

THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island

PWRDF at work in our diocese

I recently participated in a coffee /fellowship gathering after Sunday worship. During this lively conversation, the topic of The Primate's World Relief and Development Fund (PWRDF) came up. One of our group offered "PWRDF! That is about sending money overseas, isn't it?" This individual was partly correct. PWRDF has been supporting development and humanitarian work around the world for over sixty years! Did you know that is also active in both areas here at home in our Diocese? This is probably one of the lesser-known facts about our relief and development agency.

A good example of the development work PWRDF is supporting locally is the partnership with the Mi'kmaewey Debert Cultural Centre in Truro. Funding from PWRDF helped established the interpretive trail in the early 2000's. More recently, PWRDF is supporting an initiative to repatriate Mikmaw artifacts that are currently housed in the Smithsonian Institute in Washington, D.C. Tim Bernard, Executive Director of the Mi'kmaewey Debert Cultural Centre, remarked during his presentation at our PWRDF Gathering in May that - "It (the artifacts) needs to return home. The collections, the stories, the people that know things about the cultural material there are in our community, they're not



in Washington, D.C.". The Anglican Church of Canada is committed to reconciliation. This project is a good example of action to support the commitment.

Most of us can recall very well where we were when Hurricane Fiona made landfall in our Diocese on September 24, 2022. This was the costliest and most intense tropical or post-tropical cyclone to hit Canada on record. The damage was unprecedented but thankfully, and miraculously, no lives were lost.

Shortly after, Anglicans from across Canada rallied to support us as they had after the Springhill Mining Disaster of 1958. PWRDF organized an appeal and Anglicans responded generously in donating over \$30,000. This amount was topped up by PWRDF for a total of \$50,000. These funds were made available to parishes and community groups to help recover from Fiona but also assist in building resiliency and preparedness for other major storms which climatologist agree are likely to happen.

The Hurricane Fiona Resilience and Response Fund has been accessed by many parishes and communities to acquire infrastructure to help prepare for future events. The Parish of Port Dufferin received assistance to improve electronic connectivity for internet and cell phones. The

Parish of Neal's Harbour with Ingonish received assistance to acquire a number of emergency pieces of equipment. The South Haven Community Hall located in remote area of Cape Breton received funding for an automated external defibrillator (AED). John Gallant, the contact for the Centre, shared that "we are grateful to The Fiona Fund as our hall is being set up as a comfort station and having the AED is a huge positive addition." Two parishes were also approved to top up provincial grants to establish generators in their parish halls.

Youth engagement was one of the priorities of the Hurricane Fiona Resilience and Response Fund. In this regard, the fund was accessed by the Youth and Family Ministry VSST to create a "Climate Action Toolkit" for use in its Community Roots Day Camps. All parishes who participated in the Day Camps will be receiving the toolkits as a way to encourage connection with campers and youth in general. Allie Colp, our Youth and Family Coordinator, said "building resiliency within communities has always been an integral part of our ministry. We are really grateful for the funding from the Hurricane Fiona Resilience and response Fund."

The phenomenon of "eco-anxiety" has now been officially recognized and is described as emotional response to climate change and environmental issues. It can manifest itself through physical symptoms and can exacerbate pre-existing mental health conditions. The Hurricane Fiona fund has been accessed by several of our parishes in to address this.

For example, Christ Church in Dartmouth has held "Climate Cafés" facilitated by trained professionals. These Cafes provided a safe space, with a specific process, where individuals could come and talk about their feelings - the dark and the light. By talking

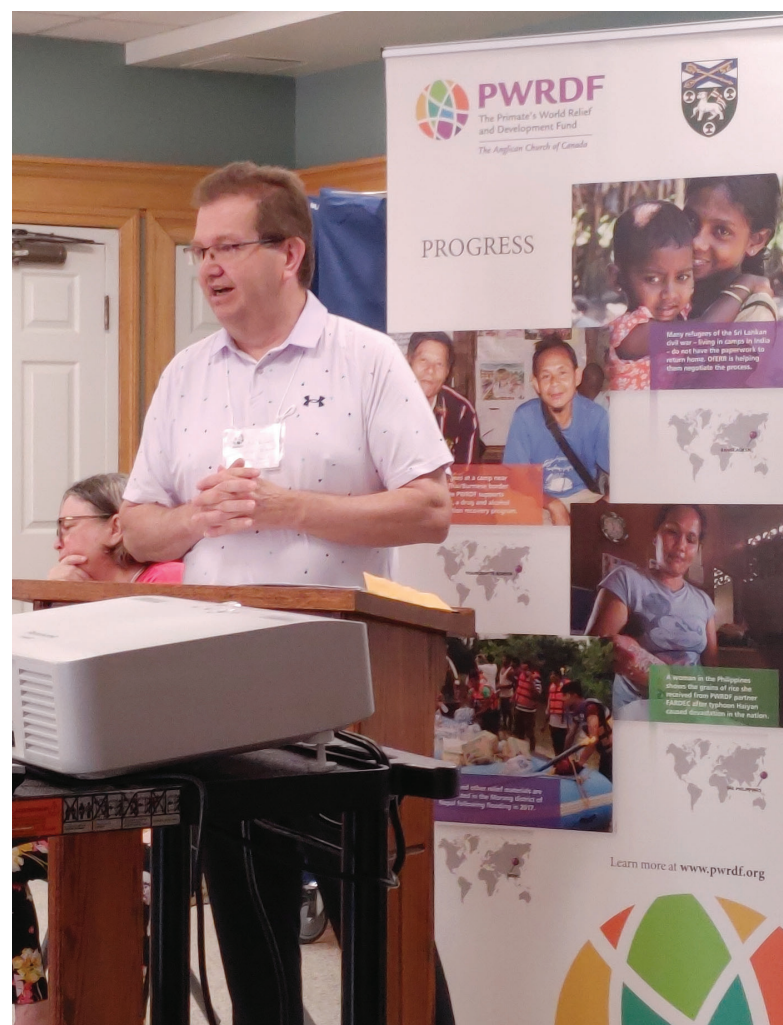


Photo: Tim Bernard, Executive Director of the Mi'kmaewey Debert Cultural Centre

about feelings, people build both emotional capacity and resilience which they need in these times. Christ Church has since done some follow up training with the Red Cross.

The Parish of Three Harbours has entered into a partnership with St. Francis Xavier University to bring the strength and skills of the Red Cross's Psychological First Aid (PFA) Certification Course into Antigonish, Guysborough and Pictou Counties. The objective is to establish a group of trained, skilled people who are ready and able to offer psycho-social and spiritual support when the next crisis comes. The response to this project has been phenomenal. "Once this core group of trainers is ready to go, our plan is to hold another PFA training in early 2025. A list has already started of those who are keen to attend!" says Rev. Trisha Brubaker, Rector of the Parish

of Three Rivers. This project will have long lasting impacts on the communities involved and can be used as an example for others.

The Parish of Aylesford and Berwick accessed the Hurricane Fiona Fund to organize two mental health workshops this past summer in partnership with local not for profit groups. Rev. Dorothy Miller, Rector of the parish, also reports there are plans to work with youth as well on this topic during the Season of Creation.

Yes, our Primate's World and Relief Fund continues to assist people in many countries across the world including us, here at home, in our Diocese of Nova Scotia and Prince Edward Island.

SUBMITTED BY:
CHRIS PHARO
PWRDF DIOCESAN
REPRESENTATIVE (NS/PEI)



Photo: Community Hall received funding for an automated external defibrillator (AED)

Pray as you can

Advent is a time of waiting, a time of preparation. It is a time to remember and celebrate the past miraculous incarnation in the birth of Jesus. It is a time to look to the future to the second coming of Christ in power and glory. But, also, we are invited to be aware of Jesus with us in the present, in the here and now, in ways that are unexpected. We are invited to be attentive: to open our hearts to his presence, to see Jesus in the faces around us, to feel his calm when we are in tumult, and to hope when we doubt and fear.

As we listen to reports of war, of climate disasters, of people living lives that are anything but peaceful, our world today sounds a lot like the Luke's gospel reading for the first week of Advent.

"There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world..."

How are we to experience Advent peace, love, joy and hope in such a world?



Be a beginner! Forget what you know, what you are sure of, what you have been told and come before God holding out empty hands. Receive the Word as a gift.

Set aside some time (don't laugh – this time of quiet will help balance the frenzy of the secular season). From your Sunday bulletins or from <https://lectionary.anglican.ca/> (this site shows the complete set of readings for each Sunday), find the readings for each of the 4 Sundays in Advent. Each day, read one of the selections from the current week as though for the first time.

This is a slow immersion in what is normally encompassed within a service of worship. Each day, read something different – a psalm, a canticle, an Old Testament reading, the Gospel reading, a hymn, a collect prayer. What amazes you? What bothers you? What confuses you? What delights you? As you ponder and wait, answer one of those questions. And if you like, make your own Advent calendar: at the end of each day, write a word, a phrase, or an image that captures your view of the reading.

This is a wonderful prayer activity for children and adults together – their openness

and imagination can be a catalyst to your seeing in new ways and for children, it is a time of connection and holiness during the Christmas countdown.

As we saunter through Advent, may the paths be straightened, may we bear fruit, share with others and see the glory of the Lord.

And, finally, at the conclusion of our waiting period, we can respond as Zechariah did at the end of his own long wait:

"...In the tender compassion of our Lord The dawn from on high shall break upon us, to shine on those who dwell in darkness And the shadow of death, And to guide our feet into the way of peace."

Come, Lord Jesus.

Heather Carter
Diocesan Representative
Anglican Fellowship of Prayer

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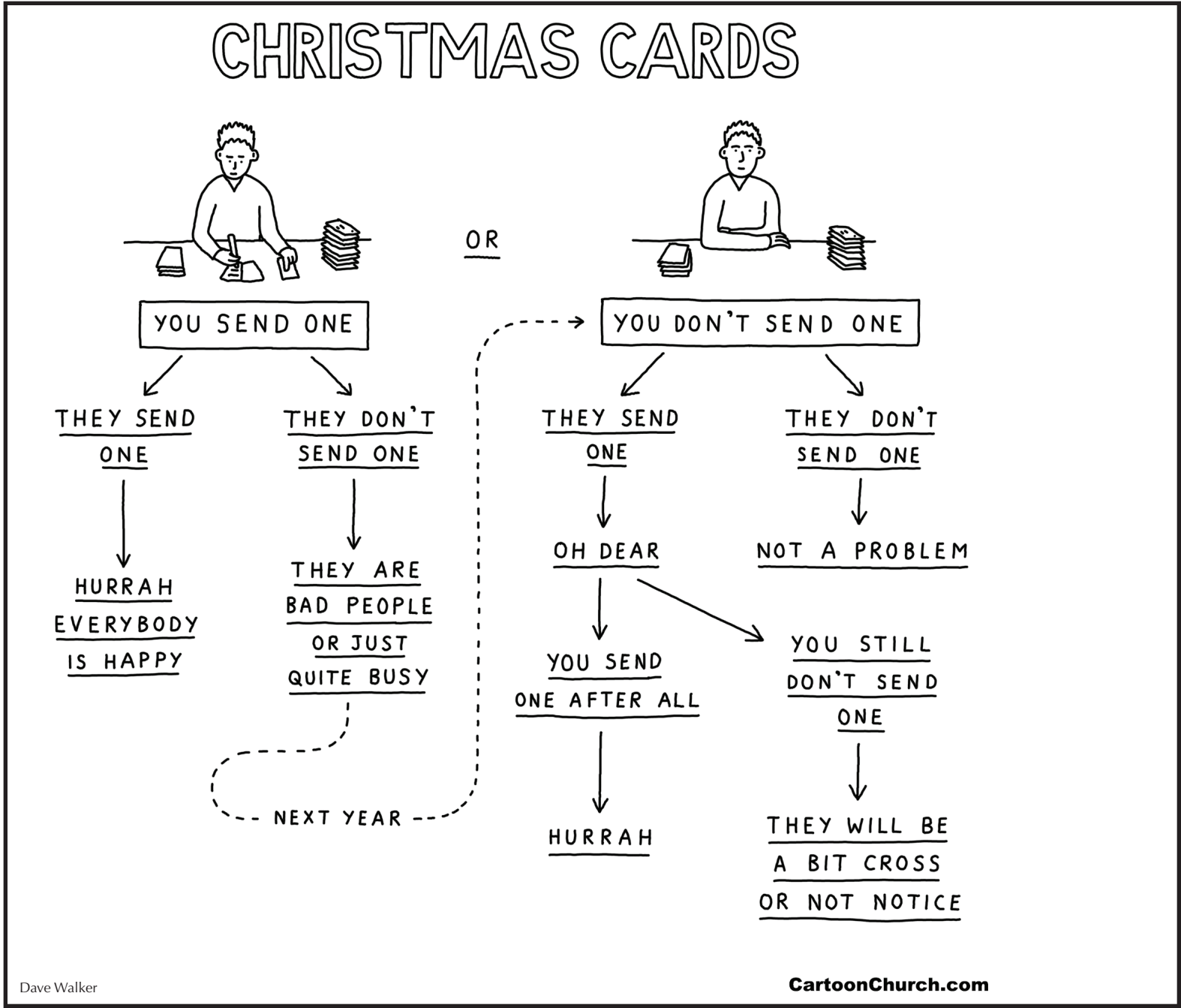
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It's A New Day!

Collaborative teams

By Rev. Canon Lisa G. Vaughn

Something fascinating and mission-oriented is happening in the Anglican Church in Wales. The entire diocese has converted into a system of mutually supportive collaborative ministry teams, what they call Mission Areas.

In the last ten years the Church in Wales began the work and has now transitioned from the usual model of individual parishes and deaneries (what we call regions), and created groupings of parishes and teams of leaders in a fresh model of Mission Areas.

As explained in the Trustee Guide to Mission Areas, the new configurations are a response to the social changes in neighbourhoods and peoples' mobility.

"It was once the case that people lived and worked and spent their lives in the same parish, and each parish often had its own clergy. Parishes had a close relationship to their local community – which is still valuable - and became used to being self-sufficient. People rarely looked beyond their parish boundaries. Today our culture is very different and people travel freely and belong to different communities across a much wider area. Mission Areas help reflect this new reality by helping connect churches in their wider community."

Clearly emphasized in this diocesan-wide change is the key priority of our apostolic call to wider neighbourhoods, our baptismal identity and mandate, to be and share the Gospel in word and deed.

"A Mission Area is a group of church communities working together to share the Good News of Jesus Christ with a particular locality, going out into the communities they serve rather than being inward looking. By working together, these churches can share resources and leadership to fulfil our mission and calling as God's people."



Saint Paul writes, **"Christ makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love."** - Ephesians 4:16 (NLT)

WHAT DOES A MISSION AREA DO?

The Constitution of the Church in Wales defines the role of the Mission Area as:

"The promotion of the whole mission of the Church, pastoral, evangelistic, social and ecumenical"

- Pastoral – looking after people - 'Demonstrating Love'
- Evangelistic – telling people about Jesus and God - 'Growing Faith'
- Social – inviting people to be part of the church family, and serving the communities forming the Mission Area - 'Bringing Hope'
- Ecumenical –

working with other faith organisations in serving our communities

The structure of each Mission Area is relatively simple. There's a Shared Ministry Team, which looks after worship planning, fresh expressions (starting new faith communities), youth and children's ministry, programming, etc. There's also sub-committees for Finance and Property. A Trustee Board is the main governing body, overseeing the general operations of the Mission Area, along with a Mission Area Executive that responds to urgent needs and maps out meeting agendas. There are also some smaller church committees tasked with particular day-to-day initiatives and local matters.

Comparatively, the Church in Wales has more than 380 parishes. We have 94 parishes and more than 120 church congregations.

Our Diocese is considering several parish groupings in what we are calling Collaborative Ministry Arrangements (CMAs), whereby three or more parishes enter into an agreement to share leaders – clergy and laity – along with other ministries in order to strengthen and mutually

support flourishing both internally and for outward-oriented missional work.

Similar to the model in Wales, these Collaborative Ministry Arrangements would have teams that include rectors, associate and retired priests, vocational deacons, Licensed Lay Ministers, children's and youth leaders, music worship leaders, pastoral visitors, administrators, etc. Some of those may spend more time in some parishes than others. Some leaders would rotate and serve all of the congregations. This model would also ensure that no one or two leaders are attending to all ministry matters on their own, avoiding burnout and embracing a variety of diverse leadership gifts.

Collaborative Ministry Arrangements are not new. We look to the Book of Acts for shared-ministry-type approaches in the Early Church. Historically, various leadership team models have been part of the fabric of our Diocese since settlers first arrived in the Maritimes. Both laity and clergy have served congregations in itinerant, rotating, teams, trial and permanent arrangements for decades.

Other Canadian Dioceses have had teams of lay and clergy ministers serving in 'cluster' type models for many years. For example, Ottawa, Montreal, and Rupert's Land (Southern Manitoba and Northwestern Ontario).

Even though CMAs are not new, each one needs to be designed and operating for the mutual benefit of all the parishes. This team-based ministry model will take the unique shape of the particular needs and gifts that are offered by leaders in the participating parishes.

In November, leaders in the Church of Wales gathered to evaluate and strengthen the Ministry and Mission Areas. Archbishop Andrew John says, it is an opportunity to discuss and pray about what they are learning.

"Mission and Ministry Areas are now embedded in all the dioceses, but we are still learning how to live most fruitfully within this new configuration," said Archbishop John. "What does it mean to share resources, buildings, ministry and share a common hope for one another? What is the value of the particular church within this larger grouping? These are questions we will need to explore if we are to mature with energy and focus."

For more information on our Diocesan Collaborative Ministry Arrangements model, search this term on the Diocesan website – www.nspeidiocese.ca or contact me to request a guide and FAQ sheet.

Rev. Canon Lisa G. Vaughn is the Diocesan Director of Mission and Ministry Development. Find her: <https://www.nspeidiocese.ca/users/the-revd-lisa-vaughn> Follow her on Facebook: <https://www.facebook.com/DirectorMMD>

Validation: turning the other cheek emotionally

She came home after a difficult day at work. As a leader in an important corporation in her city, the days were long, the challenges great. She believed in herself and in her leadership capabilities. The job evaluations were always good. She had a great team around her, and it had become in time a well-oiled machine. Trust was deep, communication was honest. Laura had the ability to get the best out of each member of her team. An important aspect of her leadership style was her ability to bring empathy and understanding to her subordinates.

But something happened today, that was unexpected and sudden. Her best friend, who was a member of her executive team was fired by the top brass without even letting Laura know in advance. It was if an emotional bowling ball had knocked over all her normal coping mechanisms, creating an internal crises. Her team was shattered by the news. The CEO called her in and explained his rationale. He told her that her colleague had been found embezzling funds from the company. Laura's emotional state was in significant disbelief. How

would she tell the others? How would she relate to her friend



Bryan Hagerman

who was now gone?

Arriving home, Laura found her husband cooking the evening meal. He noticed the seething anger in her body language and then in her words. John had never seen Laura this emotional and troubled. She felt betrayed. Instead of listening, John asked her to "calm down," and then said, "it can't be that bad," and followed up with "how come you didn't see this coming, and at least you have a job?" Laura collapsed on the living room sofa in tears.

John had failed to recognize Laura's deep feelings, her emotional state, and did not

validate any of them. Instead, he spoke over her, did not clarify what he had heard, and did not empathize with her feelings. This later led to a terrific argument that lasted into the early hours of the night. In the swirl of emotions and words neither could even remember what caused the fight. Meeting with a therapist a week later, John realized his error. He had failed to validate Laura's emotions. Instead, he threw gas on the emotional fire, which ended up in relational counselling.

Validation is often a misunderstood exercise. To some it can mean agreement; however, it is the admittance, recognition or affirmation that someone's feelings or opinions are valued and accepted. It does not mean agreement. Validation can be used in many instances. It can be a useful way to halt a conflict or argument, and often works to halt defensiveness, or a personal attack. Matthew McKay in his book Messages writes "When you validate another person, the situation is immediately defused, and the conversation can be about solutions rather than anger and defensiveness."

When we validate, we communicate that we

understand someone's personal experience. When we engage the other with understanding we can help dissolve a horrible conflict. It shows we are listening with words and body language that we care. An impulsive comment after someone has shared something emotionally with us can lead to despair, anger, a conflict.

Let's look again at Laura and her husband and how the communication could have happened.

Arriving home, Laura found her husband cooking the evening meal. He noticed the seething anger in her body language and then in her words. John had never seen Laura this emotional and troubled. John carefully and calmly took stock of the situation. Calmly he moved close, and softly taking her hands, looking directly into her tear-stained eyes, he said "I am so sorry. How did you feel when you heard the news? How can I help?"

Laura would have felt validated, listened to, and cared for in her emotional state. And the couple would not have had to endure a huge argument. Most importantly, Laura was cared for and knew so.

What is crucial in validation is:

- Personal self awareness.
- Awareness of the other, who needs care.
- Listening without the compulsion to fix.
- Being aware and careful of impulsive responses.

When we look back on our lives and in our relationships, we can see how a conversation went all wrong. We did not know it at the beginning, but the escalation into a full-throated argument was caused by what did not happen in the beginning. Validation! Even if we measure low on the empathic scale, we can learn validation. The next time a friend, loved one, colleague expresses emotional despair. Stop, look, listen, express validating comments when they are finished telling us what they are so upset. Even if they are upset at us, validation can lower the emotional temperature. Why? Because we took the effort to think of them, and not our impulsive angry, defensive response. Stop. Look, listen, validate!

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NEWS FROM AWAY

Philippians 4:8
8 Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. (NRSV)

Dear Diocese,

It's Advent, the season kicks off with the theme of hope.

Although our world may have completely changed by the time you read this, during the weeks leading up to writing this article, hope kept slamming itself right in my face.

I felt hope in September, as I followed through the wonders of social media, a Voice of Women Peace Walk from Antigonish to Pictou, then Halifax. I felt hopeful as I listened to peace activists



speak at the Student Union Building on the Dalhousie University Campus.

I felt hope in October, when I joined one of Seniors for Climate Emergency rallies, looking out at the crowd while I belted out songs in front of the Legislature with the Raging Grannies, Fredericton, knowing that rallies like that one were taking place all across Canada that day.

I split my time between the two provinces, NS & NB, so that same month, I spent time canvassing on the UNB campus the week leading up to election day in NB. How could I not feel hope as student after student told me that they had voted? It was wonderful to listen to them explain why they voted the way they did and engage in reasonable discussion about

issues important to us all. I left the campus that day full of hope.

Back in Nova Scotia I spent time the beginning of November listening to young adults talk about how they can and are making a difference. Once again, I feel hope.

On one of their cross-Canada stops, I attended a Canada Pension Plan meeting. The speaker was clear that their only job, with no other considerations, is to make money for the fund. I spoke about the most important investment we can make, ensuring a future for our children and grandchildren by caring for creation. I got a well rehearsed answer by the speaker, then discovered that I was only "the warmup act." The real heroes that evening, were the young adults came forward, nervous, but bravely calling out CPP for investing in companies that, according to the UN, operate illegally. They give me hope.

DEN supports teens and young adults who call for climate action. Unable to be there at the recent Friday for the Future Strike, I knew that we would be well represented. Two retired clergy Rev. Tory and Rev. Margaret, stood with the students, then were interviewed on CBC Mainstreet, offering their perspective on climate change as committed Christians. They give me hope.

Thanks also to the DEN Healthy Coastline Research Team and all researchers and citizen scientists gathering information and helping to educate young people so we can all make a difference, each in our own way. And that gives me hope.

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

Advent inspiration from the Enlightened One

CYNTHIA PILICHOS FOR
ANGLICANS POWERING
POTENTIAL

Happy New Year! You may feel this greeting is premature by a month, and, according to the 2025 calendar, it is. But December 1, 2024 is both the first Sunday of Advent and the beginning of the new liturgical year. So, like every new year, it is a great time to pause, take stock, and make plans for the year ahead, even if the specifics of these plans are only in the conceptual stage.

It is tempting to want to abandon all the challenges and trials of the past year, as if they no longer existed, but they do, or at least many do. We are half way through the *16 Days of Activism Against Gender-based Violence* (November 25 – December 10) and days away from *Canada's National Day of Remembrance and Action on Violence Against Women* (December 6).

As we mourn the loss of the 14 women of Ecole Polytechnique on December 6, 35 years ago, and remember their lives, we have the opportunity, as Canadians, to reaffirm our commitment to fight the hatred that led to this tragedy, and the misogyny that still exists today. This is a challenge that we cannot ignore, let alone say it is in the past, or that it belongs to another culture. I recommend the Canadian author and journalist, Elizabeth Renzetti's, October 2024 book, written with humour and heart, *What She Said: Conversations About Equality*, if you are in any doubt about gender equity in Canada. Doubt or no doubt, it is an eye-opening read.

In Canada and around the world, women, girls and 2SLGBTQI+ individuals face unacceptable violence and discrimination. Gender-based violence (GBV) in Canada has been magnified and amplified by the COVID-19 pandemic lockdowns: There were reports from police services, shelters, and local organizations of an increase in calls related to gender-based violence across Canada during the lockdown period, a reality known as the silent pandemic. Did this silent pandemic disappear as we emerged from the



Jesus not only speaks with her, but also enters into a prolonged dialogue which recognizes and honors her thirst for religious truth, the longest recorded conversation in the Gospels. Ultimately, Jesus reveals his identity as the Messiah. When his disciples return, they are clearly uneasy with Jesus' behavior. John includes the questions they are afraid to verbalize: "What are you looking for? Why are you talking with her?" (John 4:27).

The Gospel writer does not hesitate to conclude the story with a comment that defies Jewish thinking of that era regarding a woman's testimony not being trustworthy, as here the Samaritan woman's excited words are heard and acted upon: "Many of the Samaritans of that town began to believe in him because of the word of the woman who testified" on his behalf (John 4:39). This was, and is, extraordinary! This was, and is, transformational!

The Samaritan Woman at the Well is not given a name in the Gospel, but she is revered in Eastern Orthodox Christianity as a significant Apostle and Leader, and has been given the name **Photini, the Enlightened One**. Who would have anticipated that this "foreign" woman would be so transformed by her encounter with Jesus at Jacob's Well, that she and her family would bring the Gospel to so many beyond Samaria, especially in an overtly patriarchal world?

Anticipating and waiting for the Light of the World this Advent, in a world that continues to be structured on a patriarchal model, and recalling Jesus' encounter with the Woman at the Well, may we be transformed, as Photini was, and like her, the *Enlightened One*, share the good news of God's kingdom of love, peace, and justice, while *seek[ing] to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation* (4th Mark of Mission of the Anglican Communion world-wide and the foundational ethos of Anglicans Powering Potential. E-mail app.nspeidiocese@gmail.com to learn more).



it. It is also a time to take action. Achieving a Canada free from gender-based violence requires everyone living in this country to educate themselves and their families and communities on gender-based violence, centre the voices of survivors in our actions, and speak up against harmful, discriminatory behaviours. Nova Scotia's Mass Casualty Commission (MCC) Report of March 2023 described GBV as "a public health emergency that warrants a meaningful, whole of society response."

Canada's *National Day of Remembrance and Action on Violence Against Women* comes to Christians during Advent, the liturgical season of waiting and anticipation, waiting for and anticipating the coming of the Light of the World, Jesus Christ. Jesus' birth in a stable in Bethlehem was his human entry into a culture that was closed to diversity and that held very specific gender

expectations. Jews were not to associate with the Gentiles and women's place within Jewish society was very proscribed: in the home, bearing and rearing children, creating a hospitable environment, and decidedly, not in public spaces.

Jewish culture in the first century was very overtly patriarchal. The daily prayers of Jewish men included this prayer of thanksgiving: "Praised be God that he has not created me a woman." Contrast this prayer with Jesus speaking to the Samaritan Woman at the Well, as but one example of Jesus defying his cultural norms. In John 4:4-42, Jesus ignores two codes of behavior of his time and culture. He initiates a conversation with a foreigner, a Samaritan, and a woman at that! Her surprise is included in the narrative: "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (John 4:9).

lockdowns and navigated a post COVID-19? Sadly, no! As for GBV locally, are you aware that intimate partner violence has recently been declared an "epidemic" in Nova Scotia by the NS Legislature?

The *National Day of Remembrance and Action on Violence Against Women*, this year just two days before the Second Sunday in Advent, is about remembering all those who have experienced gender-based violence and those whom we have lost to

The sacred work of church changing:

crafting our shared ministry arrangement proposal

By CATHY LEE CUNNINGHAM
LEAD MINISTER, SHARED MINISTRY
ARRANGEMENT
PARISH OF ST. ANDREW’S,
TIMBERLEA-LAKESIDE
CHURCH OF THE GOOD SHEPHERD,
BEAVER BANK

“With God, nothing will be impossible.”
Please note: Before you dive in, this article is part of a series on the Shared Ministry Arrangement between the Parish of St. Andrew’s, Timberlea-Lakeside and the Parish of the Church of the Good Shepherd, Beaver Bank, which began in the October Issue.

CRAFTING A SHARED MINISTRY ARRANGEMENT PROPOSAL
Last month I promised an article on how we crafted our Shared Ministry Arrangement Proposal, which began with the inspired work of Rev. Marian Conrad, who was the Interim Priest-in-Charge for St. Andrew’s at the time (and also serving in the same role for the second parish of St. Nicholas, Westwood Hills). The insights from her experience in working with two separate parishes concurrently, serving each at 50% time, was invaluable to the process. Marian is also a seasoned interim ministry professional, with a vast knowledge of organizational change, negotiation and conflict transformation, systems theory, and pastoral care with a particular focus on palliative care and grief. Let me say that if you are planning a major transition in your parish and you can have the opportunity to work with her in any capacity, you will be blessed. These professional skills and understandings are an integral part working through a process such as this, creating a vision and proposal that is rooted in the realities, hopes, dreams, needs and particular challenges facing two separate part-time parishes looking to share resources together — with one rector — present at the main Sunday service every Sunday. We knew that each parish would need to see a substantive and detailed proposal to consider in order to make an informed decision that would be sustainable for at least five years. At the joint meeting of our elected Transition Teams we decided to create a group of four to serve as the creative and editorial team for the creation



Rev. Cathy Lee Cunningham

of successive drafts of the proposal. The draft proposal editorial team would be Marian, me and two skilled lay leaders - Judy Sampson from Good Shepherd, and Bev Higgins from St. Andrew’s. We worked from an initial draft proposal that was presented to St. Andrew’s alongside another proposal for a Collaborative Ministry Arrangement with three other parishes. For the initial draft presented to St. Andrew’s, Marian used a template from the Evangelical Lutheran Church in Canada as a guiding document, which she adapted to fit the model we were creating. It was a great place to start and provided the foundational framework which we used to craft successive drafts, until we received the final approval from both parishes and, finally the Bishop with her suggested revisions for the final Shared Ministry Arrangement we now have. The entire process took several months, but it was truly inspired. Patience, faith

and positivity are also key ingredients for success!

TEMPLATE FROM THE EVANGELICAL LUTHERAN CHURCH IN CANADA
The example template that Marian adapted for the first draft is found on the website of the Evangelical Lutheran Church in Canada (actually in the resources for establishing a companion relationship for Global Mission). The sections include:

1. The names of the entities entering into the agreement
2. An introduction section: *With joy and thanksgiving to God, this covenant relationship was established between [Parish Name] and [Parish Name] of the Diocese of Nova Scotia and Prince Edward Island on [date]. As companions in Christ, we covenant to participate in each other’s life and mission through communication, learning and prayer. The relationship is an avenue for sharing understandings, faith, worship, prayer, visits, people exchanges and other activities and resources.*
3. Parish Name: [history, size, other relevant information]
4. Parish Name: [history, size, other relevant information]
5. Purpose: [list the shared understandings of the purpose of the Shared Ministry Arrangement, for example, “To amplify our fiscal and human resources for mission together in our respective parishes....”]
6. Expression of the Covenant Relationship

[example text from template, which we adapted for our specific relationship and contexts] Here is the example text (slightly adapted) from the template:
As companions in Christ, we will do the following:

- Pray at worship services for our sister parish and its mission and ministry and encourage congregations and individuals to include such prayers in their worship life.
- Learn about the other’s history, geography, culture and current affairs. Such information shall be shared widely throughout our respective parishes through preaching, teaching, written materials, personal conversations, and other appropriate methods.
- Encourage exchange visits, including both clergy and lay members of our parishes. These visits may be brief or extended for training and/or service in mission, education, pastoral work, Christian education and other areas.
- Support one another’s events.
- Be open to the call of the Spirit revealing creative ways to grow in our companionship.
- Agree to evaluate this covenant every three years.

7. Signature Page

HOW OUR EDITORIAL TEAM WORKED TOGETHER
To be efficient, we decided to have a first in-person meeting of our editorial team, to make additions/revisions, and to discuss our process for soliciting and integrating feedback from each of the parishes. In advance of that meeting,

Judy Sampson and I worked from the first draft provided to us by St. Andrew’s, made some suggested revisions within the body of the document and made the addition of appendices, referenced within the body of the proposal. The full text of each appendix added as an Appendices section at the end. It included such things as various Bishop’s and Diocesan Human Resources Policies and Guidelines; a Relational Covenant; a process for conflict resolution; and a breakdown of blocks of time spent in each parish and how that time might be amplified through sharing between the parishes. For example, preparation for liturgy and preaching would be split 50-50 between each parish, to leave more time in each parish for pastoral visitation, missional objectives and Christian education programs. All successive drafts and revisions were shared between us and our Transition Teams using e-mail, until we arrived at the final proposal document. The draft proposal was then shared with each respective Parish Council, to seek any further feedback and approval to bring the final draft to a Special General Meeting of each respective parish. In the January issue, I will share all of the specific details of the final draft of the Covenant which was approved by the Bishop. **LINK TO THE EXAMPLE TEMPLATE** <https://elcic.ca/global-mission/resources/> click, “Sample Covenant Agreement” for the template. I pray that you will have a blessed and holy Advent as we prepare to celebrate the birth of the Christ Child, and that you will know truly and deeply in your heart that with God, nothing will be impossible! I’ll see you back here in the January Issue.

Photo Credit: Ray Hennessy, Unsplash

With deepest gratitude, I acknowledge that I live and work in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People. This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) People first signed with the British Crown in 1725. We are all treaty people.

For all the Saints (December)

Submitted by Rev. John K. Morrell Excerpted from Stephen Reynold’s “For All The Saints.”

December 5, Clement of Alexandria, Priest, C. 210

Clement of Alexandria was a second-century theologian who taught that God’s Word was spoken not only in Scripture but also in the heritage of pagan philosophy. By this teaching he enabled the Church to see its gospel as the revelation and fulfillment of the true desire for God which was hidden in all human cultures. Clement spent his youth wandering from one eastern city to another in search of a satisfying philosophy until he came to Alexandria, where he found what he was looking for in the teachings of the Christian Church.

After his baptism he became a presbyter and around the year 190 was appointed head of the Christian academy at Alexandria — a school which not only instructed new converts in the Christian faith and prepared them for baptism, but also provided

Christian thinkers with an opportunity for “advanced studies” in theology. Clement worked in this school for over a decade, but then renewed persecution of the Church forced it to close its doors and its principal to flee Alexandria.

He made his way to Asia Minor, where he died around the year 210. Clement’s own history made him seek a way of bringing pagan philosophy home to Christ, in whom its whole purpose, which was the love of true wisdom, would be satisfied beyond measure. For God is the source of all good, either directly as in the Old and New Testaments or indirectly as in the case of philosophy. But it may even be that philosophy was given to the Greeks directly; for it was a schoolmaster to bring Hellenism to Christ, as the Law was for the Hebrews. Thus philosophy was a preparation, paving the way for the person who is brought to perfection by Christ.”

29 December Thomas Becket Archbishop of Canterbury, D. 1170

Many of you may remember the seeing the award winning 1964 British Historical Film, BECKET, starring Richard Burton as the Archbishop of Canterbury and Peter O’Toole as King Henry the II. This brought an important part of British history to the public eye as the rulers of England had sparred with the Pope over who is the ultimate authority in the British Isles.

This rivalry continued for over 300 years until King Henry the VIII broke with the Pope in Rome and established the Church of England. Today we remember Thomas Becket, a twelfth-century archbishop of Canterbury who was murdered within his own cathedral because he resisted the will of King Henry II. Becket’s fate was all the more tragic because he had been a bosom friend of the king as well as his chief

adviser. Henry had been trying to curb the privileges of the Catholic Church in England, so he arranged for Becket to be elected archbishop of Canterbury in 1162 as a way of ensuring its cooperation with his policies. But he was bitterly disappointed when Thomas changed his allegiance and became a stiff-necked defender of the Roman Catholic Church’s rights.

One thing led to another, and within two years the new archbishop felt he had no choice but to flee England and become an exile in France. Both men appealed to the Pope, who patched together an agreement which satisfied neither party but at least allowed Thomas to return from exile in December of 1170. The archbishop was greeted by cheering crowds all along his route back to Canterbury, but in a sermon on Christmas Day he foretold that his blood would be shed. Reports are confused but it

seems that, a day or two later, King Henry became drunk and cried out, “Who will rid me of this meddlesome priest?”

Four barons took him at his word and rode to Canterbury. On the afternoon of December twenty-ninth they strode into Becket’s chambers and demanded satisfaction; when he refused to heed their ultimatum they left but returned a short while later with murder in their hearts. They broke into the cathedral and found Becket standing before one of the side altars.

An angry exchange ended with one of the barons swinging his sword and slicing into the archbishop’s head. As Thomas collapsed he said, “I accept death for the Name of Jesus and his Church.” All four barons then fell upon him with their swords and finished him off.

All is calm ...

The Mothers’ Union Christmas theme for 2024 is ““All is calm, all is bright”, drawing from the beloved carol “Silent Night”. These four prayers reflect the themes of Advent: Hope, Peace, Joy, and Love.

Prayer for Hope:
Loving Father, in this season of Advent, we come to you with hearts full of hope, knowing that you are the source of all that is good and bright. In a world that often feels dark and uncertain, remind us that your promises stand firm. Just as the world waited in quiet expectation for the birth of your Son, help us to wait in hope, trusting in your plan even when we cannot see the path ahead. In the stillness of our hearts, let your hope calm our fears and brighten our outlook. As we prepare for the celebration of Christ’s birth, fill our hearts with a renewed sense of hope. Let this hope anchor us through life’s storms and give us the courage to face each day with peace. May we also



share this hope with those who are weary, offering a word of encouragement or a simple act of kindness, so they, too, may know the brightness of your love.

Prayer for Peace:
Lord, we long for your peace in our lives. The noise of the world can be deafening, and we often carry the

weight of worry and fear. Yet you promise a peace that is not of this world and one that is deeper than any temporary relief. Help us to receive that peace now, in the quiet of this moment. Let your peace fill our hearts and minds, washing over us like the calm of that silent night so long ago. Teach us, Lord, to be peacemakers. In our

homes, workplaces, and communities, may we be instruments of your peace. Give us the grace to let go of anger, pride, and resentment, and to sow seeds of kindness, understanding, and reconciliation. Let our actions reflect the calm and bright peace that you offer, and may we bring your light to those who are troubled and in need of comfort.

Prayer for Joy:
God of Joy, in the midst of busy schedules and life’s challenges, remind us that true joy is not found in circumstances but in you. Help us to see the beauty and blessings all around us, even in small moments, and to carry with us the brightness of joy that you alone provide. Calm our restless spirits and let the joy of knowing you be our strength in times of hardship and uncertainty. Teach us to be joyful witnesses of your love. May our joy shine through in our words and actions, drawing others to the light of your

presence. In a world that can feel weighed down by sorrow, use us to bring a message of joy to those who are weary. Let our lives reflect the brightness of the joy that Christ’s birth brought to the world.

Prayer for Love:
God of Love, we are grateful, Lord, for the love you freely give, a love that holds us in moments of doubt and comforts us in times of sorrow. Help us to be rooted in this love, finding peace in the assurance that we are never alone, for your love is always with us. Let this knowledge calm our fears and brighten our spirits, as we rest in the warmth of your embrace. As we prepare for Christmas, may our hearts be filled with the joy of anticipation, knowing that you are with us. Let your joy light our path, and may we share that light with others, helping to brighten the world around us with the calm assurance of your love.

RETREAT SURVEY

We are seeking your opinions and ideas for a Spring 2025 weekend retreat. The invitation will be to all laity and clergy.

Are you...?

- Weary?
- Seeking energy and focus in your faith life?
- Need a boost for your prayer routine?
- Curious about spiritual disciplines?
- Longing to gather with others for refreshment of your faith?

If you answered 'yes' to any of those questions, you may be interested in a spiritual enrichment weekend we are planning for June.

A Diocesan Task Group is making plans. Let us know what your interests are. Tell us about your wishes to experience different forms of prayer, scripture reflection, walking devotions, Celtic Christianity, healing, art and prayer and

so much more.

SURVEY IS HERE: <https://www.surveymonkey.com/r/NSPEI-RETREAT>



PWRDF membership approves new name: Alongside Hope



On Tuesday, October 15, 2024 the membership of the Primate's World Relief and Development Fund approved a new name for the 65-year-old organization, Alongside Hope and its French equivalent, *Auprès de l'espoir*. Members were presented with the new name at a Special Meeting of Members on September 20, 2024, and in accordance with the organization's corporate bylaws, they met again yesterday to approve the names.

The issue of changing PWRDF's name to one that is easier to say and less confusing has been ever-present for many years. In 2022, the PWRDF Board approved a budget and the creation of a Task Team to identify a new name for PWRDF that would honour its history as the Anglican Church of Canada's agency for international development and humanitarian response, but would also carry it into the future.

In 1958, a mining disaster in Springhill, N.S. compelled Anglicans across the country to donate money to support the affected families. One year later, The Primate's World Relief Fund was established at General Synod, to create an agency that would respond to emergencies on behalf of Anglicans in Canada. In 1969, the D was added for Development. In the last fiscal year, PWRDF worked with more than 70 partners in 32 countries, and was recently

named to the 2024 Charity Intelligence Top 100 Charities List. The voting membership comprises Board members, Diocesan Representatives and PWRDF's Youth Council.

In all of these discussions, one clear and hopeful theme emerged: partnership.

- PWRDF partners with local organizations who carry out the work of food security, gender equality, community health, climate action and human rights.
- We partner with membership organizations that allow us to be part of a larger network.
- We partner with our generous donors and funding agencies including Global Affairs Canada.
- We partner with the Anglican Church of Canada, Anglican dioceses, spiritual ministries and ecclesiastical provinces, through their bishops and their PWRDF Representatives.
- We partner with parish representatives, clergy and countless volunteers in the pews across the country who connect Canadians with the work of our partners, our neighbours.

This theme of partnership and accompaniment is woven throughout the Bible. The

Task Team was drawn to the story of the road to Emmaus. Days after Jesus died, the disciples were walking from Jerusalem to Emmaus, still grieving their loss. As Luke writes, the resurrected Jesus came alongside them, but they did not know it was him. Jesus travelled with them and then accepted their hospitality to dine with them. In the breaking of bread, their eyes were opened and they recognized him. When we walk alongside one another, Jesus accompanies us. We are strengthened and comforted and recognize Jesus when we share in his feast. As we walk alongside each of our partners, supporting, listening and sharing with one another, we embrace and embody the hope of a better world.

Thus was born Alongside Hope. With the guidance of the Board and the Task Team, taglines were developed in English and French to reflect the legacy of PWRDF.

Alongside Hope conveys the concept of partnership in a compelling way, honouring Jesus' words to love our neighbour, says Will Postma, Executive Director of PWRDF. "It conveys the listening and learning that takes place when walking side by side, together with partners from around the world, including in Canada, with our supporters and volunteers. Alongside Hope inspires us even further in working with partners towards our vision of a truly just, healthy and peaceful world."

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The Rev'd Dr. Ray Aldred

Director, Indigenous Studies Program, VST

15 September 2024

10 am Choral Eucharist and Celebration

The Most Rev'd Linda Nicholls

Primate, Anglican Church of Canada

3 November 2024

7 pm Choral Evensong

The Rev'd Dr. Rhonda Britton

Senior Pastor, New Horizons Baptist Church, Halifax

1 December 2024

10 am Contemporary Eucharist

The Rev'd Dr. Heather McCance

President, Atlantic School of Theology

16 December 2024 (Updated)

7 pm Christmas on the Grand Parade

The Rev'd Canon Dr. Paul Friesen

Rector, St. Paul's Halifax

26 January 2025

10 am Contemporary Eucharist

The Most Rev'd Brian Dunn

RC Archbishop, Archdiocese of Halifax-Yarmouth

11 May 2025

7 pm Choral Evensong

Mr. Jonathan Eayrs

Formerly: Associate Priest, St. Paul's Halifax

1 June 2025

10 am Contemporary Eucharist

The Right Rev'd Sandra Fyfe

Bishop, Diocese of Nova Scotia and Prince Edward Island



Saint Paul's on the Grand Parade

stpaulshalifax.org

ANNOUNCEMENTS

■ Rev. Stephen Petrie appointed Priest-in-Charge of the Parish of St. Paul's Charlottetown while the Rector, Rev. Canon David Garrett, is on leave, effective October 26, 2024.

■ The Right Rev. David Torrance appointed Priest-in-Charge while the Rector, Rev. Lori Ramsey, is on leave, effective October 11, 2024.

■ Rev. Dr. Susan Slater resigned as Rector of the Parish of Strait Chedabucto, effective December 31st, 2024. At this time, Susan will move into retirement.

Advent Activities 2024

CREATION

- Invite someone to discover part of God's beautiful Earth with you
- Donate supplies to an animal shelter
- Pick up litter
- Take a shelter dog for a walk
- Discover God's beauty by walking a new trail
- Support a cause that supports the Earth

FRIENDSHIP

- Call and check on a friend or family member
- Listen to someone's story

CENTRING

- Use a centring prayer to hear God's voice
- Listen for God's voice in music
- Set aside time and place to hear the Holy Spirit's voice

SHARING

- Give a treat to a community helper
- Take a shut-in to lunch
- Bake or buy cookies or muffins and share them with co-workers, friends, or people in need
- Drop off a veggie tray to a nurse's station at the hospital, the police station, fire station or EMT depot
- Donate what you can to a food bank or community pantry

GRATITUDE

- Write a note of gratitude to God
- Reflect and record how much joy the Advent season has brought you

READ & WATCH

- Read Luke 1:39-45
- Read Luke 2:1-20
- Read Luke 3:1-6
- Read Luke 3:7-18
- Read Luke 21:25-36
- Watch a film version of the Gospels, like *The Chosen*
- Study the life of Jesus written by scholars

CHILDREN

- Read to a child
- Adopt a local school and supply them with snacks and other necessities

KINDNESS

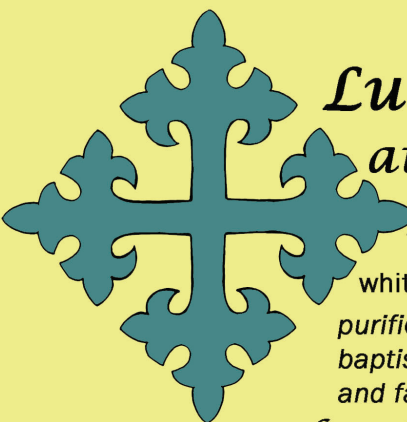
- Let someone go ahead of you in line
- Smile at everyone today

SECRET ACTS

- Pray for every neighbour on your street
- Hide a happy note for someone to find
- Do a secret act of kindness

SOCIAL JUSTICE

- Fight for a cause Jesus would support
- Read the Truth & Reconciliation Commission's 94 Calls to Action. Then act.



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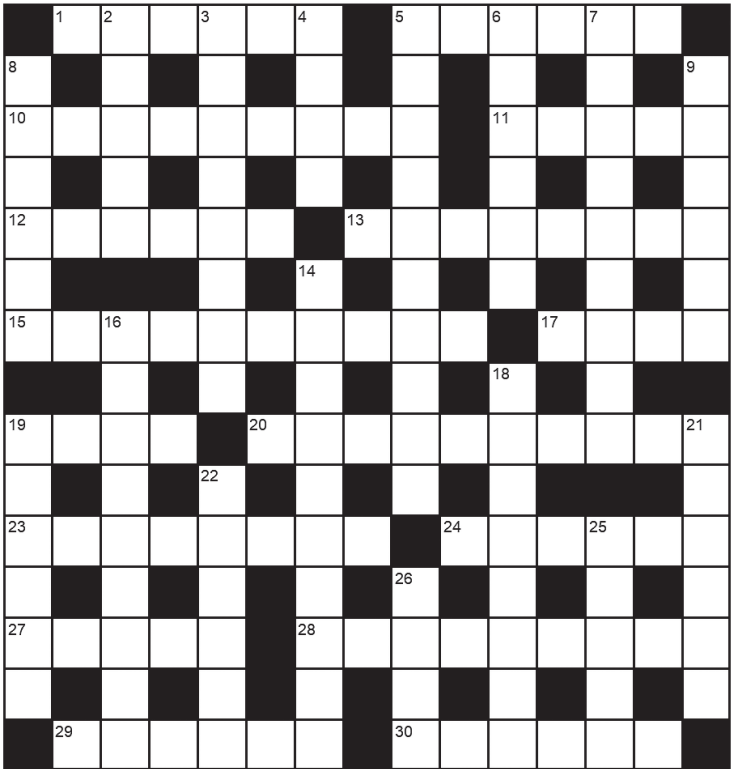
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December Bible Crossword

by Maureen Yeats





November Puzzle Answers

1	E	M	P	E	R	O	R			5	A	R	A	B	I	8	A
	M		A		O		H					E		E			N
9	B	A	T	H	S	H	E	B	10	A		11	H	I	L	D	A
	E		H		E		A		P			E		I			G
12	R	E	S	U	M	E			13	V	O	Y	A	G	E	U	R
	S				A		14	B		S		T		V			A
			15	S	E	R	V	A	N	T	S		16	T	E	A	M
			A		Y		R		L			17	E		R		
18	B	A	C	H			19	D	I	S	E	A	S	E	S		
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22	P	H	I	L	E	M	O	N		23	S	T	A	24	P	L	E
	T		F		N		N		25	A		E		A			P
26	I	D	I	O	T		27	E	N	D	U	R	A	N	C	E	
	S		C		A				A		I		D				A
28	M	E	E	K	L	Y			29	M	I	C	H	A	E	L	

DECEMBER 2024 Clues

- ACROSS:
- DOWN:
- 1- Woman healed by Peter (Acts 9:36-40) (6)

-5- “(The Spirit) set me down in ... a _____” (Ezek.37:1) low spot (6)

-10- Mother of John the Baptist (Luke 1) (9)

-11- Father’s brother (5)

-12- “But there was no ____ in them” (Ezek. 37:8) respiration (6)

-13- Formed a mental image (8)

-15- Embellishing (10)

-17- At no charge (4)

-19- Mother of Jesus (Luke 2) (4)

-20- Pertaining to life (10)

-23- Seeds of roses (8)

-24- Slanted font (6)

-27- Places where people live (5)

-28- Ritual washing of vessels after Com-munion (9)

-29- Old Testament book of poetry (6)

-30- Without warning (6)
- 2- “In its beak was a freshly plucked _____ leaf” (Gen, 8:11) fruit bearing tree (5)

-3- Subdivisions of a book (8)

-4- A son of Noah (Gen. 6:10) (4)

-5- With fervent passion (10)

-6- Pass time idly (6)

-7- Peculiar, odd (9)

-8- Feet like a duck (6)

-9- Item used for sewing (6)

-14- Residents of Addis Ababa (10)

-16- Birthday of Our Lord (9)

-18- Stirred up (8)

-19- A sister of Lazarus (John 11) (6)

-21- Kind of grasshopper (6)

-22- Tool used for shaping wood (6)

-25- Not tight (5)

-26- Mountains in France and Italy (4)



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CONTRIBUTIONS WELCOME SEPTEMBER 1, 2024 - FEBRUARY 28, 2025
Any questions, e-mail: app.nspeidiocese@gmail.com

What's *Community Roots Day Camp*, you ask? Check here:
<https://www.nspeidiocese.ca/ministries/diocesan-youth-and-family-ministry/pages/participate-in-community-roots-day-camp>



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Connections

by Deacon Marilyn Hamlin

If you are reading this article, it is probably close to the 1st of December. However, it was actually written on November 1st. At the time I was still thinking about preparations underway in our parish for upcoming services and events during the coming month. How might they be connected to each other? What will link them to the past, the present, the future?

November has come and gone. On the 10th of the month, we observed a Day of Remembrance. The Service of Worship focused on the sacrifices made by the many men and women in the past who gave their lives for the freedoms we enjoy today, and we gave thanks for all who continue to selflessly serve our country. We wore our poppies proudly. On that Sunday morning it was my privilege to offer the homily.

During November, as I went about my ministry in our parish, it continued to be a month of remembering and of connecting with each other and the wider community. Unexpected illnesses and deaths drew many of us closer together as we mourned with our friends and families, always in the loving presence of God.



The Reign of Christ Sunday, the last Sunday in November, provided us with the opportunity to celebrate the Kingship of Jesus and what life would be like if we lived our lives under his perfect rule. In doing a bit of research, I learned that due to the hatemongering, exclusion, and racial inequality of the Mussolini regime in Italy, the Pope at the time, wishing to protest the many signs of apathy and fear in the Church, assigned a particular Sunday for the purpose of celebrating Christ's reign. It became known as Reign of Christ or Christ the King Sunday. The hope was that people might feel the desire to connect anew with the Church and renew their relationship with

God.

The last Sunday in November has, for some years, been known as White Ribbon Sunday; the day when we wear white ribbons as symbols of protest against gender-based violence of all kinds. I especially felt a connection with words from an article written by Cynthia Pilichos in the last issue of the Times. She wrote, "People one meets every day are subjected to behaviour that eats away at their dignity, robbing them of their humanity." Reminders are everywhere. Preparing the white ribbons for distribution to our congregation has been a welcome and meaningful task for me, and to offer the reflection on that day is always

a privilege.

Over the centuries, violence and aggression against one another for whatever reason has resulted in symbols of protest and solidarity. We are familiar with the symbol of the fish that Christians used to identify themselves and connect with those who were followers of Jesus. In the fourth century, when Christianity was decreed the official religion, the Cross, which had been a symbol of persecution and death, became a symbol of love, of sacrifice; a symbol of life over death.

In more recent years, to protest acts of oppression and connect safely with others who shared the same beliefs, objects as insignificant as a paper clip or a safety pin were sometimes worn on a piece of clothing, hidden from view until the right moment. The wearer was refusing to condone behaviours based on prejudice, fear, and hatred for another human being.

When I think about these different symbols, they seem to take on their own special meaning. Yes, we remember the wars and conflicts of the past and we continue to witness what is taking place in the present. However, let us keep hope in our hearts for a future where we are all one in the love of Christ the King

who showed us a love that can never be conquered. I am reminded of our Community of Deacons, each one holding hope in their hearts as they go about their ministries.

Although it is not always possible for us to come together in person, deacons stay connected. One member of our Community has been organizing a monthly prayer list. This list of petitions and prayers of thanks ensures that each day we offer up to God in prayer the needs of our church, our community, the world and each another. Sometimes just saying the name of the person brings us closer into that relationship, that connection which creates a special bond with the other. The prayer list is a symbol of the love and faith we have in God and in one another. For me, it is a blessing.

And now, as I look ahead to December, to Advent, to a new Christian year, the coming birth of the Christ Child brings feelings of excitement. The days may be getting shorter and appear darker, but as we light each candle on our advent wreath, I feel confident that they will be wonderful symbols connecting us to the Light and Love of Christ the King.

WANTED: PARISH NEWS!



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