



Serving the Anglican Church in Nova Scotia and Prince Edward Island

Christ Church Food Bank Ministry: COVID-19 and its effects



Photo: This young volunteer is helping the parish deliver food to those in need.

SUBMITTED BY: REV. DR. KYLE WAGNER, RECTOR CHRIST CHURCH, DARTMOUTH.

"I was naked, and you gave me clothing. I was sick, and you cared for me. I was in prison, and you visited me."

Matthew 25:36

Christ Church Dartmouth has had a long history of community involvement in downtown Dartmouth. Situated at 52 Wentworth, our campus often sees many people pass by, including people who need support. Food Security has always been a concern for the parishioners of Christ Church and the need for affordable housing in Nova Scotia. In the 1970s, a food bank ministry was established, and it continues to this day.

Since COVID-19, we estimate that this social justice outreach has grown to its largest capacity to date. The foodbank operates on Thursday mornings from 8am-10am. Volunteers from the parish and community offer their time, talent, and treasure weekly. Folks either unload the weekly food order

from Feed Nova Scotia on Wednesday mornings or they come Thursday to help distribute food to clients. One of the changes we have recently made includes the ability for clients to pick in choose their foods. In many ways, the food bank models a grocery store, where people can walk down aisles and select items that best suit them and their families.

As Nova Scotians had to adjust their daily lives, we too had to change. Working with the Department of Public Health, we have had to modify how we operated our food bank. Before shutdowns, Thursday mornings not only provided nutritional resources, but we provided a space around tables for conversation and support in our parish hall. In many ways, this community mirrored the body of Christ as we mutually supported one

another. Donuts and coffee were widely available, and time with me and Rev. Bonnie Baird, our pastoral visitor, was offered for people who needed a listening ear. Working with the Public Good Society of Dartmouth, the Rev. Kevin Little serves as a resource to network with non-profits and government agencies to assist those in need.

However, with the change in regulation, we could no longer offer social time, clients had to wait outside in inclement weather, and once inside our facility, people had to be spaced six feet apart. This adjustment was very hard on the clients, as the connection with one another was somewhat lost as social interaction was limited. We also had to reduce the number of volunteers from 20 to 10. Many of our volunteers had to withdraw due to health reasons and increased physical

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Coming back from Lockdowns + Restrictions

By Allie Colp

Part of my work over the past few months has been checking in with parishes about what's going on in children's, youth, and family ministry.

Through that, I've heard lots of inspiring stories of ministry serving those folks in creative ways as we have moved through the challenges of lockdowns and restrictions. Alongside those wonderful and encouraging stories has also been the difficult reality of numerous Sunday Schools, youth groups, Messy Churches and other ministries that just weren't able to continue through the last 18 months or so.

I'm not writing this as an obituary of sorts for those ministries, or even as a

chastisement of parishes who let things take a fallow year, but rather to make sure that if you are in one of those parishes, if you are feeling like ministry has stopped and you don't know how to get it going again, that you know that you are not alone.

As we move into the fall and ministries start up again, or we begin to think about how those ministries may start up again, knowing that you aren't alone is a powerful piece of information to have. If you are struggling with figuring out how to make things happen, others are too, and there are resources and supports to help you navigate that.

Connect with other parishes in your region, find out what other people have going on and don't be afraid to



Photo: Youth gathering

be honest. If you are open and honest about the things that feel challenging or overwhelming, that gives other people permission to name those things too, and creates the potential for us to move forward together in support of one another.

Children, youth, and families

are still out there in your communities, and we still have a call to do ministry with them.

Reach out and connect with one another through this, and please reach out to me and the Youth and Family Ministry VSST for support too. We've got lots of ideas and resources

and would be more than happy to share all of that with you.

As things continue to open up, and we continue to re-imagine what these ministries might look like, I look forward to reconnecting with folks across the diocese, and will hold you, your communities, and your ministries in prayer.

COLUMNIST

That's the wrong drawer...the wrong words to that prayer

It has been a summer of new beginnings and old memories for Orin and me here By The Bog. It has been almost the same type of summer for the parish too as we begin to come awake from our long covid isolation. .

Indulge me as I share some wonderful moments of family visits and shared joy at our house. Two of our children made it home in late August and brought the grandbabies with them, grandbabies that are now teens and full of fun and laughter...as long as they have their phones in their hands!! The old house rocked with their music and giggles. Yes, giggles! Orin is not a giggler; more of a hearty belly laughter is Orin! I don't think I am a giggler either so the sound of young giggles filling the old house filled my heart with joy!

The kids were very helpful with daily chores and gardening. The idea of pulling carrots out of the ground, swishing them off in a bucket of water and eating them was something special for all of us, the kids for the new experience, us for seeing them living and loving our way of life.

An old friend once advised



ST. BART'S BY THE BOG

Sarah Neish

me to bake a huge ham and roast a turkey before the company comes, then let them feed themselves. I did just that and it worked a dream!

Our oldest son made it home for a short visit ;the first in several years. During the long winter of isolation, the cleaning bug had bitten me, and I (with Orin's help) rearranged the kitchen . We decided what really worked for us in our old age and changed things in cupboards and drawers. Well! You would have thought we had committed an act of treason! The first time Tim went

looking for a coffee mug and found canned goods on the shelf we heard his bellows all over the house. "Who put soup where the mugs belong?" He never did figure out the new layout and for his short visit continued to look for silverware in the drawer that now held spices and other cooking needs. It became a new family joke at Tim's expense, but he was a good sport about it. He did say nothing should change in the house where you grew up ! And coffee mugs really belonged where the soup tins now sat!

I have always begun the preparation for the evening meal early in the afternoon. I peel the vegetables, set the table and get the stove ready for cooking. It never occurred to me to question why I did things this way until one of our granddaughters asked . As I tried to explain my (to her) strange habit I realized that I was simply doing as I had seen my own mother do growing up. I am of an age when I remember my mother and granny doing these chores before going upstairs and changing into an afternoon dress as they called it. They had been up early baking ,cleaning and cooking all

morning . Laundry was done with a wringer washer and hung to dry. There were not many new gadgets to help chop and mix, all that was done by hand so the day dress as my Mom called it would be showing the stains of the busy morning.

I don't feel the need to change from my jeans and sweater most days, but the tradition of dinner prep lives on in my kitchen. And I pointed out to my granddaughter that I had more time to spend with her if chores were done! She approved!

It struck me that we can be just as caught up in old traditions and customs that are no longer relevant or needed in our life as a Parish. Father Jason is doing his best to gently lead us into new ways of worship without abandoning those things that we treasure ,those things that speak to us of the love of Our Lord . Like my granddaughter, I hope I can listen to the old story with love but accept the new ways with the same love and understanding.

I'll keep you posted,
Aunt Madge



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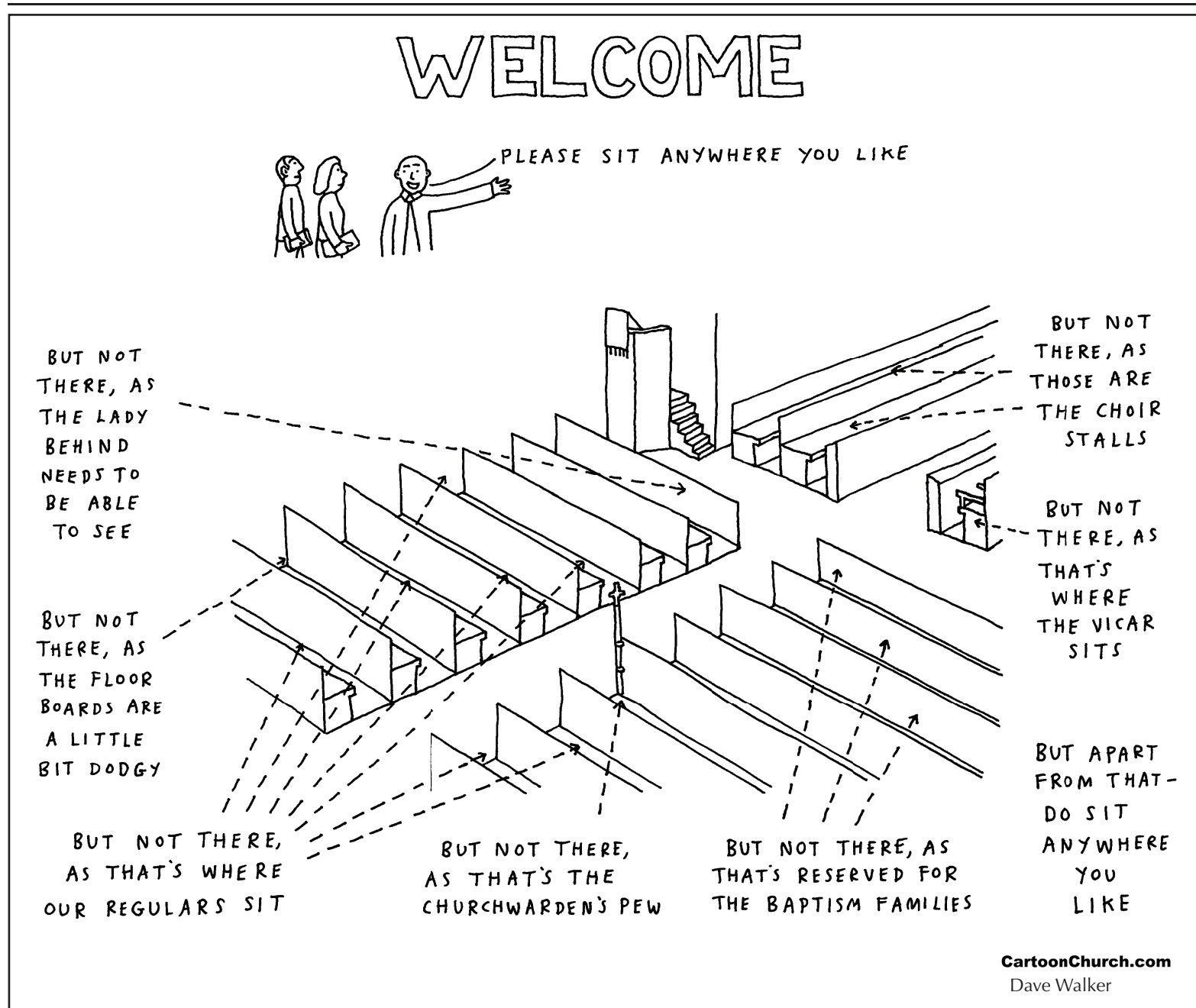
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CartoonChurch.com
Dave Walker

BISHOP'S COLUMN

Holding on to hope



In response to increasing racial violence, this Black Lives Matter rally held in the early weeks of the pandemic was a sign of hope. Location: Willow Park, Wolfville, N.S.

Always be ready to make your defense to anyone who demands from you an account of the hope that is in you... 1 Peter 3:15

As I write this column, I can't help but think back over the summer we've experienced in this part of the world. Raging forest fires, including one that decimated the entire village of Lytton, B.C. and the surrounding community of the Lytton First Nation; rising temperatures and unpredictable weather patterns; a new UN report warning that climate change is happening at an unprecedented pace and needs our urgent attention; and the uncovering of the remains of thousands of indigenous children buried in unmarked graves on the sites of former residential institutions across Canada (as we go to press, the number stands at 5296!).

Just how does a person hold on to hope in the midst of so much trauma, pain and sadness?

The apostle Peter wrote to a struggling, persecuted church in the last half of the first century, decades after Christ's death. He knew these fledgling Christians were feeling defeated and were struggling to sustain their faith. He knew they needed encouragement in the face of challenging and dangerous circumstances. He knew they needed an infusion of hope. Yet, instead of trying to cheer them up or suggest they look on the bright side of things, or keep a "stiff upper lip," Peter does what today we might call "leaning in." He acknowledges, rather than diminishes, the pain and suffering they're experiencing. He reminds them of Christ's suffering, not to induce guilt, but to help them understand that Christ is with them in this moment and in this



Bishop Sandra Fyfe
Diocese of Nova Scotia and
Prince Edward Island

time. Peter reminds them that hope is hard to hold on to -- yet hold on to it they must. The same is true for us.

A colleague and I used the 1st Letter of Peter as the basis of a Bible Study in the spring of 2020 as a way of engaging the theme of hope as we navigated our way through that first lockdown (https://www.youtube.com/results?search_query=%22hope+is+more+than+just+a+girl%27s+name%22%2BTwillingtonate). As we dealt with the fear of this global pandemic – everything from the threat of the virus itself, anxiety about changing practices and protocols designed to keep us as safe as possible, concern about sustaining faith, worship and community while apart, and our sense of physical isolation from each other, our friends and family members – not to mention rising racial violence, we came to realize that 1st Peter

was a surprisingly comforting spiritual companion. Chapter by chapter we were reminded that we were not alone, just as those first century Christians were not alone. Others have faced tragedy and devastation and dislocation before. They have felt the world dropping out from underneath them. It is frightening, but it need not be paralyzing. There are things we can do, as helpless as we might feel at times. As the Primate's World Relief and Development Fund reminds us regularly: we can pray, we can act, and we can give. We can support one another, and we can even support people we have never met before. And when it seems that we are not in a place or at a time when we can support others, we may find courage and fresh hope knowing that others are supporting and sustaining us. Our actions and the actions of others can contribute to (and maybe even create) a sense of hopefulness even when conditions around us may seem hopeless.

In a TEDx talk in Stockholm, Sweden, in December 2018, young environmental activist Greta Thunberg suggested that rather than hope spurring us to action, it's actually the other way around: by taking action, we find hope. Or, as she put it: "The one thing we need more than hope is action. Once we start to act, hope is everywhere. So instead of looking for hope, look for action. Then, and only then, hope will come."

During a recent online conversation with Bishops from across the Anglican Communion in preparation for the international Lambeth Conference next summer, this thought became evident as we shared with one another what gives us hope during these difficult times. Overwhelmingly, what gave us hope was seeing how people were responding to the challenges of Covid-19 in our dioceses. The practical and prayerful love and care that is being expressed, often sacrificially, has been inspiring. In talking to bishops from South Africa and Sierra Leone, the U.S. and the U.K., North India and Canadian Indigenous Ministries, as well in as other parts of Canada, it is so often this faith expressed in action that gives us hope.

I suspect if the apostle Peter were writing a new letter for our changing and challenging times, he would again "lean in" to acknowledge the cares and concerns that weigh us down. Then, perhaps taking his cue from a young environmental activist, he might encourage us to look around and notice the small acts of compassion, generosity and faith we will see everywhere if we just pay attention. In so doing, and in taking action ourselves, we may find our hope rekindled and our faith reawakened and discover anew the love of Christ for each of us and for all of God's creation. Surely this is a hope that can be defended.

What is Intersectionality?



REV LAURA MARIE PIOTROWICZ
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One of the terms used in discussions of gender equality is intersectionality. It's a relatively new term (Kimberlé Crenshaw used it in the 1990s) to describe a tool to consider where multiple factors can influence someone's social experience. Interdependent experiences of class, race, gender, ability, etc., can overlap to lead to a complex reality of what someone is experiencing.

One way to consider this is as an intersection in the road: as we approach an intersection, we realise that there are many ways to arrive at that point, and many ways to move from that point. Additionally, we recognise that each issue will have a

spectrum – for example, a route between poverty and affluence. And we recognise that every individual is at their own place in that spectrum.

So, an intersectionality of two issues (such as gender and legal rights) has four possible directions: either positive or negative experiences of each. Each aspect has an influence on the other; the legal standing of an individual can be dependent on their gender, and gender can influence (positively or negatively) which direction legal rights may progress.

When multiple factors overlay, then, the

intersection becomes more and more complex; when someone's experiences are all in a negative impact due to one factor, the complications to move towards a positive outcome in any direction are more and more difficult.

Thus, the potential oppression of an individual's experience can include substantially more challenges than we may appreciate at first glance.

This is at the heart of gender issues, as we know that women and gender-oppressed peoples tend to experience more discrimination in their lives when the increased challenges of life intersect with those challenges; it can

be overwhelming.

As Christians, we are invited to help establish and maintain a positive experience of faith for all people; in at least this way we can make the path through the intersection of life a little bit easier for those God has put in our path.



NEWS FROM AWAY



SEASON OF CREATION

SEPTEMBER 1-OCTOBER 4

Dear Diocese,

Life is never boring. It continues to offer new adventures. And I seem to have a knack for being able to straddle more than one world at a time.

For a number of years, I have had my feet planted in two provinces, New Brunswick and Nova Scotia for both personal and professional reasons. Now I am enjoying the diverse experience of ministry in two worlds that comes with the

position of priest in charge of a new partnership between the parishes of St. Alban's (who celebrate their 100th anniversary this month) and Holy Trinity Emmanuel in Dartmouth. Of course, I am also multitasking as I continue in my on-going role as one of the coordinators of the Diocesan Environment Network (DEN), a ministry that I have cherished for a decade this coming spring.

So the question that remains is where do I really live?

The best answer I am come up with is that I live in the Maritimes, where I am blessed to be able to experience God in a summer sunset at Peggy's Cove, watching an eagle circle over the river in front of my house in New Brunswick searching for supper, or enjoy the brilliant autumn colours that will soon be upon us here in Atlantic Canada.

On any given day, twelve months a year, in spite of what might appear to be a hectic existence, I find peace and

serenity outdoors, engaged in any one of a number of activities, always acutely conscious of the fact that the beauty that surrounds us is evidence of God's presence and I am in awe!

Like the disciples on top of the mountain that day so long ago, I find myself wanting to hang on to the scene before me and have it last forever. I love this planet. And so, I love to celebrate its beauty and set aside the month of September each year, Season of Creation, to give thanks to God.

Season of Creation, a more recent arrival to the church calendar, but my favourite season, is the month the church sets aside to reflect on the beauty of this world and celebrate all that God has given us. It was only adopted by the church this past decade or so. But with the growing awareness and evidence of the climate crisis, more and more churches around the world have been encouraging congregations to engage in it as a way to help Christians better understand what is at stake.

In the midst of a climate crisis, worship during Season of Creation gives me hope in a world full of despair. I love to hear stories from parishes within and beyond our diocese about the innovative ways they celebrated Season of Creation. So I pray your parish will let us know how you celebrated Season of Creation this year. Every time a parish engages in the season, whether it be one Sunday or the whole month, is a gift, allowing me to feel hope and more resolve, and to continue my environmental ministry. Every story no matter how small an act the parish may think it is, can be a giant step in our call to tread lightly on the planet. I believe being spiritually grounded and expressing our love of God's creation during Season of Creation and the rest of the year is the first step towards a healthy planet.

Blessed Season of Creation!
Rev. Marian Lucas-Jefferies

Vulnerability and shame

It was a beautiful early morning walk along a pristine white sand beach, on the Indian Ocean in Kenya. I loved those walks in the early am as the sun slowly protruded above the Eastern horizon. For a few moments time seemed to stand still. It was magical for sure. I don't know if it was the multitude of gorgeous colors on the water and in the sky at that time of day, an artists or photographers delight, or the smell of the ocean, the newness of the day. Perhaps it was the exclusive moment. The ability to be alone and to enjoy one of the most beautiful places on earth. This was a solitary moment. No one else had been on the beach yet. Soon hundreds would walk this same course. The evening tide had wiped away any previous signs of human life from the day before. This was a moment in time to treasure.

As I walked along searching for some shells, or a piece of driftwood, I discovered an amazing site down the beach. There on its back and unable to move, was a youngish Leatherback Turtle. Examining it closely I discovered it



Bryan Hagerman

was very much alive, just in a precarious posture, and vulnerable to predators, or any human who wanted to poach it for its meat. This turtle was not full grown, so I was able to reach down, grab it by the shell and gently turn it over. Almost instantly my new friend scampered quickly into the outgoing tide, to live another day.

That will always will be for me a visual of vulnerability. I am certain that if that turtle could have spoken, it would have exclaimed a hearty

thankyou! Until I had come along it was certainly doomed.

Brene Brown, in her best seller "Daring Greatly" pitches vulnerability as "uncertainty, risk, and emotional exposure." It is the uneasy feeling that we experience when we choose to move out of our comfort zone, or when we momentarily lose control. And according to Brown we alone determine our level of vulnerability, at any moment, based on the context at hand. And we live our lives moving from one context to the next.

Clients are vulnerable when they go see the Therapist. Any of us going into a surgical procedure can feel helpless. Certainly, a visit to the dentist for a root canal excites our defensive meter. A young man when he asks his girl to marry him, faces a risky moment. A mother giving birth is hugely vulnerable for numerous reasons. Vulnerability and risk go hand in hand. Some people wait until the last minute to open and divulge an inner fear, a feeling, an uncomfortable experience, an emotionality. Others find it to easy, and unfortunately just

open up and share what ever comes into their mind and to whoever. It could be argued that there should be a balance concerning the how, when, where, why, of emotional vulnerability. To be vulnerable suggests that we have engaged our self awareness, the ability to be in touch with one's feelings with another and trusted human. Being vulnerable takes courage.

The antidote to shame is vulnerability. When we vocalize a shameful moment, a time when we felt deep shame, healing can emerge. This takes vulnerability, self exposure, and deep disclosure. Curt Thompson in his ground breaking book "The Soul of Shame" insists that the movement away from shame and towards vulnerability and healing, begins through being known. He writes; "To be fully loved -and to fully love - requires that we are fully known." To be known is to be vulnerable, which can at times make us feel very alone. And again, it takes a risk. By sharing a shame story within a trusted context helps shame to become exposed. We hear ourselves sharing an area of

shame that lies buried deep within us, and that has hugely affected our lives. Trusted people who listen to our story and who get to know that part of our lives, become a sounding board for that pain. This is in effect Talk Therapy. No fixing is necessary, just empathic listening.

Do you know someone who you trust and cares for you, who you can share a shame story with? Consider praying about sharing that event with them. It can be very emotionally cathartic and healing.

The Lord Jesus was the most vulnerable of all people. The physical and emotional sacrifice he offered for each of us, is in full evidence in the Easter story, and reverberates powerfully until this day through the scriptures. His example and risk taken for all of us, freed us for a positive future.

Dr Bryan Hagerman
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St Paul's Church, Outreach Counsellor

Survive, thrive, lead:

the call, joy and challenge of practicing public theology



Photo Credit: Unseen Histories, Unsplash



Rev. Cathy Lee Cunningham

BY CATHY LEE CUNNINGHAM,
RECTOR, CHURCH OF THE GOOD
SHEPHERD, BEAVER BANK

STORY OF A BIRMINGHAM JAIL

For my continuing education time this year, I chose to take the above course on public theology through the Convergence Leadership Project, with Brian D. McLaren as my guide, in the hope of adding “public theologian” to my ministry in Beaver Bank and beyond.

As part of the course, I received a photocopy of Martin Luther King Jr.’s, “Letter From a Birmingham Jail”, a prime example of how to “do” public theology. He wrote it on April 16th, 1963 as his response to the “A Call for Unity” letter written by eight white male clergy who were vocal critics of the protests that Dr. King and the SCLC (Southern Christian Leadership Conference) organized to stand up for the civil rights of all Americans.

Reading Dr. King’s letter took me back to a beautiful encounter I had many years ago, when I was working as a consultant with the Alban Institute.

“Many of us were raised to think of the gospel as an evacuation plan for heaven, the church as a warehouse to store souls until they’re shipped to their final destination, and the pastor as the warehouse operator. But we are discovering a revolutionary new vision: first, of the gospel as a transformation plan; second, of the church as a training center for contemplative spiritual activists, and third, of the pastor as a leader in God’s mission in the world. How can your preaching, leadership in worship, pastoral care, organizational planning and leadership, and personal example be transformed by this vision?”

From the Convergence Leadership Project Online Course *Your Message Matters: Becoming a Public Theologian for the 21st Century*, designed for current and potential pastors, church planters, and lay leaders.

If you’re one of the lucky ones on life’s journey, you may find yourself in the presence of a bona fide hero, who by their courage, love and conviction, actually helped change the course of human history, or at least took up the fight to do so.

After a long week of consulting work in Indianapolis, I was looking forward to some much-needed quiet time on the flight home to Halifax, with my headphones on, reading my new book, *This Suffering Republic*. But God had another plan.

I ended up seated across the aisle from a quiet, unassuming, ninety-something-year-old man, a retired American professor bound for his summer home in Cape Breton. He was reading a book about God and eating a huge bag of Brazil nuts. I was also reading, eating a huge bag of almonds.

Our encounter began when we started sharing our nuts across the aisle, and a deeper conversation soon ensued, about what it means to “go public” for the things most sacred to you in this world, no matter the cost.

When I learned that he’d spent his career teaching criminology at the University of California, Berkeley, the conversation went something like this:

“Why did you choose criminology?”, I asked.

He replied (matter-of-factly), munching nuts and smiling, “Oh, I was in jail”.

I said, “Oh, wow, what were you in for?”

Deadly serious, he replied, “For eating lunch with a black man in Birmingham, Alabama — ten years before Martin Luther King Jr. started the Civil Rights Movement. I was in the Birmingham Jail where he later wrote his letter.”

When he sat with his friend to have lunch in a public place where it was illegal to do so, he took what was most sacred to him in his own soul and the world and made a public stand for it, knowing full well what the consequences would be, knowing that he’d end up in that jail.

So, when I received that copy of the Letter from a Birmingham Jail, I couldn’t help but recall our conversation once again, and the fire it ignited in my belly. I started thinking about what is most sacred to me and what I feel called to take a sacred stand for, and then I started searching for the tools to support my stand.

Can you think of a person who has inspired you like that on your life’s journey?

COMING THIS YEAR: AN ARTICLE SERIES ON PUBLIC THEOLOGY

Fast forward to today, where that same fire led me to explore a renewal of my

ministry in the form of “doing” public theology.

As I continue my own personal and public theology journey, and attempt to embody public theology in my praxis of ordained ministry, I’ll write a new article each month to share new resources and offer questions for you to explore as an individual and in your parish.

Wherever God has planted us there are pains to heal, injustices to name and sacred causes to fight for. I’ve always believed that we’re called to “take our ministry public”, as Jesus did, to seek the real social change that will alleviate at least a bit of that suffering where we find it.

As we emerge from the waters of our baptism, and go into the suffering places where we live and move and have our being: Where is God calling us to step up and speak out? Personally? Collectively? Publicly? In the Diocese? The Region? The Parish and community we serve?

**A FEW RESOURCES:
MORE ABOUT THE “YOUR
MESSAGE MATTERS”
COURSE**
<https://faithlead.org/p/yourmessagematters>

WATCH Brian’s Sermon on St. Paul Following Jesus’ Example as a Public Theologian
<https://vimeo.com/190615874>

**LISTEN TO MARTIN
LUTHER KING JR’S
“LETTER FROM A
BIRMINGHAM JAIL”**
https://ed.ted.com/best_of_web/a7IRYePh

I’ll see you back here in the October Issue, to continue my exploration of public theology.

ZOOM TRAINING



Zoom platform gatherings are here to stay! Are you curious or interested in exploring how to host a live online Zoom meeting? Several training sessions are being held in September to help lay and clergy leaders learn about the basics, best practices and helpful added features. Ask any question in a relaxed atmosphere.

Tutorials are set for Wednesdays at 9:30 a.m. - September 8th, 15th, and/or the 22nd. There are three different sessions:

- 1) Create your own Zoom account,
- 2) Set up a secure meeting,
- 3) Host a meeting, including using break-out rooms and polls.

To register or to request other themes, alternate times, etc., contact Tanya Moxley: tkmoxley74@gmail.com

Zoom training is an initiative of the Diocesan Creating Missional Communities Team (VSST). For related inquiries visit us: www.nspeidiocese.ca and search for CMC.

It's A New Day!

Gathering of the community



Inviting into community: Why, who and how to make the 'ask'.

Community – Photo by Rita Vicari on Unsplash

<https://unsplash.com/photos/m6RCv8KOrTM>

By Rev. Canon Lisa G. Vaughn

Opportunity knocks!

Perhaps even literally... as people emerging from their COVID cloistering seek out community. This autumn congregations extend invitations to their neighbours to join in gatherings to foster authentic relationships and genuine sharing.

Timing May be Right

Over the past 18 months we are all more aware of the value of relating and our reliance upon one another. Not only are people craving social interactions after the long-time isolation, but many are experiencing things in their personal lives and need caring, non-judgmental support.

Considering the 'Who'

There are two main categories of folks who may be open to gracious invitations from parishioners. The first is related to transition. Individuals and families who have recently moved, started a new job or school, those who are just married – these may be actively seeking out a faith family to help them find stability and put down roots.

People who are mired in tension may also be longing for an encouraging circle of support. Those who are going through a divorce, mourning the death of a loved

one, facing serious health issues or a disability, working through family or financial difficulties, and struggling with addiction recovery - may all be longing for friendly fellowship. Increased levels of depression and anxiety in society also indicate a need for no-cost, no-strings-attached faith community. Churches can offer one of the best environments as powerful medicine to the pandemic of loneliness.

Clarifying the 'Why'

Before inviting new people to our congregations, it is best to examine our motivations. There is a growing ability in our culture to detect hidden agendas, so be sure your reason to invite someone to a church-related event is not founded on nudging up the numbers of 'nickels and noses' – to grow offerings and Sunday attendance. As Christians we connect with people (and hopefully connect them to God) because we know of this precious gift of faith and hope in Christ. We genuinely wish to share the Good News that transforms lives and leads to healing and reconciliation.

A great, simple question to ask is this: Do we want something from people? Or do we wish to offer something for people?

Inviting Them to 'What'

After clarifying our 'who' and 'why' we carefully reflect on 'what' we are inviting

new people to. For the vast majority – those who have drifted or left the church or those who have little or no experience of church – starting with an invitation to Sunday worship is too gigantic a leap. The threshold of walking through the doors of our architecturally unique sacred buildings, filled with foreign accoutrements of stained glass, brass, etc., then asking them to sing songs they aren't familiar with about a God they do not know much about – this is just far too difficult. For people who are coping with major stress, expecting them to navigate a whole other unfamiliar culture and embrace deep doctrines is overwhelming.

Consider the needs and interests of your potential guests and then design the event or activity, as well as the invitation to warmly encourage them to join you. Some examples could be free community meals, games nights, support groups, exploration of topics like healthy relationships, English as a second language practice, craft groups, book clubs, etc. Service projects to the wider community like painting park benches, organizing food drives, or picking up trash can also create opportunities to make new friends.

What environments will ultimately foster building friendships and trust with members of the congregation? Consider the various 'doors' to non-church people that might lead folks to being open to exploring spirituality and consider a life of Christian discipleship.

Practical Approaches: 'How'

The all-time most effective way to connect with new people is through a personal invitation. Face-to-face conversation, leading to a simple, no-pressure ask is the best approach. Phone calls and well-worded texts (or e-mail messages) are also recommended. Be sure to be warm and specific when

extending invitations.

All of us are daily bombarded with group e-mail blasts, social media posts, scores of advertisements on TV and in newspapers. Posters and community notice boards aid in sharing local event information. Roadside signs, eye-catching sandwich boards and Facebook promotions are helpful. These all raise awareness, but are usually not enough to spur someone to join in. Nothing beats a warm invite from someone who knows us (at least a little) and who personally extends a gracious invitation to a non-threatening activity.

An often overlooked approach is the use of a simple printed invitation. A bright, clearly worded post-card or even a business card-sized promotion is an excellent way to encourage your invitee to join you. After you personally ask them about your activity, a card can provide all the important details and serve as a tangible reminder.

Facing Your Fears

The number one deterrent parishioners name for not inviting new people to church functions is related to fearing rejection. There are the 'what ifs...'

What if...the person says, "no"? If your guest does not accept your offer, it is not an indication that they are rejecting you or your kind gesture. Seldom is a relationship broken because of a declined invitation. It is also extremely rare for folks to react to an 'ask' with anger or hate, as most people avoid confrontation. If you have not judged, pressured or disrespected them when they turn down your request, you may even gain respect as someone who is truly caring and gracious. (Perhaps an invitation at a later time is possible.)

Press through the momentary sting of a refusal and remember that people often say no for all kinds of reasons that have nothing to do with you. One thing is true – you will never

get a "yes" if you never ask!

What if...?

Here are some other questions to ponder as you prayerfully prepare to invite people to gather in community:

- What if the person has been longingly waiting for an invitation to authentic relationships with others?
- What if they think no one really cares and that they will never truly belong anywhere and you hold the key to that quandary?
- What if your invitee says "yes," and gradually grows to enjoy your faith-connected gatherings?
- What if your new friend discovers genuine, compassionately loving community for the first time?
- What if your guest grows in hope and healing through Christ because you offered these invitations?

So, considering the potential gains, what have we got to lose? It is well worth the effort to invite and build community with new people. Sometimes I think we forget all that we have to offer as a faith family and the incredible impact of Christ working through and in us and those we encounter.

A frequent quote I share when working with congregational leaders is from author Bill Hybels: "The greatest gift we can give to another human being is an introduction to the God who loves them."

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".

Two Coves Cafe now open

BY CAROL SIMMS

A lot has been happening at Luke's Parish in Hubbards the past few months. St. Luke's "kindness Project" for PWRDF has just wrapped up. \$1,394 was raised, and the money has gone towards a solar suitcase for the "Solar Suitcase Project".

St. Luke's Parish Outreach Group had a "Little Library" built and installed in the gazebo, in Bishops Park, across from St. Luke's Church. This was lovingly built by a well-known artist from Hubbards, Don Webb. The Hubbard's Heritage Society funded the project. A wonderful variety of books

are available to who ever would like to take one, in our community and beyond. To date, it has been well used and received.

We have just launched our Cafe, every **Thursday morning**, which provides free coffee, tea, juice and muffins. We welcome anyone and everyone for a treat

Now Open!



Two Coves Café

Free Coffee, Tea & Muffins
Every Thursday 9am to 11am

St. Luke's Anglican Parish Hall
10 Shore Club Road, Hubbards

and socialization. Anyone who would like to make a trip to beautiful

Hubbards, will find kindness, free coffee and a good read.

THE CALL OF THE WILD! VCM 2021



Engaging in missional ministry today means exploring unknown societal landscapes. One popular author describes congregational engagement with our neighbours, saying it is like 'canoeing the mountains' – what

traditionally and typically connected in years past is no longer effective. We are called to this wild using new approaches, including a good deal of humble listening and courageous experimentation.

Vital Church Maritimes 2021 conference keynote



Photo: Guest speaker Daniel Driver from AST.

guest, the Primate, Archbishop Linda Nicolls, offers four (in-person) talks based on the theme of **Wilderness Calling: Trusting in Jesus**. This learning event takes place in **Truro, N.S.**, from **October 14 -16**. She is a truly engaging speaker, effective teacher and lover of the outdoors.

This 3-day conference at the spacious **Inn on Prince** (formerly the Holiday Inn) features plenty of inspiring discussion, Bible studies, a special outdoor worship and much more! Congregational leaders from a variety of churches share experiences and ideas to navigate in outward-oriented ministry in this wilderness time. Journey with other friends as we trek forward to learn how to be and do church in this holy hinterland (post-pandemic). Two-thirds of VCM participants are lay leaders, including some from Lutheran, United and Presbyterian churches.

Another speaker is **Dr. Daniel Driver**, Professor of Old Testament at Atlantic School of Theology, Halifax. He provides a scriptural

understanding of answering the vocational call from God to serve in unknown lands and challenging terrain. He and his family are active parishioners at St. Paul's (Grand Parade), Halifax.

Although the conference is being held in-person, there are also several **Zoom sessions** for those who are unable to be present in Truro.

REGISTER NOW!

Special Early Bird rates until Sept. 20.

VISIT: www.nspeidiocese.ca
Funding support is available for laity and clergy in our Diocese. See our Vital Church Maritimes 2021 Facebook page for exciting updates! Got questions? E-mail lvaughn@nspeidiocese.ca

The lasting legacy of Mary Sumner: Inspiring people to believe a better society is possible



Image: Mary Sumner

by Mary Stone

Mary Sumner was the founder of Mothers' Union 145 years ago.

August 2021 was the 100th anniversary of Mary Sumner's death in 1921 at the age of 92.

The legacy of Mary Sumner is a profound one. Her story is a tale of inspiration and courage. One has only to look at the timeline of her life to see the remarkable impact that her actions had on the world. She lived at a time when society did not place a high value on the role of women. This did not deter her from her mission. She continuously sought to support and empower

others through selfless actions, embodying Christian teachings.

This drive brought about change, and the events that her actions set in motion have led to improvements in living conditions and quality of life for many thousands of people around the world. Although she lived most of her life over a hundred years ago, her words and deeds continue to this day to motivate women and men to lead fulfilling lives.

Mary Sumner's vision

Mary Sumner had a vision of a fellowship of women supporting each other and strengthening their communities. This community emphasis can be seen in full form today as members tackle some of the most challenging issues that they and their neighbours face.

Witness the response to the recent global pandemic where Mothers' Union members expressed compassion and demonstrated they care deeply about their communities. They offered emotional and prayerful support in the most difficult of situations, as well as answering the practical call to craft PPE and face coverings for front line workers.

The extent of members' selfless endeavours should come as no surprise to those already familiar with the life of Mary Sumner. One of her most enduring phrases has to be 'set a good example in word and deed'. Members of the movement today follow her example in the way she went about her life. They draw strength from the knowledge that Mary Sumner pushed herself to inspire others. They become more resolved when they pray her personal prayer, knowing that she would stop at nothing if her heart had something to say.

Mary Sumner's personal prayer

All this day O Lord, let me touch as many lives as possible for thee;

And every life I touch, do thou by thy spirit quicken,

Whether through the word I speak, the prayer I breathe, or the life I live.

Amen

Mary Sumner's teachings

More than personal strength, Mary Sumner's life teaches us all the value of believing that a better society is possible, and that we should work actively to bring it about. Notably, she always held the cause of

improving societal conditions uppermost in her mind. This is evident in that she began a movement that continues to improve the lives of its members and others to this day. This is done through community problem-solving and channelling God's love into effective deeds.

In modern times, with so much chaos and hardship in the news and on our timelines, it is more important than ever to recognize the achievements of Mary Sumner. As she believed a more just, more equal society was possible, so to must we take to our core, that however difficult our troubles seem, there is always a way forward.

A final thought

We must trust in God's plan and believe that the efforts of improving the livelihoods of those around us makes a difference to the bigger picture. This is what makes life worthwhile - serving God, and serving our community. As a powerful example of advocacy in the name of the Lord, Mary Sumner's life shows us that we can each make a difference.

This article from the Worldwide Mothers' Union website is based on



contributions from members.

Time line of Mothers' Union

- 1876 – Small gathering at Mary Sumner's home in Alresford, England
- 1885 – Mary asked to speak to church women at a Church Congress in Portsmouth
- 1892 – 60,000 Mothers' Union members in the UK
- 1896 – Mothers' Union Central Council formed
- 1897 – Queen Victoria named patron of Mothers' Union
- 1900 – 169,000 members
- 1900s – growth throughout the commonwealth
- 2021 – 4 million members and affiliated members worldwide

For more information on the life of Mary Sumner go to https://en.wikipedia.org/wiki/Mary_Sumner



Photo: Volunteers helping to restock the food bank.

From Front Page

demand. Thankfully new volunteers felt a call to join this exciting ministry, and we continued working together.

Before the pandemic, our Food and Clothing bank saw on average 40 clients per week. Within a few months of the first wave, our ministry saw a dramatic increase in clients, as we have seen a staggering 54% rise in new clients. We currently support 482 households, with 262 households being first-time clients this year. This compares to 20-40% new clientele at most other provincial food bank agencies this year. In total, there were 2826 "visits" this past year. During our winter months, we supported 75-80 people/households per week.

Before the pandemic, we offered a van drive-home service that ended because of restrictions. Since the beginning of the pandemic, we have shifted to food deliveries, where we see roughly 30 drop-

offs biweekly.

Part of the reason we saw an increase in need is due to the 211 provincial government phone lines. Because the vast numbers of requests have proved difficult, government agencies are diverting clients to church and community food banks. We here at Christ Church are only too pleased to be able to support our community.

One of the blessings of expanding our operations is the growth in our relationship with Feed Nova Scotia. As demand for support grew, so did the increase in food. Feed Nova Scotia received many frozen foods donations from food suppliers and restaurants as the hospitality industry was shut down. We at Christ Church had to expand with a second freezer to accommodate more food. Feed Nova Scotia has been a great agency to work with as they have helped us apply for grants that have increased our capacity to service the

community.

With the increase in demand, we are struggling with the high volume of clients. Many of our volunteers are elderly, and we are limited with what we can do based on restrictions. As conditions are lifted, and more people are vaccinated, we hope to see a change. This being said, I foresee downtown Dartmouth struggling as it faces a housing crisis. With more people out of work and landlords being able to evict for nonpayment of rent, there will be a dramatic increase in homeless. As the people of Christ Church recognize this change in society, our parish has entered a period of discernment to see how our resources, including our campus property, can manage the housing crisis.

As we move into the summer months and the fall, I am sure there will be more changes as we hope to get back to some normality. The housing crisis will be a ministry that Christ Church will be involved in, and it will be a challenge. Yet, parishioners see the Gospel as a guide for their ministry. I am reminded of Walter Bruggeman's quote that I feel captures the spirit of what the people of Christ Church are doing:

"Compassion constitutes a radical form of criticism, for it announces that the hurt is to be taken seriously, that the hurt is not to be accepted as normal and natural but is an abnormal and unacceptable condition for humanness."

Sea Sunday celebrates Seafarers



Photo: Twila Robar-DeCoste with her harp.

By LYNN UZANS

The gentle sounds of a harp drifted on the breeze as 33 people and 3 dogs gathered on July the 11th at the French cross in Morden NS to

celebrate Sea Sunday, giving thanks for the 186 years of ministry by The Mission to Seafarers. People came from various parts of the Valley to join in this Regional Worship

Service of Song, reflection, scripture and prayer. The gentle breeze from the Bay of Fundy cooled us as we remembered the 1.5 million men and women who face danger every day to keep our global economy afloat, often on seas much more turbulent than the water before us. The sun shone as we gave thanks for the 250 Mission centres around the world which give support, comfort to and advocate for seafarers. A huge thanks to Twila Robar-DeCoste, our harp musician, who managed beautiful music despite the wind's attempt to take over orchestration of sound. In all, it was a lovely afternoon of worship and fellowship that also resulted in raising some money for the work of the Seafarers' Mission in Halifax.

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Teach Us to Pray:

Tears and Place of Portage



Votive candles on the steps of the Cathedral
Photo credit: Bishop Sandra Fyfe

On May 27, 2021 it came to light that the remains had been detected of 215 children, some as young as 3 years, at the former Kamloops Indian Residential School in B.C.'s southern interior. Investigators, using ground penetrating radar, unearthed evidence of what survivors had talked about for years: that many of the children taken away to these schools never returned nor were their whereabouts known.

Working with the provincial Coroners' Office, the Tk'emlúps te Secwépemc First Nation, on whose land the former institution is located, has begun the painstaking tasks of identification and of contacting the students' home communities. They've also been protecting the remaining gravesites and liaising with museums and church authorities to find records.

The Catholic Church operated the Kamloops Indian



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

Residential School from 1890 to 1969 after which the Canadian government took over its administration as a day school. It was finally closed in 1978.

Many across the country, and around the world, expressed shock, grief and outrage at the news of these unmarked graves and yet, given the findings of the Truth and Reconciliation Commission, why the surprise?

Generally speaking, I'm a proud Canadian; proud of our Canadian Charter of Rights and Freedoms, of our welcome mat out for the world, of our cultural mosaic and our official bilingualism, but I'm increasingly unsettled, perplexed even by how little I know of Canadian history.

My family tree has its own mosaic qualities. I'm the daughter of a first-generation Irish immigrant and a 5th generation Huguenot. There's rumour in my family of a Metis connection to the Riel Rebellion there too. I don't know the details, but it is part of our family lore. My discomfort stems largely

from the realization of the breadth of my ignorance of our collective history. I was raised on what I now know was the romanticized version of the Voyageurs, with their ceinture fléchée, running portages through the woods, carrying supplies from one body of water to another. And while I'm still attempting to fit all these fragments into the bigger picture, I acknowledge the many places I've yet to portage.

On Friday, June 4, as the sun descended, a small group gathered at our Cathedral and in a simple yet sobering gesture, set out 215 votive candles in silent vigil. The tiny flickering lights witnessed to the veritas: "there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open". (Luke 8:17)

Why silence? Why no audible prayers? Maybe because too many words, empty words have been spoken, empty promises made and then broken. There is a time for cursing the darkness, but there's also a time for waiting, and for lighting candles in the dark, for hearing our accusers, for being admonished, and for lament.

A vigil, from the Latin *vigilia*, meaning "wakefulness", is a period of purposeful sleeplessness, an occasion for devotional watching. There is a prayerful practice in keeping vigil. It cultivates a deeper sensitivity to what is most significant in life by creating space to process our grief and anger. But as we know from that old song from the 80's, "tears are not enough".

Thomas Merton, in an essay entitled "Fire Watch", notes the connection between heightened sensory awareness and keeping vigil. He reminisces about being on night duty, guarding his monastery from fire. This task became for him "an examination of conscience in which your task of watchman suddenly appears in its true light: a pretext devised by God to isolate you, and to search your soul with lamps and questions, in the heart of darkness."

Much like tears, keeping silent vigil is not nearly enough, but it can facilitate an encounter with the living God – and, if we are truly contrite, with our neighbour in a respectful act of reconciliation. Keeping vigil in this prayerful way sheds new light on what it means to "be woke".

These revelations have triggered painful memories and exposed the worst in us. Surely the vast media coverage ensures we can no longer say, "but I never knew." Reconciliation must be a collective pursuit. It requires of us more than tears, more than vigils, more than prayers, more than resolve. It summons the best in us.

Human relationships can be downright messy. There's no "perfect union". Mosaics are made with broken pieces, fit together, shaped by the overall vision of the artist. Jesus calls us to another way of praying – to that place of portage where we carry one another.

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

ANNOUNCEMENTS

Archbishop Ron Cutler appointed as priest-in-charge of the Parish of Hubbards effective May 10th, 2021.

Rev. Matthew Sponagle has been appointed Team Lead of the Financial Management and Development VSST following Rev. Carl Fraser's resignation.

Rev. Nicole Uzans appointed rector for the Parish of Horton effective October 1st, 2021.

Rev. Gary Barr resigned as rector of the Parish of Port Dufferin, effective October 15th, to accept the Bishop's appointment as rector of the Parish of St. John's, Westphal, effective October 16th.

Rev. Cheryl Rafuse, Parish of Hatchet Lake/Terence Bay, elected to the Board of the Association of Anglican Deacons at the National Conference July 9-10, 2021. She will serve for a three-year term.

Rev. Simon Davies appointed Archdeacon of the South Shore Region effective June 11th, 2021.

Rev. Dr. Susan Slater appointed Archdeacon of the Northumbria and Cape Breton Regions effective June 11th, 2021.

Revs. Gary and Lee Sinclair appointed priest-in-charge of the Parish of New Glasgow effective June 1st, 2021.

Rev. Deborah Lonergan-Freake will be retiring from the parish of Bridgetown effective August 31st, 2021.

Rev. Tory Byrne continues in her role as priest-in-charge of the Parish of St. Peter's, Birch Cove,

Peter Flemming appointed interim Controller effective June 1st, 2021. (Emails normally sent to Glen Greencorn will be re-directed to Peter)

The Annual PWRDF Diocesan Gathering will be held on Saturday, November 6.

People will have the option of participating in person in the Great Hall of the Diocesan Centre or virtually.

On June 11th, the Feast Day of St. Barnabas, a virtual service recognized the shared ministry in our diocese. St. Barnabas is recognized as a peacemaker and mediator, symbolized by an olive branch, and is often invoked against hailstorms - which makes him a great Maritime saint!

The Honorary Canons were officially welcomed: Rev. Canon Brenda Drake, Rev. Canon Dr. Paul Friesen and Rev. Canon Lisa Vaughn.

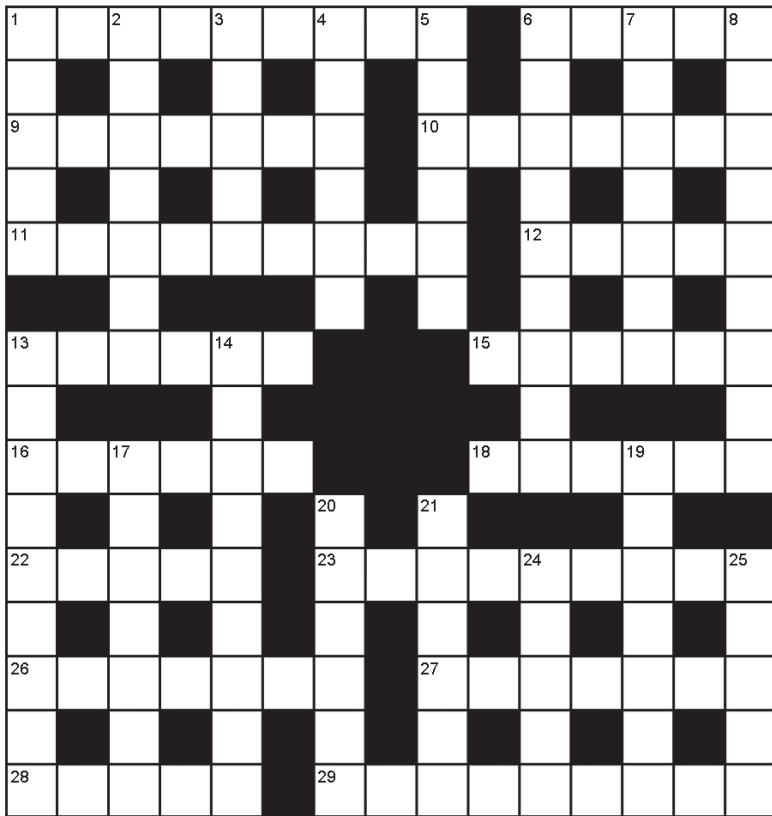
The Archdeacons are:
Prince Edward Island - Archdeacon John Clarke;
Cape Breton and Northumbria - Archdeacon Susan Slater;
Eastern Shore - Archdeacon Marilyn Newport;
Dartmouth - Archdeacon Katherine Bourbonniere;
Chebucto - Archdeacon Paul Smith;
Fort Sackville - Archdeacon Tammy Hodge;
Valley - Archdeacon Tom Henderson;
South Shore - Archdeacon Simon Davies;
Chignecto - Archdeacon Glenn Eason.

Bible Crossword

by Maureen Yeats



September Puzzle



September Clues

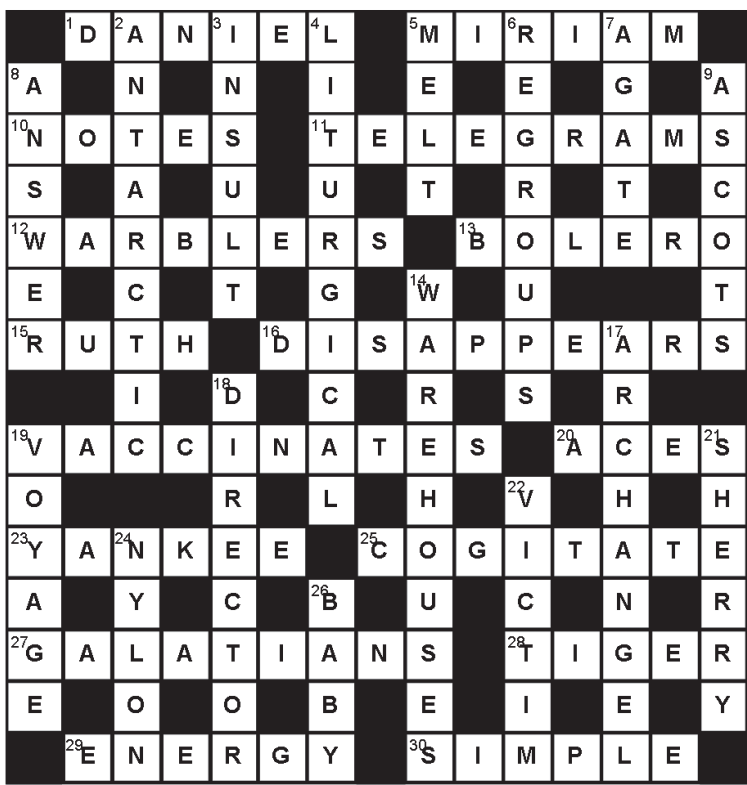
ACROSS:

- 1- "So (Jesus) came to a _____ city called Sychar" (John 4:5) of a region near Judea (9)
- 6- Christian Holy Scriptures (5)
- 9- Sound made by a bell (7)
- 10- "_____ and his angels fought against the dragon" (Rev. 12:7) a named angel (7)
- 11- Exert a compelling influence on (9)
- 12- First known British martyr (5)
- 13- Translator of Bible into Latin (6)
- 15- Ingredient of concrete (6)
- 16- "When a land _____, it has many rulers" (Prov. 28:2) rises up against (6)
- 18- Prayer (6)
- 22- Pieces of fabric that catch the wind (5)
- 23- Either of two major portions of the Bible (9)
- 26- Soothing liquids applied to the skin (7)
- 27- "I am _____. I stand in the presence of God." (Luke 1:19) a named angel (7)
- 28- Unite (5)
- 29- Stupid or foolish (9)

DOWN:

- 1- Old name for Salisbury, England (5)
- 2- "The owner of the vineyard said to his _____" (Matt.20:8) superintendent (7)
- 3- Elevate (5)
- 4- "I was standing on the bank of...the _____" (Dan. 10:4) river of Nineveh (6)
- 5- "Day by day, the Lord added to their _____" (Acts 2:47) quantity (6)
- 6- Pirate (9)
- 7- Thorny bush, for example, blackberry (7)
- 8- Duke _____, jazz legend (9)
- 13- "Our feet are standing within your gates, O _____" (Ps.122:2) city in Israel (9)
- 14- "A certain woman threw an upper _____ on (his) head" (Judges 9:53) flour-grinding stone (9)
- 17- Bubble of skin, caused by a burn (7)
- 19- Germ-free (7)
- 20- Inactivity (6)
- 21- A polygon having all angles equal (6)
- 24- Walk at an easy pace (5)
- 25- Stories (5)

June Puzzle Answers



Hear Right Canada



Dekota Clayton



Dr. Peter Russell

Hearing aid Options to Hear Better in Church

Intro

If you have hearing loss, then it is often difficult to understand others in noisy situations. Hearing technologies have improved comfort in noise and speech clarity in noise for many difficult listening situations. Church services and fellowship gatherings are complex listening situations that require specific technologies and programming approaches for hearing better with hearing aids. Reverberation in Churches and meeting spaces Church spaces and meeting spaces come in many sizes, shapes and ceiling heights. These factors have an impact on sound quality and understanding of speech. When we hear a sound directly from a sound source, the sound quality tends to be very good. Sound reflection off walls, floors and ceilings is called

reverberation. Reverberation can sometimes add to the sound quality for music but can also be detrimental to speech understanding. Soft speech sounds tend to be covered up by reverberation. Most hearing aids have directional microphones. Directional microphones amplify sounds from the front more favourably than sounds from behind and can help you understand speech very well in noise. However, directional microphones do not work well in environments that have much reverberation. There it is important to choose hearing aids that have reverberation algorithms, which work with directional microphones to improve speech clarity in noisy reverberant environments. Also, many hearing aids have multiple programs, so a special program for Church services can be

programmed to optimize sound quality and speech clarity. Finally, if your Church has a hearing aid loop system, then specific hearing aids can be prescribed that are compatible with loop systems. If you have concerns about sound quality or speech understanding in Church, discuss these options with your audiologist. **Dr. Peter Russell Au.D. Aud-Reg.** and **Dekota Clayton M.Sc. Aud-Reg** are audiologists and co-owners of Hear Right Canada Nova Scotia Inc. They have locations in Dartmouth, Musquodoboit Harbour and Sheet Harbour. If you have questions, please call (902) 406- 2413 or contact them by email at peter.russell@hearrightcanada.ca or dekota.clayton@hearrightcanada.ca.



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Say Yes! to Kids Campaign a success in NS/PEI



BY CYNTHIA PILICHOS |
DIOCESAN REPRESENTATIVE,
NS & PEI

Did you know that our Diocesan Peer-to-Peer (P2P) fundraising team for the Anglican Foundation's **Say Yes! to Kids** Campaign was one of the early teams in support of kids, youth, and young adults in a post pandemic world? As Michelle Hauser, Development Consultant with the Foundation, noted: "I've often described the challenge of getting [these Peer-to-Peer teams] going like encouraging people to get dancing at a wedding reception. . . somebody has to go first! . . . and NS/PEI went first and was instrumental in getting the party started!" Did you know that we met and exceeded our Diocesan \$5,000 P2P team goal, thanks to so many Diocesan contributors? Did you know that the NS/PEI team was one of the top 5 teams throughout the 3 months (April 6 – June 30, 2021) of the Campaign? We got the "dancing" started and kept it going! Thanks to all our great donors.

Missed contributing? Not to worry. It is easy to donate to AFC's **Kids Helping Kids** by placing that title in the memo line of your cheque payable to the Anglican Foundation, addressed to the Anglican Foundation of Canada, 80 Hayden Street, Toronto, ON M4Y 3G2. Or donate on-line. It is easy-peasy: <https://www.anglicanfoundation.org/kids/>

Moreover, did you know that it was the early generous contributions of our Anglican Church Women Diocesan Board and the

Cathedral's St. Catherine's Group that provided both awareness of and momentum for **Say Yes! to Kids**, as well as inspiration for other Anglican Church Women Groups across Canada to donate to this special campaign with its ambitious goal of \$100,000? Cynthia Pilichos, AFC Diocesan Representative for NS & PEI, was in touch with Anglican Church Women Diocesan Presidents and Coordinators in most Dioceses in Canada to encourage their support! Gail Revitt, President of the Anglican Church Women Board of the Diocese of New Westminster, noted: ". . . You, Cynthia, made a strong case for **Say Yes! to Kids** and we followed that up with some of our Board Discretionary Funds." ACWs across the country were big contributors, helping the Campaign exceed its \$100,000 goal by more than \$10,000.

Now that the funds are in, how can parishes in our Diocese benefit? Consider preparing a grant proposal for the Anglican Foundation's **Say Yes! to Kids** Funds. Applications are due at the Anglican Foundation between **Sept. 1 – Oct. 1, 2021**. Please contact Diocesan AFC Rep, Cynthia (cjp2320@gmail.com) if you are planning on preparing a proposal. There is a diocesan team to help ensure a complete proposal, that must be signed by Bishop Sandra before being submitted directly to AFC. You can access the full Request-for-Proposal "package" on the Anglican Foundation of Canada (AFC) website: www.anglicanfoundation.org Click on **Apply** and open **2021 Request-for-Proposal**.

These are the broad areas that the **Say Yes! to Kids** funds will support, so

proposals that have the potential to have kids, youth, and young adults: Grow in faith and deepen community connections; and/or

- Participate in a variety of enrichment activities; and/or
- Experience improvements in health and well-being; and/or
- Overcome cycles of poverty and hardship; and/or
- Achieve better learning outcomes.

Consider a **Say Yes! to Kids** grant proposal to benefit from the funds raised by our Diocese and all contributors across Canada – let's **Say Yes! to Kids**.

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

2021-2022
PROJECT



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Jeremiah 29: 11

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Dartmouth, NS B2W 0L1



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



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



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



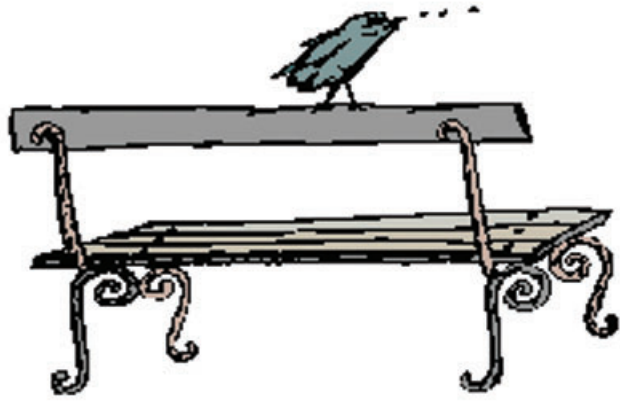
So what is the problem here?

BY DEACON RAY CARTER

As I write this column for the September Diocesan Times it is early August and the Olympics have just ended with Canada getting a record (non-boycott) twenty three medals. There are knocks at my door from hopeful political candidates and Nova Scotia is still dealing with the pandemic. Yesterday I visited New Brunswick and it was other worldly- few or no masks in sight! These are the issues which generate conversations these days. But there is another, potentially much worse bit of news not making it into local newscasts and conversations- food insecurity.

If there's still any doubt that the summer of 2021 is a turning point for a global awakening over the looming climate crisis, you can add one more plague of biblical proportions to the list: **famine.**

Last year there was a major crop failure in China, how major can only be guessed at since the Chinese government is not very forthcoming about such things. What we do know



View from the Deacon's Bench

is that China is trying to buy a lot of the three most important world grain crops; corn, soybeans and wheat. Prices for these staples are skyrocketing due to the old "demand and supply" rule, low supply equals high cost. Good for us you may say since Canada is a major global supplier of these commodities. But not so fast! Here is a headline from the Winnipeg City News of July 20, 2021: "Lack of rain forcing farmers to turn small crop yields into feed, some will see complete crop failure". And this from Reuters; "Drought spreads in Key U.S. crop states". And it isn't just Asia and North America experiencing crop failures. The Indian Sub-continent is being hard hit, and South America is actually being rocked by frost and very strange weather conditions. Extreme flooding

is hammering this year's crops in Europe, and Africa is experiencing the same thing. The only good news I could find about crops is that Russia, the world's biggest producer of wheat is expecting a good crop this year.

So what is the problem here? An article at Time.com on July 20, 2021 spells it out. Reporter Aryn Baker writes "Heatwaves, wildfires, floods. If there's still any doubt that the summer of 2021 is a turning point for a global awakening over the looming climate crisis, you can add one more plague of biblical proportions to the list: famine." She goes on to report that the southern part of the island nation of Madagascar, off the east coast of Africa, is experiencing its worst drought in forty years, with the World Food Program warning that 1.4 million

people are food insecure and 400,000 people are heading for famine. I am ashamed that I felt rather upset recently when I was sent by my wife to get some vanilla, the good stuff of course coming from Madagascar. The prices, driven by supply and demand, were astronomical!

Global warming is here and its killing people and will continue to kill people for the foreseeable future. Tucked away on the bottom of page 15 of a 16 page newspaper last week was the headline "More than 100,000 children from Tigray at risk of death from malnutrition". (I had to look too, Tigray is in Ethiopia).

The effect of climate change on the planet's north and south pole ice caps is stunning. On July 30, 2021 the Guardian Newspaper reported that enough ice melted on a single day to cover Florida in two inches of water. Data showed that the Greenland ice sheet lost 8.5 billion tons of surface mass on Tuesday July 27th. An all time record high temperature was recorded in the region on Wednesday of 19.8C. On January 25, 2021 the Washington Post reported "Earth is now losing 1.2 trillion tons of ice each year. And it's going to get worse."

The last several Sundays have featured readings from John's Gospel which discuss food. We went from the feeding of

five thousand people with just five barley loaves and two fish. And every week has alluded to bread. Dean Paul Smith at our Cathedral baked a simple loaf of bread and explained how putting several ingredients in a pot can yield amazing results. One such demonstration had him adding many ingredients from the book of Genesis to a pot, and at the end pulling out a globe. God made an incredible recipe and created the earth and all things in it.

But if it is possible for God to make a mistake, then he proceeded to do so. He gave dominion over the earth to humanity. And man did we proceed to screw up the recipe! I for one believe that God cannot make mistakes. I think humanity is able to fix this mess we have made but I also think we better get on with it. Let's stop talking and start doing.

Do you know our diocese has funds available to "Green" our churches? Did you know there are uncountable resources available from the Diocesan Environmental Network? You too can do your part. Whether it is praying with the community, advocacy, or dealing with wastepaper, there is a way for you to participate. Catch up with all the news on the Diocesan web page under DEN e-news. Let's all do our part to prove that God was right and we can fix our global home!

Diocesan Cycle of Prayer - September

September 01

BRIDGETOWN, NOVA SCOTIA
Rev. Deborah Lonergan-Freake, priest-in-charge
St. James', Bridgetown
St. Mary's, Bellisle

CLEMENTS, NOVA SCOTIA

Rev. Ken Vaughan, priest-in-charge, and Barbara
St. Edward's, Clementsport
St. John's, Bear River
Birch Chapel, Smith's Cove

September 08

DIGBY-WEYMOUTH, NOVA SCOTIA
Rev. Ross Hammond, priest-in-charge
Trinity, Digby
Church of the Nativity, Sandy Cove
St. Paul's, Marshalltown
St. Peter and St. Thomas, Weymouth North
St. Matthew's, Weymouth Falls

NEW ROSS, NOVA SCOTIA

Rev. Laura McCue, Rector
St. Cyprian's, Dalhousie
St. Augustine's, The Forties

Pray for all the Church School Teachers and Pupils in our Dioceses.

Pray for all our Children and their Teachers in our Day Schools.

September 15

RAWDON, NOVA SCOTIA
Rev. Lorraine Street, priest-in-charge
St. Paul's, Centre Rawdon
St. David's, Upper Rawdon
St. James', Gore
St. Stephen's, Stanley

WILMOT, NOVA SCOTIA

The Archdeacon Paul Jennings, and Elizabeth
Rev. Lynn Uzans, Assistant Priest, and Elmer
Holy Trinity Church, Middleton
All Saints' Church, Kingston

September 22

RETIRED CLERGY OF VALLEY REGION:
Rev. Canon Douglas Hergett and Faye
Rev. Everett Hill
Rev. Karen Hunt and David
Rev. Marilyn Forsyth-Lamb
Rev. Canon Eric MacDonald
Rev. Peter Malton and Anne
Rev. Michael McKeage and Diane
Rev. Canon Donald Neish and Sarah
Rev. Cathy Pharo and Chris
Rev. Canon Ken Vaughan and Barbara
Rev. Gordon Neish
Rev. Dr. Bruce Pellegrin
Rev. James Small and Joan
Rev. Dr. John Roddam and Holly
Rev. Val Rhymes and Fred
Rev. Fred Rhymes and Val

WIDOWS:

Mrs. Elizabeth Ferguson
Mrs. Ruth Ann Harris
Mrs. Joanne Hinxman
Mrs. Mary McMillan
Mrs. Elinor Mullen
Mrs. June Sharp
Mrs. Edith Tufts
Mrs. Miriam Ruggles
Mrs. Shirley Tanswell
Mrs. Janet Vaughan

September 29

THE STAFF AND STUDENTS AT THE ATLANTIC SCHOOL OF THEOLOGY, HALIFAX, NOVA SCOTIA.
Rev. Neale Bennet, President, and Sharon
Rev. Canon Dr. Jody Clarke and Beth
Rev. Dr. Paul Friesen and Janet
Rev. Paul Jennings, Director of Anglican Formation and Elizabeth Bachem

THE STAFF AND STUDENTS AT THE UNIVERSITY OF KING'S COLLEGE, HALIFAX, NOVA SCOTIA.
Mr. William Lahey, President, and Kathryn
The Rev. Dr. Ranall Ingalls, Chaplain

THE STAFF AND STUDENTS AT KINGS-EDGEHILL SCHOOL, WINDSOR, NOVA SCOTIA.
Mr. Joseph Seagram, Headmaster, and Belinda

THE PROGRAMMES OF DISCERNMENT, TRAINING AND FORMATION FOR ORDAINED MINISTRY