

# THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo: The bishops processing to the front steps of the Cathedral to offer prayers for the city. From left, Bishops Susan Moxley, Arthur Peters, Ron Cutler and newly consecrated Bishop Sandra Fyfe.

## Consecration service highlights the signs of the times: masked, socially distanced and limited attendance



Photo left: Although masked for the service, the four bishops briefly unmasked and stood 6 feet apart for this group photo.

Photo right: Bishop Sandra's husband, Jim Fyfe, joined her at the conclusion of the service to offer his congratulations and to pose long enough for a photo.

Rev. Sandra Fyfe was consecrated Bishop of the Diocese of Nova Scotia and Prince Edward Island on Monday, November 30, 2020 7 - 8 pm.

The entire service was broadcast live over Facebook and is still available for viewing at: [www.facebook.com/Diocese-of-Nova-Scotia-and-Prince-Edward-Island-274107035933762](https://www.facebook.com/Diocese-of-Nova-Scotia-and-Prince-Edward-Island-274107035933762)





COLUMNIST



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# St Bart's glows with hope

I am surprised that the astronauts on the space station have not reported a new glow from eastern Canada. The holiday lights on display in The Bog this year are amazing, It is like we are saying, "enough is enough, we are going to do everything we can to brighten up our world." I know that at our house we have put out every strand of lights we own, and they went up early too!



ST. BART'S BY THE BOG

Sarah Neish

We are not alone either. Many houses that had been dark in former years are filled with "songbirds" grounded by the worldwide pandemic.

This need to spread the light of Christmas; the season of hope and joy seems to be contagious; maybe as contagious as Covid 19! We are fast approaching the Feast of Epiphany when most of us tuck our Christmas decorations away for another year, This year we plan to leave our lights up and glowing through the dark days of winter. We will call them Winter lights, lights of hope

and promise.

Father Jason has encouraged this show of community spirit by putting up our Parish crèche very early and asking us to add to the display with our own contributions. The crèche is a gift to us from Rev Billie and her late husband James. James made the original figures as well as the shelter and they have become a part of our collective Christmas

preparation. The open shelter along with a few animals and the empty manger show up on the front lawn at St. Bart's in mid-December. This year we saw it in place before Advent Sunday.

As time draws closer to Christmas, more animals begin to show up and on the afternoon of December 24th the children of the parish Sunday School come and place the Holy Family around the empty manger. When we arrive for the Christmas eve service much later that evening we find the figure of the baby Jesus nestled in the straw of the manger and the Shepherds with their sheep are standing there, There is a choir of Angels on the hill above the scene and our hearts are filled with joy.

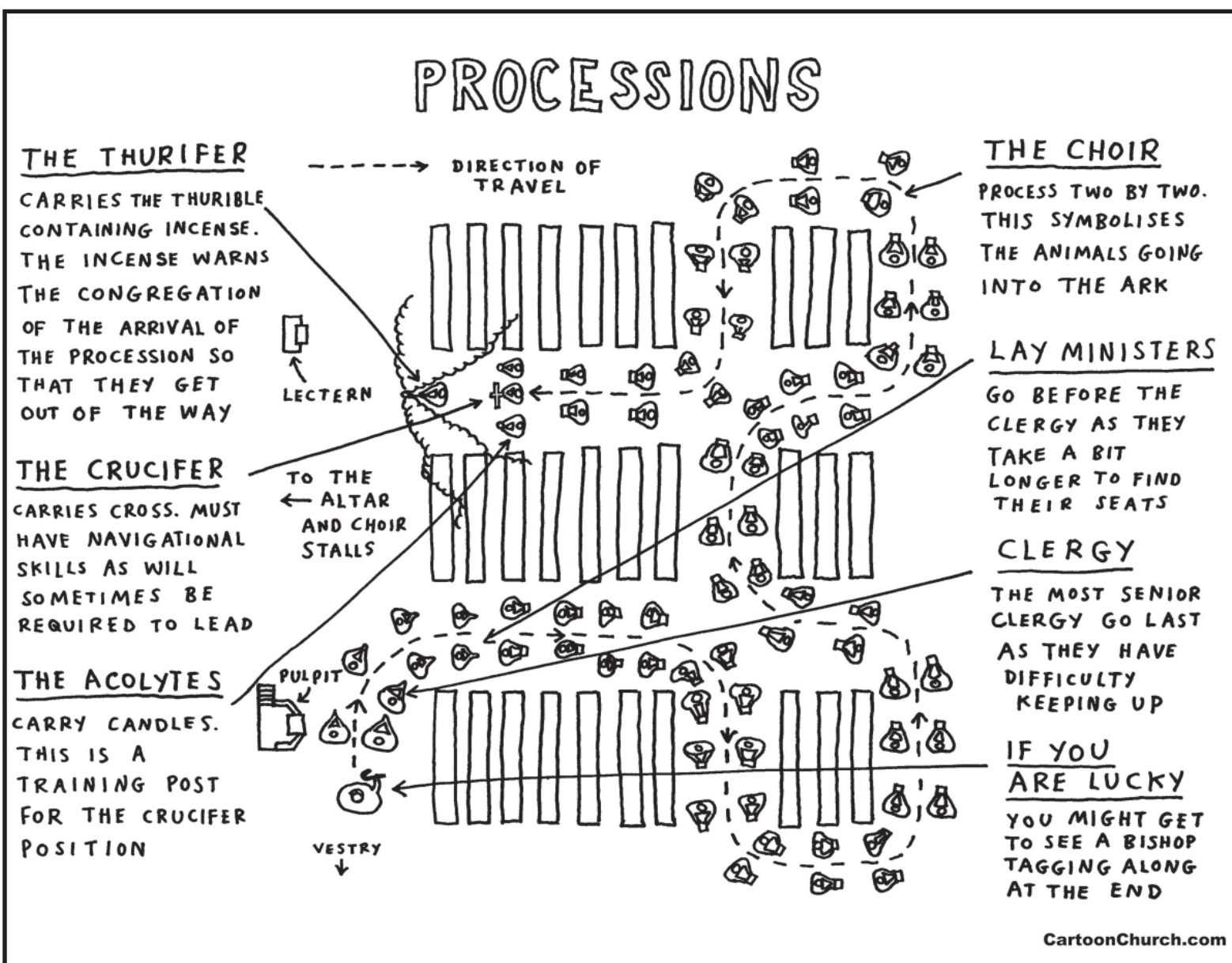
Because Jason suggested the community feel free to add to the tableau, we have many more sheep, a few cows a donkey or two and even a border collie at the ready to do some herding if asked! My Orin and Benny Smith have

added spotlights so that we really do glow into the dark night

Christmas eve came and because of Covid restrictions our numbers had to be small enough for proper spacing but, once again, Jason came up with an invitation to the Community to join the service from around the crèche on the lawn and there were speakers up too. We sang the wonderful carols of Christmas and we could hear the community singing from the church yard. It sounded like the Angels were joining in with the fine folks from The Bog.

It is almost time to take the crèche down for another year, but I think it may remain up and lighted for a few more weeks. We all need the reminder of Hope and Joy that we see when we pass by St. Bart's. I know our home will keep the lights burning for now as we await the end of this isolation.

I'll keep you posted,  
Aunt Madge





# Receiving the hope we need



Bishop Sandra Fyfe,

Diocese of Nova Scotia and Prince Edward Island

Dear friends,

As 2020 was drawing to a close, I was on the brink of my new ministry as your diocesan bishop. At the time, I was preparing for this new beginning in a variety of ways. I participated in a Zoom orientation session for new and incoming bishops. I spent some time apart for retreat and prayer. I started packing things to take to my new office. I prepared to say farewell to a Parish I loved. In the midst of it all, and with the guidance and contributions of a great team, I began planning for the official beginning of my ministry – the service of Consecration and Installation on St. Andrew’s Day.

As life unfolded, however, things got more complicated. The number of Covid-19 cases began to rise in Nova Scotia, and it was clear that things would not go as we had hoped for that service. And yet, in spite of all the changes we’d had to make, everything still seemed okay, until the rehearsal. Gathering there in the Cathedral with former diocesan bishops (Archbishop Ron Cutler, Archbishop Arthur Peters, and Bishop Sue Moxley), Dean Paul Smith and a small tech crew, with

While I realize that there are many challenges ahead of us as we are trying desperately to figure out the way forward, I also know that we can count on God’s guidance and grace as we journey onwards.

screens in front of us and no one else around us, the reality finally sank in. I’ll admit to feeling a bit discouraged. Even after the service began, it all felt very strange. This was not what any of us was used to at all. Then, at the appropriate time in the service, I moved in place in front of Bishop Sue to make my vows, and everything felt different. I was no longer looking at a camera, but a real person. I was no longer facing an empty Cathedral, but

the high altar. In that instant, my perspective changed.

We have all had to face huge changes in our lives and in our expectations as a result of this global pandemic. It has affected our ability to be with our families and friends, to attend worship, and to travel, among other things. By the time you’re reading this, Covid-19 will also have affected how we’ve experienced Christmas. What Covid-19 will not affect, however, is the reality of the incarnation – God taking human form and coming to be among us in the person of Jesus Christ, Emmanuel, God-with-us.

I suspect there are times over the past nine months when we have all have felt discouraged or lost or lonely or forsaken in some way. In those moments it’s important to reorient ourselves to the story of our faith. We are still living in the Christmas season (at least until the feast of the Epiphany on January 6th). More importantly, we are still living in incarnational times. God is still with us. Christ still walks with us. The Holy Spirit still guides us. We are never alone. God’s love and presence surround us always.

I became acutely aware of that yet again on the night of my Consecration. The Cathedral may have looked empty but it was filled with the power and presence of God as we were held in prayer and celebration throughout this Diocese and beyond. I want you to know that I feel humbled and blessed to be serving as your bishop in these strange times and I am hopeful about the future. While I realize that there are many challenges ahead of us as we are trying desperately to figure out the way forward, I also know that we can count on God’s guidance and grace as we journey onwards. As the Rev Dr. Joanne Mercer reminded us in her sermon on that night: we have everything we need.

As I begin my episcopal ministry among you, I am glad to know that this ministry is one that we share. All our gifts are needed. Thank you for everything that you contribute to the life of our Diocese. I am curious to see how God will use the “loaves and fishes” that we all offer for the building up of God’s kingdom in this place.

Blessings and peace,

+Sandra

## We would be shocked to see it happening today



REV LAURA MARIE PIOTROWICZ  
RECTOR, ST. JOHN’S, LUNENBURG

As we continue to dwell in the joy of the birth of our Saviour, I continue to ponder on the Holy Family. While our own seasonal busyness is comparable to the flurry of festivities in our liturgical calendar, our recent Advent journey should be reminding us to be watchful and intentional, or else we might miss something.

For example: did you ever notice that we don’t hear about how Mary and Joseph transition from being engaged to being married?

And by extension, as last month I commented on Mary’s status as a teen mom, we must also recognise her here as a teenage bride - and likely one of an economic arrangement between Mary’s father and Joseph (who, fortunately, we know was a good guy). And while child marriage was not uncommon in those times, we would be shocked to see it

happening today.

Or would we? Because some 650 million women today were married as minors. Every year, 12-15 million girls are married under the age of 18 - that’s around 1 of every 4-5 girls, or at a rate of 23-29 every minute. In times of crisis, rates of child marriage tend to increase; and early data in this COVID-19 pandemic support this as our current situation.

This is a complex global reality, and while Canadian law sets the legal minimum age for marriage at 18; this can be reduced to 16 with parental consent. This consent is often given, with around 3500 marriages of 16- and 17-year olds (over 85% of these are minor girls to older men) since 2000. However, we are called to open our eyes to the reality of common-law marriages of girls in Canada; there are also Canadian girls sent abroad to

legally marry and return with their husband (still as minors). Distressingly, many of these foreign marriages take place in the United States (where legal age can be as low as 12, or lower if the girl has born a child).

Part of our response is being an educated and aware church: and to hold before God those times we simply did not see, and to ask God to support us as we open our eyes:

- To recognise that the euphemism “underage woman” actually means girl child.
- To understand the correlation between lowering the age of legal sexual consent and the age for legal marriage.
- To learn how child marriage generally leads to a lower level of education, a higher number of children,

a lower incidence of receiving medical care, higher exposure to medical need, a higher rate of poverty, a higher incidence of gender-based violence, and a lower lifespan.

*Lord, as we celebrate your Son, born of a child bride, help us to work towards ensuring girls may enjoy their entire childhood before becoming brides.*





## NEWS FROM AWAY



Photos: These are photos from the Art & Inspiration Art Show. The committee plans on continuing as an on-line gallery in the new year.



Dear diocese,

I read a book a few years ago called *"The Speed of Dark"* by Elizabeth Moon. The book is about an autistic man and the story describes the world from his point of view. Very early in the novel the main character explains that his counselor was not at all interested in his curiosity about the dark and who the counsellor discounts him when he ponders whether the speed of dark is faster than the speed of light.

As Anglicans committed to caring for God's creation, perhaps we should ponder that question ourselves. Just as the way the dark increased each day until winter solstice, the darkness we call the climate emergency may or may not be faster than the speed of light, the race to turn this crisis around. That depends on us.

We are now in the midst of winter, having just passed winter solstice, the tipping point, when the days

begin to get longer, or Christmas Eve, and now in the last days of the Christmas seasons. As we celebrate the post winter solstice growing light in our corner of the world and birth of Christ, the light of the world, might we view this as a time to be aware of not just the growing darkness of climate change but also the potential energy from the light we radiate if we are committed to a better post pandemic

recovery? A greener recovery.

In this less than "normal" time, especially in the dark of winter, we have been more subdued and more confined. That can lead to despair. But could that extra time for reflection bring with it the opportunity for us to feel the hope and inspiration that comes from the light reflected in the faces of the people who actively engage in the climate crisis?

For me, some of that light came in the form of a group of four artists and the support team who worked with them to bring about the Hope & Inspiration Art Show, now an on-going Gallery (<https://www.nspeidiocese.ca/ministries/diocesan-environment-network/pages/hope-inspiration>) inspiring us to care for creation as we look at the beauty that surrounds us through their eyes and their work.

It is the faces of growing army of people connected to our Environment Network that light the way for me and give me hope. Not a passive hope, but very active hope. The people involved in caring for creation that I get to hang out with are a light that I believe can travel faster than the speed of dark.

So I realized that as people of faith, we are called to be a community engaged in active waiting and active hope. Being in community can help us overcome the darkness of despair, give us hope and empower us. As a community, we can be the light that can overcome darkness as we engage in new beginnings. My Epiphany moment.

Blessings from the outer world, Rev. Marian Lucas-Jefferies

## The art of listening

I live in a three-tier town house. While sitting on the bottom floor the other day I began to hum a familiar tune, well known to Mango our Duck Toller. She was on the top tier. I had just begun to hum when I could hear the padding of paws coming at me with frantic excitement, not unlike the ferocity of an adult moose furiously thrashing through the forest towards the sound of a far away mating call. Arriving at my chair she was highly excited, tail wagging, full Mango smile in tow.



Bryan Hagerman HAGERMAN

the music to have any effect, Mango who habitually hears that specific tune needs to both hear and listen. If it were something else, like *"three blind mice"* or *"here comes Santa Clause"* she wouldn't as much as lift an eyebrow. You see for Mango that tune ignites within her a behaviour, an announcement that something most happy and very exciting is about to transpire. Nothing grabs her attention more. *"There's a cat,"* comes a close

second. She listens, hears, and responds. As a result, behaviour is activated.

It could be argued that one of the most difficult yet meaningful and healing enterprises in life is found in the art of listening. And we do listen, and hear, voluntarily or involuntarily on a daily, minute by minute basis. We listen to beautiful music, birds singing, the wind blowing through the trees, waves coming off the ocean shore, the rain falling on our roofs at night, a pheasant bleating in our backyard green space, a bubbling brook. These are but a small portion of some of the things that we listen, hear and attune to that bring great calm. Then there are other things that we do not like to hear; a sick baby crying, a dog barking at night, the breaking of a beautiful object as it falls on the floor, yelling and screaming in arguments, and the sound of sirens as we try to sleep.

Although we listen, do we hear? And although we hear, do we listen? If so,

what behaviour is activated? Admittedly we don't hear everything. Sometimes we are selective. Comments like *"suppers ready"* and *"did you take the garbage out"* are either tuned in or out.

Emotional listening is an art. This is when in tandem, we integrate our ears (our hearing) with the innermost part of our heart, the emotional brain. Perhaps our partner has had a horrible day at work, and only wants to express those feelings. No solution needed at this time. So emotionally and actively we pursue her/him intently, ears and heart wide open, as they explain their frustrations. Choice words like; *"I am sorry, that must have been horrible, I understand,"* as we make eye contact, can offer a solace, a safe place, a calmness, and can activate a positive behavior within them. They have been listened to with both ears and heart. No solution has been offered. That would be the nails on the blackboard approach, creating a further and helpless response.

Jesus was probably the greatest listener, with heart and ear in tune. Given that, as we pray, we can with certitude believe that with great focus he is tuned in to our current struggle. That can create a calmness in our soul, instigating a powerful behavioral response. He listens and hears; he hears and listens. In the quiet of your own town house, house, apartment, cottage, park bench, back forty, third hole, hum the tune of your despair to our Lord. Do you hear Him, is he approaching, does a calm help push back the fear, the frustration, the disquiet?

Although found in the prophetic writings, we can with certainty take these words as Jesus words too. Words with a promise attached.

**"Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand." Isaiah 41:10** NKJV

BRYAN HAGERMAN  
OUTREACH COUNSELLOR



For those who don't read music, the tune which I devised is entitled; *"Going For A Walk With Mango"* The Lyrics are; *"going for a walk, going for a walk, gonna have a walk with Mango, gonna have a walk"* It signals to Mango, that she is about to experience something very exciting, the high point of her day, a walk. In order for



# Survive, thrive, lead: follow the servant leader



Photo Credit: Inbal Malca, Unsplash



Rev. Cathy Lee Cunningham

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

**“Sing of God made manifest when at Jordan John confessed, “I should be baptized by you, but your bidding I will do.” - Carl P. Daw Jr., “Sing of God Made Manifest”**

I don’t know if you’ve noticed lately, but “manifesting” is big business in the world today. With the best-selling works of Esther and Jerry Hicks on The Law of Attraction and the later work of Rhonda Byrne in The Secret (which has sold over 35 million copies worldwide), masses of devotees from around the world repeat this mantra daily:

**Ask. Believe. Receive.**

They claim that this process will help you manifest anything you want: a shiny new car, a lottery win, a trip around the world, a dream home, early retirement. You name it, you practice the formula and it’s yours. And, instead of requesting said shiny

things from God, the seekers request them from “The Universe”.

As Christians, we know this same teaching:

*“Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you.”*

Matthew 7:7-8, New Revised Standard Version

The difference for us is that when we ask for anything to be manifest in our lives, especially through our leadership roles in the Church, we ask it of God, because we believe in God and we trust that we are in God’s hands.

And, it’s not — I hope — a new shiny car that we’re asking for. If we stretch it, perhaps we might ask for a “new” van to transport food, clothing and furniture to those in need.

We also know that as the baptized we are called to follow before we lead and lead as we continue to follow. It is when we stop seeing ourselves as the follower of Jesus that we get ourselves into trouble.

And I’m not talking about the John Lewis “good” kind of trouble. I’m talking about the “my-way-or-the-highway” kind of trouble we get into when we adopt a top-down leadership attitude.

As Christian leaders, like John at the River, we start from the bottom-up, not the top-down. When we start everything out of the memory that we are first of all followers of Jesus, it becomes highly unlikely that we will make this leadership mistake.

### Counter to the Top-Down Leadership Attitude

Hans Finzel addresses this truth in his book, *The Top Ten Mistakes Leaders Make*, first quoting the work of A.W. Tozer and then outlining five servant leader practices and accompanying biblical passages to explore (pp. 34-37):

“A true and safe leader is likely to be one who has no desire to lead but is forced into a position of leadership by the inward pressure of the Holy

Spirit and the press of the external situation. Such were Moses and David and the Old Testaments prophets. I think there was hardly a great leader from Paul to the present day but that was drafted by the Holy Spirit for the task and commissioned by the Lord of the Church to fill a position he had little heart for. I believe it might be accepted as a fairly reliable rule of thumb that the one who is ambitious to lead is disqualified as a leader. The true leader will have no desire to lord it over God’s heritage, but will be humble, gentle, self-sacrificing, and altogether as ready to follow as to lead, when the Spirit makes it clear that a wiser and more gifted one than himself has appeared.”

### Finzel’s Five Practices of Servant Leadership

1. Embrace the kind of participatory management that seeks feedback from all members of the parish team before action is taken.
2. See yourself as a facilitator who offers the support that members of your parish team need to effectively carry out their ministry roles.
3. Live out the principles of democratic leadership by building the strengths of the team to collectively decide and work for the future direction of the parish in shared faith and service.
4. Don’t view yourself as sitting at the top of a hierarchy, rather as sitting at the base of the pyramid, working alongside as equals.

5. Lead like Jesus, with a towel wrapped around your waist, washing feet. Be a servant.

### Biblical Passages to Explore

- Servanthood: John 13
- Creating an Environment Where People Feel Free to Be Themselves: Ephesians 4
- Listening to the Needs of Others: Philippians 2
- Becoming Partners in the Process: I Peter 5: 1-4
- Letting Go, With Affirmation: I Thessalonians 5: 11-14
- Exercising Power FOR Others: Colossians: 3:12, 13

As this new year dawns for our leadership, may we manifest all good things for God and lead from the River, like John.

When we ask, believe and receive, may we always remember that these gifts come not from “the universe” but from the heart of the One whom we follow, Jesus.

In the February Issue, I continue my exploration of the Top Ten Mistakes That Leaders Make, with a focus on leadership, love and resonance.

If you need any help, assistance or resource suggestions to move through this time of pandemic, contact me directly at [cathylee@cathyleecunningham.com](mailto:cathylee@cathyleecunningham.com) and find me on social media @vocatepeace.



## REVIVE YOUR FAITH

Kindle the warmth of your spiritual life by exploring various prayer disciplines with friends this winter. **REVIVE** is being hosted as a Zoom series starting Jan 13.

This safe, small-group setting helps participants gain confidence in praying, while sharing in deep discussions with others about God in their lives.

The first module is titled, *Communicating with God*.

Topics include:

- What is prayer?
- Does God answer prayer?
- Prayer spaces, meditation and contemplation
- Pray with music
- Praying through the hurt
- Methods and tools for a rich devotional life

REVIVE is published by Forward Movement and created by Rev. Canon Dr. Dawn Davis, who has family roots in St. Luke’s, Dartmouth.

Anyone may register for REVIVE and there is no cost to join. Participation is limited to 12 people. The online program runs over 7 sessions on Wednesdays, from 7 p.m. to 8:30 p.m.

REGISTER: E-mail [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca) or phone 902-789-4840.

**Create in me a clean heart, O God, and put a new and right spirit within me.**

– Psalm 51:10



# MISSION (is) POSSIBLE:

## Diocesan stories of people responding to God's call



Photo: Laughter Yoga online at St. James' Armdale with Rev. Katie Taylor-Flynn, Brenda Clark (leader), Alice Nicholson and Bertha Galpin.

### Missional movers and shakers

BY REV. CANON LISA G. VAUGHN

Mission-shaped churches don't happen by accident. These outward-oriented flourishing congregations are intentionally nurtured to be that way. One of the approaches for some parishes is starting a mission group.

A team of passionate and focused missionally-active people can act as a catalyst for this ministry. Not that they take on these initiatives by themselves, nor that mission is just one small branch of a congregation's ministry. A mission group ensures that mission is at the centre of parish life and decisions, as well as facilitates opportunities for others to join in.

At least two faith communities in our Diocese have struck up such a team.

The Parish of New Germany is known for trying innovative approaches to vibrant ministry like a ukulele music group, barn worship and community cafe. Now they've started what they call a *Parish Mission Squad*.

Associate priest, Rev. Catherine Robar helped kick-start it when she joined the

diocesan missional leaders learning cohort. She said, "Shortly after The Connectors TWO began, I realized that mission in our parish could not be a one-person effort. So I prayed about and talked with a number of parishioners and asked if they'd consider being part of a team to explore mission."

The Parish Mission Squad is made up of a mixture of eight lay people and three clergy who have an openness to mission. Together they study missiological articles and pray. "We ... consider what God is doing and may be calling us to be doing in our parish and area," said Rev. Catherine. "We try to work together in carrying out mission projects and activities as we discern how we're being called."

New Germany's group started with some Anglican foundational basics. The priest explained, "We've looked at the Marks of Mission and realized we have much to do in 'proclaiming the Good News of the Kingdom' and in 'teaching and nurturing new (and old) believers'. We have much growing and learning to do ourselves (current parishioners) and we need to become knowledgeable

and enthusiastic enough to share the Good News as we recognize opportunities beyond. We also are well aware that we need to work more at being and making disciples."

The three-congregation rural parish also received a Diocesan mission grant for *Christian Foundations Workbooks* (produced by Wycliffe College, Toronto, ON). "After adjusting to the pandemic and considering the various options, we have begun a Zoom group..." said Rev. Catherine. "We hope to start together and then be open to others who may want to enter into this study with us, with a partner or in small groups (in person or Zoom)."

During 2020 the Mission Squad sent out seasonal letters to all the children and young people connected in any way with the parish. Scores of packages were delivered at Easter, Pentecost, Thanksgiving and Advent/Christmas.

Building on their strengths, the group works to enhance existing ministries. Rev. Catherine says, "We also support things already established and try to look for the missional opportunities in them. For example, our seasonal gifts and visits to sick, shut-in and bereaved people."

The South Shore rural parish also does weekly deliveries of church bulletins to those without Internet, free funeral receptions and hosts the popular Community Café, where residents socialize and patronize local entrepreneurs. "The community is noticing and people are feeling cared for," said the priest.

She highly recommends establishing a mission-focused team. "In many parishes, it could be a great benefit to have a group to help raise

mission awareness," Rev. Catherine said. "It's so much easier and more fun to pool ideas, resources and share the work load!"

In urban Halifax, St. James' Armdale has MELT - *Missional Engagement Leadership Team*.

The group came together when Alice Galpin Nicholson from The Connectors One, invited the congregation to a meeting to talk about mission.

"Those who showed interest were like-minded and missional who wanted to be intentional in sharing our faith and helping others both inside and outside the church building," said Alice. "We have between 5-8 people involved on a regular basis. There are others that are happy to help when projects or ideas come about."

MELT began their work first by identifying the parish's passions and gifts. Alice said, "We prayed on developing our group and ways to promote missional ideas in the community."

The mission team at St. James' began several initiatives in 2020, including *God's Tickle Trunk*. This is an outdoor cupboard, located on church property, just a few feet from a busy sidewalk. The principle is simply take what you need, leave what you can. The shelves are chock full of non-perishable groceries, personal hygiene items, books, inspirational messages, and the inspirationally painted *Jesus Rocks*. It is used regularly.

MELT has organized virtual community to meet the needs of people who are feeling isolated and troubled. *Living through the Pandemic Support Group* is hosted twice weekly online and in-person when restrictions are lifted. *Laughter Yoga* with a popular instructor, is another popular session held online weekly.

Like the Parish of New Germany, St. James' at the Armdale Roundabout distributes care packages to youth and children. Military people on deployment also receive cards, treats and words of encouragement.

One of the dynamic ways that MELT is encouraging all parishioners to learn and live their baptismal vows missionally is through their weekly *Missional Moment*. Each Sunday at worship, congregation members are invited to share a short one or two-minute story about how they have been either a recipient or giver of an intentional act of mission. They are videotaped and posted on St. James' Facebook page.

For the last couple of years St. James' Parish Council approved budget funds to purchase needed supplies for their missional initiatives. Meanwhile, MELT has more post-COVID plans. "Outdoor musical/talent days, evening summer chats, offering blessing bags to the homeless, and breakfast/lunch/supper clubs, just to mention a few," said Alice.

The lay leader says their Missional Engagement Leadership Team has blessed the neighbourhood and parish in many aspects. "Not only does it build a strong group to discuss ways of doing God's work here on earth and telling about his kingdom," Alice explained. "It also encourages everyone to share their talents, passions and ideas."

St. James' rector, Rev. Katie Taylor-Flynn is enthusiastic about MELT. "It is one of the most uplifting groups I have ever been a part of," she said. "Everyone is so filled with excitement and creativity. We are so fired-up to share our love of God and all God's children with the world."

## ANNOUNCEMENTS

### Inviting Donations for Episcopal Vestments:

Becoming a Bishop can be expensive! In the past, when we've elected a new Bishop, the Diocese has invited donations

from parishes, Parish groups and organizations, and individuals to offset the costs of the special vestments and other items that are required. As we prepare for the consecration of our new

Diocesan Bishop on November 30th, we'd like to do the same.

To make a donation, click on the DONATE tab from any page of the Diocesan website, or click here.

If you'd prefer to make a donation directly to the Diocese or through your Parish, please send your cheque payable to: Diocese of NS and PEI and note in the memo line that it's for the Episcopal

Vestments Fund. You will be issued a charitable receipt by the Diocese. Thank you for your support.



# Two taboo subjects....

## Creating a welcoming atmosphere



BY MARY STONE

Two subjects that are so natural and essential to humans are often embarrassing and difficult to talk about. The first of these is menstruation, a natural function of the female body.

Have you ever been in the washrooms at IKEA? If you have you may have noticed in the female washroom the availability of feminine products and diapers, free of charge! (Free diapers are also available in the male washroom.) What message does this give to the patrons of IKEA? – that they recognize parenting as a family responsibility and that they are willing to financially support that by providing at no cost baby/childcare essentials. We also can be sure that girls and women appreciate the availability of pads and tampons at no cost to them. The need for them is the same as the need for toilet paper. The message to women and girls? IKEA wants them to be there and supports them in

this welcoming way.

Sometimes we do not see a need staring us right in the face. After the 2019 Fall Mothers' Union Rally, the branch at St John the Evangelist, Middle Sackville, in thinking of ways to support young people in their neighbourhood, realized that there was something they could do right in their own church hall, something so simple and yet never addressed. They decided to provide free sanitary products. They raised funds to purchase two clear wall pockets and have pledged to keep them filled. The Parish Council agreed to purchase and install the proper receptacles for disposal. Many churches provide these products for their congregations and many have not even thought about it...which congregation are you?

The second taboo subject is breastfeeding, another very natural function of the female body.

Is there a comfy rocking chair and a cozy blanket in your church somewhere? If there is, then that is a sign that you are on your way to becoming a Breastfeeding Friendly Church. As Mothers' Union, an organization that promotes healthy families and encourages parents to develop the faith of their children, supporting the new Breastfeeding Friendly Church Toolkit (BFCT) is a perfect fit.

This toolkit is for all members of every congregation, not just those with a Mothers' Union. If you wish to welcome parents and their children into your church then this article is for you.

Becoming a Breastfeeding Friendly Church is not as simple as placing a rocking chair at the back of the church but requires each congregation to follow specific steps to ensure that your church is obviously and TRULY breastfeeding friendly, not just to pay lip service to the idea but to actually engage in the process outlined in the toolkit and to make a commitment to encourage breastfeeding in your church.

It may sound a bit bizarre to some, to need a commitment or policy around breastfeeding for your church, but to first-time unsure parents it would be reassuring to know that everyone welcomes them into church and that you support and want to accommodate them, if they so desire, to carry on this most natural of all motherly acts.

Not all persons feel comfortable with the idea of mother's breastfeeding in church or any other public space. We need to help them understand that breastfeeding is a Human Right, that businesses are mandated to welcome breastfeeding mothers in their communities; churches are no different. We want these families to be a

complete part of our church community and that includes feeling comfortable if they wish to breastfeed their children.

As we enter 2021, now is an excellent time to establish your church's breastfeeding policy and to create a warm welcome to those in your surrounding community who have, might have, or may be having, a baby. Aim to have your breastfeeding policy completed by Mothering Sunday, March 14 or Mother's Day, May 9.

### Getting Started:

1. establish who in your church will be responsible for reviewing and implementing the BFCT. Two heads are always better than one.
2. download and print the toolkit from the NSPEI Diocesan website
3. read the toolkit
4. establish your church's breastfeeding policy as per the one in the toolkit
5. consider and address any obstacles to enacting the policy
6. present your Breastfeeding Policy to the Parish Council for approval and signing
7. contact [office@nspeidiocese.ca](mailto:office@nspeidiocese.ca) or call 902-420-

- 0717 to obtain your International Breastfeeding symbol and icon of Mary feeding Jesus. Submit a copy of your signed policy.
8. create the necessary space in your church and implement initial and ongoing education for key positions (greeters, council members, etc.)
9. display the BFC logos
10. On Mothering Sunday or Mother's Day, read your policy to the congregation, post it on your parish website and Facebook page, print it in your bulletin and celebrate!

For more information or concerns, please contact Rev. Mellanie Cohoon [fathermellanie@gmail.com](mailto:fathermellanie@gmail.com) or 902-644-2260

*Correction: The photo of the poppy banner making from the December issue is NOT of residents at the Oakwood Terrace Nursing Home. It is of Mothers' Union members at Church of the Holy Spirit working on the poppy banner for them.*

# Still bringing awareness...



Photo: Dedicated memorial bench to Paula Gallant

BY LYNN GALLANT-BLACKBURN

Even though the 16 Days of Activism Against Gender-Based Violence is Over, violence against women and girls is not!

According to The Canadian Women's Foundation, approximately every six days, a woman in Canada is killed

by her intimate partner. Rates of gender-based violence were high in Canada before the pandemic but now thousands of women, girls, and trans and non-binary people face a heightened risk of violence at home with COVID-19 isolation measures.

For the past several years, the Parish of French Village has held an outdoor vigil during

the 16 Days of Activism Against Gender Based Violence (Nov 25 - Dec 6). The family of Paula Gallant, a well-known mother and elementary school teacher in Timberlea, has participated in this event to help raise awareness and to honour all the women in Nova Scotia who have lost their lives to Domestic Violence. Paula was killed by her husband although there was no known history of violence or abuse in her relationship but sadly and tragically, she is part of a growing statistic.

Due to COVID-19 and the physical gathering restrictions, the outdoor vigil and bench dedication, which was planned for December 5th, Paula's birthday, did not take place this past year.

In their efforts to continue to raise awareness, Paula's family

worked with the St. Margaret's Bay Rails to Trails Association and Silent Witness Nova Scotia on the placement and dedication of a vivid purple bench on the trail in Paula's memory. Purple is a symbol of courage, survival and honour, and has come to symbolize the fight to end violence against women. This bench is part of the Silent Witness Nova Scotia, Barb's Bench Project. Communities are now able to place purple benches featuring a plaque showing emergency numbers to contact for people experience domestic violence and the commemoration of Barbara Baillie and other domestic homicide victims. For more information please go to: <http://silentwitnessnovascotia.ca/about-barbs-bench/>

There were still many events that took place virtually during the 16 Days

of Activism Against Gender Based Violence. On December 5th, 2020, the worldwide Mothers' Union promoted a Global Day of Action with an online protest and awareness campaign entitled No More 1 in 3. Mothers' Union as a leading women's organisation believe this to be unacceptable. For more information please visit <https://www.mothersunion.org/>

We encourage everyone to go visit Paula's bench on Mill Lake which is past the Bike and Bean towards Head of St. Margaret's Bay. We would like to thank the Parish of French Village, the St. Margaret's Bay Rails to Trails, Silent Witness Nova Scotia, our community and family and friends who continue to keep Paula's story and her voice active in our fight to end violence against women.



# It's A New Day!

## Vital virtual visits

For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

- 1 Corinthians 13:12

By Rev. Canon Lisa G. Vaughn

Screens can be cold. They can also act as a window into deeper relational connection and most importantly, with The Holy.

Online meetings, worship and other faith gatherings are here to stay for most parishes. As a means of joining together, whether for a one-on-one pastoral visit, a congregational coffee hour, a council session, Bible study or children's program, the Internet provides a convenient, relatively low-cost and COVID-safe way to connect.

Live streaming or hosting a gathering on a real-time video conference platform provides an environment to nurture relationships. In these virtual spaces participants can interact with one another and have a level of spontaneity. (This is unlike prerecorded videos.) Facebook Live, Watch Parties, YouTube Live, Zoom, Go-To-Meeting or some other group hosting platform, invites participants to experience people-to-people gatherings and offers an element of intimacy. Although there are obvious limitations with sound and the viewer screen, these virtual visits can foster a feeling of warmth and a sense of the sacred in faith community.

The challenge for lay and clergy people who are holding gatherings in this digital space is learning

about the unique approaches to nurturing honest, trust-building and mutually rewarding interactions. As a host, you have to work extra hard to ensure interactions are meaningful and genuine. Here are some tips and suggested practices to apply to your next virtual visit or gathering that can improve relating:

### ENGAGE:

Intentionally draw people out of their shell/device and encourage them to share. Ask open-ended questions and follow-up inquires. Many people are having fewer deep conversations these days. Invite them to type comments in the Chat Box and deploy the available reactions, like clapping hands, thumbs-up and Party Popper (celebration). By engaging your participants they will sense they've become part of a group who are having a shared experience. This is belonging to community.

### REMINDER & FOLLOW-UP MESSAGES:

Send an e-mail (and/or post on Facebook) to remind your participants about an upcoming virtual gathering. Include a comment or two about your interesting topic or an intriguing question. This helps build excitement and anticipation for this online group. A follow-up message may include a few summary notes about the session and the date and time for the next one. Building relationships in community these days requires more frequent personal connecting. Most people are super busy and so a warm greeting received between gatherings reinforces the sense of belonging. Communication amongst parishioners should enlist more personal words than business language. Our messages need to reflect the love of Christian community.

### BE FULLY PRESENT:



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

Treat these online visits together like an in-person meeting. Always have your camera on as people need to see you engage with them (audio alone is not ideal). Ensure you are centered in the digital screen, the camera is appropriately positioned and there's proper lighting. Prepare in advance your materials, coffee, etc., so you can be totally present to the others on screen.

### BODY LANGUAGE:

Make eye contact with your guests and be very attentive to their words and behaviors. Watch your non-verbal cues to ensure you are not slouching or have your arms folded. Present yourself as one who is open and immersed in this relationship connection.

### VOICE:

Monitor your voice and remain within the range of your microphone. Can you be heard clearly? Participants staring at a screen are looking for your positivity, passion and enthusiasm in this online environment. Ensure your tone, speed and vocal inflections radiate care and compassion. A monotone, mumbled delivery of your words will bore and frustrate your participants.

### STAY ON TOPIC:

If your online gathering is a personal check-in time or for fun and socializing, then don't allow ministry business to creep in. Save church work for another session. People are

desperately craving deep relational connections. If this is an intimate pastoral visit or a support-type group gathering, affirm and remind folks of the need for confidentiality. Give permission to grow trust within the group and model vulnerability by your own honest sharing.

### REINFORCE THE GOOD STUFF:

Ask each participant what they gained from the virtual gathering that day. What are the blessings or helpful takeaways as you wrap up the session? This draws out the graced moments and reinforces that holy God shows up even in digital settings.

### TANGLING WITH TECHNOLOGY:

If your participants are new to online gatherings or to your host platform, offer them separate time to work out their glitches. Help them get their camera operating and their audio appropriately set. Suggest they use Gallery view (or Brady Bunch Grid) so as to see all the group on their device.

### TIMING:

Even though many of us are still 'staying the blazes home' during this pandemic, we all have time constraints and other commitments. Be sure to say upfront how long your online live session will be. Keep to this agreed-upon time and people will trust that for the next session. The maximum time for virtual gatherings is typically 60 to 90 minutes. Shorter gatherings for 20 or 30 minutes are highly appreciated too.

### FIRST CONTACT:

Always invite your first-time guests to share their contact information so you can keep in touch. At minimum get their name and e-mail address. During their initial visit refrain from asking too many personal

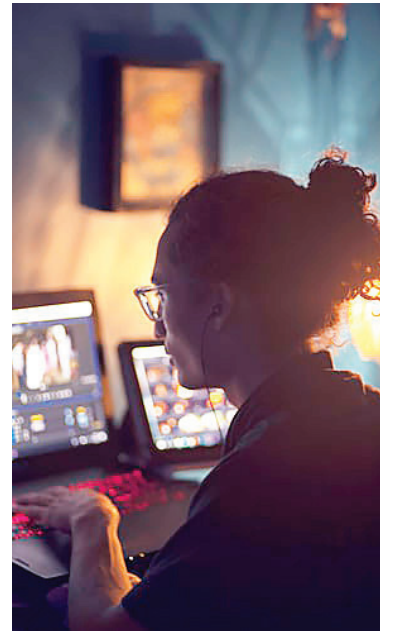


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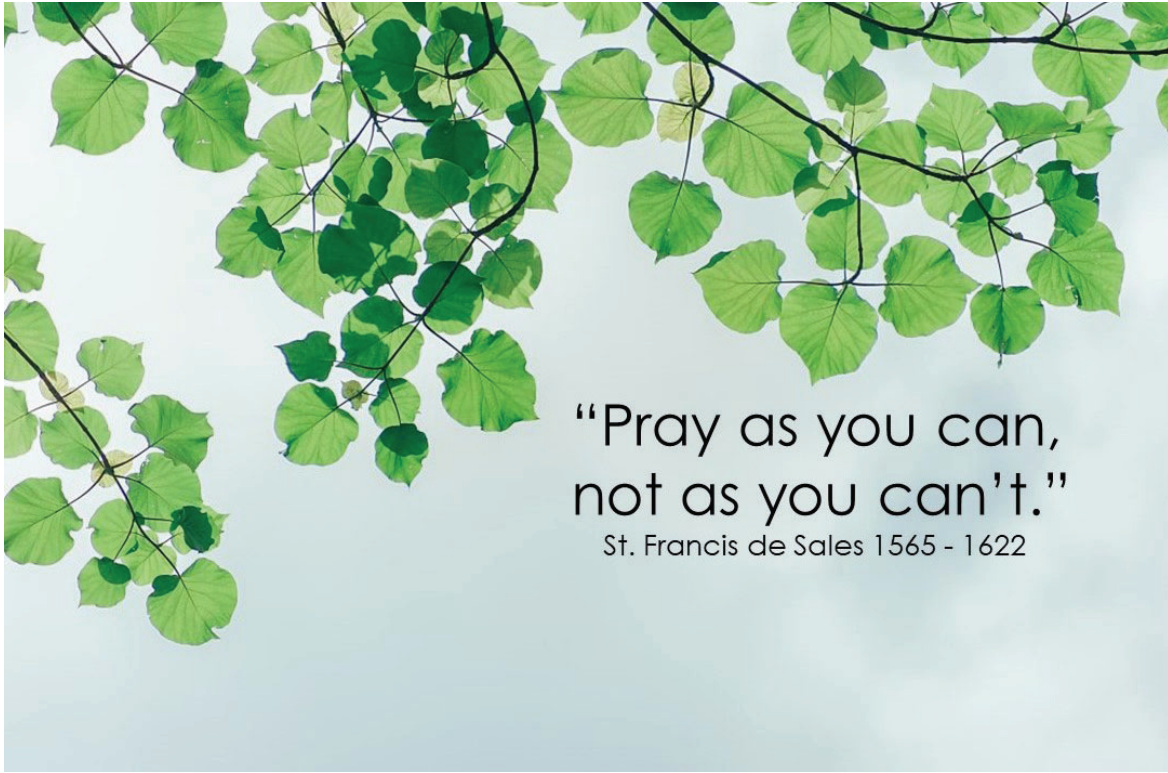
details about their church affiliations, family context, etc., lest they get scared off. One idea is to share a link to a simple Google Forms questionnaire. Ask them if they have any prayer requests, are in need of a pastoral visit or have questions about your congregation, etc.

Research about faith community integration over the past several decades reveals that people show up at our worship and other church gatherings for all kinds of reasons, but they stay and grow roots into the congregation because of one thing – they are nurturing meaningful relationships with others. Virtual church gatherings are a great opportunity to grow authentic faith community, but it does require intentionality and time.

Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For more ideas to navigate pandemic restrictions, visit the Diocesan COVID-19 Resource pages – [www.nspeidiocese.ca](http://www.nspeidiocese.ca). 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".



# Teach Us to Pray: “Pray as you can, not as you can’t”



One of the things that this column has taught me is that people want to learn how to pray. I sometimes receive emails – or even phone calls – from people who have read something here, saying they want to know “more”, and after a conversation or a few emails back-and-forth, they may begin to explore another way to pray or they may ask for more guidance.

The fact that people want to learn how to pray is Good News for the Church! It is also a challenge to us, not only those affiliated with the Anglican Fellowship of Prayer, but to the whole Church, to be providing opportunities for people to learn how to pray – and to also be faithful in our

own holy habit of prayer.

In mid-March 2020, as we were confronted by the impact of Covid-19 and the Church moved “on-line”, clergy and lay people alike began offering not only worship services, but also study groups, book clubs, coffee hours, choir practices, Sunday School, as well as Meditation and “how to pray” classes. My friend Heather Carter and I were invited by another friend in London, Ontario to an on-line “Quarantine Retreat”, a weekly hour and a half interactive prayer time – via Zoom. When the four sessions concluded, we wondered if we could step out of our technological comfort zone and offer something similar,

and so the first series of “Pray As You Can” was launched.

The title “Pray as you can, not as you can’t” comes from a quote attributed to St. Francis de Sales (1565-1622), a Bishop of Geneva in the 17th century. He wrote the celebrated “Introduction to the Devout Life”, a collection of some letters addressed to “Philothea” (Lover of God), believed to be his cousin, Marie de Charmois, and to others to whom he offered spiritual direction. He maintained that “Our relationship with God is rooted in prayer” and he gave instruction of a variety of ways to communicate with the Divine, including *lectio divina* (spiritual reading) and



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

meditation. The collection is full of practical advice on prayer, virtues, vices, friendships, and the spiritual life, since used by Christians in every walk of life and across every generation. This classic spiritual ‘how-to’ book demonstrates how every person, regardless of their calling, can come closer to God by simple acts of faithful intention.

The title seemed appropriate for what Heather and I hoped to convey: that there are many ways to “talk” to God and that not everyone prays the same way. As Anglicans, we’ve been blessed with the poetic language and rich imagery of the Book of Common Prayer. Those who have grown up in the tradition speak of the prayers of the BCP (along with the Psalms and Canticles) as being “grafted in their bones”. And while we love the cadence of the language and know many of the words

by heart, there can be times when another way of praying may help us to deepen our relationship with God. *Lectio Divina* (the prayerful reading of scripture) *Visio Divina* (praying with art, the use of images), ending the day well with the Examen, using a Labyrinth (a kind of walking meditation), journaling, the Ignatian exercises – all these are threads in the richly woven tapestry of our conversation with God.

The response to the first “Pray as you can” series led to a second and we are now in the throes of planning for the third. We’ve both been heartened – and humbled – by the participants’ desire to learn.

As a new year unfolds before us, a year still in the grip of pandemic, perhaps now is a good time to consider exploring new ways of prayer – not so much to replace what you are already doing, but rather to enrich your experience. A helpful tool prepared by the Anglican Fellowship of Prayer is a “Prayer Inventory”, a resource aimed at helping us examine our current practice and determine if there are some ways in which we can stretch ourselves. You can access it, and many other supports for your prayer life online at <http://anglicanprayer.org/index.php/resources/>

May this year be blessed with springs of refreshment as we seek to draw closer to God and to one another through prayer.

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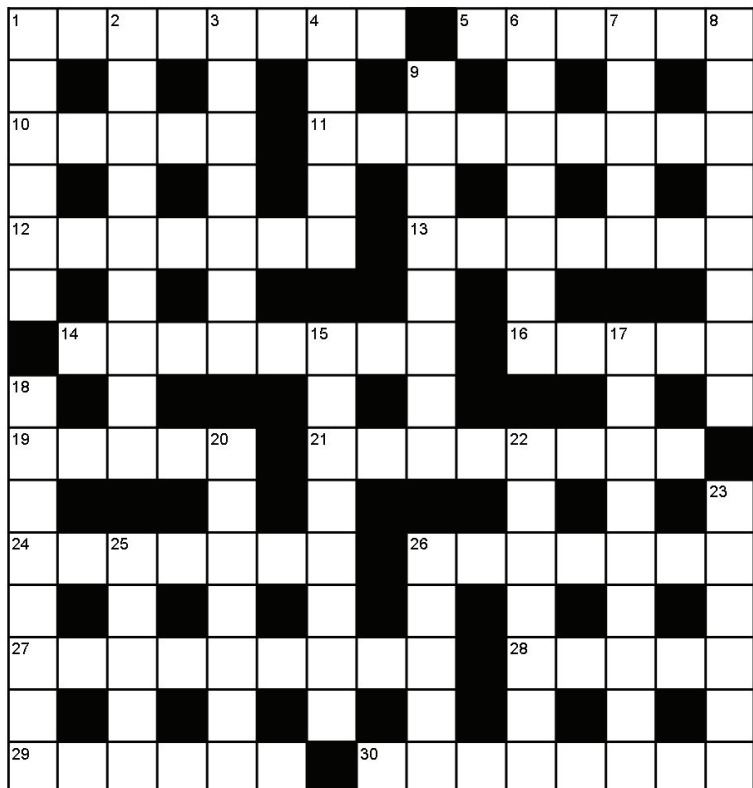


# Bible Crossword

by Maureen Yeats



## JANUARY Puzzle



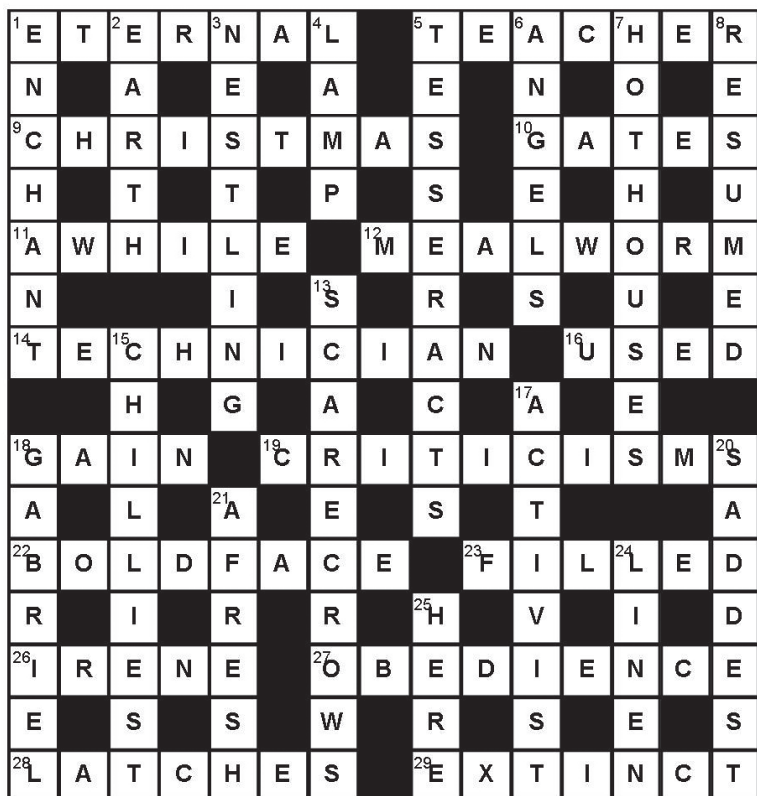
**ACROSS:**

- 1- "How can you believe if I tell you about \_\_\_\_ things?" divine (John 3:12) (8)
- 5- Pleased (6)
- 10- An Egyptian plague of the skin (Exod.9) (5)
- 11- "God was pleased to \_\_\_\_ to himself all things." win over (Col. 1:20) (9)
- 12- Old Testament minor prophet (7)
- 13- Wicked (7)
- 14- Shame (8)
- 16- City in northern Italy (5)
- 19- Occurring in the form of ions, like salt (5)
- 21- Edible tuber (8)
- 24- Of heavenly messengers (7)
- 26- Official seat of government (7)
- 27- Woodworker (9)
- 28- Frosting (5)
- 29- Aromas (6)
- 30- Substance that can cause an allergic reaction (8)

**DOWN:**

- 1- "Abram settled by the oaks of Mamre which are at \_\_\_\_." city south of Jerusalem (Gen. 13:18) (6)
- 2- Liveliness (9)
- 3- Following (7)
- 4- Coniferous tree (5)
- 6- Least quantity (7)
- 7- One who slides down a snowy hill (5)
- 8- "Let them bring me ... to your \_\_\_\_." place where you live (Ps. 43:3) (9)
- 9- Unintentional happening (8)
- 15- Small peach-like fruits (8)
- 17- "For as the \_\_\_\_ flashes..." light associated with thunder (Luke 17:24) (9)
- 18- Revenues of a government, business, etc. (8)
- 20- Drain crossing under a road (7)
- 22- "John answered saying 'I \_\_\_\_ you with water.'" immerse in water (Luke 3:16) (7)
- 23- Large lidded container for wine, beer, etc. (6)
- 25- Small canyon (5)
- 26- Pinkish yellow colour (5)

## DECEMBER Solution



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# To challenge all that limits

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN BOARD

The Anglican Church Women Board has drawn inspiration from its special hymn, *The Love of Jesus Calls Us* (CP 434), written by Canadian, Herbert O’Driscoll, formerly Dean of the Diocese of New Westminster and occasional visitor in our Diocese. Each verse seems to have something to say that is particularly pertinent. While the opening two verses stand for all time, the first with its expression of joy and thanksgiving for unsolicited blessings that are gratefully received, as well as for the many generations of faithful Christians, the second verse continues with the sense of joy that Christians, as “companions on a journey”, have in serving Christ. The third verse asks us to follow Jesus such that we “challenge all that limits [in order] to change, to learn, to grow”, knowing that to those seeking his kingdom, every door is opened. Well, certainly current times present numerous challenges and we are being asked not to be limited by these challenges; indeed, to see these challenges as opportunities for new learning and growth, relying on our faith in Jesus to open the door in order for change to occur.

An immediate challenge to the Anglican Church Women Board’s ability to promote its Annual Project, *Supporting Parents: Stories That Matter*, has been the absence of in-person regional gatherings of women at which those attending would have had the opportunity to be inspired by a dynamic presentation regarding the value of the Project. To meet this challenge, we are very appreciative that a short presentation available at the Mothers’ Union Rally on Nov. 7 by Positive Parenting Program Coordinator, Maxine Simpkin, is now available on both the webpages of the Anglican Church Women



and the Mothers’ Union on the diocesan website: [www.nspeidiocese.ca](http://www.nspeidiocese.ca). Just click “Ministries” on the diocesan website and these webpages are there.

In speaking about the need to be adaptable to change, would anyone before the world changed in mid March 2020 have imagined that a virtual Electoral Synod for a new bishop would be needed, let alone a virtual Ordination and Consecration of the Bishop-elect? By the time you are reading this, the virtual Consecration, with all Covid precautions in effect, will have taken place (November 30, St. Andrew’s Day). The organizers of this event did not let challenges limit them, and there were many to address! With our 17th Diocesan Bishop, Rev. Sandra Fyfe, duly installed in her Cathedral with the diocesan crozier in hand, we can look forward to an in-person celebration at some point in the future.

As Diocesan Mothers’ Union President, Mary Stone, noted in the Mothers’ Union December 2020 column in *The Diocesan Times*, the challenge in organizing a virtual Rally was to retain the essence of the Mothers’ Union Rallies – the praying, listening, learning, participating, and enjoyment - but via an online platform! Lots of factors ensured a successful outcome of the Rally with its theme, *Hope & Confidence*, not the least being the technology guidance and support of Tanya Moxley, who, as Mary has noted, “makes all things technical seem easy”.

The Anglican Church Women Board will be relying on Tanya’s expertise as they plan and execute a virtual Faith & Fellowship, live streamed and recorded, with the 2020/21 theme for Anglican women from Micah 6:8 : *Do justice . . . Love kindness . . . Walk humbly with your God. The date is Feb. 6, 2021 (Feb. 13 in case of inclement weather); 10:30 – 12 noon at St. John’s, 2187 Larry Uteck Blvd., Bedford. You are invited to participate on-line (with limited in person attendance) in a fellowship of worship and learning, featuring special guests. Presenting on the Mothers’ Union’s positive*

parenting program in support of the Board’s 2020/21 Annual Project, *Supporting Parents: Stories That Matter*, will be **Kathleen Snow** from Fredericton. Highlighting the Mothers’ Union ministry will be Diocesan President, **Mary Stone**. The following day, Sunday, Feb. 7 is *Women’s Ministry Sunday*, and a major focus of this Sunday in 2021 is the ministry of the Mothers’ Union. For the Eucharist on Feb. 6, the **Celebrant** will be St. John’s Rector, **Rev. Randy Townsend** and the **Homilist** will be the Board Chaplain, **Rev. Lori Ramsey**.

The final verse of *The Love of Jesus Calls Us* hymn has been a particular inspiration

for Anglican Church Women in recent years, as it speaks very directly to “swiftly changing days”, the need to be “God’s co-creators in new and wondrous ways”, that women and men together must “transform the earth, [such] that love and peace and justice may give God’s kingdom birth”. So, yes, we are challenged in many ways, but we will not allow these challenges to limit us. Rather, with our love of Jesus as our guide, we will see them as opportunities “to change, to learn, to grow”, a great resolution to start the new calendar year.

**ANGELICAN CHURCH WOMEN BOARD**  
 Diocese of Nova Scotia & Prince Edward Island  
*Do Justice, Love Kindness..... “Walk Humbly with your God”*

**2020-2021 PROJECT**

*Supporting Parents: Stories That Matter*  
 Parents Supporting Parents Facilitator Training

The National Project 20/21 has the Anglican Church Women Diocesan Board partnering with the Canadian Mothers’ Union to raise funds for the Mothers’ Union Supporting Parents Facilitator Training Course in the Council of the North.

Participants from **Indigenous Communities** with a passion for children and family, once trained as facilitators, will **return to their respective communities to engage their local parents** in a free forum that encourages the **sharing of stories and experiences**, while building a **lasting support network**.

*Supporting Parents: Stories That Matter* is an **equal opportunity** initiative in the Council of the North.

**Your support is welcome!**

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



Marjorie Davis, Treasurer  
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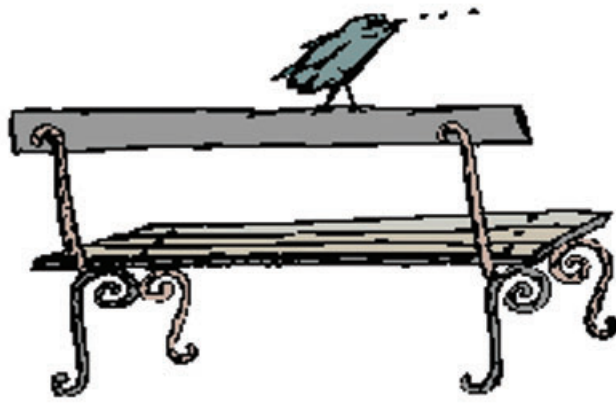


# This pandemic affects every one of us in some way or another

BY DEACON HEATHER  
MACEachern

As I write this, I, and I suspect many others are preparing for Christmas. In the HRM we are one week into our second COVID-19 lockdown. There are many questions as to what Christmas will look like this year; will we be able to get together with family and friends? Will there be in-person church services? Will I be able to shop for a few gifts? Well, by the time you read this, all those questions will be answered as it is now January and that part of the journey is complete, for better or for worse.

What will not be complete is the serious crisis in Canada, indeed worldwide, that impacts our brothers and sisters physically, mentally, and socially. A month ago, Deacon Ray preached a sermon in the Cathedral giving some statistics around food insecurity, mental and physical health issues and how they negatively impact our neighbors and likely, many who may be reading this article. The numbers are heartbreaking; but more



View from the Deacon's Bench

importantly, the faces that we see all around us, moving the 'faceless impersonal numbers, to actual people; men, women and children, is more than heartbreaking, it is a sin against our Lord!

"One in seven Canadians are experiencing food insecurity during the pandemic according to a new report that examined the impact food insecurity has on people's lives. The report by the non-profit Community Food Centers Canada (CFCC) stated that before the pandemic an estimated 4.5 million Canadians experienced

food insecurity, which they define as inadequate or insecure access to food due to financial constraints. In the first two months of the global outbreak the CFCC said that number had grown by 39 percent, meaning food insecurity affected one in seven people, particularly those in low-income communities."

It is hard to believe there are hungry children in Canada, but I can assure you, it is sad but true. Food insecurity affects 1.15 million children –one in six- in Canada. Those of us who minister in Soup Kitchens, Food Banks,

Shelters and Family Centers see the numbers each time we help in these ministries. We do not have to go to a soup kitchen, food bank or anywhere enclosed to realize this; we just have to walk down the street or drive through an intersection!

The number of people who are homeless in Halifax has more than doubled in the last year and COVID-19 is only part of the problem. How can you not have food issues if you do not have a roof over your head to prepare it?

We are facing a global health crisis unlike any in 75 years according to the United Nations COVID 19 response. But it is much more that a health crisis, it is a human, economic and social crisis. This pandemic is affecting each and every one of us in some way or another.

I am not trying to send you into a total dark depression, especially during this time of stress of not knowing how long this pandemic will last. I am not trying to drown you in statistics (there are plenty more on the Government and NGO web sites). What

I would like to point out is, while this seems, and is, a huge mountain to overcome, it is a mountain we have help with. Each time we prepare a meal for a soup kitchen, each time we put a can of soup in the food basket, each time we take a minute and buy a coffee for someone around us, we are helping. It may seem like very little, but as my mother always said, "every little bit helps".

We are called to see Jesus in everyone we meet and He is the light at the end of this tunnel we are in; indeed, He walks with each of us every step of the way.

As Rev. Dr. Joanne Mercer mention in her homily (at the Ordination and Consecration of Rev. Sandra Fyfe as our Bishop) it was Andrew's faith that brought the boy to Jesus with the fish and bread to feed the five thousand. (John 6:1-13) Shouldn't we have as much faith that with Jesus guiding us we too, can make a difference if we try?

The question is: Are we willing to get past our own needs to try?

## Diocesan Cycle of Prayer: January 2021

### JANUARY 3

As we come to the first Sunday of the New Year, we say special prayers for our Bishops and their families of our Diocese:

*For Retired Archbishop Ron, and Marianne  
For Retired Archbishop Arthur, and Elizabeth  
For Retired Bishop Sue, and Bruce*

### PRINCE EDWARD ISLAND REGION

#### JANUARY 10

**Alberton, Prince Edward Island**  
*St. Peter's, Alberton  
St. Luke's, O'Leary  
Christ Church, Kildare Capes  
Holy Trinity, Alma*

**Christ Church, Cherry Valley, Prince Edward Island**  
Rev. Dr. G. Wayne Short, Priest-in-Charge, and Sheila

#### JANUARY 17

**Milton and Rustico, Prince Edward Island**  
Rev. Ralph Moore and Bonnie  
*St. John the Evangelist, Milton*

**Crapaud, Prince Edward Island**  
Rev. Margaret Collins, On Leave  
Rev. Cathy Pharo, Priest-in-Charge  
*St. John the Evangelist, Crapaud*

**New London, Prince Edward Island**  
Rev. Margaret Fagan and Darroch  
*St. Mark's, Kensington  
St. Stephen's, Burlington  
St. Thomas', Spring Brook  
St. Elizabeth's, Springfield*

#### JANUARY 24

**Port Hill, Prince Edward Island**  
Rev. Ann Bush  
Rev. Gordon Bush, Deacon  
*St. James', Port Hill  
St. John's, Ellerslie  
St. Peter's, Foxley River*

**St. Paul's, Charlottetown, Prince Edward Island**  
Archdeacon John Clarke and Teresa  
Rev. Jay Macdonald, Associate Parish Priest, and Carol

#### JANUARY 31

**St. Peter's Cathedral, Charlottetown, Prince Edward Island**  
Rev. David Garrett  
Rev. Ralph Moore and Bonnie  
*St. George's, Montague*

**St. Mary and St. John, Prince Edward Island**  
Rev. Colin Nicolle and Shannon  
*St. Mary's, Summerside  
St. John's, St. Eleanor's*