

THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Active Anglicans in PEI



Photo: Rev. Margie Fagan with choir members under the worship tent and the new altar.

each opened again between August and September 2020 and have remained so. Hurricane Dorian ripped through the area hard in September 2019. Trees were down everywhere, including a mature poplar at Elizabeth's Church in Springfield. Out of every cloud there comes a silver lining. St Elizabeth's Warden David Haslam saw potential in the downed tree. With the help of Junior Warden Ricky Loo the tree was removed from the road, the lawn, the driveway. David's keen eye saw the opportunity to save the lumber which he stored in his workshop for future use. Fast forward to 2021 where plans began to emerge for a parish service outdoors on the property of Blaine Carr in French River. With four churches, we like to periodically get together as a family and since 2012 have

BY REV. MARGIE FAGAN, RECTOR, PARISH OF NEW LONDON, KENSINGTON, PEI

restrictions for everyone, let us assure you that the church is alive and well. Located in central Prince Edward Island, the Parish of New London is home to farmers, fishers,

businesspeople, plant workers, teachers, tourism operators and staff, civil servants, front-line workers, and more. We have in varying ways adapted to life's changes.

We are a four-church parish in village, town, and country with usually summer cottagers adding to this vibrant mix. Yes, the buildings were locked in March 2020. Gradually

... continued page 5.

Though the past eighteen months have meant



Photo: St Alban's 100th Anniversary church group following the cornerstone service with their 100 years sign. See full story page 6.

COLUMNIST

Full pews and family dinners

Life here By The Bog has been like a yoyo at times. As soon as we begin to see the light at the end of the pandemic tunnel some new variant shows up and slams that door shut....or at least closes it with only a tiny opening left to tease us.



ST. BART'S BY THE BOG

Sarah Neish

Father Jason has dealt with all of these changes rather well and with his calm head and steady hand we as a parish seem to be soldiering on into winter. Our numbers stay small for in church worship but there are folks who tune in every week to follow along on YouTube and/or Facebook. It amazes me to hear old folks who resisted touch tone dialing chat about apps and new sites and other adventures they are having with the computers their children set up for them. The same computers they swore they would never ,ever touch!

Even my Orin has mastered following his favourite sports teams online. He has been known to sit down and do a "Google search" for tips on gardening and I know he is not

alone.

We have been pushed into the computer age by this dreaded pandemic. It has become our lifeline to the world in many ways and us 'oldies' are glad of it. How else would we be in weekly touch with family where we can actually see them smiling back at us on the small screen. "Face time" has become family time; almost like the

old Sunday dinners we knew in years past. Sunday dinners where everyone gathered at Grandma's house and shared a meal and real face time. When babies were passed from one lap to another ,where cousins played together, and the younger wives took turns at the sink doing the dishes. Where family recipes were exchanged, and jars of preserves changed hands.

Now we share baking secrets and thoughts on the political landscape via emails and instant messages. I do find it fun to read some of the family emails that get passed around. I also love to be right there to give advice on how to roast a leg of lamb or make ginger snaps that really snap when my granddaughter reaches out to me from her new kitchen oh so far away!

Changes come and go. We have lived through the time of 8-track, then cassettes, of VHS tapes and DVDs and into the era of Netflix. Why, we have lived through a new Prayer Book and how many new Hymn Books.

Change is good when understood. I had no idea what a computer was or how to turn it on and now look at me! Sharing my thoughts and musings with you all through this new toy in my sitting room.

Jason is so great at computer stuff. He has been holding Zoom Parish meetings for months and now when life seems to be returning to normal, he will guide us all back to our places in the pews. Life will never be as we once knew it after all of this is over ,but then, life will be better in many ways if we remember to hang on to that which is good and useful and discard that which is wasteful and harmful. Much like we hold on to those old family recipes but let the dishwasher do the Sunday dishes.

Maybe soon we will be back to full pews and shared family dinners. For this we pray!

I'll keep you posted,
Aunt Madge



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PAUL SHERWOOD
Editor

Also on the web:
www.nspeidiocese.ca

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

diocesantimes@gmail.com

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

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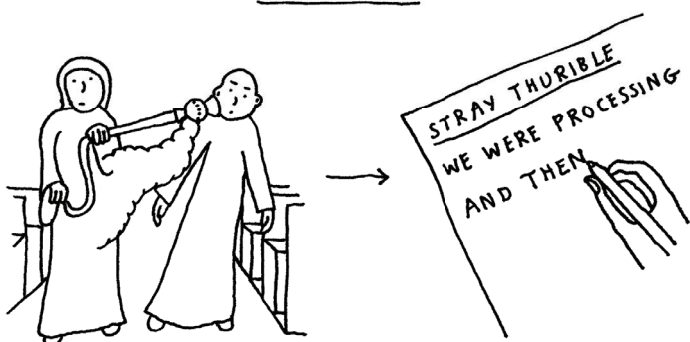
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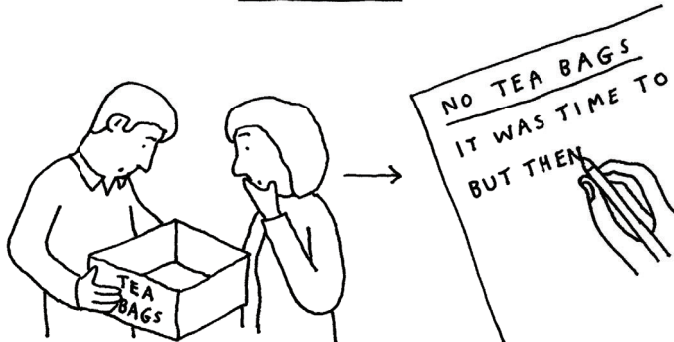
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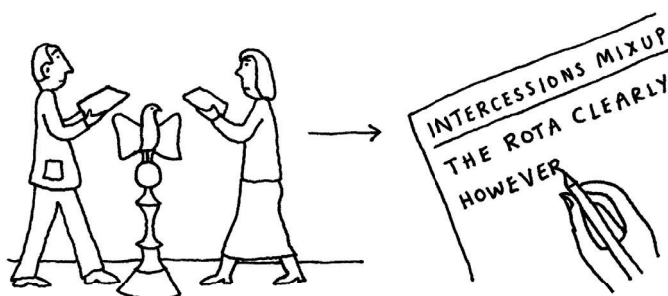
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CartoonChurch.com

Dave Walker

BISHOP'S COLUMN

The spiritual practice of remembering



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

“To live in hearts we leave behind is not to die.”

Many years ago I discovered that line from the poem “Hallowed Ground,” by Scottish poet Thomas Campbell. It often found its way into words of greeting or a homily I’d offer at a funeral. These words became part of how I talked about the sacred act of remembering; about what it means to have shared life with another person. However, one day I attended a family funeral on the eastern shore of Nova Scotia. Afterwards, I took time for a pilgrimage through the church cemeteries where other relatives were buried. On the headstone of my maternal grandfather, who died long before I was born, I was surprised to see that same inscription from Thomas Campbell’s poem. Suddenly this grandfather who I had never known became very real to me. It might sound silly, but those eleven words forged a bond between us. We were connected across time and space.

This is what the act of remembering has the power to do: it can bind us to those who have gone before us, even those with whom we’ve had no direct personal contact. It can remind us that we are deeply and profoundly connected to one another, not only in life, but even beyond life.

Remembering can also challenge us to live differently in the world. As more and more remains were uncovered of children who had died while attending Indian Residential Schools, we grieved for those who had never returned home, and we grieved with their families. As we heard some of their stories and as our country observed its first National Day for Truth and Reconciliation on September 30th, we were called to remember with repentance what had been done in the name of God and the Church, and to commit ourselves to walk in a good way along the path of reconciliation with all our relations.

The Calendar of the Church Year also bears witness to the importance and power of remembering. If you open The Book of Common Prayer or The Book of Alternative Services, near the front you’ll find a calendar commemorating not only important dates, but also a

variety of individuals. Some of the names you read will be familiar – the apostles who journeyed with Jesus, for instance, or the saints we’ve come to learn about over the years, like St. Francis, or others after whom some of our churches are named perhaps. Some names may not be familiar to you at all.

While I was training for ordained ministry at Queen’s College in St. John’s, NL, we would observe some of these commemorations and holy days and hear some of these stories when we gathered for daily worship. We remembered martyrs – young and old - who had sacrificed their lives for the good of others (and sometimes endured the most gruesome of tortures). We remembered witnesses who had pointed others to Christ. We remembered those who, while they sounded more like scoundrels than saints, had nonetheless managed to do something of lasting good for the Church or the Christian faith. Each story said something about the incredible potential and yet the unmistakable frailty of every human life -- and we remembered them all. Those whose names are unknown, or whose names have been lost to the mists of time, are still remembered during the Feast of All Saints, just as all of our departed loved ones are remembered on All Souls’ Day, and those who’ve given their lives for the cause of peace and freedom are called to mind on Remembrance Day and Remembrance Sunday.

We are a people who are called to remember. In the spiritual practice of remembering, we reconnect across space and time. However, this is not simply an act of nostalgia, a longing for what used to be. A friend reminded me of the words often used in Jewish rites of commemoration: “may their memory be a blessing.” These words remind us of the sacredness of human life and the blessing each life continues to impart. As we enter a month in the Church year that is filled with opportunities for remembrance, may we experience that blessing that remains, a blessing that enriches our lives and calls us to live faithfully and bravely, that in time our memory may be a blessing to others.

“

We are
a people
who are
called to
remember

How can we be more intentional



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

Last month, I was part of a team working on a short-term project promoting gender equality; our collaborative efforts managed to fit to a multitude of schedules, skillsets, and energies. The outcome was a product of much higher quality than anything any of us could have created alone.

It reminded me of a justice-based worship team I am blessed to participate in. Coming from a variety of denominations, demographics, and experiences, our collective sharing and encouragement serves to invite us to make an offering of how we have heard God’s voice, and to receive the gift of others in the same arena. The Spirit of God blows enthusiastically when we come together!

I was pleased to share one such collaborative effort for worship at the recent clergy retreat (where our focus was on prayer). The particular worship had, as its scriptural focus, the story of Shiphrah and Puah – midwives to the Hebrews in Exodus 1.15-21. Through the worship, we learned more about the midwives as people and as professionals, as members of a persecuting majority serving a persecuted nation.

After we had heard a narrative account of these women, we were invited to ponder what the story meant for us in our lives and ministries, and to spend time discerning how we were being called to bring forth new life. We were also invited to hold in prayer the names of the people whose

stories and wisdom we carry with us, as we continue in our own journey.

For, in the kin-dom of God, we are constant collaborators with all who journey alongside us, and those who came before us, and those who will come after us. Our collaboration in the family of God transcends time and space, and serves within all of creation to make the world a better place, to assist in the bringing of new life, to seek new ways to come together.

So this month, I encourage us to reflect on how we collaborate: who do we work with? Whose gifts inspire us? Whose faith has supported us? Whose paths have we crossed for our mutual benefit? What passions burn within us that can increase when

joined with the passions of other Gospel-living peoples? And how can we be more intentional about coming together, collaboratively and cooperatively, in the beautiful variety that God made us, to bring about a greater glory of God? Let us collaborate for the sake of Christ.

5 GENDER
EQUALITY



NEWS FROM AWAY



Green Cent\$

BY REV. MARIAN LUCAS-JEFFERIES

Based on the premise that rooted in love of creation, faith communities can live out their commitment to caring

for the planet by cleaning up our own act and doing the “nuts and bolts housework” of reducing our own impact on the planet. This Symposium will ground us in our commitment and provide

practical information for doing that work.

A **Zoom Symposium, November 18-20, 2021** sponsored by the Diocesan Environment Network, **Green Cent\$** is about the spiritual and the practical, both liturgical practices, building and site management.

Our invitation list includes (but is not limited to):

- parish & diocesan building/property committee members
- clergy
- ACW members
- parish and diocesan council members
- licensed lay ministers
- (and the bishop)

The presentations, panels, and workshops should be of interest to everyone in all

church communities, those who already have experience in greening their church, those who want the basics and feel they have a lot to learn and those who are curious.

This Symposium is for people of all ages and all talents. There is a role for everyone in greening our churches - we are all in this together.

We will cover:

- a. Why we want to/should green our churches.
- b. How to do it.
- c. Where to find funding.

Sessions will be offered Thursday and Friday 7 to 9 and Saturday 10-12 and 1-3

If your church already has a green team already, come and share what you have

accomplished during Green Cent\$.

For more information contact: endionspei@gmail.com

To register:

Thursday and/or Friday: <https://us06web.zoom.us/meeting/register/>

Saturday: <https://us06web.zoom.us/meeting/register>

After registering, you will receive a confirmation email containing information about joining the meeting.

Looking forward to seeing you there!

Do you ever kick the dog?

I have sat through a multitude of Job Interviews in my life, from both sides of the table, as an interviewer and as a prospective employee. To be honest, I have enjoyed the former more than the latter. And I probably am quite experienced at understanding the culture of both sides of the table. For example, there are questions you can and should not ask as you sit in either chair. On one interview I had applied for, I was faced with an interesting query at the end of the Interview. “Do you ever kick the dog,” I was asked. It has not been until very recently that I understood that question from 27 years ago. I don’t know my answer, but I got the position. I was in affect being asked “do you ever get angry?”

When I think about it now, I am offended about the metaphor used in the question. To be truthful, I love dogs, and especially my dog. I would no more kick a dog than allow a person to be kicked, and I cannot think of something that might make me angrier than someone kicking my puppy. It would create within me anger!

Anger! It would surprise some to know that Anger



Bryan Hagerman

is a neutral emotion. It is neutral in that it is either expressed constructively, with a benefit attached, or destructively, with great harm being attached. The response can be beneficial to many, or the reaction can be harmful to the same. Winston Mandela expressed something deeply years after he was let out of prison. The context for the powerful comment, comes from a decision he made upon leaving Robins Island Prison in South African after nearly thirty years as a captive. Said

Mandela; “As I walked out the door toward the gate that would lead to *my freedom*, I knew if I didn’t leave my bitterness and hatred behind, I’d still be in prison.” Mandela’s quote has inspired many people to follow in his footsteps. This was not just a comment about forgiveness, the end to bitterness, but about how he would respond to anger and injustice going forward. He made a conscious cognitive decision and promise to himself, to be constructive in life, instead of reactive to destructive behaviour. And he fulfilled it. It would however take creating a new belief system, and developing it into a habit that would in time come about automatically. Some other examples of this way of responding to anger have been Martin Luther King, and Mahatma Gandhi.

So, on any given day when I am bumped, what comes out of that emotional vase I carry internally. And is it constructive or destructive?

Here are some helpful tips to a response to anger. And these are cognitive choices.

1. Count to three, by thousands. One thousand, two thousand, three thousand. Then

breathe deeply for a few seconds. In that instant you have given yourself the opportunity to respond positively instead of reacting negatively and destructively. This is called “**stimulus response.**” As a result, you have begun a habit of self calming, that will work to produce a careful, constructive and positive response. Something beneficial has been unearthed. It takes time for this to be habitual but it can happen.

2. Or when anger is consuming you over a particular issue; construct, by working in the garden, tiding up the house, ironing some clothes, walking the dog, going to the gym, painting a picture, building a boat in your basement (like Gibbs’) journal, work on a puzzle, reconcile with who ever hurt or upset you, pray, forgive, meditate.
3. If your emotions are escalating beyond normal control, walk away, and come back later to calmly resolve an issue. **But, come back!**

Imagine a beautiful work of art that has been created as a response to anger, a song or poem, a piece of hand-built furniture. The responses that come from anger can be wonderfully constructive. Martin Luther King led hundreds of peaceful marches throughout the south. And as the marchers moved through a city their mantra was “**I am somebody.**” King’s ideas about peaceful change had been inspired by Gandhi who mobilized a nation towards independence.

The eye for eye tooth for tooth reactions can leave people angrier than ever, and some blind.

Paul said, “**In your anger do not sin**”[a]: **Do not let the sun go down while you are still angry.**” Ephesians 4:26.

So, NO! don’t kick the dog. Walk the dog. Kiss the dog. Brush, or bathe the dog. Be constructive in your response with what ever your dog might be. Be patient as you learn this new response.

DR BRYAN HAGERMAN
ST PAUL’S OUTREACH
COUNSELLOR, HALIFAX

Survive, thrive, lead:

Citizens of the heavenly city, on pilgrimage in the earthly city



Rev. Cathy Lee Cunningham

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

“Public theology is about the virtues that accompany the work of theology, not just the ideas. It means connecting grand religious ideas with messy human reality. It means articulating religious and spiritual points of view to challenge and deepen thinking on every side of every important question.”

From “Public Theology Reimagined”, the On Being Podcast with Krista Tippett. <https://onbeing.org/libraries/public-theology-reimagined/>

MAN ON A SNOW-COVERED BENCH

I live in the North End of Halifax, very near the Hydrostone Market, where a homeless tent community appeared this past summer. It was built up on a tiny patch of unused land — and on that little patch, sat a beautiful, welcoming bench.

Over the last 40 years, I’ve

driven past that bench more times than I can count, and each time I do, I always remember the first time I truly noticed it.

It was Christmas Eve, and we were on the way home from the Cathedral. I was 14. It was late, cold, and snowing. While we were stopped at the lights in front of the Oland Brewery, I looked across the darkness and saw a mound of newspapers, quickly being covered by the falling snow. It wasn’t long before I realized that the newspapers were covering a person, who was lying down on the bench, using the papers as snow cover.

Deciding there was nothing we could do, we drove on. That decision haunts me to this day, and I now confess it here before God and you. There is ALWAYS something we can do in a situation like that, and it doesn’t involve driving past it or turning away. I think of the post-9/11 mantra; “if you see something, say something”. To that, I would also add, “and DO

something”.

My experience of that night — and the inner conflict I felt in the days following — came flooding back to me when that tent community appeared there this summer, built up around that bench, upon which that man lay under the snow, nearly 40 years prior.

As you probably know that tent community and the many others like it around the city, was forcibly removed by the HRM in August, with eviction notices served and physically taped to shelters by HRM Police in the days preceding. The events that followed involved conflict, violence and trauma for many of those involved and the displacement of the inhabitants back into the streets. No matter where you may fall on the spectrum of positions that are being argued on the matter, or how to proceed, we can all agree that these are times in history where our “grand religious ideas” have “met head on with messy human reality”.

PUBLIC THEOLOGY FOR THE COMMON GOOD

In the midst of all we face as the Church in a post-COVID-19 world (if we can even say that we’re “post-COVID”), the disciplines of public theology give us

a roadmap for the journey ahead.

In his lecture on “Public Theology for the Common Good”, theologian James K.A. Smith argues that “the Christian’s posture, stance and presence is to be public”, that we are “citizens of the heavenly city who are on pilgrimage in the earthly city”. As such, we are “resident aliens” here, called by God to share the virtues of our faith to transform the unjust policies and structures of society.

The journey begins with dialogue:

1. Beyond the church.
2. Within the church AND - especially - with larger society.
3. That brings the transformative power of our compassionate Christian values to the public square.
4. Recalling that, according to Smith, “liberal democracy depends on virtues that liberal democracy can’t generate,” and that the church plays a key role in curating those virtues.

If you want to begin the journey, start with this list:

1. Inform yourself on the issues, systems, and places that are diminishing the dignity of human beings, the integrity of God’s creation, and the wellbeing and equality of all.
2. Start to get into those dialogues — when you see something, start to practice saying something.
3. Attend public protests (observing all COVID-19 protocols, of course).
4. Introduce yourself to your local elected officials and become a regular presence in their offices, inboxes and voicemail, representing the virtues for which Jesus stood.
5. Try writing a letter to the editor, re-framing the issue so that people might

start to change their minds. And remember: You are a citizen of both heaven and earth, and you carry the love of God to bear in all you do.

6. Host a dialogue circle (in-person or on Zoom) on an issue or two affecting the local community and invite your Municipal Council Representative, MLA, and/or MP to address your questions and concerns.

READ

- International Journal of Public Theology <https://brill.com/view/journals/ijpt/ijpt-overview.xml>
- Smith, James K.A., *Awaiting the King: Reforming Public Theology* (2017)
- Saint Augustine of Hippo, *The City of God*

WATCH

- “Public Theology for the Common Good”, a lecture by James K. A. Smith <https://www.youtube.com/watch?v=znAvHEUJv0Y>

LISTEN

- The On Being Podcast with Krista Tippett. Notably, the library collection on “Public Theology Reimagined” <https://onbeing.org/libraries/public-theology-reimagined/>

I’ll see you back here in the December Issue, where I’ll continue my exploration of public theology, with a story about the former Bishop in Jerusalem, the Rt. Rev. Riah Abu El-Assal.

Photo Credit: Etienne Delorieux, Unsplash

If you need any help, assistance or resource suggestions to move through this time of pandemic, contact me directly at cathylee@cathyleecunningham.com and find me on social media @vocapeace.

... from Active Anglican front page.

tried to do so whenever there are five Sundays in a month with the hosting rotating from church to church. Due to restrictions this had not happened since 2019.

As the enthusiastic brainstorming began, imagine the surprise when David suggested making a special altar for the occasion— from

the Dorian-downed tree. David and his son Thomas crafted a beautiful natural wood altar, with beveled edges (no hitching the altar linens), and dowel pegs in the bottom to anchor the altar into the ground. The altar was blessed as part of the worship time and is now housed at St Elizabeth’s Church

With enthusiasm growing, the small but mighty congregation of St Elizabeth’s forged ahead. Blaine Carr prepared his land to make space for the tent and a shaded seating area for the congregation. The churches’ sacred vessels were brought along from the church to celebrate Holy Eucharist using an Iona liturgy.

People eagerly gathered after so many months of isolating from one another. It was good to be together again, outside, with lots of space for all who were able to attend. Organists from all four churches played, either for the whole congregation to sing or for a small group of singers from their own church.

All this while following all the Prince Edward Island public health measures. A huge thank you to all who attended, participated or helped in any way.

(Photo credit: Grace Haslam)

It's A New Day!

Drilling down on discipleship in Canada



By Rev. Canon Lisa G. Vaughn

Precious research on discipleship is being discovered in churches across Canada.

Drill and sparks: Photo by Greg Rosenke on Unsplash

Canadian researchers are striking discipleship gold as they drill down on congregational vitality and spiritual growth. A recent report published by the Flourishing Congregations Institute at Ambrose University in Calgary, unearths precious lessons for church leaders, especially about the importance of intentional discipleship processes.

“A key insight to arise in our research is that spiritual formation and discipleship rarely happen by accident in congregational settings,” says the research team of sociology and religious scholars, Greg Nakaska, Joel Thiessen, Keith Walker and Arch Wong.

The topic of discipleship itself was of immense interest to church leaders. The report, *Discipleship in Canadian Congregations*, states that defining the term discipleship may differ across various denominations. They write, “The traits, conceptions

DISCIPLESHIP DISCUSSION:

- In what ways is your Sunday worship intentional about discipleship? How can you build on this opportunity?
- Do your congregation members understand that discipleship is related to their baptismal promises? How can this be strengthened?
- Specifically, how can discipleship processes be a greater part of your church's ministry priorities?
- What are some ways to emphasize the importance of discipleship in your councils, committees and leadership groups?
- How can you inspire congregants to take a next step, instead of just informing them of what is available in respect to discipleship?
- What new initiatives need to be created to address gaps in the discipleship process, respond to new needs and challenges, or engage new audiences?

and labels associated with discipleship vary, from disciples making disciples to spiritual disciplines and formation, meaningful involvement in Christian community, participating in the sacraments, spiritual experiences, living in Godly ways in one's day-to-day life, and living a transformed life.”

Regardless of the great diversity of feedback across all of the 250+ congregations, 9100 participants and more than 100 Canadian church and denominational leaders, one thing is clear. All congregations have to carefully consider and intentionally plan pathways to greater and active faith involvement for those who identify as followers of Christ.

Researchers gathered information from scores of interviews, focus groups from local and national leadership in Catholic, mainline, and conservative Protestant congregations, including Anglicans. This Canadian-based research included representatives from all 13 provinces and territories, from many different contexts of

congregational size, age, and rural and urban areas.

Observations were made by the team that church members who said they hailed from growing congregations had discipleship processes in place (62%), whereas parishioners who said they came from declining churches reported not having an intentional process for faith formation (36%). This is not necessarily a direct correlation (or a dependent factor), but the connection is interesting.

“We do not mean to suggest that growth/decline is synonymous with flourishing, though data are clear that demonstrable differences do stand out between growing and declining congregations,” the authors report.

The social scientists also explored practices that enhance spiritual growth. They asked the following questions: In what ways do congregants learn the faith? And what actions or practices help congregants seek the kingdom of God?

Obviously, discipleship is nurtured in a variety of ways, inside faith congregations

and outside of them. When surveyed 68% of participants reported that the Sunday sermon or teaching time impacts their spiritual growth the most. Other factors named were music at 45%, sharing in Eucharist at 35%, being active in church ministry at 26%, devotional prayer at 17% and small groups at 16%.

The researchers point out that most spiritual formation and growth is reported to emanate from worship time. Drilling down a little farther into these responses, the team discovered that those they interviewed cited deeper spiritual factors related to Sunday services that included emotional and intellectual stimulation, as well as a sense of the Spirit being present, and that they felt personally challenged to take action with their faith.

They write, “Corporate worship is not just about knowledge transmission, it is a performative practice that includes hearts, minds, and bodies. If intentionally designed, executed, and engaged holistically, ritual can nurture a unity between doctrinal beliefs and embodied practice.”

“Congregants need to feel safe to explore and ask questions and express doubt about the Christian faith.”

Anglicans in particular, identify sermons, music (or singing) and Eucharist as the top three most important elements that impact their spiritual growth. These also may be the few and only ways that our parishioners have for discipleship growth because other options may not be offered.

The Flourishing Congregations Institute team also examined the most effective environmental conditions for discipleship growth. Faith communities that foster genuine, compassionate and accepting culture help people to be nurtured as active Christians.

“The data indicate that the strongest factor that impacts spiritual growth is that the congregation is a safe place to explore the Christian faith, followed by a strong sense of belonging in one's congregation, and lastly that people take great care of one another in the congregation,” said the authors.

“Congregants need to feel safe to explore and ask questions and express doubt about the Christian faith. This speaks to the level of trust that congregants have for one another,” the researchers write. “Having a strong sense of belonging and being cared for by others in the congregation addresses the quality and responsibility of the community and defines it.”

Studies continue for these four researchers, especially as they note shifts in church life related to the pandemic. How will discipleship growth be affected by changes in Sunday worship, increased online liturgies, courses and practices of spiritual disciplines?

The report, *Discipleship in Canadian Congregations*, springs from the Flourishing Institute's 2021 book, *Signs of Life: Catholic, Mainline, and Conservative Protestant Congregations in Canada*. For more information, visit: www.flourishingcongregations.org

Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For additional 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”.

St. Alban's, Dartmouth celebrates 100 years

By VICKI FIORATOS

On September 18th, 2021, St. Alban's celebrated the 100th anniversary of the laying of its cornerstone. To kick off the 100th anniversary celebrations, a commemorative walk from Christ Church, Dartmouth to St. Alban's was held on September 18th. This walk recreated the walk that the

choir, clergy, and well-wishers did 100 years ago (to the day!), when they came to St. Alban's for the laying of the cornerstone ceremony. When the walkers arrived, they met more parishioners outside for a service at the cornerstone. The Rev. Marian Lucas-Jeffries used the original order of service to allow the congregation to re-live the service from that day, 100

years ago. Following the service, the congregation entered the church for the opening of the time capsule from the 90th anniversary. It was a meaningful, impactful day, recreating history. The celebrations continued on Sunday, Sept 19th with the anniversary worship service. The church was filled to capacity (within the public

health restrictions). Bishop Sandra Fyfe was the guest preacher. Former St. Alban's clergy, Revs. Frances Drolet-Smith and Jane Clattenburg both took part in the service. Primate Linda Nicholls sent a video greeting, which was played at the beginning of the service. There was a special anniversary bulletin with a hundredth anniversary prayer

and a souvenir ribbon. The music selections all came from past anniversary celebrations. The anniversary celebrations were certainly smaller than in a pre-covid world. The Historical Committee plans to hold events throughout the entire 100th year, as public health restrictions hopefully lessen.

The shadow pandemic



CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN DIOCESAN BOARD

As we continue to fight the pandemic of the century – Covid 19 – there is a shadow pandemic that also continues to bedevil us . . . and that is the scourge of gender-based violence. Daily we learn more about the global effects of Covid 19, but are we aware of the impact of this health pandemic on the safety and well being of women, girls, and non-binary individuals? With the beginning of the “16 Days of Activism against Gender-Based Violence (GBV)” on November 25 (International Day for the Elimination of Violence Against Women), we turn our attention to this other significant public health challenge: the shadow pandemic of gender-based violence.

CUSO International reminds us that gender-based violence has not taken a pause; rather, the world is seeing an alarming increase of violence faced by women, girls, and non-binary people. They are at a higher risk of experiencing household violence during times of crisis and the widespread job losses, economic and food insecurity, school closures, isolation, and stress related to the virus itself, are exacerbating violence around the world. Services for survivors are reporting a 30 to 60 percent increase in calls and police reports filed. What makes this current increase of particular concern is the fact that before the Covid-19 pandemic, 1 in 3 women

globally experienced violence in their lifetime.

UN Women is the United Nations entity dedicated to gender equality and the empowerment of women. A global champion for women and girls, UN Women was established to accelerate progress on meeting their needs worldwide. However, the Anglican Church worldwide also helps women with their equality and empowerment goals through PWRDF. This is especially evident in the support of PWRDF with the Rape Hurts Foundation (RHF) in their Voices of Hope project.

Hellen Lunkuse W. Tanyinga founded the Rape Hurts Foundation (RHF) as a community-based organization in Jinja District, Uganda in 2008, in response to some startling statistics and her own personal experience. Ugandan women make up 51% of the population, but do not enjoy the same opportunities as men. One quarter of women ages 15 to 49 have experienced physical intimate partner violence with less than 15% of cases being reported.

PWRDF is supporting RHF, as it empowers women to manage their socio-economic development. Through its programs, women are learning about their rights, health care, community participation and advocacy. Addressing women’s rights and sexual and gender-based violence is at the core of the work.

The world-wide Mothers’ Union recognizes that one of the most destructive weapons in the assault against the

family today is that of gender-based violence, and the Mothers’ Union is joining in the fight against it. Violence or abuse perpetrated against anyone because of their gender identification, destroys lives. It rips families apart, devastates communities, and perpetuates the continued oppression of one half of the world’s population.

The scale of gender-based violence is simply staggering.

In many contexts, gender-based violence is scarcely spoken of, being considered a taboo subject; however, the impact of remaining silent about it is devastating. Silence allows gender-based violence to continue unabated, as well as condemning those affected to a voiceless and isolated existence. Speaking out is

essential in order to: challenge societal attitudes and myths that allow gender-based violence to persist; ensure that survivors know they are not alone, and can access help, justice and healing; and to place pressure on governments and those in authority to take necessary action to combat it. Mothers’ Union around the world has been increasingly vocal in speaking out against gender-based violence, and the MU message is very simple: reduce the number of those affected by gender-based violence across the world from one in three to zero.

A small but significant step is the recognition of the White Ribbon Campaign (November 25 – December 10 – World Human Rights Day) and its pledge to “never commit, condone, or remain silent

about all forms of gender-based violence and discrimination.” The Anglican Church Women Board is asking that parishes recognize White Ribbon Sunday (November 21, 2021) by having men and women wear a white ribbon with the foregoing pledge. What better way to honour the Sunday of the Reign of Christ the King than advocate for equal rights and well being for half the world’s population? Let’s bring the shadow pandemic of gender-based violence out from the dark and together work to eliminate the violence that we now know at least one in three women, girls, and non-binary individuals experience globally. Let’s do it!

**ANGELICAN CHURCH WOMEN BOARD,
Diocese of Nova Scotia & Prince Edward Island**

White Ribbon Sunday

The 16 Days of Activism against Gender-Based Violence

Honour *White Ribbon Sunday* - wear a white ribbon on the Sunday before (or on) November 25 and for the **16 Days of Activism**

(Nov. 25 – Dec. 10), with **the pledge never to commit, condone, or remain silent about violence against women and girls.**

As followers of Jesus, we cannot remain silent in the face of gender injustice. Together we can build a future defined by respect and empathy.

The **White Ribbon** is our campaign – let’s help it flourish and grow!

White Ribbon Sunday was initiated by the Anglican Church Women Board, Diocese of NS & PEI. The board chose Christ the King Sunday as White Ribbon Sunday to coincide with the 16 Days of Activism Against Gender-Based Violence. Christ the King Sunday is the last Sunday of the Liturgical Calendar year and the Sunday before the First Sunday of Advent.

Image and comment below (16 Days of Activism Against Gender-Based Violence) was taken from the Government of Canada website (Status of Women Canada)

Every year, from November 25 (International Day for the Elimination of Violence against Women) to December 10 (World Human Rights Day), Canadians observe the 16 Days of Activism against Gender-Based Violence. It is an opportunity to come together to call out, speak up and renew our commitment to end gender-based violence.

Activism against gender based violence

BY MARY STONE

It seems like it was only a few months ago that I was writing about Gender Based Violence but, in fact, it was 12 months ago!

Annually, the 16 days of Activism Against Gender Based Violence runs from Nov 25 – Dec 10.

Each year, the Worldwide Mothers' Union produces prayer and action resources for use in observing the 16 days. During that time the media usually bring special attention to the issues of gender-based violence.

Although these 16 days are officially recognized around the world, for many organizations it is an ongoing focus. This pervasive problem needs our attention 365 days of the year. It is a huge all-encompassing tragedy that cannot be slotted into 16 days once a year.

Organizations such as the Canadian Women's Foundation, the White Ribbon Campaign, the UN Commission on Status of Women, Women's Inter-

Church Council of Churches work tirelessly to bring attention to and work against gender-based violence.

There are many forms of gender-based violence. While they affect all manner of persons, women and girls are disproportionately affected.

A few of the facts:

- 7 out of 10 victims of domestic violence are women and girls.
- Approximately every 6 days in Canada a woman is killed by her intimate partner.
- Worldwide, 1 in 3 women have experienced sexual violence in their lifetime.
- 160 women and girls in Canada were killed by violence in 2020, a rise from 2019.
- Domestic violence increased during the pandemic and safe places for women had to reduce their numbers.
- Before the pandemic 6,215 women and children were sleeping in a shelter every night in Canada because they were not safe at home
- 1.5 million women live in poverty in Canada (2019); poverty is one of the drivers

of domestic violence.

- Women accounted for 70% of low income job losses in 2020.

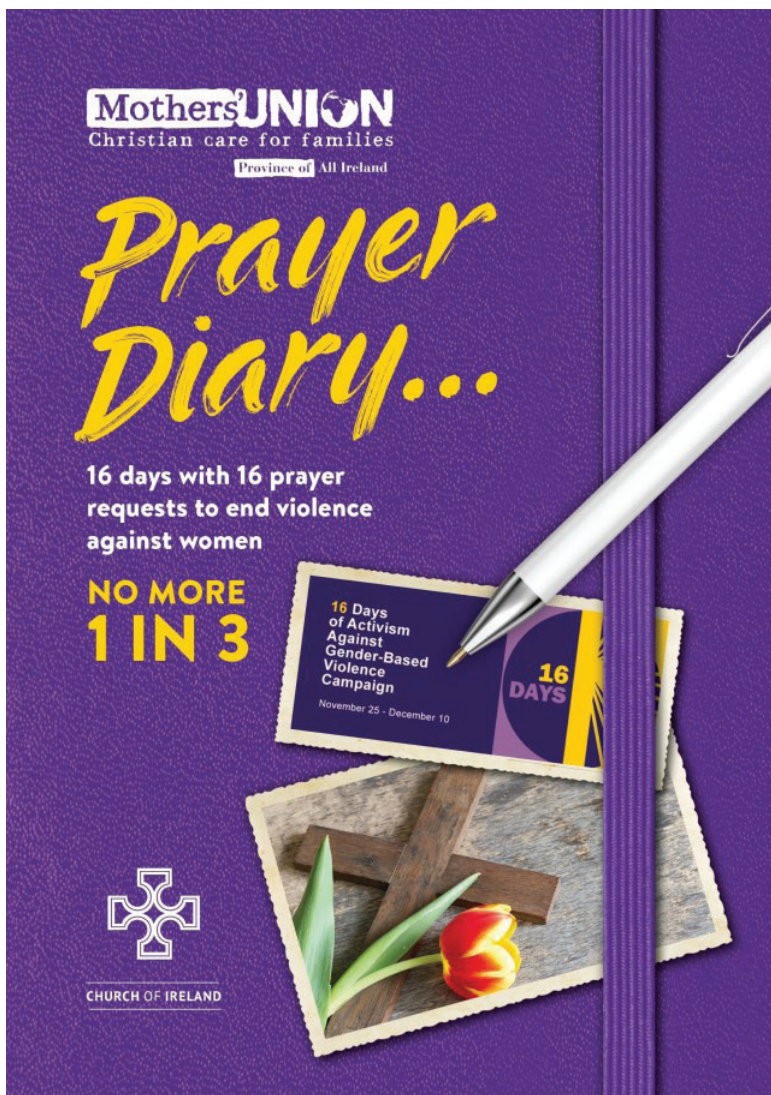
There are many, many more documented facts to start a conversation. Visit one of these websites:
<https://canadianwomen.org>
<https://www.mothersunion.org/resources>
<https://wicc.org/restore/>
<https://women-gender-equality.canada.ca>

Many of you may be familiar with the White Ribbon Pledge, created in Canada in 1991 by men for men.

<https://www.whiteribbon.ca/>

I promise never to commit, condone or remain silent about all forms of gender based violence and discrimination.

Last year one parish in our diocese created a video of men and boys of all ages reading the pledge. It had an impact on the readers as well as the viewers. Is this something your parish could do this year?




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



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Teach Us to Pray:

Mending as a spiritual practice



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

Many of us know the opening verses of Ecclesiastes 3, thanks to Pete Seeger's folk song "Turn, Turn, Turn," released in 1962. Those verses end with: "A time for love, a time for hate". Seeger added: "A time for peace, I swear it's not too late . . ." The song became an anti-war anthem as the Vietnam war dragged on.

Ecclesiastes 3:1-8 contemplates the everyday ordinariness of life: birth and death, planting and harvesting, weeping and laughing, mourning and dancing – affirming God's presence at all times, in all places. Verse 7 caught my attention: "a time to mend, and a time to sew".

The rending of garments is a sign of grief, and repairing the "rent" happens only after the season of mourning is ended. The Talmud mandates precise rules concerning this ritual practice, and determines how long the rent remains un-mended, based on the closeness of one's relationship with the deceased.

This led me to think the implications of "mending" in our spiritual lives. Maybe you remember your mother's or grandmother's mending basket, left in a handy place where shirts in need of buttons, or socks needing repair would land on wash day. There they'd remain until a spare minute to pick up needle

and wool, to repair the heel or toe of a sock, carefully picking up the dropped stitches and weaving new wool across the breach.

What an apt metaphor for us. These past 18 months have felt as if parts of our lives have been tattered around the edges or ripped wide open. The day-to-day effects of the pandemic have exposed our vulnerabilities. People have lost jobs and loved ones. Hospitals are bursting at the seams, and medical teams are dealing with staff shortages, shrinking resources, and frayed nerves. Legislative hopefuls in our recent elections spoke about "repairing the social fabric" and the dire need to "mend the social safety net."

If you've never mended anything, there's a 5-minute video online or an article called "How to Mend a Sock in Three Minutes". You know, you could just order new socks online and have them delivered tomorrow. In our disposable society, mending is a lost art, but whether it's a sock or broken relationships in need of repair, mending can be a spiritual practice.

In these days of quick fixes,

learning these skills makes mending a choice – there is an intentionality to it, a commitment. Think about our human relationships. Conflict happens. Good as we are or try to be, we experience jealousy, greed, anger, fear. Sometimes it may feel easier to walk away rather than commit to mending or to bridging the gaps. Mending as a spiritual practice requires that we ask, "Is this worth fixing?"

We can ask the same about our neighborhood, church or country. As a community, before any steps are taken, we must ask "Is this worth saving?" The word "save" comes from the same Greek word as "salvation", meaning to heal, to make whole, to mend.

Laura Everett, a United Church of Christ minister in Boston, writes: "God is a mender. God takes what the world considers disposable . . . and looks with patience to repair what is broken in each of us. God sees our tears and tenderly stitches us up. Sometimes that repair feels like an unraveling. Yet, mending is an affirmation of worth."

September 30th, The National Day for Truth and Reconciliation called for in the TRC's Calls to Action, # 80 is a day for learning about our history, about what actually happened, recognising, and atoning for the fall-out today. Reconciliation calls for sharing, acknowledging and creating a vision for the future together. It's a messy, necessary part of decolonization. It is not only a process of mending relationships, but also of creating new ones, built on trust, respect and mutuality.

The mission we share in

bringing God's reconciliation into the world does not belong solely to church leadership but to every member of Christ's church. As the baptized, we are called to use our vocation toward the realizing of God's dream.

Louise Erdrich, novelist and a member of the Turtle Mountain Band of Chippewa Indians, has authored "Four Souls", in which she tells the story of Margaret, an Ojibwa woman who decides to make a medicine dress and gathers the materials to sew the garment. Margaret says:

"To sew is to pray. Men don't understand this. They see the whole but they don't see the stitches. They don't see the speech of the creator in the work of the needle. We mend. We women turn things inside out and set things right. We salvage what we can of human garments and piece the rest into blankets. Sometimes our stitches stutter and slow. Only a woman's eyes can tell. Other times, the tension in the stitches might be too tight because of tears, but only we know what emotion went into the making. Only women can hear the prayer."

May we learn the courageous art of mending; repair not only the holes in our own socks but also the tattered patchwork of this life we're called to share with others, weaving a blanket of hope and reconciliation that covers us all. "A time for peace, I swear it's not too late . . ."

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

PHOTO CREDIT: KATE LAINE ON UNSPLASH

ANNOUNCEMENTS

■ Christopher Veach accepted the offer of appointment as the next Diocesan Financial Controller, effective October 25th, 2021. Chris is a licensed Chartered Professional Accountant in both Ohio and Nova Scotia. He has 17 years of professional accounting experience as an auditor, controller and Chief Financial Officer across a range of industries, including not-for-profit human services. Chris also has significant long-term financial and operational forecasting experience.

Chris is a collaborative leader and a creative thinker who is skilled in working with a variety of people, regardless of their financial or accounting background or ability. He is both a problem solver and a listener. He also has a great sense of humour! Resident in Nova Scotia, Chris looks forward to supporting the Diocese and parishes as they collaboratively plan for the future of the Anglican Church in Nova Scotia and Prince Edward Island.

Chris was baptized and confirmed at an inner-city Episcopal (Anglican) parish in Cincinnati, Ohio in 2005. His appreciation and awareness of Anglican tradition and respect for the potential of the Church to transform lives and communities will inform his work. We look forward to welcoming Chris to this key role in our Diocese and to working with him.

■ Covid - 19 Update
Thank you for all of the helpful engagement with our Diocesan Protocols in Response to Covid - 19. Beginning this week, we will produce "NetNews: Covid" a special edition to be delivered to all clergy and NetNews subscribers on Fridays. This will allow us to hear and process the latest announcements from our provincial and public health leadership (normally delivered on Wednesday afternoons).

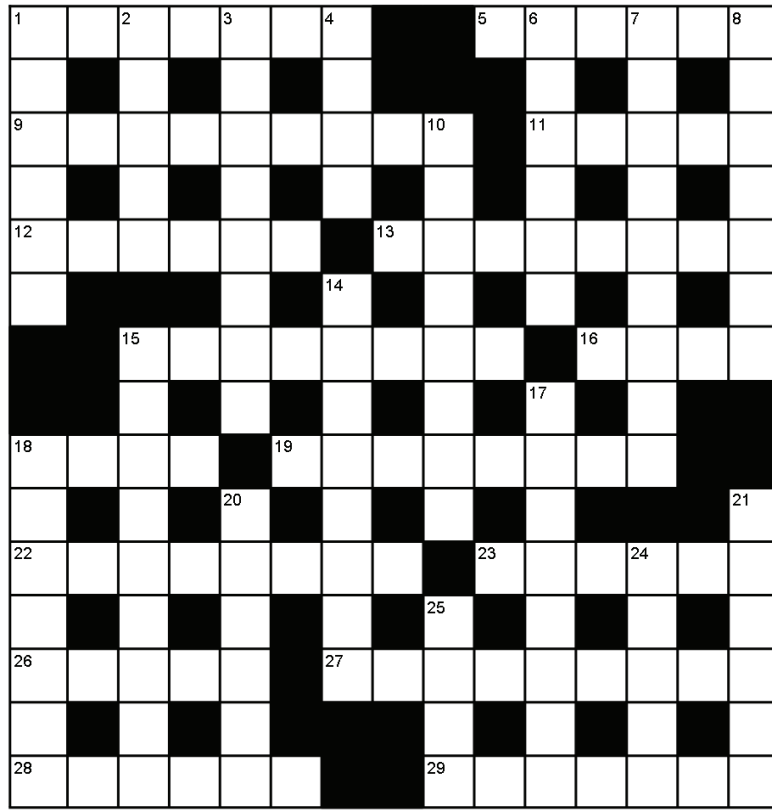
We are committed to keeping our policy current and to providing you with additional resources that may help with your own parish and regional planning. Going forward, each update will be clearly dated and significant amendments will be highlighted. Please continue to be in dialogue with Diocesan offices through myself, Rev. Ann Turner - Executive Director, executivedirector@nspeidiocese.ca, 902-420-0717.

Bible Crossword

by Maureen Yeats



November Puzzle



ACROSS:

- 1- Root vegetable (6)
- 5- Took care of children (6)
- 9- Conduct criminal proceedings in court (9)
- 11- Unpleasant (5)
- 12- Stands for supporting artists canvases (6)
- 13- Stately (8)
- 15- "Then Job _____ the Lord." (Job 42:1) replied to (8)
- 16- Bishop of Lincoln, died 1200 (4)
- 18- Said to have been a pet of 16A (4)
- 19- Sell at a reduced price (8)
- 22- What a would-be physician studies (8)
- 23- Metallic yellow (6)
- 26- High-strung (5)
- 27- "They see the purity and _____ of your lives" (1 Peter 3:2) deep respect (9)
- 28- A disciple (6)
- 29- "See what large _____ I make." (Gal. 6:11) printing symbols (7)

DOWN:

- 1- Pungent spice (6)
- 2- Black crow-like birds (5)
- 3- Unnecessary (8)
- 4- An apostle and missionary (4)
- 6- A major prophet (6)
- 7- Hard to understand (9)
- 8- "(Samson) fell in love with _____." (Judges 16:4) Philistine woman (7)
- 10- Disappear gradually (8)
- 14- Novice (8)
- 15- "You have _____ the love you had at first." (Rev. 2:4) forsaken (9)
- 17- Absolute ruler (8)
- 18- Island, part of Indonesia (7)
- 20- Program of action (6)
- 21- "I saw four _____ standing at the four corners of the earth." (Rev. 7:1) heavenly beings (6)
- 24- "We played the flute... and you did not _____" (Luke 7:32) move ones feet rhythmically (5)
- 25- Opposite of good (4)

October Puzzle Answers




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November Clues



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Diocese of Nova Scotia & Prince Edward Island*

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

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

Seeking the sacred



BY REV. CANON LISA G. VAUGHN

“Our hearts are restless, until they can find rest in you (God),” wrote Saint Augustine of Hippo in his classic text *Confessions*. What was true in the late fourth century continues to be undeniable today.

Leaders in the Parish of St. Mary and St. John, in Summerside and St. Eleanors,

discovered that people are hungry for the holy when they rolled out *Come and See Wednesdays*.

The missional initiative was started this past summer and is planned and facilitated by Janet Veith-Forbes, a member of The Connectors THREE, the Diocesan missional leadership learning cohort, and the Rector, Rev. Colin Nicolle. Each

week they offered a full day of free educational and worship activities, including craft time for children. They opened their doors and intentionally extended the invitation to their faithful congregants, as well as non-parishioners and tourists.

“I had heard about the Parish of French Village opening their churches on Wednesdays in the summer of 2019,” said Janet. “I knew they offered a Morning Prayer and Bible study or Book Club. After planning with Rev. Colin the decision was made to make it a full day.”

Organizers worked to have just the right balance between offering opportunities for seekers to explore the faith community space in a non-threatening way, and yet also give them a taste of the rich liturgical traditions of Anglicanism. *Come and See Wednesdays* featured Morning Prayer, The Saints: A Study, church open house, youth creative arts and chanted Compline worship.

“I loved the idea of opening the churches for people to feel free to go in and look around at their own leisure,” Janet said. “To ask questions and chat with parishioners, or just sit in silence and appreciate the beauty of the buildings.”

The Chanted Compline service was one of the most appreciated activities, attracting a number

of new people - friends of parishioners and several locals. It was explicitly promoted this way: “*Pray like a monk to the end of the day. A candle-lit and chanted service of prayer dating from the 6th century.*”

“Compline was definitely a place where I saw needs being met and hungers sated,” said Rev. Colin. “People need a chance to sit in silence and candle-lit darkness and pray, plain and simple.”

“I think sometimes we overthink what people want and need and tire ourselves out running large or complicated programs and events,” he explained. “I think deep down, even if they don’t know it, people are hungry to pray and be prayed for, to know that there is a place of quiet and peace for them to go, a place that is consistent and the same (like Evening Prayer or Compline) every time they go, an oasis to seek refuge from, ‘the changes and chances of this fleeting world,’ to use the language of the BCP.”

Come and See Wednesdays was truly a team effort for this Prince Edward Island parish. A number of Licenced Lay Ministers, the Associate Priest, Rev. Ned Henthorn, several guest speakers, along with the Rector took turns leading Morning Prayer and the Saint Study. Others volunteered to host the kids’ craft time and be greeters.

Several of the Wednesday visitors were not from the Island. Rev. Colin said the feedback was positive. “On the whole people were encouraged to see a church with open doors,” he shared. “Many were curious and said that they had driven by for x-number of years but never had a chance to go in. Lots asked about regular services and what they were like. People wanted to know the histories of the churches.”

He said, “It was clear that most were connected outliers, that is, people connected by family or geographically, whose lives happened around the physical churches but people who had never made the leap to go through the doors.”

The priest also sensed that the pandemic may have influenced participants to explore spirituality with their churches. “People want connection and community, especially because of COVID, but they were wanting these things before. I think opening the doors simply provides an opportunity for them to reach out that doesn’t come with what to them might feel like the demand of a Sunday morning.”

Come and See Wednesdays returns next summer.

Meanwhile, Chanted Compline continues on a monthly basis throughout the fall and winter.

Coming back from lockdowns & restrictions

A graphic with an orange background. On the left, the text 'Welcome!' is in white. Below it, 'Dig in to our courses, designed to support and equip you in your ministry.' is in white. At the bottom, there is a blue button with the text 'Let's Get Started' in white. On the right side of the graphic, there is a photograph of a person sitting on a bench looking out at a sunset over a body of water.

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

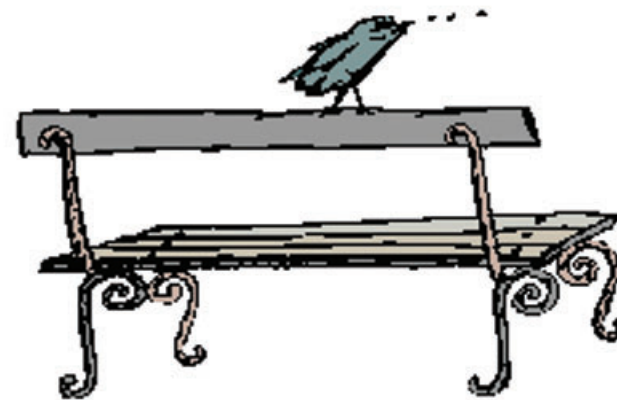
support of one another.

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.

Be . Here . Now .



View from the Deacon's Bench

By Deacon Heather MacEachern

Have you ever recited something by remote? Just between you, and me, I sometimes find myself reciting common used prayers with my mind wondering .That is not good! It is not good to be less than fully engaged when worshipping God; the least we can do is be involved!

However, I found myself doing just that, this past Sunday. Deacon Ray preached a wonderful sermon

as we celebrated St. Francis of Assisi. He spoke about the homeless crisis all over the world, but more specifically about the crisis in Halifax. Those of us in the city and particularly in the Cathedral are well aware of the problem as there are numerous tents in Victoria Park directly across from the front door. I know many people, politicians, social workers, and minds much brighter than mine are attending countless meetings and brainstorming a solution, but homelessness appears to be getting worse. It sounds like

a huge mountain that cannot be climbed.

Ray did pop over and asked the folk what they needed and they requested blankets and home cooked food. Now that is something we can help with! That is a tiny step on the way up the mountain. The simple question, "How can we help?" asked of the folk living in the tents was all that was required to feel useful.

Now, what does this have to do with attending the service on the 'remote' channel you may ask? Well, as you know,

the service goes from the sermon to the Creed (maybe a little music along the way), to the prayers of the people, (I was still thinking about the homeless at this point!), to the invitation and confession.

It was during the confession that I rejoined the service. I admit it was more like two thirds through the confession that I began to pay attention. As I was saying; "For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways," that I felt a most powerful nudge. It was as if I was being told, what did you think this meant?"

'That we may delight in your will and WALK in your ways,' dawned on me that I don't have to climb a mountain, I do not have to solve the homeless crisis

on my own, or sit around fretting that the problem is so big , how can I help? I can talk to the people and ask THEM: How can I help? While Jesus spoke to large crowds, he performed many of His miracles one at a time. He asked what their need was and responded. Can it be as simple as that? The homeless crisis is much more complicated than that but responding to a need one person at a time seems to me a good way to start.

I shall try to do a lot less attending by remote and a lot more being present in future services as the 'nudge' I received, really got my attention.

Photo by Brett Jordan on Unsplash

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