

THE DIOCESAN TIMES



WWW.FACEBOOK.COM/DIOTIMES

JANUARY 2022 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

When did we see you?



Photo: "When did we see you?" Sculpture at the top of the All Saints Cathedral steps.

BY DEAN PAUL SMITH

Like most mornings, on August 2nd of last year I arrived at my office, started up my computer, put a coffee on to brew then launched my e-mail program to await the river of messages that flooded the in-box. Now, with coffee in hand, I began the process of prioritizing the mail and weeding out the ones that were of little consequence. I get my share of spam; requests

to help liberate funds from someone's bank account in a foreign country, or from deposed kings or princes; opportunities for free travel or cruises, and alerts that my credit card security has been breached. So, I was not surprised to find among the messages that day one which began: "Dear Paul. I am Timothy Schmalz the sculptor".

The message went on to

say that he was willing to donate one of his works to us, provided we paid the shipping and installation costs. As my cursor hovered over the delete button, my curiosity got the better of me and I Googled Timothy Schmalz. Sure enough there is indeed a sculptor by that name, he is a Canadian located in St. Jacobs, Ontario and he has done some amazing work, with installations around the globe, including a piece I had read of, and preached on, several years ago, the "Homeless Jesus", a life-size figure on a park bench who bears the marks of the stigmata, the wounds of Christ.

As I perused his website, I noted that the contact e-mail on the site did not match the e-mail I had received. So now I was angry that someone was trying to capitalize on his reputation to solicit funds for a "free" sculpture. I sent an e-mail to the website address to alert him to this potential fraud. Within the hour I received a message from the office person who monitors the e-mail account, thanking me for bringing the issue to their attention, and asking if I could share the e-mail address

of the sender. I did so, only to receive a reply that the e-mail was from Timothy's personal address and the offer was indeed legitimate!

So began a wonderful series of exchanges between this gifted, passionate artist, who sees his work as "visual sermons", a way for him to "pray and preach the Gospel". His work has inspired supporters and patrons who are equally as passionate to share his works with the world, and so our diocesan Cathedral has become the recipient of his first installation in the Maritimes, thanks to the generosity of Pat and Jennifer DiCapo.

Timothy Schmalz has designed a series of sculptures based on the Gospel of Matthew, chapter 25: 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?'

The Cathedral's installation is of a life-size hooded figure

sitting at the top of the Cathedral's steps with a plate and cup (chalice and paten?) and a plaque which reads; "When did we see you?". As Timothy notes; "The text presents the question, the artwork answer's it".

The placement of the figure elicits remarkable reactions from people passing by as the figure is so realistic that many stop in their tracks for a second look. It has also become a place of almost sacred response. Coins are left in the cup, packaged food, bottles of water, cigarettes, hats, mittens and scarves. While indeed it is a "visual sermon" to the community, it is also a reminder of who we, as a community of faith, are called to be. One of the gentlemen installing the figure questioned why we wanted it on the steps; "Won't it be in people's way as they leave the Cathedral?" I replied; "Exactly".

After several covid related delays, we were at last able to formally dedicate the sculpture on November 14th. Do visit the website of Timothy Schmalz to see his remarkable work. <https://www.sculpturebytps.com/>

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

Notice is given that the 150th Session of Synod of the Diocese of Nova Scotia and Prince Edward Island will be held on Saturday, January 29, 2022, virtually from regional gatherings.

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

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

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

COLUMNIST

We await the arrival of the wise men By the Bog

Christmas day has come and gone, and I can just hear Father Jason exclaiming that Christmas is NOT over until January 6th. He insists that all of our decorations stay in place until after the Wise Men have made the long trek up the center aisle to the Creche.



ST. BART'S BY THE BOG

Sarah Neish

Many of us follow the same example in our own homes and leave our trees up until twelfth night as my dear old granny called Epiphany. As a child I can remember seeing the arrival of the Magi on Boxing Day. They would show up in the back porch, behind the wood box. Every day they would get closer and closer to our Christmas tree in the front room. We would search for them each morning before breakfast! Sometimes they could be found in the broom

closet, other days they were seen in the pantry behind the jars of homemade pickles and jams. Each morning they would be just a little closer to

the Manger that sat under our tree following the gift giving of Christmas morning.

We continued the same tradition with our own young ones, and I think Orin enjoyed the game of 'Hide the Wise Men' as much as our kids did. I have heard that the same game is being played out in homes of family members across the country as the third and fourth generation of 'Young'uns' carry on the family Epiphany game.

It is a good tradition to continue as our Grandkids and now even a couple of Great Grandbabies search for the Wise Men. I can almost hear Jason using this as a sermon topic. In this, the second year of face masks and isolation and Covid Protocol, we all need to find The Wise Men

and Wise Women who will lead us out of the dark night of sickness and aloneness and into the world we once took for granted.

I long for a time when we can sit close together, sing together, pray together, hug each other and exchange 'The Peace' with more than a distant wave.

So we will continue to search for the Wise Men. We will await their arrival at the Creche, and we will keep our Christmas trees and other decorations up around our church and our homes as we welcome The Prince of Peace.

I'll keep you posted,
Aunt Madge



THE DIOCESAN TIMES

VOLUME 77 NUMBER 1

PAUL SHERWOOD
Editor

Also on the web:
www.nspeidiocese.ca

Letters & News Items:
Paul Sherwood, Editor
PO Box 8882,
Halifax, NS B3K 5M5
902 997-1157

diocesantimes@gmail.com

Advertising:
Angela Rush
diocesantimes.ads@gmail.com
905.630.0390
(Burlington, ON)

Published monthly except in July and August by The Diocesan Times Publishing Company.

Online editions available via the diocesan website:
www.nspeidiocese.ca

Printed by and mailed from:
Webnews Printing Inc.,
North York, ON

Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated.

All material subject to editing.

SUBMISSION DEADLINE:

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

REOPENING CHURCHES

MATCH THE PERSON TO THE TASK

PEOPLE

IRATE TWEETER



NEWSPAPER COLUMNIST



CONCERNED BISHOP



LOCAL VICAR



TASKS

JOINING THE CLEANING ROTA



SUPERVISING THE VOLUNTEERS (ALL AGED OVER 70)



MANAGING THE JOYFULLY NON-COMPLIANT



FEELING WEIGHT OF RESPONSIBILITY WHEN IT ALL GOES WRONG



[HINT: THE VICAR WILL HAVE TO DO ALL OF THEM]

Dave Walker

Changes to your Subscription?

Either online:
www.anglicanjournal.com/subscribe

Or write:
Diocesan Times/Anglican Journal Circulation Dept
80 Hayden St
Toronto, ON M4Y 3G2

circulation@national.anglican.ca
(416) 924-9199 Ext 259/245

Subscription rate for both The Diocesan Times and the Anglican Journal:

\$20 per year
Single copies: \$2

BISHOP'S COLUMN

Let us look expectantly to a new day



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

Many years ago, I discovered a prayer in A New Zealand Prayer Book that is now part of our service of Night Prayer in the Anglican Church of Canada. There are words from that prayer that have stayed with me over the years, in particular:

“It is night after a long day.
What has been done has been done;
what has not been done has not been done;
let it be.”

Those words have been a source of consolation more than once, a reminder of the need to stop and rest after a long day; that the unfinished work would be there in the morning; that it was okay to “let it be.”

However, these days there are other words near the end of that prayer that resonate even more deeply, words that seem especially helpful as we stand on the threshold of a new calendar year:

“The night heralds the dawn.
Let us look expectantly to a new day,
new joys,
new possibilities.”

As we wait with bated breath to see what this year will have in store for us, we do so with the expectation and hope of something new. While we don't know how much longer it will be before we move through this pandemic, or where will we be at the end of it all, we do know that it has changed all of us -- our families, our communities, our congregations, and our world.

We've already caught a glimpse of both the challenges and possibilities that lie before us. We've witnessed the devastating consequences of the climate crisis and the dangers that face us when we refuse to pay attention and change course -- wildfires in British Columbia, and flooding on the east and west coasts were just a few of the wake-up calls we've received in the past year. It's clear that we will have to live differently in this new year and beyond if we want to avert a climate disaster. Thankfully, we know that each one of us can commit to actions that will sustain and renew the life of the earth. If you need a reminder that this is possible, think about the slowdown in the early days of the pandemic and the restorative effects that had on creation the world over. What is one thing you will do - or choose not to do - that will contribute to that restoration?

In the recovery of the remains of thousands of children on the grounds of residential institutions across the country we've come face to face with some of the disturbing findings of the National Commission on Truth and Reconciliation. We've also found ways to harness our compassion, empathy and outright anger and have turned those feelings into tangible actions to address systemic racism. While there is still work to be done, we are learning how to walk the path of reconciliation and healing. What is one concrete thing you will do this year to live in Peace and Friendship with our indigenous relatives?

Our communities have also felt the impacts of this pandemic.

The cracks in the foundation of our social structures are now impossible to ignore. The need for more affordable housing, safer and more compassionate care for the elderly, better access to mental health services for all ages (as well as physicians and medical procedures), improved internet access for those in remote rural communities, the need for human connection... the list goes on. As people of faith, we've joined our voices with those who are not being heard and are learning how to be better advocates. What is one thing you will do to contribute to the flourishing of your community and the wellbeing of your neighbours?

Over the course of this pandemic you, our clergy and people, have demonstrated a spirit of resiliency and hope in the face of tremendous challenges and changes. The “long day” that is Covid-19 has stretched out for almost two years now and we might, understandably, be weary. We long for rest, and rest is necessary if we are to pick up the unfinished work that tomorrow will bring. If, at times, you are feeling overwhelmed by what is left to be done, the Talmud offers this reminder:

“Do not be daunted by the enormity of the world's grief. Do justly now, love mercy now, walk humbly now. You are not obligated to complete the work, but neither are you free to abandon it.”

May we care for ourselves during this time, trusting in God's grace to nourish and sustain us as we enter a new year and a new season. May we “look expectantly to a new day, new joys, new possibilities,” knowing that the light of Christ will guide our way.

Lord,
it is night.

The night is for stillness.
Let us be still in the presence of God.

It is night after a long day.
What has been done has been done;
what has not been done has not been done;
let it be.

The night is dark.
Let our fears of the darkness of the world and or our own lives
rest in you.

The night is quiet.
Let the quietness of your peace enfold us,
all dear to us,
and all who have no peace.

The night heralds the dawn.
Let us look expectantly to a new day,
new joys,
new possibilities.

In your name we pray.
Amen.

(A New Zealand Prayer Book, Night Prayer, p. 184)

“
As we wait
with bated
breath to
see what
this year will
have in store
for us,
we do so
with the
expectation
and hope of
something
new.”



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

Celebrate every family as holy

As we continue to wander and wonder our way through the bliss and delight of the Christmas season, we are guided by the journey of Mary and Joseph, and their newborn baby Jesus. Emmanuel! God is with us! The joy of the Lord continues to exude from deep within our beings as we, universally, rejoice in the birth of this baby.

The joy of a newborn is not unique to the Holy Family and those who worship the Christ; every newborn baby is celebrated as a gift from God, a presence of love, an embodiment of hope.

And every parent wants to spend as much time as possible with that new life, as the changes that seem to happen minute by minute are so important. The bonds between parent(s) and child, in those early months and years, create a positive influence on the health and well-being of the child, the parent(s), and of their relationship; a positive influence that lasts a lifetime.

And so it should be that all parents have the opportunity to embrace that time, as holy and healthy. It is why we in Canada do not take lightly the benefits that are legally

protected for maternity and parental leaves from employment. These benefits give the time and space for new families to engage in child care, medical care, etc., while receiving a portion of their income, and the legal assurance of continued employment.

Around the world, these protections are not always shared, despite the fact of more than 80% of pregnant women working through their pregnancies. Even in countries with paid parental/family leave, new parents must consider negative impacts on

professional certifications, loss of seniority, reduced pensions, and others. These are more likely to impact women, as they tend to be the primary caregivers. So while we are fortunate with the protections we have, we recognise the considerations that continue for new families.

We see the Holy Family together celebrating the baby Jesus; let us equally celebrate every family as holy when they are able to celebrate their newly expanding family: together.

NEWS FROM AWAY

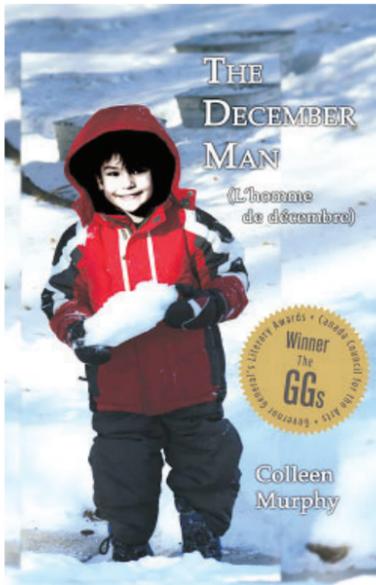
Dear Diocese,

A get to know you meeting in the early fall with the local MLA, Claudia, who's riding boundaries include St. Alban's Parish recently became a gift in a most unexpected way.

"The December Man", was scheduled to play at the Bus Stop Theatre during the 16 days against gender based violence. It ran from the end of November to mid-December.

HomeFirst Theatre's performances often deal with important social issues. They needed a location for rehearsal. At Claudia's suggestion, St. Alban's was approached about renting our church basement. It seemed a bit of a no-brainer to me.

After all, the church has a long relationship with the arts throughout the centuries. The clincher for me was that the performance would raise awareness about an important issue. The impact of violence. In the case of "The December Man", the fallout from the



Montreal Massacre. For three weeks, St. Alban's basement hall became home to the cast and crew.

Not only were they wonderful tenants, but the church was able to contribute to the production by supplying space.

On the final day of rehearsal, they insisted that both St. Alban's Church and I be

included in the photoshoot. I stood on the front steps of the church, surrounded by cast and crew as we smiled at the camera. So, as I was told, they could "promote" the church in a small way.

On the way out the front door, I watched as they walked reverently through the nave, some members pausing to sit silently for a moment in a pew, respectfully asking if photos of the chancel area and altar could be taken, standing quietly absorbing Biblical scenes depicted in the stained glass windows. And as I parted company with them that afternoon, everyone appeared radiant as I offered, and they enthusiastically accepted, a blessing.

At some point that week, I had been approached with a question, that was preceded by, "I'm not sure if I should ask and if it is appropriate", accompanied by a hesitant, "would there be any chance of borrowing a crucifix from the church? We don't have one

and it would be normal for a family in Quebec to have one on the wall of the living room that makes up the set."

"Let me take a look around and get back to you" I replied. I found Jesus, a crucifix that would be perfect for the set, hanging on the wall in the kitchen at Holy Trinity Emmanuel. As I write this, during the last few days of the show, it hangs centre stage.

That crucifix was part of the "normalizing" of faith and religion in that performance. In the midst of what I can honestly say was the most powerful play I ever experienced, the role of personal faith, God and the church was expressed in a matter of fact manner, in a family undergoing unbearable pain. A subtle but clear message, that in all of the tragedy, God was and is present.

The icing on the cake was the invitation to join a panel discussion on gender based violence based on my previous

professional experience, but also with that assumption that the church has a role in preventing that form of violence.

I would never have dreamt two months ago, when this all began, that the parishes I serve, St. Alban's and Holy Trinity Emmanuel, would have the honour of assisting a theatre troupe help us all understand the extent of the fallout from an act of extreme violence that began as an attack against women, while at the same time, reminding us all that God is with us, whatever the circumstances.

Thank you HomeFirst Theatre for the gifts you brought to the church and the community.

Epiphany blessings,
Rev Marian Lucas-Jefferies

I told no one!

Tell someone

It was the Spring of 1983. I had recently returned from two intense years in Africa, with three months of preparation in order to go back that mid August. In that time span I kept a frenetic pace of; joining a new organization, visiting family, debriefing emotionally from life in a war zone, engaging reverse culture shock, relearning Canadian culture, keeping at bay my intense determination to return to a place that I missed and loved. And then there were all those African parasites that had made me very ill that I was receiving treatment for.

Nearing my return, I began to feel severe physical and emotional sensations which were new to me. My chest burned like a fire, I was nauseous, dizzy, I found myself gulping for air, my breathing was rapid, I felt a numbness on the left side of my body, I was fearful, and anxious. And I told no one! I was determined



Bryan Hagerman

that not even a fatal illness would keep me from retuning. And honestly, I felt like I was dying! Mother would have taken me to hospital, if only she knew. My return ticket came in the mail. My symptoms remained. On the air liner I met a Dr to whom

I explained how I felt. She replied, "you're too young to have a heart attack!" My symptoms doubled! However, shortly after I arrived in Nairobi a Dr friend gave me a brown paper bag, told me to breathe into it, and suddenly all my symptoms disappeared. I had been hyperventilating, hypervigilant, anxious, and more than a little neurotic about my return to Africa. I had had a month on and off panic attack. I had suffered from an over abundance of nervous energy, worry and anxiety, fear.

But, and I repeat, "I told no one!"

The importance of expressing how we feel physically and emotionally, is crucial. And when we do feel ill in these areas, we must, (and I often refrain from musts, and shoulds) speak up!

Some in the Western world have been influenced by Stoic philosophy. This teaches self-control as a means of overcoming one's emotions, that one should be purely objective and unbiased. It is said that Stoics are known for being; sick and yet happy, dying and yet happy, disgraced and yet happy. Stoic philosophy has helped to influence the practice

of keeping our feelings to ourselves, of tamping them down, denying them, putting them off, of avoiding the inevitable, of withdrawing emotionally and the practice of disassociation. But it needs to be overstated that when we are unwell emotionally it is crucial to speak with someone.

Dr Bessel Van Dr Kok, in his best-selling book, "The Body Keeps The Score", alerts us to the negative affect of keeping things to ourselves, of withdrawing emotionally, of personalization. When we disassociate from our inner pain, the body which is wonderfully interconnected to the mind, lets us know. Thus, the body keeps score! It can come in the form of an ache, or a physical pain. We may have a panic attack, a sore neck, a head ache, a sick tummy, acid reflex, lack of sleep, we are irritable. And an assortment of other physical symptoms is ripe and ready to attack us. None of this positively affects our personal relationships, or our lives in general. Quite the opposite.

Often, we seek some form of medication, (which is normally not meant to be a long-term solution) such as an anti depressant, headache pills, cannabis, or alcohol.

These may serve to mask a bigger problem. Van Der Kok believes that Talk Therapy is the best way to deal with inner trauma, anxiety, depression, worry. When we speak to another, we give way to our emotions, allowing ourselves to begin the process of healing. Telling someone how you feel is crucial. Can't imagine Winston Churchill, Hulk Hogan, John Wayne, James Bond, Wonder Woman, sitting across from a therapist and delving deeply into their inner world of pain and hurt. If so, I would have loved that job, or to be a fly on the wall. But if they did, and honestly held nothing back, real healing would have begun. The courage to do so, would have made them better heroes.

I went from telling no one, to someone. Now I am listening to others tell me. Talking, coupled with listening, equals the beginning of real healing.

Feeling panicky, got a head or neck ache, are you irritable, chronic upset tummy, do you have trouble sleeping?

Tell someone!

DR BRYAN HAGERMAN, RCT
ST PAUL'S CHURCH OUTREACH
COUNSELLOR
WWW.BRYANHAGERMAN.CA

Survive, thrive, lead: disrupting the darkness



By Cathy Lee Cunningham,
Rector, Church of the Good
Shepherd, Beaver Bank

disruption:

1. The action of preventing something, especially a system, process, or event, from continuing as usual or as expected;
2. The action of completely changing the traditional way that an industry or market operates by using new methods or technology;
3. An interruption in the usual way that a system, process, or event works.

The Cambridge Online
Dictionary

Those who know me well, know that I'm an avid sky watcher, looking for messages from God in the clouds. My prayer space at home consists of an extra-large meditation cushion placed on the floor in front of the floor to ceiling windows, so that I can clearly see the sky. In fact, I was raised to look to the clouds for messages from God, and I am never disappointed, especially when the full moon is shining on a mildly cloudy night. When I wait and watch on such a night, I keep my journal handy, to write down or sketch all of the beautiful messages I receive. Indeed, we are promised in scripture that we'll see Jesus "coming in the clouds" when all kingdom things are fulfilled at the end of time.



Rev. Cathy Lee
Cunningham

"Sing to God, sing praises to God's name; lift up a song to God who rides upon the clouds— God's name is the Lord— be exultant before God."
Psalm 68:4
During the full moon in November, as I looked to the sky, and the clouds passed — one, by one — across the face of the moon, the edges of the clouds blazing in the night sky with the orange, pink and blue colours of the universe, with orange and pink and blue, I was indeed singing praises. It was a moment of perfect wonder, peace, grace and awe. And I thanked God for disrupting the darkness with such glorious light. Then, I thought, "Yes, that's it: We are called to disrupt the darkness while we wait for Jesus to "come on the clouds": "I've come to start a fire on this earth—how I wish it were blazing right now! I've come to change everything, turn everything right-side up—how I long for it to be

finished! Do you think I came to smooth things over and make everything nice? Not so. I've come to disrupt and confront!" - Luke 12: 49-52, The Message
No more business as usual for Rome or the Temple system. He came to make all things new, to return the world and the Temple to God, to liberate the outcasts from the tyranny of exclusion from the family of God's children, to touch the untouchables, love the unlovable, raise up the unraisables. If that's what disruption in the Way of Jesus looks like, sign me up!

DISRUPTED WORLD, DISRUPTED CHURCH

Over the last two pandemic years, many people have indeed been talking about disruption — in the world and in the Church. The disruption of the economy; of trade, commerce, the stock market. The disruption of our everyday routines; of our families, our education and healthcare systems, the way we work. The disruption of parish life; of the way we fundraise, worship, celebrate Eucharist, baptism, funerals, and gathering in any way. We've had to think on our feet, adapt frequently and quickly, learn how to be a "hybrid church" and make many tough decisions at warp speed. And all of these challenges are showing us what we're made of. Some churches have fallen. Some are just surviving. Some are thriving. It seems that the ones most ready and willing to innovate, adapt and change

Here's a starting point for personal reflection and parish discussion on the topic of disruption:

8 Disruptive Church Trends That Will Rule 2021 - With Carey Nieuwhof

1. The Majority of Attenders May No Longer Be In The Room
2. Growing Churches Will Shift Their Focus From Gathering to Connecting
3. Some Pastors Will Try to Fill Auditoriums While Others Focus On Fulfilling The Mission
4. Growing Churches Will See The Internet and Their Buildings Differently
5. Content Alone Won't Cut It. Community and Connection Will
6. Generational Differences Will Become Clearer Than Ever
7. The Political and Ideological Churches Will Lose Influence With the Unchurched
8. Spiritual Entrepreneurs Will Thrive

without fighting are the ones surviving and thriving. If we're honest, most people want to go back to "the way things were," business as usual, Church the way it was. If we're courageous, we will see that this is the last thing we should do. Many look at the disruptions of the last two years as a gift, a calling from God, an unbelievable opportunity to truly wake up, see things in a new way, illuminated by that light of God that shines in the darkness to help us see everything in a new way. To finally break open the conversations that we have avoided, to avoid the inevitable conflict that arises with massive, forced change. Yes, it is a time like no other to let go of the past (whether we want to or not), to dream new dreams, to "make all things new," especially our life together as the Church. For as much as we, as the Church, have been disrupted by the pandemic, we are also followers of the One who "came to disrupt and confront", do we are also called to be disruptors, following in His Way, confronting our fears, speaking the truth in love, changing our ways to build a more vibrant future.

A STARTING POINT: READ THE FULL ARTICLE

<https://careynieuwhof.com/8-disruptive-church-trends-that-will-rule-2021-the-rise-of-the-post-pandemic-church/>

WATCH CAREY'S

YOUTUBE SYNOPSIS
8 Disruptive Church Trends That Will Rule 2021 (The Rise Of The Post-Pandemic Church) with Carey Nieuwhof
<https://www.youtube.com/watch?v=amdnAzX9CsY>

CAREY'S INTERVIEW ON "EXISTENTIAL FLEX" WITH SIMON SINEK
Why the Church is Losing Ground, the Importance of Existential Flex and How Deep, Personal Crisis Spawned Start With Why
<https://www.youtube.com/watch?v=amdnAzX9CsY>

So, grab your journal, and "look to the sky" - I know that's what I'll be doing, praying that the Light will disrupt my own darkness and inspire me to do new things for Jesus, who calls us to be His followers, His disruptors in this time and place. I'll see you back here in the February Issue, where I'll share with you how we are going to try to disrupt business as usual, as we begin **The Good Shepherd Cares Parish Project in Beaver Bank**, our new year-long mission in public
Photo Credit: Ross Stone, Unsplash

Cathy Lee Cunningham, M.Div
Founder, The Vocapeace Institute

It's A New Day!

Winter weather is frightful. Missional books are delightful



Photo: Icy roads, frosty air and long days without daylight entice many of us to curl up inside with a good book in wintertide. Here are some suggestions for mission-minded readers.

By Rev. Canon Lisa G. Vaughn

“So many books, so little time.” A phrase that resonates amongst church leadership these days as we excitedly grab hold of engaging, insightful texts about shaping missional churches.

There are so many books being published in this change era about discerning where God's Spirit is leading Christian faith communities in renewal and growing discipleship. Recommendations, especially those of Canadian authors, are usually welcome.

So, if you are looking for a good book or two for your reading enjoyment this long frosty season, here are a couple of titles:

- **The Unfolding Gospel: How the Good News Makes Sense of Discipleship, Church, Mission and Everything Else**, by John P. Bowen (Fortress Press, July 2021). An occasional speaker and familiar author in our Diocese, John has penned a number of favourites including: *Making Disciples Today: What, Why and How ... on Earth?* (2013); *Evangelism for “Normal” People*



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

(2002); and most recently, *God is Always Bigger: Reflections by a Hopeful Critic* (January 2021).

In an accessible approach, the Anglican university professor unpacks terms like discipleship, evangelism, and church planting. He also pulls these pieces together to help the reader consider the bigger picture of missional ministry.

“Once the gospel is at the heart of the jigsaw puzzle, the other pieces fall into place around it,” John Bowen writes. “I then try to trace how the gospel informs – or should inform – our understanding of such things as mission, church, culture, and leadership.”

For more than 30 years, John has been teaching and writing as Professor (now Emeritus) of Evangelism at Wycliffe College, Toronto. He also has a clever wit that is evident throughout his books.

- **Why Would Anyone Go to Church? A Young Community's Quest to Reclaim Church for Good**, by Kevin Makins (Baker Books, 2020). A Baptist church planter in Hamilton, Ontario, Kevin's sharing of the story of Eucharist Church is refreshing, insightful and humorous. It is a helpful case study, as readers in more traditional congregations sift through what is working and integral to Anglican Church life and what can be left behind.

The book explores the basics of how to cultivate genuine faith community, especially related to those who are ‘nones’ and ‘dones’ (those who have no Christian background and those who have lapsed or left their church).

“Together we've created a home for skeptics who had never warmed a pew bench and for religious burnouts who ran away years ago,” Kevin says. Digging deep into the question, ‘why would anyone go to church?’ the author explains how their fledgling faith community lived into the story of the incarnation.

“Could it be that the early growth of the church was somehow connected to this thing called the gospel? And might the decline in the church in the West be connected to the fact that we don't talk about the gospel much?”
– John Bowen, *The Unfolding Gospel*.

“Church threw us into adventure and difficult relationships,” he writes. “She taught us how to redeem our city streets and our calendar. She taught us how to seek unity in differences, how to forgive those who hurt us, and how to process rejection.”

Several small groups in our Diocese have been using this text as a book study. A favourite chapter is entitled, “The Kingdom of God is Like a Potluck,” which is a perfect fit for Anglicans!

- **Choosing Change: How to Motivate Churches to Face the Future**, by Peter Coutts (Alban Institute, 2013). This Presbyterian author from Alberta provides a clear and compelling explanation to help church leaders understand the culture and push-pull forces at work when working through major transitions. A professor and executive coach to clergy, Peter also has 26 years' experience as a senior minister in leading churches to choose change.

Step-by-step, the book describes how hope and trust are keys to motivating congregations to embrace and flourish, while making substantial decisions and taking risks. The author coaches about best practices related to motivational leadership and coping with resistance. His Readiness for Change Questionnaire is an excellent tool to help gauge whether or not parish leaders are truly primed to take their next steps forward in missional ministry. Four main categories that lead to positive outcomes are detailed: motives, attitudes, intentions and goal commitment.

“When members of a congregation think about ‘what they do and why they do it,’ they are acting as stewards of their congregation's life, reconsidering their attitudes and reflecting on their motives,” Peter writes.

Referring to the Parable of the Talents (Matthew 25:14-30), he says, “If Christ trusts us to share his work with us, it means that he believes we are

“...the Kingdom of God is like a potluck: diverse, participatory, messy and beautiful.” – Kevin Makins, *Why Would Anyone Go to Church?*

able and also believes that the context will not be unsurmountable for us.

... This should boost our confidence to be God's coworkers as we go about building on the talents that have been entrusted to us.”

- **Good News Church: Celebrating the Legacy of Harold Percy, a collection of encouraging essays on leadership, discipleship, spirituality, congregational flourishing and missional initiatives, written by more than 20 authors** (Editors, John Bowen and Michael Knowles; Castle Quay Books, 2018).

A well-loved, respected author and Anglican priest, best remembered for his work at Trinity Streetsville, in Mississauga, ON, Harold Percy influenced and inspired many ministers over 30+ years. In honour of his pioneering legacy of leadership, this book includes works by The Primate, Archbishop Linda Nicholls; Peter Elliott, former Dean of Christ Church Cathedral, Vancouver; Judy Paulsen, professor at Wycliffe College, Toronto and keynote speaker at Vital Church Maritimes 2015 conference; and John McNally, from Acadia Divinity College, Wolfville.

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

Transformation of a different sort



Photo: The way we gather today.

By MARY STONE
MOTHERS' UNION PRESIDENT

Whenever I hear the word transform I always think of those fantastical creatures that our children had that could be twisted and turned into a very different character or vehicle. And now our grandchildren

have another version of the same thing. The amazing thing about the toy was that so many parts could be manipulated to reveal something quite remarkable.

The 2022 theme for Mothers' Union members around the world is **Transformation – Now!**

We have moved from the 2021 theme of Rebuilding Hope and Confidence to Transforming. In 2021, as a whole, we had become introspective and introverted, viewing the world from our small circles of family and friends.

It was a year of trying to

figure out how we could operate and function within the confines of a pandemic.

Although the pandemic is far from over, we have learned much on how to live with it and to manage it. We have heard it said many times that life will be different after the pandemic.

Mothers' Union has always been about transforming communities, of helping to make a difference in the lives of people and finding ways to show the love of Christ through our actions.

Transformation - Now! has a slightly different connotation. We are being asked to transform ourselves. In order to do that we are asked to look back at how we did things in the past, what projects we worked on, how we communicated, how we used to be.

From that lens we are to look at what we are doing right now, what activities are we involved in, how are we

functioning, how have we changed how we operate, what are we doing differently?

Following that we are being asked to think about the future, what positive changes can be built on? What things will we do differently? What things will we let go? How will we keep in touch? How will we change to move ahead with confidence?

Mothers' Union branches and other organizations have been awakened to the fact that we are all in the need of some kind of transformation. The pandemic has provided us the opportunity to do just that.

We are being asked to take a serious look at ourselves, to identify our human and material resources, to consider the successes (and failures) we have had in the past. This process could reveal to us the tools that will enable us to transform ourselves for our future ministries.

3 reasons for youth to go to Synod (and 3 ways to make it happen)

BY ALLIE COLP

We're having a Diocesan Synod in May (and one this month, which is going to be super neat, but for this article, I'm really talking about the May one), and we're pretty excited about it! A small team of folks have been working hard to create a plan to support youth delegates to make sure they have the best experience possible. Hopefully your parish has already been connecting with youth to see who might be interested in coming, but in case that hasn't started yet, here are a few things that you can share with youth (aged 16 to 25) to encourage them to consider being a youth delegate:

1. It's an opportunity to connect with other youth from across the diocese. And not just at Synod itself, but also before Synod - there's going to be Zoom gatherings to get to know one another and

2. You get to spend a weekend in Halifax! Ok - this might not be as great a selling point if you live in Halifax already. But spending some time in Halifax is fun and exciting! Lots of the time will be spent indoors in meetings, but there will be some free time, and you can explore the city a bit before Synod starts or after it ends
3. You get to be part of the business of the church - making decisions that could have a huge impact on the way our church works or the difference our church makes in the world around us. Youth delegates have an equal vote to everyone else and have equal opportunity to speak on the things that are discussed.

There aren't many opportunities for young people to be part of significant decision-making processes - but this is one of them!

There are also some things that your parish can do to help make it as easy as possible for youth to go to Synod - here are a couple of them:

1. Be clear that travel costs, meals, and accommodations are covered. For people who have been part of things like Synod or who travel for work, this might seem obvious, but for young people who may not have done something like this before, it can be a bit of a worry. So - just be clear up front about it. Also, depending on your young person, consider whether you can cover costs for a parent or guardian to travel along

with them - depending on the accommodation, this doesn't necessarily add a huge expense, but can add a huge amount of assurance, knowing that even though they may be going to a new place with people they don't know, that they have someone close by to support them.

2. Offer to write a note excusing their absence from school. If a young person in high school wants to attend all of Synod, that means missing some school. Many schools have strict attendance policies but will allow absences that give students the opportunity for meaningful experiences. A letter from a priest or a warden explaining the purpose of Synod and the importance of youth presence can go a long way. (Also - make sure that young people know that it's ok to

miss part of Synod if they don't want to or aren't able to miss two days of school.)

3. Be sure to tell any potential youth delegates that you value them and their perspective and believe that they can make a difference at Synod.

Being part of something that matters, something that can make a difference, is exciting, and it's a real gift of our Synod structure that there is space for every single parish to send a youth delegate. This kind of thing doesn't happen everywhere - not every diocese does and there are lots of structures in the wider community that don't make so much space for young people. So, we need to make the most of it by encouraging young people in our parishes to be part of our Synod and have their say in the future of our church.

Mothers UNION
Christian care for families
Province of All Ireland

Prayer Diary...

16 days with 16 prayer requests to end violence against women

NO MORE 1 IN 3

16 Days of Activism Against Gender-Based Violence Campaign
November 25 - December 10

CHURCH OF IRELAND

King's-Edgehill School

Since 1788, Education for the Mind, Body, and Soul

www.kes.ns.ca

John D. Steele's Sons Limited

Manufacturers of Marble, Granite and Bronze Plaques, Monuments, Tables, Slabs and Markers

Write or call for a Free Booklet:
PO Box 173, North Sydney, NS B2A 3M3

Telephone: 902-794-2713

Respect... for you, your family and your community

Personalized support and customized services for small or large gatherings.

- Providing traditional, cremation & memorial services
- Personalized support and customized services for small or large gatherings
- Serving all faiths and budgets
- Funeral Pre-Planning service provided

ATLANTIC FUNERAL HOMES

HALIFAX 453-1434 6552 Bayers Rd.	SACKVILLE 864-1434 125 Sackville Dr.	DARTMOUTH 462-1434 771 Main St.
--	--	---------------------------------------

www.atlanticfuneralhomes.com **PROUDLY CANADIAN**

Have a Question?
Ask the FUNERAL DIRECTOR

J. ALBERT WALKER FUNERAL HOME

902.477.5601 ejennings@walkerfh.com

HERITAGE OAK
— columbarium & memorial garden —

Housed in a secure and dignified building in the heart of downtown Dartmouth with a peaceful memorial garden

Heritage Oak Columbarium
Open to all faiths.

54 Wentworth St, Dartmouth, NS
902-466-2443 www.HeritageOak.ca

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

2021-2022 PROJECT

the **marguerite centre**

I know THE PLANS I have for you... TO GIVE YOU A

Future WITH Hope

Jeremiah 29: 11

Please make cheques payable to Anglican Church Women Board, Annual Project noted in memo line.

Mail to:
Marjorie Davis, Board Treasurer
204-111 Peblecreek Drive
Dartmouth, NS B2W 0L1

The board will accept donations for this project up to and including April 2022.

Paul G. Conrod, FCSI, CIM
Vice-President & Portfolio Manager
RBC Dominion Securities Inc.
paul.conrod@rbc.com | 1-888-275-8796

Wealth Management Dominion Securities

Teach Us to Pray: Guiding stars

There is such value of telling stories for telling one's story is a way of understanding one's life and history and place in the universe. We all have family stories, and they begin with "I remember" or "remember the time?", connecting us to one another and to our past. In fact, the word "remember" has two parts: "re" and "member". To remember is to re-connect parts of something, to reintegrate and make whole again. The stories told us as children, we now tell our own children, connecting us on that great continuum of ancestors and descendents.

Scripture stories comfort, astonish, amaze, confuse and confound us. These are stories that support and sometimes challenge our faith and so we re-tell them, working at understanding and deepening our faith. Granted some stories are more familiar than others because we tell them so often. If we were to look around while we hear the familiar Gospel on Christmas Eve, we'd see lips moving along with the Reader. They are that familiar; written in our hearts. Many of us have favourite stories, or at least favourite verses, and they help us understand our lives and history and place in the universe. They're stories that we re-tell each other, tell children in our Sunday School, our own children, and like our family stories, they connect us on that great continuum of ancestors and descendents of our faith.

Take the stories chosen for Epiphany. There are parts of that Isaiah passage I'm sure you can recite: "Arise, shine; for your light has come" and "They shall bring gold and frankincense"; words

foretelling the arrival of the Eastern Sages, bringing gifts to the Messiah, light to a dark world.

St. Paul tells the Ephesians these stories have been "revealed to us so that we might have access to God". These revelations re-member, re-connect us to those who have gone before us, and give us a family memory to pass along to those who come after us.

The Epiphany Gospel is another case in point. The story of the Magi coming to find the newborn king is full of intrigue and lavish detail; the scheming Herod and the exotic travelers capture our imagination. We can "see" the grandeur of their robes, smell the perfume, taste the dust of their journey. And who doesn't love a story set at night illuminated by a brilliant star? It's one of the stories read at this time of year that is like a lot of family stories, which get "embroidered" a little more with each re-telling. Pictures on Christmas cards and figures in most Nativity sets illustrate these men as kings, and there are always three of them depicted, though, if you were listening closely to the story, neither of these "details" is actually written there. And there are often scenes of camels on the Christmas cards – but again, no real mention in the original story.

So, what might we learn from those who left familiar climes to follow a mysterious star? How is our own journey mirrored in their journey?

An "epiphany" is a kind of "ah ha" moment, when some truth "dawns" on us, when something with deeper meaning is revealed or clarified for us. The arrival of



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

these visitors signals God coming in human form into the whole creation which God so dearly loves. Though details are sketchy, scholars maintain that the Magi did not arrive on Christmas Eve as many a Christmas Pageant would tell us. It's believed they actually arrived as much as two years after the birth. Two years of wandering, watching, waiting. They must have been patient men – or maybe they were actually stubborn men, determined to get to their destination. Whatever the case, something kept them going onwards. Call it faith or hope – whatever it was, it gave them strength to persevere. How many of you have had a dream that was a long time coming? There may have been days of disappointment, doubt, and maybe even dread. But our own life stories tell us that perseverance pays off. That even when the way seems dark and details undefined, there's something, a glimmer of hope, a ray of light that keeps us going. Perhaps for these men it was the star – that guiding star that kept their spirits up and their hearts motivated.

As we turn the calendar page, despite the chilly weather, what keeps you open to the possibilities this new year holds? What epiphanies will you experience, what quest will you pursue?

In the sidebar is a list of words. Pick one and, if you're feeling crafty, write it on a star. Let it be a kind of guide for you this year. Now, the word may make little sense to you right now but sit with it – pray with it. This is completely random and there's nothing magical about it, but the word you chose could well turn out to challenge you onward in a new direction. For instance, one of the words is "song". You may not think of yourself as a singer but what if you were to "put a song in your heart"? Look at life in a more joyful way? What if you were to try singing – even if it is only to yourself, in your car with the radio turned way up. And if song seems to be the perfect word for you, that is, you're already a singer – what new ways might you think about songs and singing? What new ways can you bring the music of life to others?

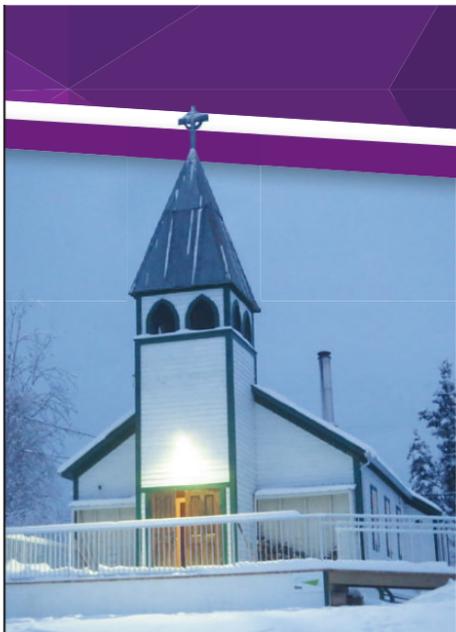
Put your star some place prominent – use it as a bookmark. Put it on your fridge or mirror. Use it in your prayer and see where God may be leading you. The blessings of Epiphany are abundant.

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

Guiding Stars

- Song
- Art
- Generosity
- Time
- Humility
- Persistence
- Dedication
- Inspiration
- Comfort
- Wholeness
- Openness
- Pardon
- Understanding
- Laughter
- Acceptance
- Empathy
- Fellowship
- Courage
- Confidence
- Playfulness
- Strength
- Comfort
- Leadership

*Don't like any of these?
Choose something else!*



ANGLICAN
FOUNDATION OF CANADA

Behind each grant
is a generous gift.



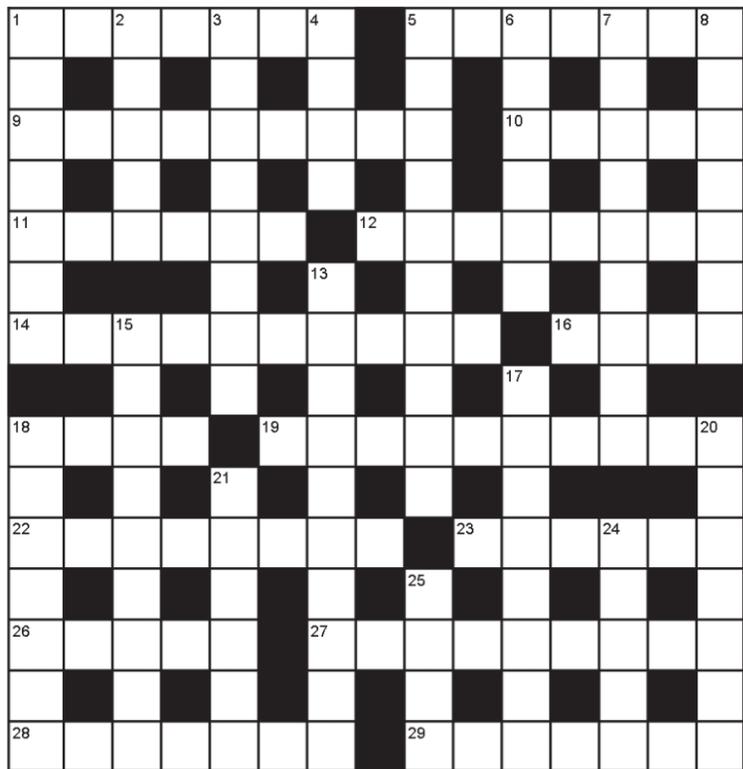
Thank you to all our donors for making 2021
our most generous year yet.

Bible Crossword

by Maureen Yeats



January 2022 Puzzle



ACROSS:

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

DOWN:

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

December Puzzle Answers



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

Community: Care... Courage... Compassion

3 C's of
Community

ACW Board 2021/22 Theme:
Community: Care... Courage... Compassion

Dinner Theatre Plays
by Heather D. Veinotte, Playwrite

Great fun and fundraising!
Check out my website:
www.heatherdveinotte.com

ANNOUNCEMENTS

- Rev. Edwin Ebsary appointed priest-in-charge of the Parish of St. Andrews Locks Road, Dartmouth Dec 1st to May 31st, 2022.
- Rev. Canon Reg MacDonald appointed priest-in-charge of the Parish of North Sydney, November 16th to February 15th, 2022.
- Rev. Marian Conrad appointed priest-in-charge of the Parish of St. Augustine's, Jollimore, October 16th, 2021.
- As of Oct 25, Chris Veach is the new Diocesan Financial Controller. Reach him at: financialcontroller@nspeidiocese.ca or 902-420-0717.

Championing youth & family ministry

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN DIOCESAN BOARD

Happy New Year to one and all! It feels great to be in a diocese that champions youth and family ministry. The Diocese of Nova Scotia & Prince Edward Island said Yes! to Kids by offering generous support to the Anglican Foundation's spring Say Yes! to Kids campaign. And . . . the Anglican Church Women Diocesan Board took a front runner role in the early days of the campaign with a leadership gift of \$1,000 that inspired giving within our diocese and beyond. When the campaign concluded on June 30 with \$110,000 raised, Anglican Church Women in Canada had been responsible for almost 10% of that total. Anglican Church Women said "Yes!" to Kids.

However, the other aspect of the Say! Yes to Kids initiative, and what is so exciting for our Diocese, is the number of approved projects to benefit from the funds raised. Our Diocese had the greatest number of proposals approved of any diocese, with a total of \$61,650 to support 10 inspirational initiatives in the social impact categories of Resilience & Mental Health, Arts & Music, Capacity Building & Youth Ministry, Outdoor Recreation, and Indigenous Reconciliation. This is a very big "Yes" to

Kids, and a wonderful way to welcome 2022!

As the Foundation's Executive Director, Dr. Scott Brubacher, noted: "Anglican Foundation supporters embraced Say Yes! to Kids with a spirit of generosity last spring and applicants responded to that generosity with a spirit of innovation and creativity this fall." This innovation and creativity is very evident in the proposals submitted from our Diocese, each accompanied by a comprehensive letter of support from Bishop Sandra, who can see the potential for a positive impact on the well being of kids, youth, and families of our Diocese's successful project proposals. The Foundation could see the underpinning of the Marks of Mission in our diocese's grant proposals – this underpinning was both implicit and explicit.

Anglican Church Women have an historical and understandable interest in and support for youth and family ministry. The demonstration of this interest and support has taken various forms over the years and is evolving with current realities. The Anglican Church Women Board recognizes that we are very fortunate in our Diocese to have an effective Youth & Family Ministry Vision, Strategy and Support Team (VSST), along with the Synod staff position of Youth & Family Ministry Coordinator

in the person of Allie Colp. We have parishes prepared to put energy and resources into ministry that benefits kids, youth, young adults, and families. These infrastructure features, combined with the effective episcopal leadership of Bishop Sandra and Foundation funding, spell success for youth and family ministry in our Diocese in the weeks and months ahead in 2022. It is true that behind every approved grant is a generous gift able to make a positive difference.

Archbishop Linda Nicholls, Primate of the Anglican Church of Canada and Chair of the Anglican Foundation, noted that, "We are closing in on two years since the onset of the pandemic and we know our churches continue to face challenges. But the entire [Anglican Foundation] Board feels so energized by our capacity to fund these innovative, missional projects and to support Canadian Anglicans in their vision for an engaged, compassionate church. There are creative, visionary projects from across the country here and we are praying for all of them."

To get a sense of the grants that have been funded by the Foundation this fall, with particular attention to the Say Yes! to Kids proposals, take advantage of the following link to view a short video/slide presentation: [fall 2021 grant awards slide presentation](#)

With its historic interest in youth and family ministry, the Anglican Church Women Diocesan Board will watch with interest in 2022 the development of our Diocese's 10 Say Yes! to Kids funded projects in the following categories:

A. Resilience & Mental Health:

- St. Nicholas, Upper Tantallon – You're Invited: Bi- monthly community family supper night;
- St. Paul's, Halifax – Youth Retreat – an opportunity to recharge;
- Youth & Family Ministry VSST – Social Justice Conference; and,
- Collieries Parish, Cape Breton - Go Girl! Game On! - Youth Mentoring Program.

B. Arts & Music:

- St. Margaret of Scotland, Halifax – North End Ukulele Band; and,
- Ward 5 Neighbourhood Centre in St. Mark's, Halifax – Joyful Sounds! After School Music Group.

C. Capacity Building & Youth Ministry:

- Church of Saint Andrew, Cole Harbour – Comfort area for children, families, and nursing mothers;
 - Youth & Family Ministry VSST – Community Roots Day Camp.
- D. Outdoor Recreation:**
- Parish of Avon Valley – A vision for St. Anne's Anglican Youth Camp: Rediscovering friendship in a post-pandemic world.
 - E. Indigenous Reconciliation: Parish of French Village, St. Margaret's Bay – Peace & Friendship Garden: ReconciliACTION in St. Margaret's Bay.

Anglican Church Women are praying for them all. Please join us as we welcome 2022 with its renewed energy for youth and family ministry in our diocese and across the country in the Anglican Church of Canada.



Gifting and call:

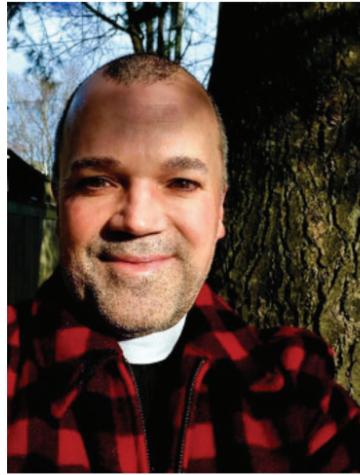
baptismal covenant and vocations

PREPARED FOR THE COMMITTEE FOR DISCERNMENT AND VOCATIONS, THE DIOCESE OF NOVA SCOTIA AND PRINCE EDWARD ISLAND

by Rev. Douglas A. Beck

Part III of a five-part series.

With the spreading community, vocations and rites evolved to meet needs through practices inspired by God with the people consenting. In Frank Hawkins' article on such early developments, Hawkins explains that we understand "that Church and ministry, by their virtue of their risen Lord, participate already in the eschatological reality of the Kingdom proclaimed by the gospel." Hawkins goes on to say that this process is driven by "the desire to create and preserve unity through placing particular emphasis on the priority of the action of the Spirit."



Rev. Douglas Beck

These early developments are also with us today. Consider today's ecumenical movement reflected in the World Council of Churches and interfaith dialogue that Anglicans are part of.

Here, Hawkins is picking up on the themes found in Paul's First Letter to the Corinthians,

Chapter 12. "...unity depends on more than the enthusiastic employment of the gifts of the Spirit. All such 'charisms' are indeed God-given, but there is also a God-given order in the assembly, and it is necessary to recognize, accept, and confirm particular charisms as well as giving particular priority to some."

From our God-given charisms come the ordering of the baptized community's shared life according to the Church's teaching and preaching, such gifts that serve God and the common good of creation. The Letter to the Galatians 5:22-23 goes so far as to say that the gifts are recognized as fruits of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control."

And, writing from prison, Paul writes in the Letter to the Ephesians chapter four that "The gifts Christ gave

were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love."

The same chapter in Ephesians opens with the words so familiar to

us that many Christian traditions recognize as opening the liturgy of Holy Baptism. "There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all." Notice how the wording situates the assembly in the eschaton that is God's kingdom unfolding from the past to the here and now and forward. Why open the baptismal liturgy with these words? Perhaps the intent of these opening sentences at baptism is found in the next verse. "But each of us was given grace according to the measure of Christ's gift." Such grace reminds us of God's eminence and imminence.

SPECIAL DAYS OF CELEBRATION IN THE MONTH OF JANUARY

BY REV. JOHN K. MORRELL, ADAPTED FROM STEPHEN REYNOLDS BOOK FOR ALL THE SAINTS.

For centuries, The Book of Common Prayer listed in the front a Table of Special Memorial and Saints Days for each month of the year. With the introduction of the Book of Alternative Services in 1985, a revised Calendar of the Church Year was included. This calendar also gives a history and background to the Calendar [BAS pp. 14 – 21] as well as including 1. Principal Feasts, 2. Sundays, 3. Holy Days, as well as Days of Special Devotions, Optional Observances, Memorials and Commemorations.

In 2007, the Anglican Book Centre published a revised FOR ALL THE SAINTS by Stephen Reynolds with background information for each day being celebrated as well as the liturgical information for a worship service as well as original readings. An online edition is available from the Anglican Church of Canada website [go to Resources, Top Resources, Online Liturgical Texts, For All the Saints].

January 1st - The Naming of Jesus

St. Luke's Gospel mentions that Jesus was circumcised on the eighth day after his birth, as the Law of Moses required. This is an event of tremendous religious importance for Jews. Circumcision entitles the newborn male to share in "the promise of mercy"

which God "made to Abraham and his children for ever." For this reason, Jewish custom sees it as the most suitable occasion for giving the child his name and thus a distinct presence in the community of God's people.

The Week for Christian Unity has been celebrated around the world for over 100 years. In the Northern Hemisphere the celebration begins of January 18th and ends on the 25th.

January 18 - The Confession of Saint Peter the Apostle

The feast was instituted by the Episcopal Church of the United States to complement the feast of the Conversion of Saint Paul on January twenty-fifth. The confession of Simon Peter is told in Matthew's Gospel. When Jesus asked, "Who do you say that I am?" Simon spoke up and said, "You are the Christ, the Son of the living God!" Jesus then responded: "Blessed are you, Simon son of Jonah! It was not flesh and blood that revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock, I will build my church." In telling this story, the evangelist showed that every confession of Jesus as "the Christ, the Son of the living God," is always a gift from God. It is not something that human beings can discover by their own powers, nor is it a truth obvious to anyone who looks at the historical Jesus without the help of the Holy Spirit.

January 25 - The Conversion of Saint Paul the Apostle

When modern people speak of "conversion," they usually mean some tremendous event which moves them from one way of life into its complete opposite. But Paul himself did not see the event in quite the same way. We have his own words in the Letter to the Galatians: "He who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles." In using such language, Paul placed himself in the company of the prophets of ancient Israel; and when he tried to say what had happened to him, he spoke in terms of a prophetic calling. He experienced something which revealed the meaning and purpose of his whole life.

Together these two feasts provide a suitable beginning and end for the Week of Prayer for Christian Unity, which all Churches now observe at this time of year. As Paul's conversion reminds Christians that they are united in a call to proclaim Jesus among the nations, so Peter's confession reminds Christians that they are united in the basis of this mission, which is the inspired knowledge of Jesus Christ, "the Son of the living God."

January 27 - John Chrysostom, Bishop of Constantinople, Teacher of the Faith, c. 407

For people raised with the Book of Common Prayer will be very familiar with "A Prayer of Saint Chrysostom" which occurs at the end of the Service of Morning Prayer. On this day we remember John, an ancient bishop of Constantinople whose eloquence earned him the nickname Chrys-os'-tom, "John the golden mouth." But he was more than a brilliant preacher. He also led a life of true holiness, giving himself continually both to prayer and to the cause of justice. John gave his whole heart to the Christian way. Ordained in Antioch, during the next twelve years John earned his reputation as a preacher who made the text of the New Testament come alive for his hearers. His fame quickly spread far beyond his home city, and in the year 398 the emperor decided that he should become Bishop of the imperial capital, Constantinople.

John attempted to reform the moral character of his clergy and called upon the imperial court to heed the cries of the poor and the hungry. His rivals engineered a synod which tried John on trumped-up charges and deposed him. The emperor confirmed the synod's judgement and sent John into exile. Soon afterwards Constantinople was hit by an earthquake. This put the imperial court in fear of God's wrath, and John was recalled, only to be exiled again a few months later. He died in the year 407, a victim of brutal treatment and exposure.