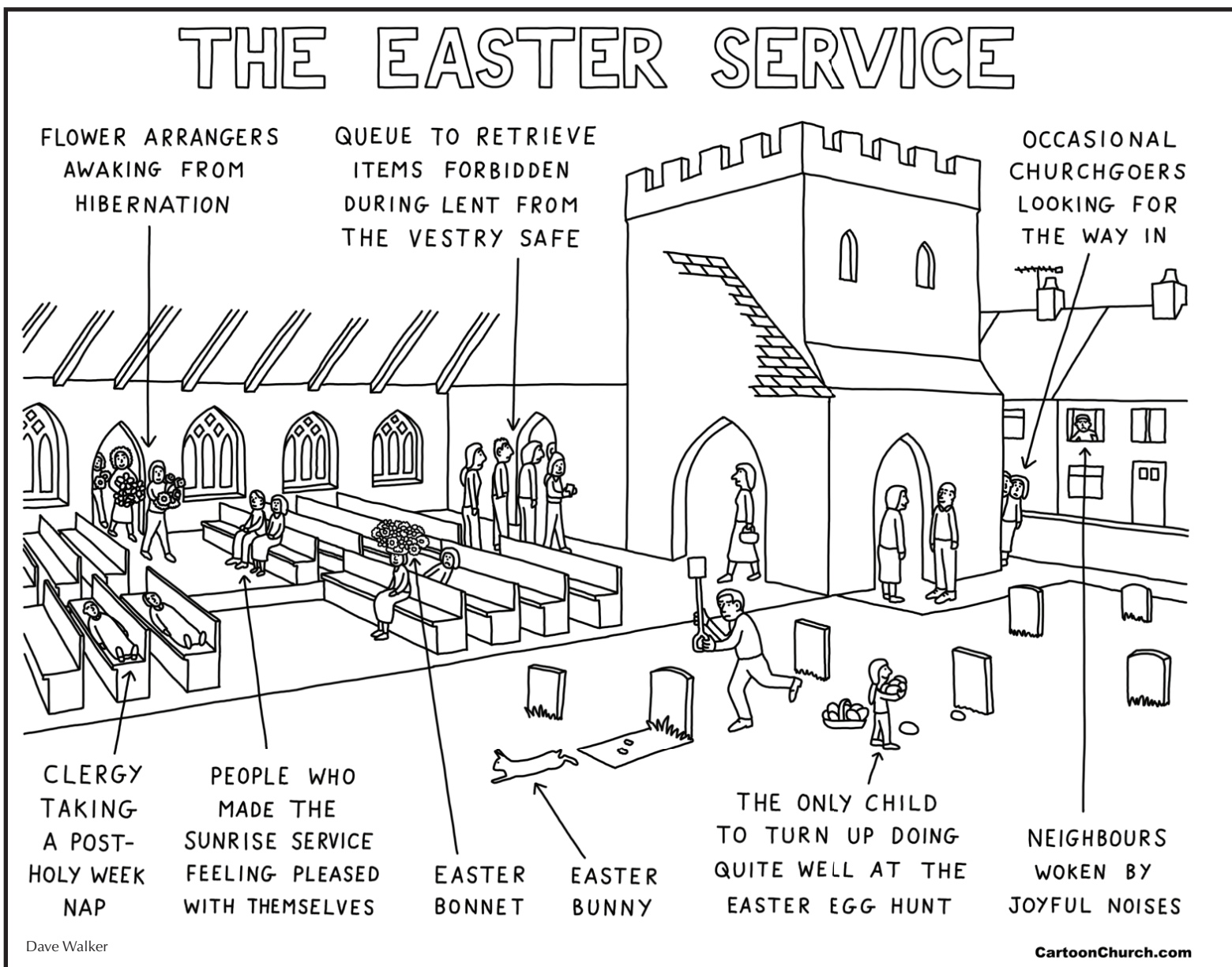
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BISHOP'S COLUMN



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



The Chapel altar

Photo by Rob Cooke

Wanting to make all things right

Some of my most formative moments during Holy Week happened while I was studying at Queen's Theological College in St. John's, NL. There is one Good Friday in particular that stands out in my mind. First, I should explain that the furniture in the chapel at Queen's was not fixed to the floor. There were chairs and prayer desks, a lectern, and a freestanding altar, all of which were movable. And while there were two or three familiar layouts that seemed to work best for community worship, occasionally we walked in to find the space had been reconfigured in a way we hadn't experienced before. Such was the case on that Good Friday.

Having stripped the altar and the chapel of its furnishings and symbols of the resurrection at the Maundy Thursday service, we entered the next day to find the altar slightly askew. It was not parallel to any of the walls, nor was it even on a perfect diagonal. It was simply askew, crooked, if you will. It was as if someone had been moving the altar in preparation for our worship, got distracted in the process, walked away, and simply left it where it was.

It was jarring and uncomfortable, and I suspect I wasn't the only one sitting in the Chapel that day who wanted to fix it, to move the altar back, to put it "to rights," to line it up properly so that we could carry on with the solemn liturgy of Good Friday decently and in good order. Surely it was a mistake.

But we soon realized that placing the altar askew was intentional. It was meant to be jarring. We were gathering to hear about the last hours of our Lord's life, after all – the betrayal and rejection by two of his closest friends, his trial and scourging, the pain and suffering leading up to his crucifixion, and, ultimately, his dying on the cross. This is jarring stuff or, at least, it should be! We had departed in darkness from the stark, stripped chapel the day before with the request made by Jesus to his friends to watch and wait with him, to remain and stay awake, ringing in our ears. However, like them, we had left, and slept, and now we had returned, ready to hear once more how this story would end. By the time we left the chapel on that Good Friday, we had experienced in a very tangible way how unsettling it can be to contemplate the death of our Saviour. In a very real sense, it throws everything off balance.

The good news, as we know so well, is that Good Friday isn't the end of the story. By the time we gathered in the chapel for the Easter Vigil before sunrise on Easter Day, the altar was in a more familiar place and all the fixtures and furnishings had been returned to their rightful places. There was order and

predictability, and we could all breathe a sigh of relief. Of course, there were also colourful flowers representing the new life that Easter ushered in - our resurrection hope - and an anticipatory mood seemed to hang in the air.



The Chapel Altar

Photo by Sandra Fyfe

What we didn't anticipate, however (and what we could only have hoped for), was the sunlight that flooded into the chapel to illuminate the face of the Deacon of the Eucharist as the Easter Gospel was being read. While I don't remember what I thought in that moment, what comes to mind as I reflect on this experience now are those familiar words that begin our Eucharistic worship throughout the Easter season: "Alleluia! Christ is risen" and to which we all reply: "The Lord is risen indeed. Alleluia!"

In the coming weeks, we will prepare once more to follow Jesus "from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death," as we will hear in our Palm/Passion Sunday liturgy from *The Book of Alternative Services*. May we enter this story with all our senses, open to being unsettled. This is jarring stuff or, at least, it should be!

Blessings for a Holy and Happy Easter,

+Sandra

“Truly alive, truly living”

One of my favorite ‘Star Trek New Generations’ stories, is the one where Captain Picard is successful in proving that one of his officers, Lieutenant Commander Data, a robot, is alive. His main thesis, and an ingenious one, is that Data is self-aware, and therefore alive. A central axiom of the Modern era, coined by Descartes is; **“I think, therefore I am.”** This is in part true, but humans also have an emotional brain which allows them to feel, and a rational thinking brain. I wonder sometimes how self-aware our Duck Toller Mango is. Every morning she stands in front of me and gives a little bark. It is not a *“please feed me bark,”* nor is it a *“let me out or I will pee on your carpet bark.”* It is *“I want my morning hug”* bark. Once that is accomplished the other barks, which have different tones begin. Is Mango alive? Yes, but does she think, is she emotional, is she aware in her true nature? She certainly has discovered how to train me in giving her affection, food, and to let her out in the wee hours of the morning. And she understands certain words.

Self-awareness is the ability to engage the rational



Bryan Hagerman

and emotional brain, to understand one’s thoughts, feelings, along with values beliefs and actions. It further implies that we can existentially understand who we are, our desires, how we feel, and why we make the decisions we make. Is this not what it means to be fully alive?

In the past we have struggled with a pure definition of death, and perhaps too what it means to be truly alive. Many humans can express empathy. But to be truly alive is another thing. It would involve consciousness, conscience, abilities in rationality, emotionally, self-awareness. When we come to

faith in Christ a greater and deeper element emerges. We are gifted with the infilling of the Holy Spirit. The power of God indwells in us.

Given this, what about self-awareness? We know that there are four types; interpersonal, intrapersonal, behavioral, emotional. To be self-aware one needs to be aware in these four areas. For example: 1) **Interpersonal awareness** is how we relate emotionally with others. 2) **Intrapersonal** is how we manage our emotions. 3) **Emotional self-awareness** is the ability to understand our emotions and their effects on our performance. 4) **Behavioral awareness** is when we are able to manage our emotions, align our behavior with our personal values, and understand how people perceive us.

Sounds complex, but when we are able to incorporate these four aspects of self-awareness, with our rational and emotional brain, fueled by our spiritual connection with God in Christ, we can say that we are leaning in on what it means to be truly alive. Think for a moment about the benefit this could bring into

our life.

- 1) We would be better at emotional self-regulation.
- 2) We would be better at rational self-regulation.
- 3) We would be more empathic, along with abilities in validation, compassion.
- 4) We would better at listening critically to variant opinions for the purpose of learning, and relationship building.
- 5) We would be better at active listening.
- 6) We would be more aware of our environment, and the ever-changing needs presented in it.
- 7) We would be more caring and compassionate with issues of personal and global concern.
- 8) We would be more open to hear other voices, especially the voice of God.
- 9) We would be able to be more present for the other.
- 10) We would be more able to engage the behavioral changes that need to take place in our lives.

So to be truly alive means we are self-aware, in tune with our thinking, and our emotions. We are better at relating to those around us in a way that is positive and life giving. An example of this could be discovered in how we handle the occasional triggers and memories that create emotional havoc. Having identified the trigger and subsequent feeling attached, we could then rationally choose a response that does not pull others into our emotional disarray.

How can we become truly alive? This would involve a major decision, fueled by the intentional work needed to accomplish. It would involve engaging our self-awareness, and our rational and emotional brains. This is who Jesus was and is!

YOU can do this!

Next month we will examine the **how** in achieving this.

Bryan Hagerman
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For all the Saints (March)

Submitted by Rev. John K. Morrell

Excerpted from Stephen Reynold’s “For All The Saints”.

This month we honour Jesus’ parents, Joseph and Mary

March 19th - Saint Joseph of Nazareth

Today we honour Saint Joseph, the carpenter of Nazareth who was husband of the Blessed Virgin Mary and the foster-father of Jesus Christ. The little we know about Joseph comes to us in the opening chapters of the Gospels of Matthew and Luke. Both evangelists present him as a truly righteous man who observed the Law of Moses in all his dealings. According to Matthew, Joseph’s godliness in keeping the Law made him hesitate to take Mary as his wife, when he learned that she was already pregnant. His reluctance was overcome by the vision of an angel, who told him that the child in the womb of his betrothed was to be the Saviour of Israel.

This episode suggested that righteousness under the Law of Moses was to be fulfilled and surpassed by the coming of Christ; and Joseph’s obedience to the angelic vision revealed the true fulfillment of his own godliness as a Jew.

Both evangelists make Joseph a descendent of the royal house of David, though in his day the fact that he followed a trade meant that his branch of the family had become impoverished. Still, Joseph’s genealogy entitled Jesus to be considered heir of David and rightful bearer of the title, “King of the Jews.”

In the popular literature of the Middle Ages, Joseph was often portrayed as a comical old man befuddled by God and the Blessed Virgin. A number of influential spiritual leaders reacted against this portrayal, and well before the sixteenth century the figure of Joseph had regained both dignity and

the serious devotion of the faithful. The Roman Catholic Church has

consistently fostered this trend ever since, and in the 20th century appointed the First of May as the feast of Joseph the Worker. He is considered the patron saint not only of carpenters but also of all who make their living and provide for their families by means of manual labour.

March 25 - The Annunciation of the Lord to the Blessed Virgin Mary

The story of the Annunciation is told by Saint Luke, who used it to introduce some major themes in his version of the Gospel. The angel Gabriel visited Mary, greeting her as the one who was favoured by God to be the mother of Jesus, “the Son of the Most High.” It was not Mary’s virtues or merit that won her this favour; it was simply that God “remembered

to be gracious” and bestowed such a gift of power on Mary so that the whole human race might know the still greater gift of salvation. Thus empowered, Mary was able to respond, “Here am I, the servant of the Lord; let it be with me according to your word.” By the grace of God which filled her, she was able to practise a graciousness of her own towards God; for it gave her a unique freedom to make God’s will the very thing that she herself willed.

In this gracious response to God’s gift, Mary may be seen as a forerunner of Christ himself. For her consent to God’s saving purpose foreshadowed her son’s consent to the fulfillment of that purpose, even at the cost of his own life. To the Annunciation Mary responded, “Be it unto me according to your word.” In a similar way, on the eve of his passion, Jesus prayed to God,

“Not my will but yours be done.”

The feast of the Annunciation, which celebrates the conception of Jesus, comes to full term on Good Friday, Holy Saturday, and Easter, when we celebrate the birth of the new creation in his paschal victory. All of God’s grace is imparted to our lives so that we might share in this one mystery, not all at once, but through the changes and chances of our daily living. The life of grace often leaves us puzzling, as the message of the angel puzzled Mary; and Scripture suggests that Mary herself did not understand the mystery she had borne until her son was raised from the dead. Her whole life was a discipline in grace for the revelation of glory; and so it may be for all who by baptism and the eucharist bear Christ in their own lives.

NEWS FROM AWAY

Dear Diocese,

As coordinator of the Diocesan Environment Network (DEN), I have the pleasure of talking to the most interesting people. I recently had a conversation about caring for creation with Lawrence Millar, from PEI, an active member of the local chapter of the Council of Canadians <https://canadians.org/>, a man who has taken a practical approach to treading lightly on the planet. After we spoke, I was so impressed by what he had to say that I asked Lawrence, an excellent storyteller, to write about his life as a pragmatic environmentalist.

Living on a pension; a planned approach

Our small family has always looked to the future rather than splurging on the present.

Our early years together did not allow for much savings and offered few pension opportunities beyond Canada Pension Plan. Eventually I was able to secure work that paid moderately and had pension and health benefits, so we were a bit more comfortable when I retired.

Along our journey, we had been able to buy modest houses to live in, and with care and some sweat equity we gained a bit of extra value with each change of home ownership. We planned two of those homes ourselves, and they were built mostly with our own labour.

As retirement approached, we knew that continuing to live in British Columbia would not be affordable. We decided to look for property at my wife's birthplace, Prince Edward Island (PEI), to build the second of the two homes we planned and built ourselves. We found such a place in 2007 while on vacation visiting my wife's family, purchased the land and started planning a house that met our needs, with the amenities and layout that suited us. In 2009, we moved back to PEI, and started construction. Located in an agricultural area, we had land to garden and the various types of farms around us, put us in direct contact with many producers, local slaughterhouses and butchers.

Having a large garden meant we had to find ways to store our harvest. Canning was an option, as were dehydrating

herbs and vegetables, but we found freezing was the most convenient and time saving method. We purchased several small to mid sized freezers, so we did not have to keep all the freezer space powered up as we consumed the contents. When space allowed, we would consolidate and turn off the unneeded freezers until the next harvest or purchase. Having the freezer space allowed us to purchase our meat supplies direct from the farmer, and the local butcher cut the animal according to our needs. That way, we could store a whole pig or lamb, and half a beef. We never had a problem finding people to share the beef with.

Although we had the garden, we did not grow all our vegetables. Potatoes in particular, we left to the farmers. There were opportunities to glean fields or buy direct from the farmers through the winter and spring. Fruits also were purchased directly from the farm in season and frozen for the rest of the year.

One key aspect of our planning was to eat only foods grown on PEI as much as possible. This meant that we spend very little at grocery

stores, and our food generally travels less than fifty kilometres from grower to our home. There are some exceptions, particularly coffee purchased from ethical coffee roasters that source organic fairly traded coffee beans. Fortunately, dairy products are readily available from producer owned processors on PEI.

In 2016, we were approached to sell our property, the third time by a large religious organization that had purchased most of the properties surrounding our home. Considering the possibility of not being able to keep up with the work due to aging bodies and pending knee surgeries, we took the offer at a price of our choosing and moved closer to Charlottetown and my wife's aging father.

With the money from the house, we were able to purchase a simple small home, install solar panels, and heat pumps, to reduce annual expenses. We also replaced the oil-fired hot water heating system with a more efficient on demand gas boiler for hot water and back up. In case of power failure, we operate a small generator.

We also kept all our farmer contacts and installed raised beds to continue gardening and producing our own vegetables.

Our most recent effort to reduce our carbon emissions, was to replace our gasoline powered car with an all-electric car. The savings from that purchase were evident when the car was laid up for a couple of months. In those few months, I spent between \$600.00 and \$800.00 for gasoline. The car and the solar panels to provide the power to charge the car every night adds to a very affordable retirement.

All of this has enabled us to keep our monthly expenses low and minimize our carbon footprint on the earth at the same time.

CONTRIBUTED BY
LAWRENCE MILLAR

Lenten blessings,
Rev. Marian Lucas-Jefferies,
Coordinator, Diocesan Environment Network



Yes, save the date – June 2 – for SYTK Sunday!

CYNTHIA PILICHOS, AFC REPRESENTATIVE, DIOCESE OF NS & PEI

The Anglican Foundation of Canada invites all parishes to save June 2 – or another Sunday, if preferred – to be part of the Say Yes! to Kids movement. You

do not have to take part in the SYTK campaign to celebrate SYTK Sunday – every parish in our diocese can celebrate SYTK Sunday.

Did you know that our diocese has been a leader with the SYTK movement since its start in 2021? We

have definitely said Yes! to Kids, and we mean to continue!

Concerned that there are no kids and youth in your parish? No problem! Why not honour SYTK Sunday by praying for young people in our communities locally, nationally, and globally.

A liturgical resource for SYTK Sunday is being developed and will be available soon. Meanwhile, learn more about the SYTK movement and the success of the SYTK campaigns since 2021 with this link: [Save The Date! - Anglican Foundation of Canada](#)

If you have any questions or want to share ideas, contact Cynthia at cjp2320@gmail.com It's never too early to start planning your involvement with the Say Yes! to Kids movement.

Generosity abounds

CYNTHIA PILICHOS FOR ANGLICANS POWERING POTENTIAL

Anglicans are generous. They are generous with their time, talent, and treasure. Anglicans Powering Potential, the successor to the Anglican Church Women Diocesan Board, have just had two opportunities to demonstrate the results of generosity so evident in our diocese.

Many of you are aware that the former Anglican Church Women Diocesan Board had a practice, since the mid 1990's, of promoting an annual missional project of benefit at either the local, national, or international level. This history of twenty-four projects has raised well over \$200,000 from individuals, parish groups, especially the women's groups, and parishes themselves. This generosity within our diocese (and sometimes beyond our diocese) is a tremendous legacy the former Board has bequeathed to its successor.

The Board's successor, Anglicans Powering Potential, was happy to complete the former Board's last annual project, Brigadoon Bound, with a cheque presentation to Nicholas Peters, the Treasurer of Brigadoon Village, in the amount of \$10,000, on the last Sunday in January at the Cathedral Church of All Saints. It was a very happy occasion. Huge thanks go

to all contributors for this positive outcome.

The funds raised within our diocese for the project, Brigadoon Bound, will help make the Brigadoon Village's year-round camping program possible for children, youth, and families in Atlantic Canada living with extraordinary medical conditions or life challenges. A Brigadoon parent comments that "... Brigadoon [is] a gift we needed. Brigadoon gives [our daughter] the chance to feel normal. We are forever grateful for the opportunity to go there."

In "giving extraordinary kids a chance to be ordinary", Brigadoon Village invites you to give yourself a lift by taking the time to peruse its website: <https://brigadoonvillage.org/> to learn more about this amazing place - it will put a smile on your face!

A very generous bequest in the very early days of the former Anglican Church Women Diocesan Board made a real difference to the value of the Kingston Memorial Fund that had its roots in the former Woman's Auxiliary. Moreover, the bequest made two matters very clear in the Will of the donor: how the funds were to be directed: the Archbishop Kingston Memorial Fund, and to which overseeing body: the Anglican Church Women Diocesan Board, or any successor to the Board! With

the KMF monies in support of theological studies invested in the Diocese's Consolidated Trust Fund almost 50 years ago, a generous interest amount each academic year is able to be awarded to students at the Atlantic School of Theology (AST).

It was a great pleasure on the bright and sunny last day of January 2024 to be present at the beginning of that week's Formation class in the King's Room of the Atlantic School of Theology's Library to present two bursaries, totalling \$7,500, to AST students integrally involved in the re-imagining of Formation. In her role as Interim Director, Re-Imagining Formation: Anglican Accompaniment at AST, Rev. Laurie Omstead is working with AST faculty, Anglican students and postulants, and Diocesan leaders to review and reconsider the best approaches and processes to prepare and equip people for ministry for the emerging Church. Crucial to this mandate of re-imagining/re-shaping Formation, and to promote and facilitate momentum in achieving it, two AST students, Ruth MacNeil (Postulant Assistant) and Kent Gregory (Anglican Sacristan), each received a Kingston Memorial Fund bursary on January 31, 2024.

Anglicans Powering Potential, being a re-imagined entity itself, with a mandate

of enhancing capacity for creative ministry, was happy to support the re-imagining of Formation for the "emerging church" through the generosity of the Kingston Memorial Fund bursaries.

Yes, the wonderful legacy of annual projects and the Kingston Memorial Fund are but two examples of the bountiful generosity of time, talent, and treasure residing in the Diocese of Nova Scotia and Prince Edward Island.

Thank you to all who contribute their gifts!

The photo below features Nicholas Peters, Treasurer of Brigadoon Village, receiving the \$10,000 cheque from Cynthia Pilichos of Anglicans Powering Potential, January 28, 2024, at the Cathedral Church of All Saints, Halifax, NS.



FINAL FUNERAL MINISTRY WORKSHOP

WORKSHOP

Funeral Ministry



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A Workshop on Funeral Ministry

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at St. James', Shubenacadie (9 a.m. to 2:30 p.m.).

There's still time to REGISTER and join the group from CHIGNECTO REGION.

As Anglicans, we officiate at a large number of funerals and graveside services. We do these well as we care for those who are grieving and honour those who have died. This workshop is an opportunity to strengthen and grow our pastoral ministry, to better support those who mourn. The Holy Spirit is leading us to embrace more fully the ministry of all the baptized, involving laity, Vocational Deacons and other ministers in various roles. It is also extremely rewarding to be part of a parish or regional team, while making a difference in our neighbourhoods.

Here's what participants are

saying:

"Thank you ...one of the best workshops I have attended in a long time."

"I have more knowledge, both from firsthand accounts, role play and resources. The role play built my confidence in meeting with a family. Having resources, the binder, gives me a guide and I feel confident I could help plan a loved ones' funeral."

"I appreciated having the manual, and going through the break-out sessions with role plays was very useful."

"I have lots of checklists, dos and don'ts, things that help make it easier."

"The workshop was engaging, informative and

light hearted. And most of all, empowering. Thank you."

GUIDING LIGHT session topics: meeting a grieving family, steps in funeral planning, music, homilies/reflections and more. Each participant receives a Handbook with templates, checklists and other resources.

Facilitators are Rev. Debra Burleson and Rev. Canon Lisa Vaughn. Diocesan protocols, policies and Bishop's expectations are addressed.

REGISTRATION IS REQUIRED. SIGN UP HERE - www.surveymonkey.com/r/GUIDINGLIGHT

Contact: Lisa for more information lvaughn@nspeidiocese.ca or 902-789-4840.

Interest in GUIDING LIGHT Funeral Workshops in our Diocese has been phenomenal! To date, we have **212 people registered**. Nine out of 10

regions have hosted this learning session about the pastoral office of Funerals. The very last workshop is being hosted **Saturday, March 9th**.



Speaking of Mothering Sunday

March: a significant month for women around the world.

March 1 - World Day of Prayer with a service and program planned and organized over the past several years by women of Palestine. How poignant it is to read their theme – I beg you... Bear with one another in love.

March 8 – International Women’s Day with the theme *Inspire Inclusion – to understand and value women’s inclusion so that they feel a sense of belonging, relevance and empowerment*

March 10 – Mothering Sunday with the worldwide theme *Clothed in Strength and Dignity, bringing honour and respect to mothers and all those in mothering roles.*

March 11-22 – United Nations Commission on the Status of Women – with the theme accelerating the achievement of gender equality and the empowerment of all women and girls by addressing poverty and strengthening institutions and financing with a gender perspective. Mothers’ Union is sending a

delegation to the UNCSW including a representative from Canadian Mothers’ Union.

March 25 – Feast of the Annunciation (Lady Day) in honour of Mary the Mother of Jesus accepting the Archangel Gabriel’s message; celebrated by Christians around the world, 9 months before the birth of Jesus Christ.

Speaking of Mothering Sunday...

I wonder how many churches in the Diocese of Nova Scotia and Prince Edward Island celebrate Mothering Sunday...my guess is at least 13, because that is how many Mothers’ Union Branches there are in our diocese. Mothering Sunday is a long-standing tradition, kept alive in Canada and around the world by Mothers’ Union members. It is a tradition that has stood the test of time... more than five centuries to be exact, having its roots in the 1500s.

During the 16th century, people in the UK on the 4th Sunday in Lent

returned home for a service in their ‘mother church’ - the main church or cathedral of the area. This was either the church where you were baptised, or the local parish church or more often the nearest cathedral. Anyone who did this was commonly said to have gone “a-mothering”.

In later times, ‘Mothering Sunday’ became a day when domestic servants were given a day off to visit their mother church, usually with their own mothers and other family members. It was often the only time that whole families could gather together, since on other days they were prevented by conflicting working hours, and servants were not given free days on other occasions.

By the 1920s the observation of Mothering Sunday began to wane in Europe.

In 1907 in West Virginia, USA, Anna Jarvis held a memorial service in honour of her own mother and all mothers at her home church, Andrews Methodist Episcopal. This

idea mushroomed. Anna created the *Mother’s Day International Association*. By 1914 President Woodrow Wilson proclaimed that the *second Sunday in May be the official day in the USA to honour mothers, hence the creation of Mother’s Day*.

Meanwhile in the UK, Constance Penswick-Smith created the Mothering Sunday Movement and urged the renewal of the Mothering Sunday festival. In the UK, the original traditions and the newer Mother’s Day traditions merged together. Merchants and retailers jumped on board and the world was flooded with cards and merchandise honouring mothers. Anna Jarvis vehemently protested all of this commercialization, to the point where she was arrested for disturbing the peace at a candy maker’s convention in Philadelphia and at the American War Mothers convention.

In the Diocese of Nova Scotia and Prince Edward Island, we celebrate both Mothering Sunday (in Lent) AND Mother’s

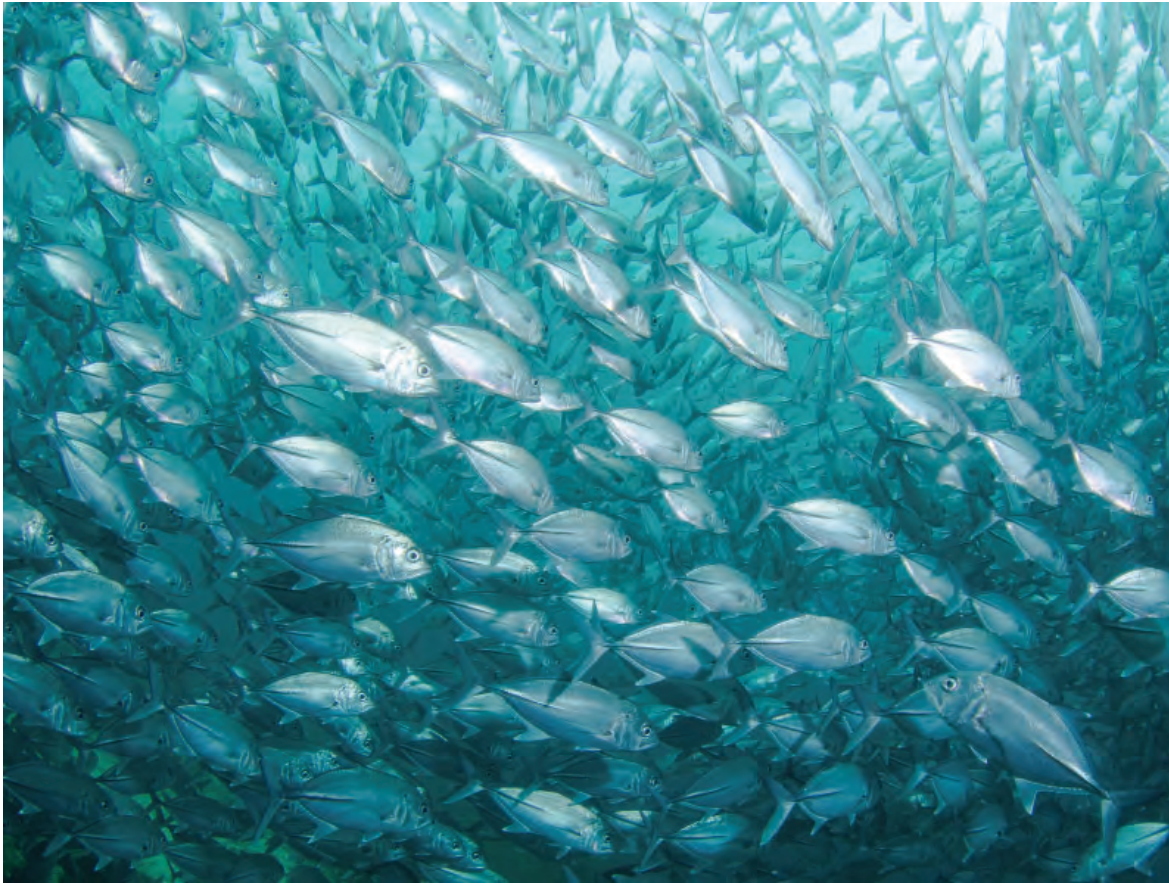
Day (in May), keeping the original religious observation and also participating in the secular observation.

You can find a further explanation about Mothering Sunday along with a short video prepared by St James Mothers’ Union in Armdale on the Canadian Mothers’ Union website <https://canadianmothersunion.ca/> under NEWS & EVENTS.

Between March and May, the Canadian and local Mothers’ Union members promote the buying of MAMD (Make a Mother’s Day) cards. You can find all that information on the Canadian Mothers’ Union website <https://canadianmothersunion.ca/> under OUTREACH

March: a month to focus, promote and applaud the contributions of women to the ministry of the church, to the world, to prayer, to families, and to working for justice worldwide.

The sacred work of church changing: Finding faithful, missional revenue streams



By Cathy Lee Cunningham (she/her)

Rector, Church of the Good Shepherd, Beaver Bank

“No mission, no money. No money, no mission.”

- From the Faithful Ventures Workshop,

Facilitated by Lisa Lowthers, Common Good Solutions I'm hoping that you've heard a great deal about the Faithful Ventures Workshop Series offered by the Diocese this year. In case you haven't, the series intends to equip parish leadership with the knowledge and tools needed to understand and embark upon the journey of social entrepreneurship.

The first time I heard about social enterprise was back in the mid-2000s. In 2010, I bought my first book on the subject, *Social Entrepreneurship: What Everyone Needs to Know* by David Bornstein and Susan Davis. I believed that social enterprise would be a perfect missional model for creating new revenue streams in parishes faced with dwindling human and financial resources and called to help solve and heal social problems in the parish community. A win-win!

Beacon House Food and Clothing Ministry in Lower Sackville is an example of a very successful faith-based social enterprise! And elected representatives of Anglican parishes in the region, including the Church of the Good Shepherd I am so blessed to serve as rector, sit on its board. They have an amazing new website that you can find at <https://www.beaconhouses.org/>. You

might see an Anglican or two that you know!

If you're wondering whether or not you need a special background or degree or expertise to become a social entrepreneur, think again!

According to Bornstein and Davis, *“Social entrepreneurs come from all walks of life. Some begin their careers as doctors, engineers, teachers, priests, social workers, clowns, journalists, computer programmers, artists, nurses, businesspeople, and architects. Some get pulled into their work because of friendship or a family crisis....”*

Sounds a little bit like Jesus's chosen inner circle of apostles and followers, doesn't it?

In Matthew's Gospel, Jesus sent the twelve out with a social entrepreneurial kind of charge:

“Don't begin by traveling to some far-off place to convert unbelievers. And don't try to be dramatic by tackling some public enemy. Go to the lost, confused people right here in the neighbourhood. Tell them that the kingdom is here. Bring health to the sick. Raise the dead. Touch the untouchables. Kick out the demons. You have been treated generously, so live generously. “Don't think you have to put on a fund-raising campaign before you start. You don't need a lot of equipment. You are the equipment, and all you need to keep that going is three meals a day. Travel light.”

- Matthew 10:5-10, The Message

Perhaps you might be thinking (but not saying out loud!):

“Wait a minute, Jesus! We don't have to put on a fundraising campaign!”



Rev. Cathy Lee Cunningham

We are in a very different world now than the one Jesus inhabited well over two thousand years ago. The world in which we live now forces us to do more fundraising than ever. The money coming in on the offering plate in most parishes is not enough to cover the increasing operating expenses. And those efforts took a serious blow during the pandemic.

I know that at Good Shepherd, without the phenomenal work of our Ways and Means Committee and the volunteers of the parish and community who support fundraising events, we would likely be closed very quickly. Jesus and the disciples didn't have to pay for liability insurance, furnace oil or provide training for SafeR Church. But we do. They didn't preach using expensive audio-visual equipment. They didn't have to pay for gas in the car. The volunteer pool wasn't shrinking, it was growing. I could go on.

Even if we were to pare down, with “just ourselves” as the equipment, give up all our buildings, and hit the road on foot, we would still need to be incorporated, carry insurance, fulfill the requirements of qualifying for the insurance, file returns with the government, pay for our meals, shelter and gas. Don't forget the mobile phone, laptop and iPad. Oh, and the travel mug for that non-fat latte, and the hand sanitizer.

While sharing human resources and material assets is one solution to our challenges, it only works when everyone puts their own agendas aside to work for the greater good of the whole. There is no room for territorialism, interaction and inflexibility, if shared models of ministry and physical assets are to succeed. The key to success in social enterprise is to match what we already have in material assets, parishioner's passions and talents to meet the existing needs of the community around us, “our” mission field, God's mission field, entrusted to our care.

We use those things we already have to create something that people will pay for (a good, a program, a service) and use the profits to fund the missional activity to meet that need.

To keep it simple and to avoid becoming overwhelmed by the concept, I have found the words of Arthur Ashe, the beloved tennis great and civil rights activist, to be such a helpful spiritual compass: *“Start where you are. Use what you have. Do what you can.”*

(Quotation widely attributed to Theodore Roosevelt, who attributed the words to Squire Bill Widener of Widener's Valley, Virginia.)

CALLED TO FAITHFUL VENTURES

In the first workshop of the **Faithful Ventures Series**, Lisa Lowthers of Common Good Solutions guided us to consider the model, brainstorm ideas and then use a tool to evaluate those ideas.

First, she outlined the steps in the process of ideation and going from idea to being launch-ready:

- **Generate ideas**, lots of ideas! But don't evaluate while you're brainstorming (that comes in the next step)
- **Evaluate ideas**, to find the most realistically do-able and promising
- **Research best ideas**, asking, What problem does it solve? Can people pay?
- **Reassess the idea** based

on the research

- **Tweak it** to best fit the problem or paying customer in light of the research
- **Test it** by taking it to the people (your MVPs)
- **Repeat** as often as necessary

For our breakout groups, she asked us to choose one of the topics below to brainstorm possibilities, without evaluating them! That non-evaluation part was hard to do.

- **Capitalize on Your Assets** — parking lot, building, hill, etc
- **Use Your Talents** — cooking, tradesperson, caregiver, music teacher
- **Pursue a Passion** — art, youth, taking care of babies, gardening, cleaning
- **Use Technology** — new ways to solve old problems
- **Get Inspired by Partners** — what are they doing?
- **Use the Headlines** — What's happening here around us?
- **Worst Ideas Ever** — and flip it.

Note: If you weren't able to attend the workshop and think it will help the parish you're serving, contact Lawrence Roche, our Diocesan Comptroller and organizer of the series. I'm sure he can connect you with the materials. I highly recommend them!

Now, you give it a whirl in God's parish entrusted to your care. And remember, “Start where you are, use what you have, do what you can.” God is with you.

READ

Social Entrepreneurship: What Everyone Needs to Know by David Bernstein and Susan Davis

WATCH

Dan Pallotta TED Talk “The way we think about charity is dead wrong”, March 2013

https://www.ted.com/talks/dan_pallotta_the_way_we_think_about_charity_is_dead_wrong?utm_campaign=tedsread&utm_medium=referral&utm_source=tedcomshare

EXPLORE

Website for Common Good Solutions from Lisa Lowthers, Facilitator of the Faithful Ventures Workshop series: <https://commongoodsolutions.ca>

I'll see you back here in the April Issue with more on our pre-pandemic plan for a social enterprise project at the Church of the Good Shepherd in Beaver Bank!

Photo Credit: Jean Wimmerlin, Unsplash



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Anglicans Powering Potential
Diocese of Nova Scotia and Prince Edward Island

Anglicans Powering Potential (APP) of the Diocese of NS and PEI, under the overarching 4th Mark of Mission for Anglicans: *to seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation*, encourage and remind us that no matter the size of the nail, or our ability, even in a small way, we can help to disable the Wheel(s) of Injustice.



"We are not simply to bandage the wounds of the victims beneath the wheels of injustice, we are to drive a spike in the wheel itself"
Dietrich Bonhoeffer.

In enhancing capacity for creative ministry, Anglicans Powering Potential are re-imagining Bonhoeffer's spike as a series of nails of varying sizes and shapes . . . to remind us that we can make a difference, that small things can have a big impact!

Interested? e-mail: app.nspeidiocese@gmail.com



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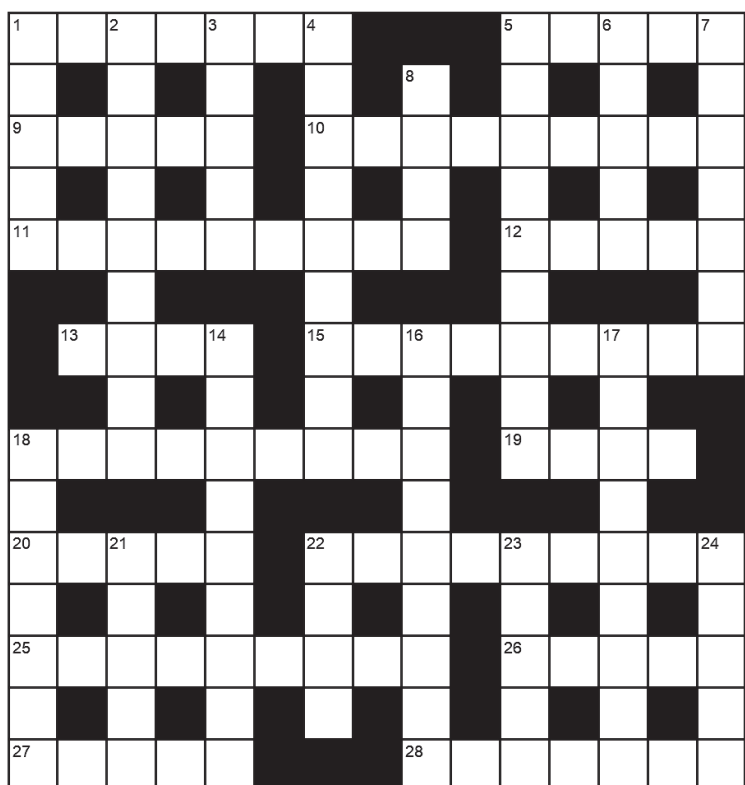
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March Bible Crossword

by Maureen Yeats



February Puzzle Answers



MARCH 2024 Clues

ACROSS:

- 1- A prophetess and judge (Judg. 4-5) (7)
- 5- Beast of burden in Arabia (5)
- 9- Outdo (5)
- 10- "I may be _____ in speech" (2Cor. 11:6) not taught (9)
- 11- Clothing suitable for wear in Florida (9)
- 12- Sour in taste (5)
- 13- Opposite of alkali (4)
- 15- "To your _____ I will give this land. " (Gen. 12:7) children (9)
- 18- "Such _____ is too wonderful for me" (Ps. 139:6) erudition (9)
- 19- Old Testament book (4)
- 20- Persuade to do wrong (5)
- 22- Flooded (9)
- 25- Emitted energy (9)
- 26- Woman's name (5)
- 27- Swiftiness of motion (5)
- 28- New York baseball team (7)

DOWN:

- 1- Inept bore, like cartoon character Dustin (5)
- 2- Giovanni _____ (1313-1375) Italian writer and poet (9)
- 3- _____ Vaughan Williams (1872-1958) English composer (5)
- 4- "He himself believed along with his whole _____." (John 4:53) family and servants (9)
- 5- Small sour fruit used to make jelly (9)
- 6- Finely chop (5)
- 7- Spotted beetle that eats aphids (7)
- 8- Mix with a spoon (4)
- 14- Kind of porcelain dinnerware (9)
- 16- Rate of recurrence (9)
- 17- Easily annoyed (9)
- 18- Wife of Abraham after Sarah died (Gen.25:1) (7)
- 21- Mythical king whose touch turned everything to gold (5)
- 22- Tall wading bird (4)
- 23- "Now he was casting out a _____ that was mute." (Like 11:14) evil spirit (5)
- 24- Children's toys shaped like people (5)



Anglicans Powering Potential

Diocese of Nova Scotia & Prince Edward Island

Extends a **THANK YOU**
to all who have contributed to the
BRIGADOON BOUND PROJECT

Through your generosity and support, APP presented a cheque in the sum of **\$10,000** to **BRIGADOON VILLAGE**.

The cheque was received by **Nicholas Peters**, Treasurer for Brigadoon Village at the **Cathedral Church of All Saints, Halifax** on **Sunday 28th of January 2024** at the **9:30 am** worship service.

Brigadoon Bound was the last of 24 projects of the former Anglican Church Women Diocesan Board. Funds began being raised in May of 2023 (initially as part of the Anglican Foundation's **Say Yes! to Kids** campaign) and ended in December 2023. The board at that time was evolving and heading into a new chapter of transformation and rebirth as **Anglicans Powering Potential**.

The history of the Annual Projects, date from the mid 90's, missional in nature, rotating from local, to national, to international, that have brought in over \$200,000 overall!! This is an amazing legacy the Anglican Church Women Diocesan Board has bequeathed to its successor organization, **Anglicans Powering Potential**.



In designing and leading up to the November 2023 celebration and thanksgiving in honour of the work and ministry of the Anglican Church Women Board, both past and present, images of birds and butterflies were chosen. In many cultures birds and butterflies are significant symbols of **transformation, freedom, and rebirth**.

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new. 2 Corinthians 5:17



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**Some conditions apply*

Forgiving ourselves

Several months ago I had an article in this spot where we discussed forgiveness. I guess it sounds odd to call it a discussion since it was a written article. But I know that some of you, at least, read it on account of the comments I received. And I hope you were doing more than just reading. I hope that you were taking the words in, rolling the ideas around in your mind and reaching your own conclusions as to if and how they might be relevant in your own life experience. If that was happening then we might be able to consider it a discussion of sorts.

We dwelled mostly on forgiveness of others for hurts done to us.

We also recognized the need to seek forgiveness from others for the wrongs we may have done to them.

We looked at forgiveness of others as a condition for God's forgiveness of our sins.

But we didn't speak of forgiveness of ourselves. We hear a lot about the need for self-forgiveness. It is usually associated with a feeling of guilt over something we did or failed to do. Often it is to do with a relationship when it is too late to change. "I'll never forgive myself for not spending more time with Mom and Dad", we hear after they have passed away.

"I can't forgive myself for letting my son have the car that night" might be heard long after a tragic accident.

Even the great apostle Paul looked at his past with great regret. In 1 Corinthians 15:9 he said "For I am the least of the apostles, unfit to be called an apostle, for I persecuted the church of God". He wrote those words 20 years after his persecution of the early Christians.

Even so he was still shamed by his destructive actions as a young man. He had a lot to say about forgiveness and not



remaining stuck in feelings of guilt.

He went on to say, "But by the grace of God I am what I am, and his grace toward me has not been in vain."

What can we do when guilt and regret over past actions keep us from moving on with our lives as we should?

I figured the Bible would have a lot to say about forgiving ourselves. It is usually pretty good about catering to any and all of our spiritual and emotional needs. I looked into all the sources I could think of and I gave Google quite a workout. I couldn't find one reference to forgiving oneself. In fact several articles made the very point that the Bible is silent on the subject. The Bible does, however, give us a kind of guide to follow in freeing ourselves of past guilt and regaining balance in our lives.

Manasseh was a King of Judah. The son of King Hezekiah, who was considered one of the best kings of Judah, Manasseh was judged to be among the worst.

Oddly enough his reign over Judah, 55 years, was the longest of any of the kings. Some of his evil deeds are listed in 2 Chronicles. He rebuilt all the altars to pagan gods that his father had destroyed. He built altars to these false gods in the house of

the Lord.

He practiced soothsaying and sorcery and dealt with mediums and wizards. He sacrificed his sons in idol worship. He seduced the people of Judah to do more evil than any of the pagan surrounding nations had done. He really angered God.

God spoke to Manasseh and to the people but they didn't listen. So God brought the armies of the king of Assyria against them. They captured Manasseh and took him, in handcuffs and leg irons, to Babylon. This apparently made him finally see the light.

He humbled himself before God and begged for His forgiveness. God heard his plea and restored him to his kingdom. God forgave him.

After all the evil he had done, all the hurt and damage he had caused, God forgave him. He spent the rest of his life undoing the damage. He got rid of all the altars to pagan gods, restored the Lord's house and brought his people back to God.

When Manasseh died his son Amon became king and things went south again, but that is another story.

I believe the story of Manasseh is a demonstration that God's forgiveness is there for us no matter what we have done or what we

have failed to do. No matter what the consequence of our action or inaction. But what is the key to this forgiveness? Repentance! Manasseh's repentance is described in 2 Chronicles 33:12: "While he was in distress he entreated the favor of the Lord his God and humbled himself greatly before the God of his ancestors."

I mentioned a guide to freeing ourselves of past guilt and regaining balance in our lives.

If we look closely at Manasseh's actions that guide emerges. First of all he expressed sorrow for his actions. Of course sorrow would not be enough. It took an awful lot of punishment to get him to that point so there could be some doubt of his sincerity. Like a lot of public apologies we hear, perhaps he is only sorry he got caught. But,... he goes on to the next step.

He humbled himself greatly before God. I believe what "humbling" really involved was acknowledging the wrong he had done and begging for forgiveness. At that point God forgave him.

But what came after was, I think, the most important stage.

He did everything in his power to correct the wrongs his actions had caused. And that continued all the rest of his days.

You may ask, "How valid is repentance under the circumstances of Manasseh's situation?"

Well, God has given folks two motives to bring them to repentance. The first is fear.

We read in 2 Corinthians 5:10-11 "For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. Therefore, knowing the fear of the Lord, we try to persuade others."

The second and, I like to think, the best, is love. In Romans 2:4 we read "Do you not realize that God's kindness is meant to lead you to repentance?"

You have all heard the saying "The proof of the pudding is in the eating." Whether a result of the push of fear or the pull of love, if the repentance is true that is all that is important. So we have the guidelines or roadmap to follow:

- 1 Sorrow
- 2 Acknowledgement
- 3 Forgiveness
- 4 Proof

But let's get back to the question of self-forgiveness. I believe the Bible has shown us that the path to follow is to repent before God, change the path we are on and be assured that when God forgives, he removes us from our transgressions.

If we are truly sorry for what we have done or not done, and not merely sorry we were found out; if we acknowledge our wrong-doing and accept responsibility for the harm we have caused; if we beg forgiveness from God and, where possible, from those we have wronged; if we do all in our power to right those wrongs and continue in our new path, then we are in a place where our lives can return to balance.

We go back to the apostle Paul who wrote in his letter to the Colossians, Chapter 1, verses 21-22 "And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him."

When God has forgiven us and reconciled us to Himself by the death of His Son, there is no reason to hang on to guilty feelings about anything in our past!

PARISH NEWS WANTED!

- Is there something going on in your parish?
- Want to share it with the rest of the diocese?

Then you are in luck!

We are looking for news items, events and activities from around the diocese.

Send your contribution (with a photo or two if possible) to:

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We will do our very best to get it into the next edition.

