



Serving the Anglican Church in Nova Scotia and Prince Edward Island

Green heroes start young



Photo: Paityn and her cucumbers.

by Claudia Zinck

Green or Environment Heroes come in all shapes and sizes with a variety of good works they do. Anyone that has even an occasional thought on how to improve our environment is placing

a step forward for humanity. Inside our Dioceses, we have so many working for our planet. They work on Earth Day, Environment Day, Global Recycling Day, World Water Day, or just any day of the week.

We have our own Rev. Marian Lucas Jeffries that has championed the environment before coming to the Parish of Blandford in 2012. She did her pastoral visits on her bicycle during good weather. The Parish Garden was started. She founded DEN, the Diocese Environment Network.

There is Carol Aylard who week after week edits and formats the DEN newsletter. Every week, not monthly, we are kept up to date on Nova Scotia and PEI environment news. By the way, anyone can get that newsletter just ask at endionspei@gmail.com or check out the page at nspeidiocese.ca/den.

There are the Raging Grannies, members of Kairos, the Ecology Action Center or Random Acts of Green to mention just a few more green heroes.

My personal favorite green hero comes from my own village. It is 11-year-old Paityn Gates. You may have heard me brag of her before. At nine Paityn started gardening in an egg carton planting kit the Parish of Blandford made up and gave away as an Earth Day project. That grew to a box garden by her birthday last summer.

The one line from our conversation last year that struck me was when Paityn

told me. "I like to help people, to help out in groups and I can't do that now. My garden is a bit like plant people that I can help."

Her mother Amanda mentioned that her garden was her "bit of shine" during gloomy Covid days.

Maybe that is why so many of us either enlarged our gardens or just started gardening again.

Paityn's parents saw the importance of her garden. This year her mother Amanda found a greenhouse kit. Daddy Kyle made two long box gardens and surrounded the whole space in deer proofing fence. Even little brother Cameron helped to shovel off the new potting soil.

The garden was planted. Paityn watered and weeded and tended to her plant people. And they grew. They grew and grew and grew some more. Red and Green Lettuce, Swiss chard, tomatoes, green and yellow beans, peas, and cucumbers grew in abundance.

After long days of summer fun finishing off with soccer practice at night, Paityn would come home to do garden chores. Buckets of water were runoff and slowly carried up a long hill to her garden.

Earwigs got into the Swiss Chard. The beans just won't stop producing. A wild rose

bush grew in the greenhouse. All in all the garden thrived and Paityn learned valuable lessons.

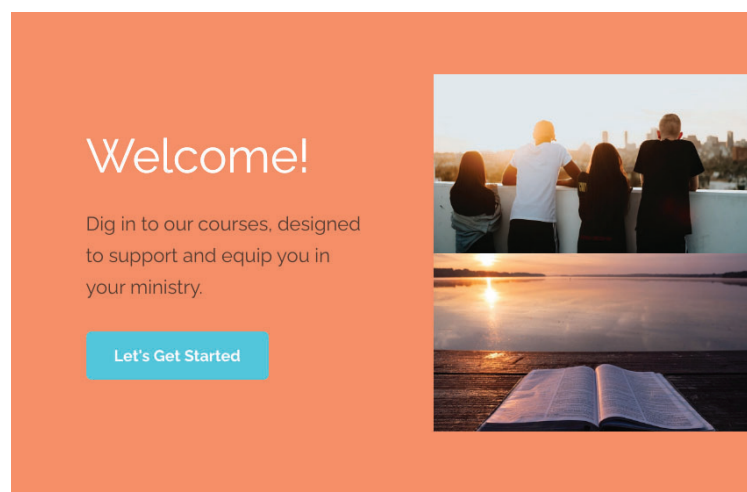
Paityn didn't forget friends and relatives. Her cousins couldn't get over how much better fresh beans tasted compared to the ones in tins in the store. Her little brother grabs beans, peas, or cucumber for a snack these days.

Will gardening stop here? Unlikely! Already Paityn is thinking of what else she can grow. She wants peppers and watermelons next year. Better still she wants a way to gather the rainwater running off the greenhouse roof to reduce those buckets being carried up a hill.

Paityn will go through life knowing how to garden, how to make food to feed herself, and improve upon what she presently has learned. At some point, she may teach others

From a handmade planting kit for an Earth Day project to a fenced-in garden tended by one young lady in the community is a huge jump. Green heroes come in all shapes and sizes for a variety of good works they do. In the Parish of Blandford, we have a green hero. Her name is Paityn.

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 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

Masks and life by The Bog



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There are many signs of new life, or should I say returning life here By The Bog as we move into Autumn and life with Covid. We are following the sage advice of our Public Health Team and our diocese as we begin to return to a life of shared worship and fellowship. It has been so long it seems, so long while we sat inside our tiny bubbles and watched the world around us fight this plague.



ST. BART'S BY THE BOG

Sarah Neish

Masks have become a way of life for us and there are masks in the pockets of my jackets, hanging by the back door beside the car keys, masks in the car in every little nook and cranny including the cup holders. We have figured out which particular type works for Orin and his hearing aids and to stop or at least control the glasses fog for both of us.

Now we hear that some parts of Canada have decided that masks may not be needed. Personally we will continue to keep our supply handy and use them whenever we are in a

crowded space.

I fear 'crowded' may not be a word that is needed when we think of worship at St. Bart's. The faithful few have been there whenever and wherever Jason has deemed it safe to gather together but there are so many missing faces and I wonder if we ever will see some again. Age and

failing health can be a reason for the reluctance to return to in church worship but I have always said that church attendance was a habit, a good habit, but a habit, nevertheless.

How many of us have found that a few weeks away from regular church services, be it because of work, or other family obligations make it hard to get back into the swing of things on a Sunday morning. That third cup of coffee while still in our P.J.s, the temptation to just stay put and finish the next chapter of the latest crime novel, the thought of getting dressed up in our Sunday finest as my dear old Dad called it...all these excuses fill our heads with very good reasons to just stay home!

Here By The Bog we have the church bell of St Bart's to tweak our conscience and call us to shared worship. Jason has worked so hard for us all during these difficult times and we know he will

be there waiting to pray and sing with us and teach us too. So, my Orin and I don our Sunday finest (or not), pick up the masks that work best with hearing aids and glasses and head down the road to Church.

We are singing now, and the choir sounds great in spite of their masked faces. Folks are doing many of the scripture readings without their masks, We are receiving communion and being fed with the Body and Blood as we take a wafer with a drop of consecrated wine on it, lift our masks and share in the gift Our Lord gave us.

Life as we once knew it may never return, but then, life as our grandparents knew it will never return either, but a new way, a new life will take it's place and we will continue to worship together at St. Bart's By The Bog.

I'll keep you posted.
Aunt Madge

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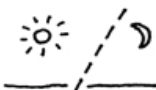
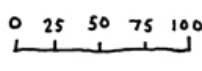
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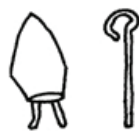
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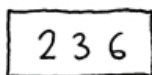
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BISHOP'S WELCOMING COLUMN



Rev Ann Turner
Executive Director,
Diocese of Nova Scotia and
Prince Edward Island

On September 1st, we welcomed our new Diocesan Executive Director, Rev. Ann Turner, who comes to us from the Anglican Diocese of Niagara. We thought you might like to get to know a bit more about Ann until you have the opportunity to meet her for yourself, so we asked her a few questions. Here's what she had to say.

What brought you to the east coast?

The combination of family, family history, and a deep love of coastal regions meant the Maritimes have been on our radar for some time as a potential place to make home. Combined with my own desire and inclination to work more intentionally at the "business" of the church, this move has felt more like a coming home than a relocation.

What is it about this position that piqued your interest?

Variety is the spice of life! I anticipate no end of variety in this position. As well, in parish ministry, I had a deep passion for community development and believe that this work will allow me to further develop and exercise my skills in this area. Spanning people to property, I am excited about keeping the heart in the business of the Church.

What are some roles you've held that have prepared you for this role as Executive Director?

I came to the priesthood late in my ministry. As a long-time Vocational Deacon, I balanced secular and parish work. My secular work in technology and in publishing have positioned me as a creative, open-to-change kind of worker. This in turn has influenced my ministry at the cellular level. Among those jobs most formative is my work for the United Church Publishing House, several years at Apple, Canada, and my terms in many parishes across four different dioceses (in youth work, adult education, and music direction). I have also owned and operated my own businesses, including Artemis Enterprises (publishing) and The River Collective, a vestment and ecclesiastical design studio marketed throughout Canada and the eastern USA.

What is something you've learned in your ministry that has stuck with you?

I have learned that the best posture for me is one of curiosity. Nothing to do with people or their closely held feelings and beliefs is tidy or absolute. To adopt a posture of curiosity allows me to question rather than pronounce, to wonder rather than dictate. This allows me to stay open, to be flexible, to not pre-determine outcomes, and to be comfortable inviting others to do the same.

You served as a Deacon for many years before being ordained as a parish priest. How has your time as a Deacon informed your approach to ministry?

When I was first ordained, I was not sure that being a Rector or Priest-in-Charge was the role for me. The Diaconate offered me an opportunity to fulfill my call to work with individuals and communities held at the edges of dominant culture. My energies were focused on the missional work of traveling alongside those who found themselves food- and housing-vulnerable, people burdened by addictions and other mental concerns, as well as being a support to others working to sustain these same populations. With time and experience, I realized that my developing gifts could also make a significant impact at the systemic level. I am hardwired to advocate for those who have no voice, no power.

How do you see yourself working with parishes and clergy in this role?

I'm definitely a people-person and never want to lose track of the importance of people over systems. Being an extremely open person, my hope is that I will always be approachable and remain a reassuring presence as advocate and guide while navigating together the many challenges and delights of parish ministry.

What project or initiative in your ministry that has brought you the greatest sense of fulfillment thus far?

Most recently, I had the opportunity to develop a comprehensive food outreach for those in my parish location struggling with food insecurity during COVID-19. Together with many other community advocates, we amalgamated several programmes to become a full service "Meals-to-Go" for the region. We drew volunteers and finances from well beyond the church circle and were able to institute a programme that was practical (feeding people), accessible (self-enrollment was the only qualifier), and an opportunity to build sustainable relationships throughout the region (delivering meals offered opportunities for wellness checks and compassionate connections). It remains a thriving community outreach feeding, at its peak, over 800 meals per week (prepared, packaged, and delivered by community volunteers).

Hobbies? Interests? Passions?

What recharges my batteries and renews my faith when discouraged or waning are — not necessarily in order of preference — family, dogs, music, mosaics, knitting, and general hilarity!



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

Celebrate all the gifts of all of God's people

Later this month, we will commemorate Teresa of Ávila, a known Spiritual teacher and Reformer of the Carmelite tradition. She died 15 Oct. 1582. She was a Spanish mystic best known for her commitment to prayer (specifically the contemplative practices), and her best-known work of writing is "The Interior Castle." She was an influence on John of the Cross, and other Carmelites; and for her faithful efforts was canonized a Saint (4 decades after her death) and as a Doctor of the Church (4 centuries after her death).

(There are 36 Doctors of the Church; only 4 are women.)

Teresa is an inspiration for all of us with faith, as she invites us into mysticism and self-reflection; the inner life of prayer as a means to build resilience and peace with the busy-ness of the goings on in the rest of the world.

She also inspires us to consider how we treat the women in our lives: to honour them now for their contributions to the church and to society. There are pastors and theologians of great influence and impact on the church, who can

be overlooked because of their gender; women still face an uphill struggle in some religious circles, as do gender-oppressed and non-binary people.

As we commemorate Teresa on the 15th, and we learn more about her astonishing contributions to the life of the church, we are encouraged to look at the people leading and influencing our church today. Let's not wait until these folks have died before we find ways to learn from them, to hear their voices, to journey alongside, to pray amongst them. Let's not

hold off on the movement of the Spirit, just because the person sharing their gift may not fit our mold or expectations.

Let's celebrate all the gifts of all of God's people.



NEWS FROM AWAY



SEASON OF CREATION

SEPTEMBER 1- OCTOBER 4

Dear Diocese,

As you read this, we are reaching the end of the spiritual journey we call Season of Creation.

For me, as I write this, the journey has barely begun. But things are winding up fast. I paused in preparation for Week 1 from my work, planning with our music people the hymns and liturgy that will go in the

slides for one of the parishes I serve and the bulletin for the other, as we celebrate Season of Creation beginning this coming Sunday, Sept. 5.

Season of Creation the Parishes of Holy Trinity Emmanuel and St. Alban's Woodside will begin with worship offered by PWRDF, quickly followed by a four week study called, "All God's

Creatures", writing by John Birch.

In our parishes, as happens in so many in our diocese, Season of Creation will end this next few days with the celebration of the life of St. Francis and the Blessing of the Animals.

As one of the coordinators of the Diocesan Environment Network (DEN), I would like to thank the many people who

are so deeply committed and have contributed so much to make Sept. 1 to Oct 4 so engaging.

Thanks to Carole Aylard, the editor of the DEN Enews who started to promote Season of Creation and providing links to resources back in the spring.

Thanks to Nancy Blair, who heads up the DEN Thursday evening gatherings for spending her summer planning an exciting line up of "visitors" (presenters) to the group during the month of September. And thanks to all who joined us those evenings. We look forward to continuing to gather as a community every Thursday until Advent.

Thanks to Sue Carson from the Diocese of Niagara for sharing Season of Creation sermon with us.

Thanks to Bruce Langhus, for coordinating the DEN Season of Creation book study, "Braiding Sweetgrass" by Robin Wall Kimmerer.

Special thanks to all the

parishes in our diocese that have celebrated Season of Creation in various ways. Please share with us by sharing the way you celebrated Season of Creation by posting on the DEN Facebook or Emailing endionspei@gmail.com. You can influence others and provide innovative ways of celebrating this important season in the church year.

Finally, thanks to those who are engaged in planning for the DEN in the coming months. Please stay tuned for more book studies, the dates for our Ecological Grief Support Group, our weekly Morning Prayer and for an upcoming Symposium Nov. 18-20 on the practical aspects of greening churches. This may be of particular interest to people responsible for the church building, worship planning, ACW or parish council.

Blessings from the inner world,

Rev. Marian Lucas-Jefferies

Symmetry and mental health

It was a beautiful afternoon for bush barging through the dense forest near where I lived on the Eastern slope of The Great Rift Valley in Kenya. My friends and I had been dropped at the top of the escarpment at about 9,500 feet in altitude, and now we were to bush barge down through the steep forest, as a sort of Sunday afternoon exploration, and there would be an exercise component too.) This would take several hours of careful movement down through the forest, making our own path as we went, armed with machetes to cut the brush. Trundling through this old growth forest, it would be an exercise in discovery with some physical duress. There were Wild Olive trees, Blue Gum, Eucalyptus, and many more indigenous trees, along with some European trees (fir, cedar, spruce). There were hundreds of dead trees lying on the ground, others hugging against each other ready to fall to the earth, uneven ground to walk upon, and ridges of stone protruding here and there, making it difficult to walk. In the midst of the forest the canopy above gave off a great shade on this hot afternoon.



Bryan Hagerman

The blue African sky was up there somewhere. We of course had to be careful for snakes, especially the boomslang, or any other wild animal that had come from the valley below like a cape buffalo.

This was a difficult trek to say the least. Hot, sweaty, and cut up by swinging and protruding branches it was otherwise a great afternoon walk. The only life we could see was the wild forest species surrounding us. But as I trudged along my eye accidentally caught glimpse of something rare and beautiful.

This stood out like a small bit of color on an otherwise black and white picture. It was an African orchid lying in the crook of a Eucalyptus Tree about thirty feet up the trunk. It became for me in that forest, the only sense of real calm, and beautiful expression for miles in either direction. I was stunned by its beautiful colors, its symmetry, but mostly its immense emotional influence on me in that rough terrain. The orchid in question turned out to be an "Ansellia Africana" considered to be a monotypic genus with only one species, sometimes known as the leopard orchid.

As I remember this experience, I am reminded that there is great emotional symmetry that comes from the world of flowers, and beauty. Symmetry is defined according to the oxford Online Dictionary as;

"the quality of being made up of exactly similar parts facing each other or around an axis," "correct or pleasing proportion of the parts of a thing." "similarity or exact correspondence between different things."

With symmetry comes; equilibrium, consistency, orderliness, balance, harmony, beauty, peace. That orchid emotionally created those descriptions to my bush barging environment.

Emotional mental wellness too, brings to the world around it, like the orchid, in a rough terrain of human disequilibrium, a symmetry, a sort of calm expression, and peaceful existence.

I remember visiting someone who I would describe as a hoarder. The living room was entirely stacked with papers, and other objects, tidy in one way, but simply inappropriate for what it could have been. Outside the room was a vista through the huge windows of the ocean, a blue sky, gorgeous clouds enveloping the surroundings. Inside was ugly clutter, with little to no space to sit down. I immediately felt emotionally unwell in that space that I would inhabit for a whole afternoon as I waited for a boat to carry me across the ocean channel to my next destination. I felt uneasy, out of sync, and within my spirit a sense of uncalm, even some physical nausea.

There is something about symmetry that brings us peace. It might be a glorious garden, a trail on a wooded path, flowers filling a vase on the table at lunch, a beautiful new building, a tidy and clean living room/kitchen/.office, a painting, various forms of beauty, a bird at the feeder on our deck. We can create this type of symmetry, we can like the orchid in an old growth forest, present this type of peaceful symmetry. We can be this type of symmetry.

Anger as a neutral emotion has two functions. As a response it can be constructive, think of Gandhi, Mandela, King. It can be destructive, think of Hitler. We can choose to present either given the frustrations of any day. A calmness of spirit, a smile, a hug, a kind expression, an encouraging word, can help offset emotional asymmetry, and produce something beautiful in a nasty terrain. We can be that orchid.

Dr Bryan Hagerman
Outreach Counsellor
St Paul's Church
Halifax



Let's Go: Songs for the journey

by Mark Amadeus Flowerdew

Other Ideas:

*Let's Go on a Journey,
One Song at a Time
No Easy Answers, But
Plenty to Sing About
Meeting Jesus on the Road
Can music be both Christian
AND not boring? Mark is
going to find out...*

I recently released an album of theatrical, light-hearted gospel folk-pop tunes. (Think Randy Newman, but less cynical and less atheist.) As a songwriter, my thoughts tend to become my songs. Here are some thoughts I ponder on my album *Let's Go*.

A theme that dominates how I think about faith lately is "journey." When I was younger, I remember thinking things like, "If only I could sort out these few things in my life, if only I could live every day with the right attitude, then I would be a real Christian." Being on good terms with God always felt like a destination that was just out of reach. But

when I look at the characters who followed Jesus from the beginning, these were not people who had everything sorted out. They simply had enough faith to tag along.

I think growing up in the Anglican Church can teach a person to be skeptical of easy answers. I remember hearing so often about "the mystery of the incarnation." As hard as we try to craft the perfect theology, following Jesus is messy. God is always near, but still somewhat mysterious and hard to put my finger on. Jesus rarely answers direct questions, but instead he tells us stories and even enters into our stories. We meet Jesus on the road.

Compared to some of the rigid spiritual truths I felt confident in as a youngster (e.g. the 4-point gospel I memorized from a pamphlet), being a Christian now feels so complicated. But that's ok. Faith should be a dynamic thing, adjusting to new contexts that I find myself in.

I'll never figure out a "system" that is universal and nuanced enough to replace the need to simply follow God like a child. God's kingdom is unfolding before me, and I'm simply along for the journey. Hence the title: *Let's Go*.

Before I started writing this album, I studied engineering until I started to pick up clues that God was asking me to do something with music instead. This was a terrifying prospect for me — leaving behind the stable career path I had worked towards for years, in favour of a path that seemed so horribly uncertain. These thoughts became the song *Don't Know Where I'm Going*, about placing faith in the God who knows (and wants) what's best for me.

Most Christian songs seem to be about praising God, using grandiose and emphatic vocabulary. Interestingly, only one song in my entire album is explicitly a "worship" song. And even so, this song is a case study in understatement

(I don't think I could impress God with fancy language anyway). The song is titled *Good Job*.

In another song called *Nope* (a theatrical story-song), I sing of the frustration of being restricted by all of God's "rules." (...I didn't count on such a narrow road...) And then God's response (in the song) is not to explain his rules but to insist that I am loved and not alone. I know that God's guidance, as restrictive as it can feel, comes from a place of unfathomable love.

At some point in assembling this album, I noticed that almost all the songs were about me and my personal, individual bubble with God. If Jesus commanded both "Love God" and "Love your neighbour," shouldn't about 50% of my songs be about the "neighbour" bit? With this in mind, I added a song about the radical hospitality of God's kingdom. It's called *Welcome*.

To be honest, I've never really enjoyed contemporary Christian music. I guess I'm not a fan of the polished "stadium rock" aesthetic that seems to characterize the genre. If the kind of music I usually listen to (50s-70s pop) also featured lyrics about Jesus, that would be the perfect cocktail for me. Musically, my own songs are all over the place, touching on old-timey jazz, bossa nova, traditional folk, even some rapping mixed with a couple trombone solos. Following Jesus is a colourful and multi-faceted journey, and I hope my music reflects that.

You can find this album on any platform under the name Mark Amadeus Flowerdew. Or just email me for info: flowerdewmark@gmail.com

(Some extra context: Mark is the former Assistant Director of Music of St Paul's Halifax. markamadeusflowerdew.com)

It's A New Day!

Guidance from a gathering guru



Jesus says, "Where two or three are gathered in my name, I am there among them." - Matthew 18:20

Photo credit: Gather - Nathan Dumlao - Unsplash
<https://unsplash.com/photos/zi5vRoAP3WY>

By Rev. Canon Lisa G. Vaughn

Why do we gather as church? Really?

On the face of it, this seems like a simple question. But is it?

The 'why' question surfaces repeatedly these days as we continue to discern what it means to authentically be and live out faith community. Obviously, there are many good reasons to gather as a Christian family, but what is the precise purpose? How do we know if our church

gatherings are meaningful or responding to a need?

Sometimes when we attend a gathering, and we sense it is life-giving and 'connecting' – with God and/or one another – we might be able to name what it was that made it so special. On the other hand, we all have probably attended gatherings that were dull and unengaging, and we wish we could get a refund on our time spent so as to invest that precious commodity somewhere else.

For several weeks a dozen parish leaders in our Diocese

shared a summer book club using Priya Parker's *The Art of Gathering: How We Meet and Why It Matters*. The author, a master facilitator and special event advisor, examines crucial planning techniques that are involved in hosting meaningful, memorable gatherings.

The critical question that underlies all of the organizational details is 'why'. It is extremely helpful if congregations participated in doing a deep dive on this question. What is our aim and specific intention in hosting any event or activity for people? What would a life-giving gathering look like and what would we wish people would walk away thinking or doing after attending one? This examination applies to any type of gathering – from a worship service to a potluck supper, a parish council meeting or a Christian education program.

"As much as our gatherings disappoint us," Parker says, "we tend to keep gathering in the same tired ways. Most of us remain on autopilot when we bring people together, following stale formulas, hoping that the chemistry of a good meeting, conference or party will somehow take care of itself, that thrilling results will magically emerge from the usual staid inputs. It is almost always a vain hope."

Many organizers focus on the logistics and physical details of the gathering, rather than carefully considering the people. Routines also squeeze the spirit out of many occasions. Sometimes the form or usual practice becomes more important than the purpose itself.

As one local Roman Catholic priest, Rev. James Mallon asks, "Are we more attached to our model or to our mission?"

Sometimes we attribute more meaning to the structure than to the intended purpose. It is true that the familiar may be comfortable, but it can also be lifeless or even energy-draining.

Parker suggests drilling down on the *why* question to discover the gem of clarity of purpose. "Ask *why* you're doing it," she writes. "Every time you get to another, deeper reason, ask *why* again. Keep asking *why* until you hit a belief or a value."

Other helpful questions related to *why* are, what problem does this gathering solve and what priority need is being addressed? And is Christ at the center of it? (Even implicitly?)

Reverse engineering is another approach. What desired outcome or hoped-for results would you like this gathering to elicit? Work the steps backward to precisely name the *why* and then consider the options for *how* to host it. Clear purpose is a tool and a filter to the process of shaping a meaningful gathering.

Once the *why* question is focused and stated, Priya Parker's brilliant book outlines several other important organizing stages for invigorating gatherings. She unpacks practical lessons and real-life examples for the role of a host (presider), creating spaces and environments to help attendees engage, and how to start and end a gathering well. She also offers dynamic preparation and post-gathering ideas, including how to effectively invite first-time guests.

Coming out of COVID we realize how we crave gathering as community, especially with other caring people. Many families and individuals

are also reevaluating the preciousness of that limited resource: time. When folks commit and show up to our gatherings, we are to be wise stewards in hosting effectively. A lackluster, poorly executed event may result in participants choosing not to return.

"I believe that everyone has the ability to gather well. You don't have to be an extrovert," said the author.

Fancy rooms, charismatic leaders and funny jokes are not required either. "Gatherings crackle and flourish when real thought goes into them, when (often invisible) structure is baked into them, and when a host has the curiosity, willingness, and generosity of spirit to try," said Parker.

Great gatherings can be simple, inexpensive, creative and relaxed. Big budgets, large volunteer teams and burdensome, complex planning are not essential. Asking the right questions, especially *why*, can help focus and save a good deal of time, money and regret. Effective, engaging gatherings also lead to growing interest and participation in future ones.

Case in point: Jesus. He was always effectively gathering people and captivating crowds. Christ still does today!

NOTE: *The Art of Gathering: How We Meet and Why It Matters*, by Priya Parker. Riverhead Books, 2018.

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".

Discipleship drop-in



Photo: Discipleship - Priscilla Du Preez – Unsplash

Join the discipleship discussion in our Diocese. A series of informal conversations are being hosted this autumn on the Zoom platform.

The sessions, hosted by the Creating Missional Communities Team (VSST), sparked from a springtime consultation based on basic discipleship teaching in *Making Disciples Today*, a resource written by Canadian Anglican, John Bowen.

Zoom conversations reflect participants' responses to the booklet, sharing of plans and ideas for next steps in individual and congregational discipleship journeys. It's also an opportunity to identify particular needs that would help grow discipleship.

Enjoy the networking and support of lay and clergy voices across the diocese. Discipleship Drop-ins are held the first Wednesday of

the month, from 6:30 p.m. to 8 p.m. Join or leave the session at any time, come one month but not the next - whatever suits your schedule. Check in with others, pray together, share ideas and tips, encourage and be encouraged!

For more information and to request the Zoom link contact Tanya Moxley: tkmoxley74@gmail.com

PWRDF Refugee Network moves heaven and earth



By Suzanne Rumsey,
PWRDF Public Engagement
Program Coordinator

refugee (noun): a person who has been forced to leave their country in order to escape war, persecution, or natural disaster (Oxford English Dictionary); someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion (1951 UN Refugee Convention)

Afghanistan Evacuation Air
Traffic Control, August 16,
2021:

"Okay, how many people do you think are on your jet? ... 800 people on your jet? Holy f---, holy cow."

Where and what is your heaven on earth? Likely, it would involve a place, a place you call home, a place of family and community,

work and leisure, a place made up of the things that define who you are. Imagine for a moment that you have become a refugee, defined by loss of place, of home, community and possibly even family. You have been forced to flee and are now faced with the daunting task of moving heaven and earth to find safety, shelter, a new place to call home.

In its 2020 report, The United Nations High Commission for Refugees (UNHCR) indicated that "Despite COVID-related movement restrictions and pleas from the international community for a [global] ceasefire that would facilitate the COVID-19 response, displacement continued to occur – and to grow. As a result, above one per cent of the world's population – or 1 in 95 people – is now forcibly displaced. This compares with 1 in 159 in 2010."

Despite the growing numbers of those seeking asylum, the UNCHR also reported that

"only 34,400 refugees were resettled to third countries in 2020... This compares to 107,800 the year before and marks a dramatic 60 per cent decline – at a time when 1.4 million refugees are estimated to be in need of resettlement."

In mid-August, 640 Afghans crowded onto a U.S. Air Force CF-18 in a desperate attempt to find safety in another country. It was five times the plane's passenger capacity. The image flooding news broadcasts and social media feeds was a searing definition of moving heaven and earth.

Here in Canada, there is a small group of Anglicans who, in less dramatic but no less committed ways, go about the work of moving heaven and earth to bring to Canada those who have lost their heaven on earth. They are the Refugee Coordinators for the 15 dioceses that hold Private Sponsorship Agreements with the federal government's Immigration, Refugees and Citizenship Canada ministry. Some of them are lay people, others ordained, some are paid, others are volunteers. PWRDF provides modest networking and advocacy support to this group known as the PWRDF Refugee Network. Since COVID-19 hit, the group has gathered regularly on Zoom to check-in, offer mutual support and mentoring and to strategize.

In the Diocese of Nova Scotia/Prince Edward Island, the Rev. Elizabeth Huether is the Refugee Coordinator. Since 2015, parishes and families have welcomed 151 refugees to Huron, none in

2021.

When representatives of the Refugee Network gathered in July to discuss what key messages they would like to share with Anglicans in Canada, they talked about the enormous global need for refugee sponsorship; a need they are confronted with on a daily basis in the form of appeals for asylum. As Jane Townshend of the Diocese of Huron noted, "During COVID, three or four parishes in my diocese have come forward to say they would like to consider sponsoring a refugee family. I have a waiting list of 300 refugee cases looking for a sponsor."

The refugee coordinators also spoke about the complexity of the needs of those seeking asylum. No two cases are alike. This is compounded by a labyrinthine and painfully slow sponsorship process. "What is discouraging is the three-year wait that can be soul-destroying for family members and individuals overseas," said Tony Davis, Diocese of B.C. Refugee Coordinator.

Yet this moving heaven and earth, of welcoming the stranger, can be transformative for refugees and sponsors alike. "It is an opportunity to encounter 'the other,'" explained the Rev. Scott McLeod, who coordinates refugee sponsorship in the Diocese of Niagara. The professional, cultural and other gifts that refugees bring to Canada, the group noted, are beyond measure. "Resilience," said Townshend, "is a key word when it comes to refugees."

At the same time, they are keenly aware that some refugees arrive in Canada deeply traumatized and in need of large measures of compassion and practical support. This can make for some very challenging sponsorships, said McLeod. "But that does not negate the legitimacy of the refugee sponsorship program which is legitimate in and of itself."

Indeed, long before the United Nations defined who is a refugee, Jesus' Judgement of the Nations spelled out clearly what our response needs to be to those who have moved heaven and earth to begin anew in Canada:

"Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me... Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." (Matthew 25: 34b-36, 40)

To learn more about refugee sponsorship in your diocese, please contact Rev. Huether at anglicanrefugees@nspeidiocese.ca.

Photo credit - Arindam Banerjee/
Shutterstock.jpeg

HURRY! VCM 2021 REGISTRATION CLOSES SOON!



There's still time to register for Vital Church Maritimes 2021 conference being held in Truro, NS., Oct. 14 to 16. And there is funding support available for laity and clergy in our Diocese to help cover conference, hotel and travel costs.

This year's theme, **Wilderness Calling: Trusting in Jesus**, helps equip and encourage participants to bravely face unfamiliar ministry opportunities ahead as we emerge from the pandemic. So many things have changed in our communities and our churches. How can we find our



Keynote speaker, Archbishop Linda Nicolls, Primate of the Anglican Church of Canada

way in what feels like a 'wild' yet 'wonderful' time?

Our keynote speaker, **Archbishop Linda Nicolls**, Primate of the Anglican Church of Canada, is a wise teacher with a breadth

of understanding about the essentials of Christian community and the culture around us. She will address various aspects of **discipleship** in her four talks. She also enjoys wilderness canoeing and hiking!

Another speaker is **Dr. Daniel Driver**, (PhD, University of St Andrews) Professor of Old Testament and a member of the Anglican faculty at Atlantic School of Theology, Halifax. His vocation to study and teach theology led him to unexpected places far from his native Oregon, including old Scotland and Nova Scotia.

He provides a Biblical grounding of the ministry 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.

VCM 2021 takes place at **Inn on Prince** (formerly the Holiday Inn) in Truro. The site is **VERY SPACIOUS** as we are opening up the entire two conference rooms. Meals are plated (so no buffet line). Social distancing is easy to maintain and there will be plenty of hand sanitizer, etc. All of the programs will be kept on the same main (lower level) floor. So, there will be no stairs, elevator or small hallways to navigate. Friday evening's worship will be hosted outside.

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

REGISTER NOW! Deadline is midnight Oct. 6. VISIT: www.nspeidiocese.ca Need more information? lvaughn@nspeidiocese.ca

The ripple effect



Photo by Koen Emmers on Unsplash

By Mary Stone

Last month, Mary Sumner, the founder of Mothers' Union, was the focus of this column. I like to point out that she was a grandmother when she started Mothers' Union. Mary saw a need in her community, invited women to a meeting in her home and shared her thoughts with them. That meeting and the sharing of her ideas was like the dropping of a pebble into a pond. Over the years she watched it create ripples around the world. And we still see that ripple effect in Mothers' Union today.

The pebble/ripple effect is an analogy that is used time and time again and it is one that never grows old. In the media today we hear of people throwing positive pebbles into ponds at home and around the world and we watch the ripple effect – ordinary people like Greta Thurnburg, Malala Yousafzai, Jessie Jollimore of Hope Blooms, 101 year old Joy Saunders.

I think about Joy Saunders, now 102 years old, who, in response to the Portapique tragedy and in support of frontline health care workers, dedicated her daily walks to raising funds for the Victorian Order of Nurses. \$79,000 later her efforts will support VON community programs for years to come. Age is not a barrier.

For us as Christians, Jesus' life and ministry created a ripple effect, starting with his apostles, that guides our lives to this very day. The way we live, and the pebbles that we throw into the pond, are a reflection of his teaching.

"We pray for families around the world," is the second line of the Mothers' Union prayer. What a tall order that is! As I say that part of the prayer I often get stuck there thinking of all the families around the

world in need of our prayers; who are so challenged in their day to day existence – in Afghanistan, in Haiti, in Venezuela, in Sudan, to name a few.

I think of how they must struggle and how their lives are so different from ours. But also how they are basically the same – families doing their best to support and care for each other.

The definition of family has evolved over the years and, upon research, I found many descriptors for family;

'various social units equivalent to a traditional family.'

'social groups consisting of one or more adults together with the children they care for.'

'groups of people related to each other.'

And so on.

Modern family structures include, but are not limited to: two parent families, couples with no children, friends as families, pets as families, blended families, same sex couple families, extended families, single-parent families.

Kristin McCarthy in *The Meaning of Family* states that "family is one of the most loosely defined terms in the English language, because it means something different to everyone...Families are vastly different, but they all function under one premise: shared love and commitment."

So we pray that individuals will love and support each other whatever their relationship.

How can our Mothers' Union prayers for 'families around the world' change anything?

I think back to a Mothers' Union piece entitled *Seven Reasons to Pray*. The 6th and 7th reasons are that:

- ❖ Prayer provides us with a sense of direction. Rather than merely being tossed about on life's sea, we receive insight, guidance, and direction from prayer.
- ❖ Prayer generates courage. We become strengthened, and more confident as a result of prayer.

So we 'pray for families around the world', and we find direction and courage to act on this prayer. We begin by taking small steps, by dropping pebbles into our small ponds, by looking into our communities for families in need of extra support and by continuing the ripple effect begun by Jesus.

We can:

- share a meal with a person in need
- provide a listening ear
- phone someone that you know is lonely
- reach out to someone who is grieving
- speak up when you know something is wrong
- learn about gender based violence and how to offer support
- investigate child poverty and food insecurity in our province
- respond to parish initiatives
- help PWRDF working in areas of greatest need around the world
- provide support for refugee families

All of these and many more could be pebbles that start a ripple effect; We never know until we actually throw that pebble.

Can you think of pebbles that have had a rippling effect in your parish, your community and beyond?

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Teach Us to Pray:

Call the midwife



For me, a perk – or more accurately, a hindrance – spawned by this relentless pandemic has been binging on television series. Maybe you’ve succumbed to an internet streaming service, watching whole seasons of your favourite show, one delicious episode after another. I’ll admit to watching a few: Foyle’s War, Poirot, Vera, but the one I’ve enjoyed most is *Call the Midwife*. It’s been a great escape – and surprisingly, a reminder of the Hope that is ours.

I’m not trying to rationalize my addiction but what hooked me is that, based on the memoirs of a real midwife, Jennifer Worth, each episode wrestles with moral, ethical and deeply spiritual questions. There’s even a Curate in the cast, along with a covey of Anglican nuns, who are also mid-wives, dedicated to their impoverished neighbours

in Poplar, a postwar slum in London’s East End. I’m impressed not only by their medical expertise and creative ingenuity that averts many a tragedy, but also by the genuine faith struggles of midwives and patients alike and their pastoral care for one another.

A silly Facebook poll recently asked readers to quote a famous movie line without naming the movie. Now I’ve seen lots of movies with memorable lines, but what came to mind was “I don’t know nothin’ ‘bout birthin’ babies!”, exclaimed by Prissy, the maid to Scarlett O’Hara in “Gone With the Wind”. I don’t think it popped into my head solely because of my recent fascination with midwifery.

It’s more likely because in these increasingly uncertain days I’m becoming acutely aware that “I don’t know nothin’” about a lot of things, like how can people be so

cruel? Why do some mistrust science, despite clear evidence to the contrary? What’s with the rise of racism, misogyny and misdirected anger? And what do I as a person of faith, a believer in God’s abiding love, have to say in response to such distrust and uncertainty? All the strides we made in protecting human rights, women’s autonomy and race and gender equality seem “gone with the wind”.

Maybe my recent fascination offers some clues. As you might imagine, every *Call the Midwife* episode features at least one labouring mother. In each vignette, the midwife’s attention is totally focused on her and baby’s safe arrival, and while conversations are remarkably similar, each birth is fully attended as the marvel that it is.

The banter goes something like:



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

MIDWIFE: “You’re doing so well. That last push really moved baby. Come on, darlin’. Nearly there. Now, I want you to take it slowly as baby’s head emerges. Give me a good push to start.” MOTHER MOANS

MIDWIFE: “Now take a breath and then really control that push. Gently now. Good lass!” MOTHER MOANS

MIDWIFE: “Can you give me another gentle push? Breathe baby’s head out.”

MOTHER GROANS

MIDWIFE: “Beautifully done. Now, one more push!” BABY CRIES

MIDWIFE: “It’s a boy. A perfect little baby boy. What a bonny lad he is! Now aren’t you the clever one?!”

There are days when St. Paul’s words couldn’t be truer: “We know the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves” (Romans 8:22-23) As we anticipate the pandemic’s fourth wave, watch anti-mask / anti-vax protests on the news, witness Haiti’s latest sorrow

and Afghanistan’s slide back into the grip of the Taliban and grapple with our own dark past, it’s easy to forget who we are and to whom we belong. Our prayers are a litany of despair and we wonder what’s next for us and our fragile planet.

Rosalind Hughes, a priest in the Diocese of Ohio, writes, in *A Family Like Mine* (Upper Room Books, 2020): “With our first breath, before we have even left the womb, we know the source of our being. We know whose child we are. Deeper than memory, thicker than blood, stronger even than love, as it is limited by human imagination.”

St. Paul’s hope is not just blind optimism that disavows the reality of the world’s woes, as if that’s needed is to stop worrying and be happy. True hope is born out of the assurance that what we see and experience – this groaning reality all around us – is not the end of the story. This is the same hope with which a woman in labour hopes.

While we may not know much ‘bout birthin’ babies, we do know something about being a child of God. Our concerns for the world are raw and deep, and our fears not unfounded. Maybe there is something to conserving our strength, learning when to push and when to breath, and when to trust the Midwife, for the time will come when this pain and fear is but a memory.

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

Photo by Christian Bowen on
Unsplash

ANNOUNCEMENTS

Rev. Dr. Patti Brace, from the Diocese of Algoma, appointed rector of the Parish of Mahone Bay effective November 1st, 2021.

Archdeacon Marilyn Newport has resigned as Archdeacon of the Eastern Shore. We are grateful to Marilyn for her many years of dedication and commitment as Archdeacon.

Rev. Mel Malton resigned as Regional Dean of the Valley Region. We are grateful to Mel for her dedication and commitment as Regional

Dean over the past several years.

On September 1st, we welcomed Rev. Ann Turner as our Diocesan Executive Director. Ann comes from the Anglican Diocese of Niagara and is glad to be living and serving in the Maritimes. She can be reached at: executivedirector@nspeidiocese.ca or 902-420-0717, ext. 1167, or by cell at 782-641-1795. We hope to hold an open house at the Diocesan Office this Fall, once Covid protocols make that possible.

At that time, you will have an opportunity to meet Ann and join us in welcoming her into our Diocesan family. We are grateful to have Ann with us and look forward to working with her as together we serve our clergy and parishes across the Diocese.

Rev. Juanita Barteaux appointed priest-in-charge of the Parish of Bridgetown from September 1st, 2021, to December 31st, 2021

Rev. John Saynor appointed priest-in-charge of the Parish of Digby from September 1st

to October 15th, at which time Rev. Ruby Carter will become priest-in-charge.

Right Rev. Sue Moxley appointed priest-in-charge of the Parish of St. John the Evangelist, Sackville effective October 1st, 2021.

After 35 years of employment with the Diocese of Nova Scotia and Prince Edward Island, Janice Roby will be retiring effective September 30, 2021. Janice has been the “face” or “voice” of the Diocese for many over the years, having

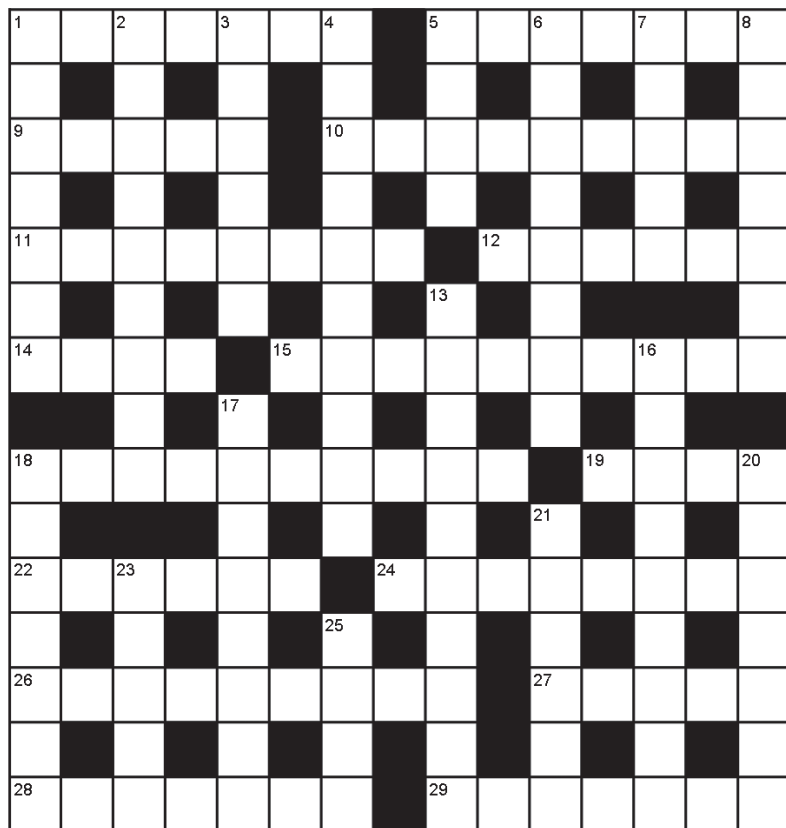
served in reception, attended meetings/Diocesan Synod, or fielded calls or emails about any number of questions or concerns from clergy and parishioners across the Diocese. We thank Janice for her 3 ½ decades of faithful service and wish her well in retirement. We will find an opportunity before the end of September to more formally thank Janice for her time with us.

Bible Crossword

by Maureen Yeats



October Puzzle



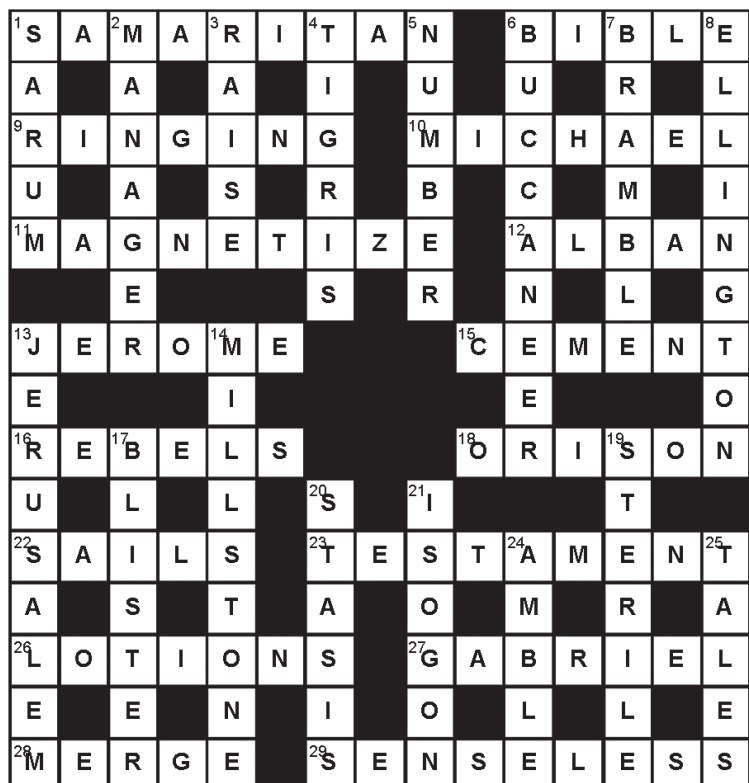
ACROSS:

- 1- "Speak ... to older women as ____" (1Tim. 5:2) female parents (7)
- 5- Melodious (7)
- 9- Boundary (5)
- 10- Most odd (9)
- 11- Stately Lutheran hymn tunes (8)
- 12- One who makes amends for his or her sins (6)
- 14- Middle Eastern country, formerly known as Persia (4)
- 15- Extravagantly histrionic (10)
- 18- Taps of keys on a typewriter or computer (10)
- 19- A Gospel writer (4)
- 22- Seaport in Italy (6)
- 24- Make greater (8)
- 26- Small mark to indicate pronunciation, e.g. a tilde (9)
- 27- Excuse (5)
- 28- Bullfighter (7)
- 29- "What must I do to inherit ____ life?" (Mark 10:17) everlasting (7)

DOWN:

- 1- Old Testament prophet (7)
- 2- "What can be seen is ____" (2Cor. 4:18) not lasting (9)
- 3- Additional items (6)
- 4- Organization of religious women (10)
- 5- A Gospel writer (4)
- 6- Free from bacteria (8)
- 7- Not dirty (5)
- 8- Situated at the side (7)
- 13- Mormon ____ Choir, very large American Choir (10)
- 16- Relation of cause to effect (9)
- 17- King of the English, ____ the Unready died 1016 (8)
- 18- "The ____ of God is among you." (Luke 17:21) realm ruled by a king (7)
- 20- Old Testament major prophet (7)
- 21- " ____ in me a clean heart" (Ps. 51:10) make (6)
- 23- Tree, bush, herb, etc. (5)
- 25- Heavenly body, not a moon or a planet (4)

September 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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Looking to a preferred future ... one with hope!



Photo: Marjorie Davis-Snow (right) presents a \$10,000 cheque to Maxine Simpkin, Diocesan Mothers' Union President and Canadian Coordinator of the Mothers' Union Parenting Program,

Cynthia Pilichos, Anglican Church Women Board

It was fitting that the conclusion of the Anglican Church Women's Annual Project 2020/21, Supporting Parents: Stories That Matter, would take place on the closing day of National Indigenous History Month 2021 – Wednesday, June 30, 2021. Are Canadians aware that June is the month when we are invited to recognize the history, heritage, and diversity of the First Nations, Inuit, and Metis peoples in Canada? Are we aware that October is Mi'kmaq History Month, introduced by Treaty Day on October 1? More specifically,

are we aware that such recognition of these significant history dates also means a necessary and sobering interrogation of the role and impact of non-Indigenous people on that history, heritage, and diversity?

So, the timing was fitting in June 2021 to present a \$10,000 cheque to Maxine Simpkin, Diocesan Mothers' Union President and Canadian Coordinator of the Mothers' Union Parenting Program, given that the plan is to expand the facilitator training feature of the Parenting Program in Canada's north, with Indigenous people, in consultation with the Anglican Church of Canada's

Council of the North. Given the devastating discovery of unmarked graves on former Indian Residential School sites, the opportunity for Indigenous peoples to tell their stories is even more important – they are surely Stories That Matter. Thank you to all contributors for making Supporting Parents: Stories That Matter a success.

A very poignant Devotion set the tone for that June afternoon gathering that celebrated the conclusion of one Annual Project and offered a vision of the potential of the next Annual Project (2021/22), Marguerite Centre: A Future with Hope. We were delighted to welcome Lisa Mullin, Executive Director of the Marguerite Centre, to convey the message of hope that is the key element of what the Marguerite Centre is able to offer by being a "place of healing for women recovering from addiction". Throughout her message, Lisa had women in attendance come forward and read testimonials from recent residents. These were very powerful expressions of hope.

The Board wishes for future in-person opportunities so that others can learn about this amazing place of healing, named for the 17th century Marguerite Bourgeoy, who founded a community of women in New France to teach and support women and children in a very harsh environment. It is Marguerite Bourgeoy's vision, courage, commitment, and compassion that inspire the staff and

residents at Marguerite Centre and provide an environment where residents can have A Future with Hope.

It was also fitting that celebrating the success of Supporting Parents: Stories That Matter a day before Canada Day 2021, would also involve some reflection, so before Lisa was invited to the podium to speak, we took some time as a gathering, to give some thought to both what the 2021/22 Anglican Church Women theme, Community: Care . . . Courage . . . Compassion might mean, and what hopes we have for a post-pandemic world. While we did not specifically cite the approaching Canada Day, participants did take the time to write and share how their understanding of community makes them feel. As well, they wrote and shared one hope for the future. It is not surprising that there was overlap!

Here are the descriptors of the feelings that are evoked by participants' understanding of community, as shared on June 30: accepted, connected, included, loved, whole, complete, happy, fortunate, hopeful, family, a sense of sharing energy, of being together, of belonging. As for a hope for the future, similar sentiments were expressed: acceptance, inclusion, peace, love, respect and understanding for others that incorporates help and assistance, healing, moving forward in reconciliation, kindness, an enlarged sense of community, openness to change, basic income for all,

and compassion for others to be evidenced in daily interactions with one another.

These sentiments, hopes, and dreams, written on cards, were offered as a thanksgiving that was expressed by Bishop Sue before she gave the closing Blessing. I think those gathered on June 30 for our celebration of one Annual Project and introduction of another would agree with what Bob Rae, Canada's Permanent Representative to the United Nations, expressed the next day - Canada Day - in New York City when he concluded that in celebrating the holiday, we can hopefully, as Canadians, "... also celebrate that we have the ability to change, to listen, to learn, make amends, to apologize, and to move forward".

As we are underway with a "new year" of activity, with the Michaelmas and Harvest Thanksgiving season and the near conclusion of the ecumenical Season of Creation (Sept. 1 – Oct. 4), may we heed these words of Bob Rae and those of the women gathered in celebration and thanksgiving on June 30th, 2021: that we move forward in peace and friendship with all, to live our baptismal covenants of: seek[ing] and serv[ing] Christ in all persons, loving [our] neighbours as [our]selves and striv[ing] for justice and peace among all people, respect[ing] the dignity of every human being. This is definitely a vision of a preferred future . . . one with hope!

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

2021-2022 PROJECT

the **marguerite centre**

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

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Jeremiah 29: 11

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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

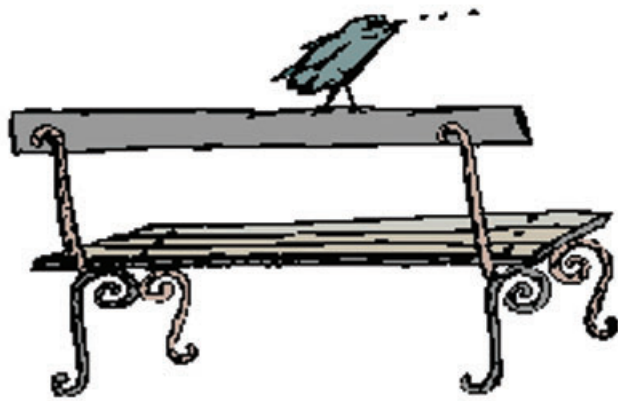
Community: Care... Courage... Compassion

3 C's of Community

Community

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

Rising to the call



View from the Deacon's Bench

By Deacon Marilyn Hamlin

BREAD! Sometimes referred to as “the staple in one’s diet”, “life-giving”, “food for the hungry”, “the staff of life”. In the 6th chapter of the Gospel according to St. John, bread is the theme. Feeding the hungry is the focus.

During the past summer, there were several Sundays that I conducted Morning

“the process of coming into that right relationship with God takes time and patience.”

Prayer Services while our rector was on vacation. The subject matter of the

homilies I shared with the congregation reflected the theme of the Gospel readings; a theme that seemed to be all about a kind of hunger and how best to satisfy it.

We are all familiar with Jesus’s powerful words, words spoken to make his listeners sit up and take notice. “I am the bread of life” he says, “whoever comes to me will never be hungry.” We know what kind of hunger he is referring to, a hunger that can only be satisfied by a deep and abiding faith and a belief in the One who is called the Messiah.

I am reminded of G. Jeffrey MacDonald’s article featured in “The Living Church”, January 2021, “Deacons emphasize that their call is to be prophetic in interpreting the world to the

church.”

One of the greatest needs in the world is Food Security, having enough to eat. A Deacon’s ministry of servanthood may very well include helping provide food for the hungry, whether through food banks, community gardens, or education about growing one’s own food. In many parts of the world bread is one of the most important foods in a basic diet.

To answer the call and be involved in any ministry, that reaches out to our brothers and sisters around the world, takes energy and strength, calls for love and compassion, entails knowledge and experience. Deacons require regular nourishment themselves. We require the resources and a strong foundation to go out into the community. Deacons need to eat of the “Living Bread”, the food that is the result of our belief, our faith and our constant

commitment to our Creator.

That is why I find the message in Chapter 6 of St. John’s Gospel so satisfying. It is filled with the nourishment that gives us the strength and confidence to minister to one another.

Before ordination to the diaconate, I remember a lengthy period of waiting. At times, nothing seemed to be happening. I always wanted to see immediate results. Bread-making is similar. It is not a quick process. It takes time and patience. So too, the process of coming into that right relationship with God takes time and patience. Sometimes it seemed like an eternity for me during the months and years of preparation. At times, I grew impatient. But now, thinking back, that’s when my appetite was whetted, my hunger was apparent, I was being spiritually nourished. Was I being fed the “Bread of Life?” I believe it was, day by day.

I believe that each one of us has the ability to be a symbol of that “Bread” to one another. We can be examples of God’s love, mercy and forgiveness. We can provide nourishment in ways that we may not even be aware of. To stand beside someone, to support them, to be present, to be the hands and feet of Jesus in the world, how wonderful is that?

One evening, some time ago, I received a telephone

call informing me that one of our parishioners had just passed away. He had died suddenly in his home and his widow was alone. Could I go to her? As I was changing into the appropriate clothing, it suddenly crossed my mind. I had not done this before. Could I minister to her in the way she needed? Would I be a help or a hindrance?

As I drove to her home, I prayed that God would guide me in the right direction. I did feel I wouldn’t have been called unless I was meant to be there. This was what I was ordained to do. God did guide me and was present every moment during that evening. We prayed together and read scripture. She talked about her husband, their life together, her children, her family. As I was nourished by our Creator, I was nourishing her just by listening. And during those hours, I felt I was also being fed by her outpouring of love. I believe we were in that right relationship with God.

To me, this is what the “Bread of Life” is all about, knowing that during the good times and during our darkest hours, we will not go hungry. Even in times of pain, grief, loss and sadness, we are being fed, as we feed another. May we always accept this nourishment and eat of it. May we be the “Bread” to each other.



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