

# THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island

## Community Roots Day Camp Summer 2023 Season



Photos: Youth participants at the Community Roots Day Camp

By LEAH MARSHALL (INTERIM YOUTH AND FAMILY MINISTRY COORDINATOR)

On August 31, the staff of Community Roots Day Camp 2023 wrapped up their busy summer season. For the past four months, the camp program architect and administrator, Emma and Leah, have been creating the day camp program, training volunteers, and facilitating free day camps for 6–12-year-olds in Anglican parishes all

over the province.

*"The Community Roots Day Camp Program is designed to do two things - first, to encourage young people to grow in their faith, or to learn about Christianity for the first time, and second, to develop leadership capacity in communities so that meaningful, local ministry can continue to happen there for children and youth."* (nspeidiocese.ca, YFM page)

The Community Roots Day

Camp staff team plans a week-long day camp program, and then works in collaboration with local churches and volunteers to facilitate the program in communities throughout Nova Scotia and Prince Edward Island. The program includes worship, science, art, games, and story telling in ways that invite campers to think creatively and imaginatively as they discover.

However, what really makes Community Roots special is how accessible it is for parishes that may not have recent experience running a vacation bible school (vbs) or those that are looking to reconnect with the families in their region. This camp is a great way for parishes to help families in their community and form lasting relationships with local groups, parents, and the parishioners.

Each camp is really a tailored experience to the community that the camp is happening in. These community engagement program pieces reflect the different community contexts for each parish. For instance, in Mahone Bay the campers this year visited Amos Pewter, and the Heritage boat building co-op to see local artisans at work and learn a bit more of those community roots. While in New Germany we saw the fire hall where many of our campers had relatives working, made cupcakes with local baker and business owner Jay Robar and engaged with the farmers market and community café.

At St. Timothy's Hatchet Lake we participated in a yoga session with guest instructor Laura, and at St. Marks Halifax we did tie die and decorated a parade float together. In Amherst we had an art session with local artist Shawn and checked out the bowling alley as part of our celebration. While in

French Village our campers heard from HRM deputy mayor Pam Lovelace and MLA Danielle Barkhouse, who spoke to them about the community organizations that helped in response to the recent flooding and wildfires, then stayed to make cards for these organizations and first responders with the campers.

*"I liked the way the kids got into the thank you cards for the first responders. From their experience they could really appreciate hearing from Pam and Danielle and what they had to say. It was great when \*6-year-old\* said to Danielle." I want to do your job!"*  
- (volunteer, 2023)

This summer Community Roots had its first ever camps in the Halifax region, and in Halifax Northend. Our camp in Halifax was also our first time serving recent immigrants and refugees through ISANS at St. Marks Halifax. This camp was clearly responding to a need in the community and the parents were hugely appreciative of the time in fellowship with other kids their age. It was all the more special having those moments of connection over the course of the week, when despite language and cultural differences, the young Ukrainian campers connected with the volunteers and staff over games, crafts, and play in the church space.

All of our returning camps doubled and tripled in size from last year! Going into the autumn, we've already heard how these volunteers and communities hope to continue to further this ministry with these campers and their families. Many of these parishes are looking into Messy church and others are planning one-off fun day events with the community.

From Amherst to Lunenburg

county, each camp this summer has been completely different and yet it felt like God was meeting us in that space every week. Community Roots Day Camp is at its heart a collaboration. The Youth and family ministry VSST and the Anglican Foundation fund the staff who create the program and bring the supplies, but each church involved gathers volunteers; and it's the volunteers who are making lasting memories with these campers. Without the volunteers in each local parish, we wouldn't be able to do this ministry.

*"I find the encouragement of faith in young people to be the most meaningful piece of the community roots program. Giving these young people room to question and learn about God in a safe and judgement free space is really foundational and provides them with a positive experience they can hold for the rest of their lives."*  
(Emma, Community Roots Architect 2023)

To learn more about the Community Roots Day Camp program, check out the YFM page on our diocesan website, or contact [youthandfamily@nspeidiocese.ca](mailto:youthandfamily@nspeidiocese.ca)

*"Have you ever been to a dark and dangerous place?"*  
*\*When talking about the lost sheep in good shepherd parable\**  
*"I've been to Halifax!"*  
- (10-year-old, New Germany)

*"This graveyard looks like there's lot's of giants playing chess"*  
(6-year-old, St. James French Village)

*"If I ever get to meet Jesus I'm going to give him a huge hug"*  
(8-year-old,)

*"When do we sign up for this again?"*  
(7-year-old, St. Timothy's Hatchet Lake)





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All material subject to editing.



# Time with the angels

by Paul Sherwood

On a recent visit to St. John's Anglican Church in Truro, I noticed a woman ascending a steep staircase.

When asked where she was going, the reply came "To ring the bells, of course!"

Cathy Boudreau has been ringing and playing those bells for more than 40 years. She rings them for regular church services and special

times like coronations and vigils.

She is technically known as a carillonneur - one that rings a church bell. Especially one that takes part in change ringing.

Cathy says playing the bells is "My time with the angels."

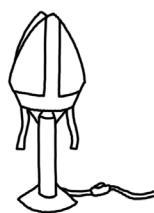
Photos: Cathy Boudreau getting ready to ring the bells.



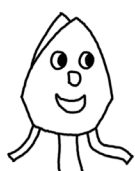
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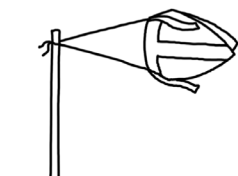
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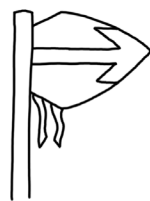
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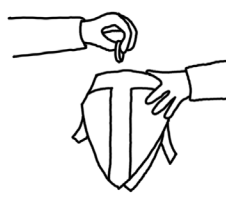
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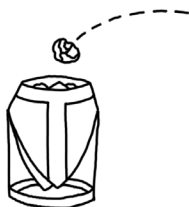
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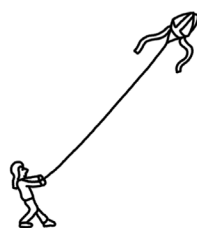
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WASTE PAPER BASKET



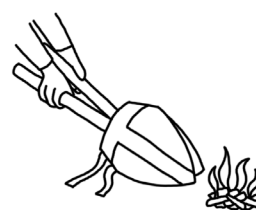
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POPCORN HOLDER



BASEBALL GLOVE



BELLOWS

Dave Walker

CartoonChurch.com

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# It's A New Day!

## The gift of newcomers

### INTERNATIONAL STUDENTS & POST-SECONDARY EDUCATION

Holland Collage, Charlottetown (several locations), PE	540
Nova Scotia Community Colleges, (several locations), NS	700
Acadia University, Wolfville. NS	600
University of Prince Edward Island, Charlottetown, PE	1,600
St. Francis Xavier University, Antigonish, NS	2,000
Cape Breton University, Sydney, NS	3,500

By Rev. Canon Lisa G. Vaughn

Students from around the globe are discovering the blessings of living in Prince Edward Island and Nova Scotia. Some of them are showing up at Sunday worship too!

Congregations in Sydney, Charlottetown, Halifax, Wolfville and other centres, are welcoming new and younger faces in their faith gatherings. These parishioners' various backgrounds and passion for liturgy offer the gift of energy and diversity to our long-established (mainly white) churches. This influx of international Anglicans and other committed Christians, is due to post-secondary education institutions opening their doors to the world. Although there are certainly challenges with housing shortages, many immigrants are putting down roots, filling needed jobs (including in specialized health care) and starting families. In Prince Edward Island, UPEI, has a growing reputation for students from around the world. The Charlottetown campus hosts 1,600+ international students from more than 90 countries each year. Nearby Holland College, with a several locations, enrolls about 540 full-time students from outside Canada.

In Nova Scotia, Wolfville's Acadia University is home to more than 600 international students, while over 2,000 non-Canadians come to study at St. Francis Xavier University in Antigonish. Frequently in the news, Cape Breton University (CBU), Sydney, hosts 3,500+ international students.

The Association of Atlantic Universities reports that a total of 18,000 international students from 160 countries are attending universities across Atlantic Canada. According to Erudera, an education search platform, in our two provinces alone, 25,335 international students received study permits in 2022.

Halifax Partnership, in their Halifax Index 2023 report, states that of the international students enrolled at Nova Scotia's 10 universities last year, about 57% hailed from two countries – India and China. The other top three were Bangladesh, United States and Bahamas.

These burgeoning numbers of faithful Christians are a promising sign, but also a potential predicament. As Vancouver School of Theology professor, Chris Pullenayegem points out, newcomers can be viewed as 'others' and outsiders by long-time parishioners. "Unfamiliar forms of worship, of being community, food, and child-rearing practices are considered alien to deeply entrenched forms of congregational life and culture," he said. "With fear being the most common driver of established (many white-dominated) churches, members see immigrant communities as 'threats' to the equilibrium of a system designed for uniformity, predictability, and constancy."

Pullenayegem, an immigrant from Sri Lanka, says it is our missional God who is moving people across the globe. In his 2021 Flourishing Congregations Institute article titled, *Hiding in Plain Sight – The Gift of the Migrant Church*, the author says the present and future church has critical steps to take.

"There's work to be done," Pullenayegem says, "the hard work of challenging and dismantling racist attitudes and racist practices in our church systems: replacing assumptions and beliefs that have disempowered and chronically demobilized the

church, and rebuilding systems and structures that have stifled innovation and new ways of living into unfolding and rapidly changing realities."

Like all good ministry, truly welcoming and integrating newcomers is about cultivating relationships. Congregations who foster genuine friendships with humility and grace will see immigrants connect. Here are a few ideas to get you started:

- **Spend time getting to know the students.** Ask questions and listen carefully to their story, especially about faith practices from their former homelands.
- **Eat together.** Whether you invite them to your home, a picnic in the park or to Tim Horton's for a coffee and treat, sharing food together helps people bond.
- **Generously serve them.** Ask the students what they need. Help them acquire things like warm winter clothes, apartment furnishings, or provide transportation to the airport or pharmacy.
- **Welcome bags** with school supplies, bus tickets, granola bars, phone cards, etc.
- **Host free study space.** Open up the church facility and Wi-Fi to offer quiet areas for school work. Many students share accommodations with others and would welcome peaceful surroundings for study.
- **Find ways to include their worship elements in the liturgy.** For example, instead of the English translation of *The Lord's Prayer*, ask one of the students to pray it in their language. Or, have someone to sing a favourite hymn in their mother-tongue, etc.
- **Ensure newcomers are able to share what they can in the faith community.** In some cultures it is dishonouring to *always* receive handouts. International students can contribute in potlucks with their favourite recipes, help rake leaves, and serve as acolytes, etc.

Another important principle as we welcome any newcomer, is that we are not asking folks to totally assimilate and be like (or enjoy) everything exactly like we do. Diversity means we include or involve people from a range of different social and ethnic backgrounds, to create a greater whole that is beautiful, divergent and holy.

#### PRAYER FOR A WORLD OF WELCOME

Loving God, yours was the world of welcome.  
The world of all peoples and all goodness welcome.  
What went wrong? Where is that world now?  
When we are anxious about newcomers in our land,  
We pray for your welcome to fill us with grace.  
When we only seem comfortable with the way we've always done it,  
We pray for your welcome to fill us with



creativity.  
When we look around and only see faces like our own,  
We pray for your welcome to expand our community.  
When we wonder about the stranger, the orphan, and the widow,  
We pray for your welcome to nudge us toward real-life relationships.  
Loving God, yours is the world of welcome.  
With your blessing, help us to live in that world.  
With your creative power, help us to live out that world. AMEN.

(*Finding Our Way, Guide to Action*, Tyndale University, Toronto, ON)

Anglican churches who have blossoming numbers of international students and immigrants have a fantastic opportunity. Pullenayegem says, "The reality is that migrant communities of faith will reshape the Canadian church over the next millennium. How this reshaping process plays out will depend on both the established churches and new communities of faith to learn, adapt, and accept each other as a vital part of a whole with a common vision: a vision that is not limited to a denominational, cultural, or a tribal mindset but one that is kingdom focused, a vision of partnering in the Missio-Dei."

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."

Photo by Dollar Gill on Unsplash  
<mailto:https://unsplash.com/photos/Kyoshy7BJIQ>

# Validation or value judgment?

John went to work with a full heart. He had been on holiday for a month, and had not felt this rested in recent memory. He was excited about greeting his fellow colleagues, some he had known for years. He was eager to discuss his holiday with whoever would listen. At his first real break he went to the coffee pot situated in the center of the huge office floor. He loved that space. As an extrovert, it gave him space to chat up his work friends. With his cup of coffee in hand, a grumpy-looking new worker approached and, without thinking, bumped into him causing a major spill onto a nearby computer, ruining the hard drive. The owner of the computer was not at their desk. The person who bumped him uttered with a quick quip, “Well it will teach them to leave their laptop that close to the coffee. They could have cared a little more for their computer. And off he went.”

This was a truthful statement but not a caring, understanding, or validating one. Validation is when we try to understand what is currently happening in the



Bryan Hagerman

life of another at the moment, be that a colleague, friend, or loved one. It could even be a stranger. Sitting in the mall today, sipping a coffee before my day was to start, I noticed an emotionally unwell gentleman cussing and yelling in the distance. He had been upset by someone and was letting out his frustration upon the whole mall. His anger, with a real or imagined cause, was real to him. The security people listened carefully without escalating the situation. They did not accept his angry outburst, nor the way he handled his frustration, nevertheless they validated his

response. He calmed down in time and left the mall without further incident.

We validate whenever we listen without making a negative value judgment on a specific situation.

To clarify, a value judgment entails an assessment of behaviors, feelings or thoughts, as either meeting a standard of acceptability or not. A negative value judgment creates sadness, and places the not-listened-to in a hopeless and helpless emotional box. Listening and validation does not in any way mean agreement. However, it does allow someone to feel heard, accepted, and in a proactive way, chamfers off a potential emotional escalation. Listening, understanding, validation, are skills with the potential to create a softer approach to an unwieldy situation. It often removes a defensive posture in the other and keeps something from escalating.

Validation, although simple but not easy, creates a gift to the one being listened to. That gift enables confidence, hope, inner peace, apart from

judgment and imposed blame, shame and guilt. The coffee attendant looked exasperated, tired, and frustrated. The line was long and people waited impatiently for their hot beverage. Some people had complained to her about the wait, which was not her fault. A man approached and with a huge smile gave his order. The honest, caring smile made a difference. It was a form of validation. The attendant smiled back. It created an emotional peace within her. The smile, an act of kindness was a free gift, costing the giver nothing. This gracious gesture created a wonderful safe place for the one on the other side of the counter. It was simple validation in action.

A negative value judgment is not an empathic response. It leaves a wake of guilt, hurt, blame, and emotional pain. Validation is the best response to the other's pain, not value judgment. A simple smile can create a totally different inner response for the other. It is a powerful form of validation.

In conclusion, what does negative value judgment look

and feel like? It can conjure up feelings of blame, shame, and debilitating feelings of insecurity, guilt judgment. It can create defensiveness and deepen an escalating argument.

In comparison, what does validation look and feel like? It is a positive helpful response. The one who receives validation feels listened to, cared for, and it builds trust, and emotional safety. It is a positive emotional and healthy response. Such responses open the door to true conversations about resolving any problem, those stemming from poor choices, those coming from a place of misplaced values.

Are you offering validation or negative value judgment? If interested in moving forward in relationships, think of the outcomes you are seeking to achieve.

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## For all the Saints (October)

Submitted by Rev. John K. Morrell

Excerpted from Stephen Reynold's "For All The Saints".

This month, we look at two prominent Priests who sought reforms in the Catholic Church in their respective Countries. Jan Hus, 100 years before Martin Luther, sought to reform the Church in his Czech homeland. He died for his convictions. In 2015, there were many memorial services, lectures and symposiums on the 500<sup>th</sup> Anniversary of the impact of Martin Luther's 95 Theses on reforming the Catholic Church. Luther dies a natural death as a heretic of the Catholic Church.

**30 October Jan Hus, Reformer, 1415**

Jan Hus was a Czech priest who was unjustly condemned and executed in 1415 because he advocated reforms in

the life and doctrine of the Church. He grew up when the Czech people were being moved by an extraordinary revival in their practice of the eucharist. At that time most Christians did not dare to receive the sacrament of Christ's body more than three times a year. The Czechs broke with this custom and joined in daily celebrations where everyone, from the youngest infants to the oldest widows, received communion. This common experience of the eucharist acted as leaven in the life of their nation and raised them to a new sense of justice in their dealings with one another — and in what they expected from their German rulers.

Hus became the best-known theologian of this movement after 1402, when he was appointed to the Bethlehem Chapel in Prague. His preaching and genuine goodness of character made him beloved among all

classes of the Czech nation. But his out-spoken demands for reform of the Church — and his challenge of those doctrines which were used to justify ecclesiastical abuses — made him the target of intrigues on the part of German churchmen in Prague. He was summoned to the council of Constance in 1415, where the authorities reneged on their promise of immunity and safe conduct and had him tried on a fraudulent charge of heresy. He was convicted without a hearing and burned at the stake on July 6th of that year. Protestants have always regarded Hus as a precursor of their own movement because he was killed for advocating the reformation of doctrine as well as of institutional abuses.

**31 October Saints of the Reformation Era**

On October 31st in the year 1517, a notice was posted on

the door of the Castle Church at Wittenburg, a town in Saxony. It was put there by Martin Luther, an Augustinian monk and a lecturer in the University of Wittenburg. He invited other academics to debate ninety-five theses or propositions regarding the Church's doctrine and practice of penance. These Ninety-Five Theses triggered a cluster of reactions which eventually forced Luther into open rebellion against the papacy; and his rebellion set in train the movement called the Protestant Reformation.

Luther and the other leaders of this movement accused the Church of encouraging “works of righteousness” — the idea that people could earn salvation by doing good works. Against this notion they preached salvation by faith alone — by faith in the sole righteousness of Christ. As a popular hymn has expressed it:

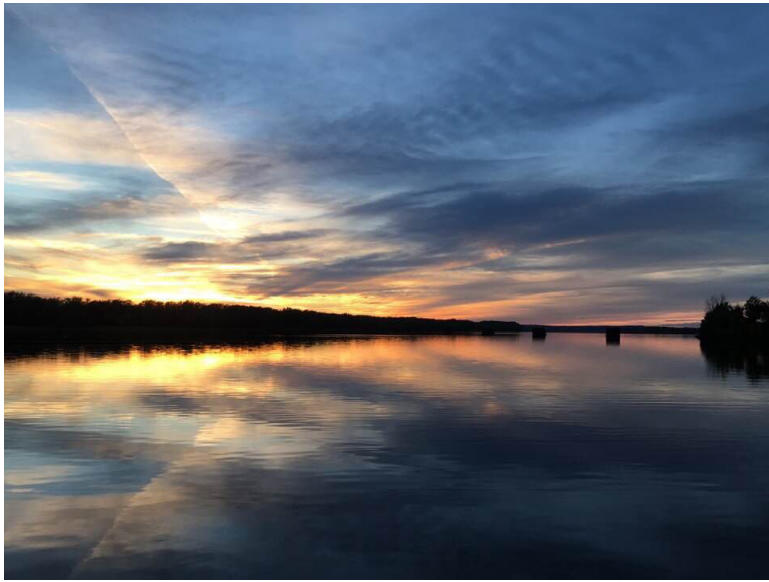
*Look, Father, look on his*

*anointed face, And only look on us as found in him ... For, lo! between our sins and their reward We set the Passion of thy Son our Lord.*

Many heard this teaching as a word of liberation which released them from the fear that held them captive and in its place gave them new courage to live godly and gracious lives. There were many others who remained faithful to the Roman Catholic Church and sought to renew its teaching and worship. But it was the tragedy of their age that each side turned its love for Christ into a source of bitter conflict. So, while we remember the Protestant and Catholic saints of the Reformation era, we may beseech Christ for their reconciliation in heaven — and for the healing of all divisions in the Church on earth.

## NEWS FROM AWAY

## Blessed season of creation



I dropped into the shop where a friend works yesterday morning. When my friend came out of the back of the shop to serve this customer, she told me that she had just had a conversation with a co-worker about eco grief, the sadness that is so common in the climate crisis, and that she

had no sooner got the words, "It's too bad Marian isn't here to talk to you." than I walked in the door. Can you talk to her?"

I am always ready and willing to discuss environmental issues. It is a blessing to be in a position as coordinator of the Diocesan Environment

Network (DEN) where I frequently talk with people about climate change. I am honoured to engage in these conversations. And I pray that I can turn the hopelessness that can come with feeling overwhelmed into enthusiasm and action.

When I asked my friend's co-worker if she felt hopeless, she looked at me as though I had been reading her mind and said YES!

When I asked her if she felt alone in all of this, she said, YES!

It's easy to feel defeated before you even consider what you might do. The co-worker told me that her understanding of everything she needed to do to impact climate change caused her to feel despair.

But when I suggested that she join the Friday for the Future Climate Strike on Sept. 15, at

12:30. She asked, "Where?"

Learning that there are many organizations, including DEN and a huge number of people actively engaged in activism and reducing their own carbon footprint, she began to feel hope.

Do-able is the word I use. Don't try to be an overachiever. Bite off your climate action response into small chunks. You don't have to do it all in one day. But if you want to overcome the feeling of powerlessness, get involved! And remember, everyone's involvement is different, and we don't have to do it all perfectly or at once.

Your action can take a variety of forms. Advocacy (writing letters or calling your MLA). Practicing the 3 Rs, reduce, reuse, and recycle. Insulating your house. Installing a heat pump. Buying a reusable water bottle. Signing up for the DEN

Enews (endionspei@gmail.com), liking the DEN FB page (<https://www.facebook.com/groups/101542159983749>), and encouraging others to connect with DEN. Raising the issue at parish council. Or just taking a drive to appreciate the fall colours.

## WHY?

God gave us a stunningly beautiful world. And in Genesis we are instructed to care for the earth and all that is in it.

First, love this planet. Then small step, by small step, care for it as an act of worship.

God bless and I pray that you will celebrate these last few days of Season of Creation!

REV. MARIAN LUCAS-JEFFERIES  
COORDINATOR, DIOCESAN ENVIRONMENT NETWORK (DEN)

## GUIDING LIGHT: A Workshop on Funeral Ministry

Regional funeral workshops  
open to all



One of the most impactful ministries we have as Anglicans in our Diocese is funeral ministry. Our liturgies reflect a compassionate, inclusive tone, while providing an environment of pastoral care by our parish leaders. Celebrations of Life, whether in a church, funeral chapel or at a graveside, can connect people with a loving God and a warmhearted faith community. Parish lay leaders, especially Licensed Lay Ministers, Vocational Deacons, and others, are called to share in this pastoral office. As local ministers, they are often familiar with the families

and communities. The Spirit is leading our Diocese to embrace more fully the ministry of all the baptized in this area. Over the next few months, our Diocese is sponsoring, GUIDING LIGHT: A Workshop on Funeral Ministry. These free regional in-person training sessions are open to all Licensed Lay Ministers, any lay person who desires to know more (perhaps to be part of a funeral team), and any cleric who seeks a refresher session. Facilitators are Rev. Dr. Debra Bursleson, former Archdeacon and AST Formation Director, and Rev. Canon Lisa Vaughn,

Parish Vitality Coordinator. Some of the topics explored:

- Wakes / Visitations
- Funeral planning with next of kin
- Burial options
- Eulogies / Words of Remembrance
- Homilies / Reflections
- Post-funeral follow-up

Participants receive tip sheets and templates for planning. Woven into this training session are the MISSIONAL opportunities that funerals present as we respond to the needs of those

who are grieving. In some neighbourhoods, we are the only faith community. This is an explorative workshop, thus there is no expectation that participation will require a commitment to funeral ministry. Diocesan protocols, policies and Bishop's expectations are addressed. GUIDING LIGHT runs on SATURDAYS, from 9 a.m. to 2:30 p.m.

CAPE BRETON REGION:  
Sept. 30 - Christ the King,  
Sydney, NS.

PRINCE EDWARD  
ISLAND/DCS:  
Oct. 28 - St. Mark's,

Kensington, PE

VALLEY REGION:  
Nov. 4 - location T.B.A.  
NORTHUMBRIA REGION  
Nov. 18 - location T.B.A.

Other Regions' arrangements will be communicated as soon as they are finalized. REGISTRATION IS REQUIRED.

SIGN UP HERE - [www.surveymonkey.com/r/GUIDINGLIGHT](http://www.surveymonkey.com/r/GUIDINGLIGHT)

Contact: Lisa for more information [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca) or 902-789-4840.

# Not to be taken for granted...

## Literacy and financial education



Photo: Program participants selling their produce at the market.

We take our access to education for granted. However, as we know, there are countries around the world where an education is not available, especially to girls and women. One of the Mothers' Union Worldwide programs helps to change that and, in turn, change the lives of the people involved in ways far beyond education. Following is a summarized report of the impact of the program as published by the Worldwide Mothers' Union.

We are delighted to be launching our report about the long-term impacts of our Literacy and Financial Education Programme in Burundi, which has been running for over 20 years.

This report is significant in both its scope and in its conclusions. Reflecting on 20 years of programme work in Burundi, it charts and measures cumulative impacts over that period in areas of literacy, poverty alleviation,

girls' education, sustainable



savings groups, employment creation and family and community cohesion.

The highlights include:

- Over 165,000 people (77% women) have participated in the programme in some of the most disadvantaged and hard to reach communities.
- Of those participants over 144,000 – almost 80% of whom were women - have learned

to read and write and now have formal literacy qualification. This accounts for 2.9% of the adult literate population in Burundi.

- 7,500 participants accessed the parenting education element of the programme, which has resulted in improved relationships between spouses and their children.

- 98% of participants interviewed report that their ability to now read the Bible has changed their relationship with God and given them a greater sense of belonging to their local church. They can also sing from the hymn books.

- 6,200 savings and loans associations have been created. Beginning in 2009, Five Talents (Microenterprise

Development) worked in partnership with Mothers' Union to provide safe places for people to save their money and offered training on setting up small businesses.

- Over 84% of those associations have continued and many replicated organically beyond the formal support of the programme. These groups are self-sustaining, raising their own loan capital through their collective savings. They also provide business training.

- Almost all (90%) of the women who took part in the savings groups went on to start a business and most of these women employ one or two people.

- In 2006, just 15 per cent of female participants owned productive assets, such as goats or pigs, a mobile phone, and land; this increased to almost all by 2022: most (91 per cent) were able to buy goats or pigs; 81 per cent were able to diversify their livelihoods and/or businesses; 71 per cent were able to buy a mobile phone; more than half (51 per cent) were able to buy land; and one third (33 per cent) were able to buy cattle.

- The economic and social impacts of the programme deliver on eight of the UN Sustainable Development Goals, alongside nurturing self worth, value and spiritual maturing; which in turn empowers participants to

take on leadership within their churches and wider communities.

The MU President for Rutana diocese, Eularie Ndayirore, said: "The savings and loans component... enabled many to engage in income generation. Women are building houses... some have installed solar lighting in their homes to enable their children to study at night. The women have been empowered. They have been lifted from the lowest to the highest."

The chief executive of the MU, Bev Jullien, said: "We are immensely proud to share this report which highlights the impact of 20 years working with our colleagues in Burundi. Participants have learnt about their rights, they are registering their children's births and can vote, things that we take for granted, which they didn't have access to before. This is a brilliant example of partnership working and impactful, community and Christian-led development."

The Canadian MU contributes to these programs through donations from its members and the sale of Make a Mother's Day cards.

FROM THE MOTHERS' UNION WORLDWIDE SITE: [HTTPS://WWW.MOTHERSUNION.ORG/BURUNDIREPORT](https://www.mothersunion.org/burundi-report)

SOURCE: MOTHERS' UNION BURUNDI LONGITUDINAL IMPACT STUDY (2001-2021): PROGRAMME PARTICIPANTS SURVEY 2022: KEY INFORMANTS SURVEY 2022

## Hurricane Fiona Resilience Response Project

The Diocese of Nova Scotia and Prince Edward Island is requesting proposals from parishes and not-for profit community groups that are seeking support following Hurricane Fiona that touched down in the Diocese on September 24, 2022.

This initiative is being funded by donations received in response to the PWRDF Hurricane Fiona Appeal from last Fall. Anglicans across Canada donated generously resulting in a total of \$50,000 being available to fund projects. PWRDF has entered into an agreement with the Diocese to

administer and deliver this fund.

The strategic goal or overarching objective of this fund is to help parishes/communities take steps or measures to make them more resilient and resistant to future major weather events.

This Request for Proposal seeks to attract projects that may fill gaps as to what may not have been funded through other recovery and relief programs that are currently available in Nova Scotia and Prince Edward Island. It is important that projects do not duplicate efforts or existing funding streams but, rather, leverage and collaborate

with other programs and funding initiatives.

Project proposals will be evaluated on how closely they align with the following three criteria:

- 1) Does the project proposal demonstrate a clear case for support, with goods, services and training that responds to an identified need and significant community interest;
- 2) To what extent does the proposed initiative support mid to longer term needs for planning; and
- 3) Does the proposal demonstrate availability and

commitment of proponents of the application to implement the project efficiently and effectively, leveraging other sources of funding and in-kind resources as possible and available from government and other sources.

Examples of inputs and activities for projects that would be considered are:

- Awareness and Preparedness trainings for Emergencies;
- Readiness of warming stations should there be power outages or other damage;
- Purchase of generators for such emergency use;

- Community gatherings for processing and preparing for weather / climate related events including hurricanes, storm surges, etc.; and
- Counseling and supports for those impacted by an emergency

Please note that the maximum amount of funding per project is \$8,000.

For more information on the Hurricane Fiona Resilience Response Fund or to receive an application form please email: Chris Pharo, PWRDF Diocesan Representative [cpharo@eastlink.ca](mailto:cpharo@eastlink.ca)

# The sacred work of church changing: transformative scenario planning



By Cathy Lee Cunningham (she/her)  
Rector, Church of the Good Shepherd, Beaver Bank

**“We cannot solve our problems wearing the same shoes we wore in creating them.”**

- Leigh Weinraub

In 2012, Adam Kahane, who pioneered the development and use of transformative scenario planning throughout North America, Europe, the Middle East, Africa, and Australia, published his book, *Transformative Scenario Planning: Working Together to Change the Future*:

“Transformative scenario planning is a powerful new methodology which enables us to transform ourselves and our relationships and thereby the systems of which we are a part. At a time when divisions within and among societies are causing so many people to get stuck and to suffer, it offers hope and a proven approach for moving forward together.”

The heart and foundation of the process is the sharing

of story. When a Columbian guerrilla once asked Kahane if a ceasefire was required to participate in transformative scenario planning, Kahane answered, “No. The only thing that is necessary for the process is for you to show up, share your story and listen to others tell their story.”

And so it is for any organization — whether it be the parties in a country at war; at the United Nations; at a gathering of the Anglican Communion; the Anglican Church of Canada; a diocese or a local congregation — the process requires us to show up, share and LISTEN. Even to those with whom we radically disagree, even to our enemies.

For us, at the beginning of such a process, we might meditate on the words of Jesus, “Ephatha, be opened!”

Sixteen years after he received that question from the guerrilla, Kahane had the opportunity to speak with him again, after those many years had passed, and the man was released from prison. The man had spent much of that time reflecting on Kahane’s work and how it would apply to reconciliation in his country:



Rev. Cathy Lee Cunningham

“If we keep telling the same stories and keep doing the same things, we will stay where we are.

We are addicted to our old stories — we need new stories.”

- Columbian Guerilla Warrior, reflecting on the path to transformative change and peace for the country of Columbia, 2012

## WHERE WE FIND OURSELVES

According to Kahane, as we

try to address the complexities of changing the future, where we find ourselves in intractable disagreements, on a planet in peril, filled with unfairness and injustice, we all find ourselves increasingly often in situations with three characteristics:

1. *Where we face problems that we cannot solve within our current context and where we need to transform our current context in order to be able to make progress on our problems;*

2. *Where we cannot transform our context on our own or only with our friends and colleagues, where in order to transform our context, we have to find a way to work not just with friends and colleagues but also with strangers and opponents;*

3. *Where we cannot do this work on forming our context with strangers and opponents directly and we cannot approach the work directly because there is neither agreement on the solution nor even agreement on the problem. And therefore, we have to find a way to work indirectly.*

At the Creative Innovation Conference Asia Pacific in 2012, Kahane reflected on his experience:

“What I have seen is that in this kind of work where we need to transform where we can’t do so unilaterally and where we can’t do so directly, the transformative scenario planning process offers us a way. A way to retreat in order to advance. A way to construct stories about what is happening, what could happen, what this means and what we can do.

What I have seen is that telling new stories allows us or enables us to get unstuck and to move forward. Telling new stories enables us to work through our wicked problems

and our great opportunities. Telling new stories enables us to create new futures.”

## OLD AND NEW

I leave you with two questions for reflection:

What are the old stories we’re still telling ourselves that are keeping us stuck?

2. What might be some of the new stories we might tell of a changed future as church that is truly reflective of God’s dream for us and for the world God entrusted to our care?

Jesus asked, “Are you starting to get a handle on all this?”

They answered, “Yes.” He said, “Then you see how every student well-trained in God’s kingdom is like the owner of a general store who can put his hands on anything you need, old or new, exactly when you need it.”

- Matthew 13:51-52, The Message

## READ

Adam Kahane’s 2012 book, *Transformative Scenario Planning: Working Together to Change the Future*.

## WATCH

Adam Kahane’s Talk on Transformative Scenario Planning, “How to Change the Future”, delivered at a gathering of the RSA (The Royal Society for Arts, Manufactures and Commerce), 2012

<https://www.youtube.com/watch?v=XiGS9Vq0FGA>

I’ll see you back here in the November Issue, with more on the foundational work of transformative scenario planning.

Photo Credit: Hakon Grimstad, Unsplash

If you need any help, assistance or resource suggestions, contact me directly at [cathylee@cathyleecunningham.com](mailto:cathylee@cathyleecunningham.com) and find me on social media @vocapeace.

## ANNOUNCEMENTS

Rev. Dennis Newhook appointed as Priest-in-Charge of the Shared Parishes of Musquodoboit and Ship Harbour, effective July 15th, 2023.

Rev. Taunya Dawson appointed as Priest-in-Charge of the Parish of Blandford, effective July 15th, 2023.

Rev. Ian Wissler resigned as Rector of the Parish of St. Stephen’s Chester, effective August 15th, in order to accept appointment as Rector of the Parish of Blue Rocks, effective August 16th, 2023.

Rev. Debra Burluson appointed as Priest-in-Charge of the Parish of St. Andrew’s Locks Road, effective August 1st, 2023. Rev. Bert Chestnut will provide supplemental sacramental and pastoral ministry.

Rev. Dawn-Lea Greer appointed as Priest-in-Charge of the Parish of New Ross, effective August 1st, 2023.

The Most Reverend Ron Cutler appointed as Interim Priest-in-Charge, half-time, of the Parish of St. Francis by the Lakes, effective September 1st, 2023.

## ORDINATION

The ordination of Virginia (Ginny) Wilmhoff to be a Deacon (transitional) on the Eve of the Feast of St. Michael and All Angels, Thursday, September 28th at 7:30 p.m. at the Cathedral Church of All Saints, Halifax.

# The “Red Zone” and a culture of consent and respect

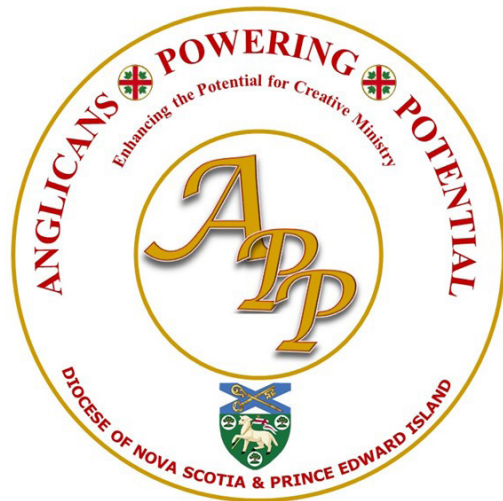
CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN DIOCESAN BOARD AND ANGLICANS POWERING POTENTIAL

Have you heard of the “Red Zone”? Do you know what it refers to? Some of you reading this column may know of a red zone in the game of football, but that is not the red zone being referenced here.

This “Red Zone” has to do with sexual assault on university and college campuses. By the time you are reading this issue of The Diocesan Times, the 2023/24 academic year will be 4 weeks old, plus a few more days. Students will be 4 weeks plus into what is considered a 6 to 12-week period of time when the majority of sexual assaults on campus take place. It is a space of time known as the “Red Zone”.

More than 50% of reported sexual assaults on post-secondary campuses occur within the first three months, especially the first six to eight weeks, of the fall semester of the academic year. While these crimes can affect anyone, first-year women specifically are the most vulnerable population by far during this “Red Zone”.

Our Diocese encompasses many post-secondary institutions, and we are known and recognized across



the country for our Maritime universities and colleges. We have a positive reputation for offering a great post-secondary experience (for undergraduate students in particular) on our many campuses. A number of our clergy are university chaplains. We have this image of wide-eyed, excited, first-year students embarking on this amazing experience before them, following the Labour Day weekend, as they take up post-secondary studies.

However, is this image we have a realistic one? Or are we looking at campus life through rose-coloured glasses, unaware that many of these same students, especially the first-year female ones, are experiencing unwanted and unwelcome sexual advances, as their initiation into campus life? Will these students be feeling thankful over the

forthcoming Thanksgiving weekend?

Fortunately, there is work being done on campuses to create a culture of consent and respect as students navigate so many new experiences. Fostering and embedding a culture of consent and respect is as important as

any of the other features of collegiate life. It is not just a “feel good” extra if we get around to it. A culture of consent and respect needs to be an integral value of campus life.

All too frequently, in our society, victim blaming is the approach to addressing sexual assault. Female identifying persons are far too often blamed for being in the wrong place, at the wrong time, wearing the wrong clothes. Interacting with someone’s body in a sexual way without consent is a choice made by the perpetrator – not the survivor. Sexual assault is never the victim’s fault.

Proactive work to create a culture of consent and respect on campus, however, is almost always spear-headed by survivors of sexual assault.

If you have an opportunity this forthcoming Thanksgiving weekend to engage with any post-secondary students, ask them if a culture of consent and respect is being fostered on their campus, and if so, give thanks for that. More to follow in the November 2023 column about the fostering of a culture of consent and respect.

As Canadians and persons of faith, we know that we have much to give thanks for, even in the face of many natural and person-created challenges, of which sexual assault is surely one. Respect for one another is imbedded in the Golden Rule, a central theme of many world faiths. There is so much in scripture encouraging us to love and respect one another, and to give thanks always and everywhere. This is the season when we gather with family and friends to offer our thanks to God for his goodness towards us.

When it comes to thanks, the Anglican Church Women Diocesan Board is inviting you, all of you, to a special Celebration of Thanksgiving (and Remembrance) for its over 50-year history as a Diocesan Board, encouraging and supporting the ministry of Anglican women, in our Diocese.

With the following theme: Rejoice always, pray without

ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you (1 Thessalonians 5: 16 – 18), the Anglican Church Women Diocesan Board invites you all (not just the women) to a Celebration of Thanksgiving and Remembrance, with Bishop Sandra as our Celebrant and Rev. Dianne Parker our Speaker, on Saturday, November 4, 2023; 2:00 – 4:00 pm (Service with Reception to follow); at the Parish of St. Margaret of Scotland, 3751 Robie Street, Halifax, NS. Please let the Board know of your intent to attend via an e-mail to: [acw.nsboard@gmail.com](mailto:acw.nsboard@gmail.com) by Oct. 25/23.

We look forward to seeing you on November 4th where the thank offering will be for Brigadoon Bound. Contributions are welcome in advance, payable to the Anglican Church Women Board, Brigadoon Bound in the memo line, addressed to Jan Connors, A – 301, 5524 Heatherwood Court, Halifax, NS B3K 5N7, if contributing by cheque, or via an e-transfer to [acw.nsboard@gmail.com](mailto:acw.nsboard@gmail.com) (see the poster in this issue). The Board never ceases to give thanks for the generosity of its many contributors to its outreach projects – for the fall of 2023, Brigadoon Bound Beckons. Thank you for your support.

## A tribute to our retired archivist: Lorraine Slopek

By Kent Doe

This article tries to do two things.

Our church’s sincere thanks for Lorraine’s career of over twenty years and her legacy, the second item is what matters so much to Lorraine. Our Diocese must ensure we have a strong and secure archives.

How cool is that for our way of paying tribute to Lorraine? Did any Anglican anywhere here in their early years collecting sports cards, old photos, or family records, have any feeling of the great value to preserve and to conserve public and other records? One question asked to Lorraine was: why archives? Lorraine said her childhood was full of church involvement. Her fondness for history became a



Photo: Retired archivist Lorraine Slopek

passion to learn about ancient and then later Western Civilization. While enrolled in library courses Lorraine saw a delight in what archives did. The details to care for so many

collected paper documents in accessible order, and the appeal to make retrieval systems was so innovative. That stuff was her moment to part from library studies and pursue archival courses.

Lorraine marvels at the incident where she follows the suggestion to meet a Cathedral member, the late Dr. Brian Cuthbertson. That event resulted in a position for Lorraine at our diocesan offices. With Dr. Cuthbertson’s skilled care and collaboration, the two took on the huge demands to put new order in our archives. Lorraine always liked the way the tasks could include her daughter, Sarah.

The programs and administration of our missions, our parishes, and our Cathedral and diocese apply different kinds of

services to aim to be the best stewards of our share in the constant ministry of the Church of God. Our Anglican ministry is most visible in collegiate, cathedral, and parish acts of worship, or great meetings: synod, ordinations, convocations, and governmental services stand out. Behind the glitter and the show are the services that we perform every day to our congregations, like the work of our archives.

All kinds of national, provincial, municipal and institutional Archives Associations provide standards and procedural guidelines and generous financial resources to help with our archive budget.

Our interview gave Lorraine a great chance to stress that her work’s greatest pleasure was the spirit of collaboration - it

really helped the operation! That collaboration surfaced in buckets with Hurricane Juan’s devastation.

I asked Peter Flemming if he might add a thought to this tribute. Peter wrote; “Lorraine put the diocesan archives ‘on her shoulders’ in the aftermath of Hurricane Juan, providing guidance and hard work to secure its preservation. Lorraine was the ‘key driver’ for the purchase and installation of the shelving unit in the Archives.” Peter added “Thank you Lorraine”.

Lorraine sees her most contented and happy time in our diocesan family to be the move into the new facility. It brought everyone together and provided a really good feeling of a collaborative spirit.

Well done, thou good and faithful servant!



# Pray as you can



“Teach us to pray” the disciples asked Jesus in the Gospel of Luke 11:1. It has been suggested that the disciples would have known how to pray – they were steeped in the prayers and psalms of their Jewish faith. And that perhaps what they were really asking was “teach us to pray as you do”. The disciples noticed that Jesus, frequently withdrew to pray; a time for communing with his “Abba” a title for God connoting a loving relationship. He prayed during times of fatigue, during distress, in search of guidance before big decisions

and reappeared refreshed and strengthened. Jesus continues to teach all who ask.

Although I love the traditional prayers we use in our prayer books and liturgies, I recall hungering for a more personal way to pray. Early in my search, I happened across some brochures on “how to pray”. Now I realize those helpful introductions to prayer came from the Anglican Fellowship of Prayer (AFP) and they were instrumental in nurturing a love of prayer that keeps sprouting.

One of the branches on this “prayer tree,” is that of

Ignatian prayer. St. Ignatius of Loyola tells us that there will be times of consolation (well-being and connectedness) as well as times of desolation (difficulty and isolation). He teaches that during these periods of joy and energy, it is helpful to create a habit of prayer that will uphold and keep us afloat during times of floundering.

They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green;

in the year of drought it is not anxious, and it does not cease to bear fruit. Jeremiah 17:8

Similarly, our Book of Common Prayer suggests creating a rule of life (page 555). The purpose here is to intentionally put aside time for God, a space to commune with and be guided by the Divine.

And just as there are diverse people and personalities, so there are varied ways to pray. Brother Lawrence was a French lay monk in the 1700’s who “Practiced the Presence of God” whether in chapel or at work, living his life “to the glory of God”. More recently, Anne Lamott in her book “Help, Thanks, Wow” shows us that prayer doesn’t have to be formal. She too takes prayer into everyday life.

Those of us who love musicals might remember Rodgers and Hammerstein’s “You’ll Never Walk Alone” and have music accompany us as prayer.

The former Dean (Robert) of Canterbury Cathedral who led many of us in virtual Morning Prayer during COVID advised putting favorite verses of the Psalms into our “spiritual backpack”.

A newer practice is one I discovered this summer

while participating in the 3 ½ week program “Crossroads for Women” with the Sisters of Saint John the Divine in Toronto. Their guesthouse has many fire doors and to maintain the quiet and peace associated with retreat, praying or sleeping, we were asked to hold the doors on exiting to ensure they didn’t bang. This created many “pauses for prayer”. I was struck by the variety of responses I had to this time of stillness – peace, impatience, concern for others, gratitude, sorrow when I forgot. Now that I am home, I find myself pausing in doorways to pray for a friend, to say a mantra to calm myself or to marvel at the garden.

However we pray, there is always more. Prayer is a journey. Jesus continues to teach us. Let us pray as we can.

HEATHER CARTER  
DIOCESAN REPRESENTATIVE  
THE ANGLICAN FELLOWSHIP OF PRAYER

Photo by [Jan Huber](#) on [Unsplash](#)

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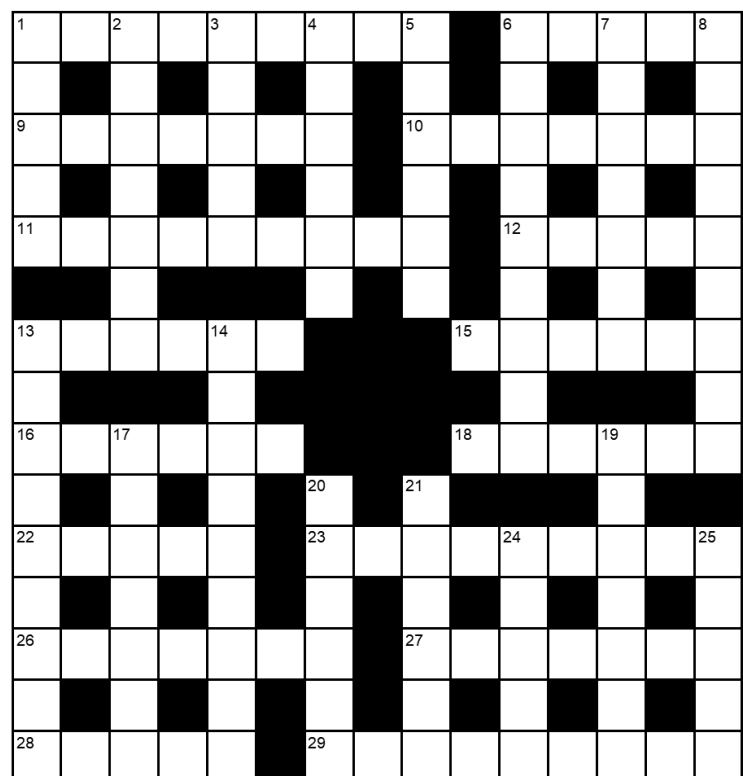
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# October Bible Crossword

by Maureen Yeats



## OCTOBER 2023 Clues

**ACROSS:**

- 1- Bringer of news (9)
- 6- Author of an Epistle (5)
- 9- Rare, reactive metallic element (Br. Sp.) (7)
- 10- Ancient city of Palestine (7)
- 11- Paul \_\_\_\_\_, 20th century German composer (9)
- 12- Person who is the property of another (5)
- 13- Large continent (6)
- 15- Type of ski race (6)
- 16- A son of Jacob (6)
- 18- Large river in South America (6)
- 22- Organized group of singers (5)
- 23- Man who sits on Parish Council (Br.)(9)
- 26- Cold island country in North Atlantic Ocean (7)
- 27- A general Epistle (7)
- 28- Town in England associated with horse racing (5)
- 29- Medical operations (9)

**DOWN:**

- 1- Old Testament minor prophet (5)
- 2- Stricter (7)
- 3- Omit a sound (5)
- 4- The \_\_\_\_\_, country in Africa (6)
- 5- Kings in India (6)
- 6- City where Jesus was crucified (9)
- 7- Archangel mentioned in Revelation (7)
- 8- One who speaks on behalf of another (9)
- 13- Word used to describe a noun (9)
- 14- Town where Jesus settled as an adult (9)
- 17- Items used for removing snow from sidewalks (7)
- 19- Large river in Africa (7)
- 20- Dodges (6)
- 21- Old Testament book and its heroine (6)
- 24- Russian currency (5)
- 25- Places where birds lay eggs (5)

### September Puzzle Answers



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# Servant Leadership and vocational deacons

by Jerry Cavanaugh

Servant Leadership. For many, this phrase might seem a contradiction in terms. In the secular world, servants follow orders and leaders determine direction. But in the diaconal world, servant leadership is both an ethos and a practical approach to ministry.

Vocational deacons draw a special meaning from the adage, "Give people fish and you feed them for a day; teach them to fish and feed them for life." It is the word life that is key here, referencing the Gospel meaning of true living as described by Jesus. Vocational deacons stand to represent Christ as servant, and are ordained to be the bridge between the secular world and the Church. It is their role to draw others like a beacon towards the Gospel meaning of life and towards the sacraments by modeling the ways of Christ through acts of loving and humble service and by patterning their ministries and their lives on his leadership style.

Jesus knew that the days of his earthly ministry would be limited, and so he set about teaching the disciples a different orientation towards power and authority, towards societal norms and values, towards love, and towards the relationship between humankind and God. His leadership plan was to nurture and shape the skills and understandings of those who followed him so that the work of building up God's kingdom on earth would continue after his death. Christ took every opportunity to teach, to demonstrate, and to encourage others through acts of service grounded in compassion and love, always leading by example. His goal was to create and equip leaders from within his company of followers so that the work would continue across the millennia. Ultimately, the power of his leadership lay in his desire to be perceived first as a servant. In more recent times, this focus on servanthood was echoed by King Charles III in his coronation service: "In His (Christ's) name and after His example, I come not to be served, but to serve." On this same occasion, the Archbishop of Canterbury defined service as "love in action".

Servant leadership is distinguished by its primary focus on serving first and on leading second. The credibility of servant leaders stems from their abilities to be



View from the Deacon's Bench

seen as trustworthy servants through consistent acts of loving support, advocacy, and charity. Their leadership is effectively a by-product of their service that is grounded in humility. So it is with vocational deacons. Rather than being affirmed by a salary from the diocese, the dignity of diaconal service is affirmed in the Gospels and echoed in the Sermon on the Mount. Vocational deacons are those who have answered the call of God to be guided by the Holy Spirit in empowering others and in building relationships, with a particular care and concern for the disadvantaged and the marginalized. Vocational deacons are to hunger and thirst for righteousness, foster mercy, and seek and promote peace while they serve the needs of their communities. In doing so, vocational deacons become the hands and feet of Christ in the world. It is through the building up of the body of Christ that diaconal success is defined, one person at a time.

While vocational deacons have a part to play in the liturgy, it should be remembered that this role symbolizes the loving works of service that take place the other six days of the week. Participation in the liturgy does not define the diaconal role in and of itself. Carrying the Gospel during the processional hymn, proclaiming the Gospel, engaging others in prayer, and dismissing the congregation as they prepare to enter back into the world are reminders of the servant leadership role that vocational deacons have been called to fulfill. The stole of the deacon, draped from the left shoulder over the heart to the right side, was symbolically designed to leave the hands free for service and underscores the servant leadership role.

God's plan, as revealed through Scripture, and Christ's example reassure us that there

is no contradiction in the phrase servant leadership. The presence and work of

vocational deacons on behalf of the Church is evidence that the Holy Spirit continues to move across the landscape of our troubled world, bringing hope and practical support to those in need. Perhaps, as you have read this article, you will feel stirred learn more about this order or to further investigate servant leadership for your own life and work. Amen.

The Reverend Dr. Joanne Neal,  
Vocational Deacon with  
Anglican Churches  
of Pictou County &  
Professor of Pastoral  
Leadership with the  
Graduate Theological  
Foundation

## *An Invitation to a Special Event*

*Embracing Change in  
New and Wondrous Ways*



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



*Cordially invite you to a:*

***SPECIAL CELEBRATION SERVICE***

**A Celebration of Thanksgiving and Remembrance  
for the extraordinary Ministry of the Anglican  
Church Women Diocesan Board and  
Looking Ahead in Faith to the Future**



**Celebrant:** *The Right Rev. Sandra Fyfe*  
**Guest Speaker:** *Rev. Dianne Parker*

**Saturday, November 4<sup>th</sup> 2023**

**From 2:00 to 4:00 pm**

*Service with reception following*

**PLACE: The Parish of St. Margaret of Scotland,  
3751 Robie Street, Halifax**

*If you plan on attending please RSVP the board's email address  
[acw.nsboard@gmail.com](mailto:acw.nsboard@gmail.com) by October 25<sup>th</sup> 2023*

