

# THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island



NS and PEI Anglicans marching in the 2022 Pride Parade in Halifax, NS

## Marching proud with Pride

By BISHOP SANDRA FYFE

A week and a half ago I walked in the Halifax Pride parade. The next day I

presided at a Worship with Pride service of Holy Eucharist outside of The Cathedral Church of All Saints Halifax. I remember the many, many people who lined the streets

as we walked, people of all ages, and so many different ethnicities, representing, I suspect, the full spectrum of sexual orientation and gender diversity. There was

joy and gratitude and hope, not to mention some tears and whispered "thank you's" at seeing clergy in collars walking with others and holding a Proud Anglicans banner. On

those days I knew without a doubt that we were living out the call to be "God's Church for God's World," the theme of the Lambeth Conference.



Bishop Sandra Fyfe with Rev. Ann Turner



Rev. Canon Lisa Vaughn with Rev. Charles & Rev. Michelle Bull



# Community Roots throughout Nova Scotia and PEI!



Community Roots participants training in Amherst.

By Allie Colp

After a two-year hiatus, it's been a full summer for our diocesan Community Roots Day Camp Program, with 6 full weeks of camps in communities throughout our diocese.

Volunteers and Campers in Amherst, Boutilier's Point, Summerside, Blandford,

New Germany, and Mahone Bay each had a week with our Community Roots staff team hearing stories of faith and learning about God, their communities, themselves, and one another.

This program has two main goals: the first is to create opportunities for kids across our diocese to participate in

day camp, and the second is to build capacity in parishes to help build up meaningful, local ministry for children, youth, and families beyond the week of camp. We do this capacity building through providing online and in-person training for volunteers and by sharing the work of making the camps happen with our summer staff team. Parishes can participate in the program for a total of three years, taking on more responsibility with each year, with the hope that this will some them in becoming more self-sufficient and capable of fully running a day camp or other ministry for children, youth or families without a staff team to support them.

For parishes that already have the capacity to run a day camp without that infusion of support and capacity building, we've created program guides that contain all of the content from the first three years

of Community Roots – all of the information and instructions that you need to be able to make those programs happen in your community!

I'll share more next month (hopefully with some stories from campers and volunteers!), but for now, here's what some of the summer staff had to say about Community Roots 2022:

"Community Roots is a special camp program, in that not only is it shaped by the community, but it is also shaped for the community. It's truly so special to facilitate these camps, because each camp is uniquely its own." – Emma

"One of my favourite parts of camp is when the community comes together to celebrate at the end of the week; it's really special to see people of all ages getting together to do something fun." - Sophie



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PAUL SHERWOOD  
Editor

Also on the web:  
[www.nspeidiocese.ca](http://www.nspeidiocese.ca)

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

[diocesantimes@gmail.com](mailto:diocesantimes@gmail.com)

**Advertising:**  
Angela Rush  
[diocesantimes.ads@gmail.com](mailto:diocesantimes.ads@gmail.com)  
905.630.0390  
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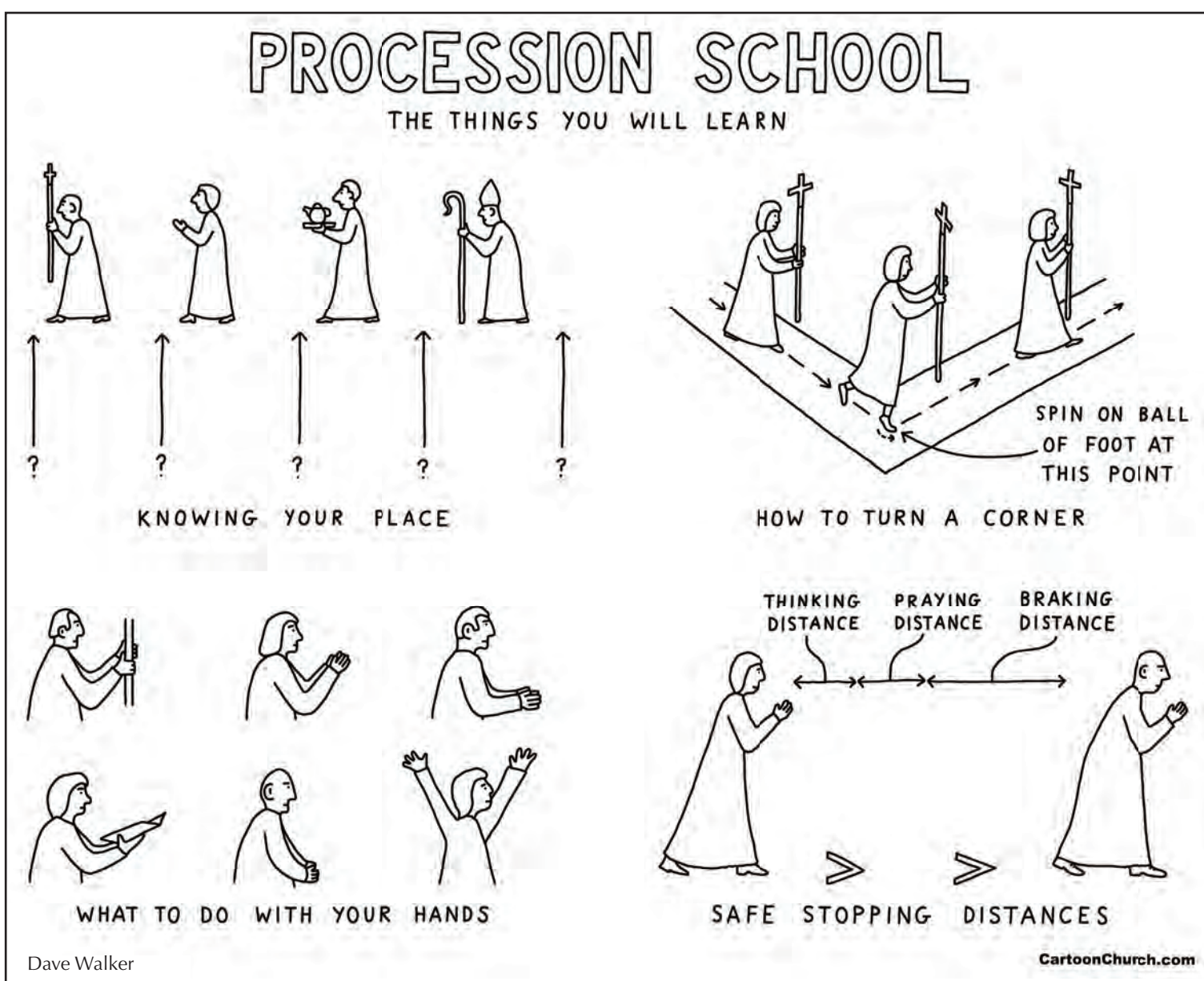
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Women bishops in the Canadian House of Bishops. Missing from photo are Bishops Lydia Mamakwa and Anna Greenwood-Lee.



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

# Being God's church for God's world

*From July 27th to August 7th I was privileged to attend the Lambeth Conference in Canterbury, England, with my husband, Jim. I've shared a few thoughts below from our time in Canterbury in a question-and-answer format, as well as some photographs. I hope this gives you a greater understanding of this important event in the life of the Anglican Communion and what it might mean for our diocese as we emerge from a global pandemic.*

## What is the Lambeth Conference?

The Lambeth Conference began in 1920, in the aftermath of World War I. It has typically been held once every ten years for all the Anglican bishops across the worldwide Anglican Communion, who are invited by the Archbishop of Canterbury. There were approximately 650 bishops from 165 countries attending this Lambeth Conference. Many bishops' spouses also attended, as well as ecumenical representatives from a variety of other Christian denominations.

## What is its purpose?

Unlike a Synod, which is a legislative body where motions are made, Canons are changed, and decisions are made, the Lambeth Conference is just that – a conference. Bishops are invited to gather to discuss matters of common concern, share in fellowship, worship, prayer, and mutual study and learning. While the bishops may make statements or resolutions to reflect a shared perspective, the Lambeth Conference has no legislative authority. Each province/region of the Anglican Communion is autonomous, and we make our own decisions, but we are also interdependent, so we consider how our decisions will impact other parts of the Communion.

## Why is the Lambeth Conference important?

While we are part of a worldwide Anglican Communion, there are very few opportunities to see that and appreciate the gift that this diversity is to the Church and the world. Sharing in Bible Study, table discussions and meals with Anglican bishops and their spouses from all over the world helped us to understand each other better. In the lead-up to Lambeth, bishops met over Zoom for *Lambeth Conversations* including Bible Study and discussion. We also prayed for each other. We heard how Covid-19, climate change, political instability and other issues were impacting various parts of the Church and the world. We were encouraged to listen, to be curious, to be present to one another and our conversations, and to reimagine how God might be calling us to be "God's Church for God's World" (this was the theme for Lambeth). How can the Church be good news for the world today?

## What did you learn?

I learned so many things. For the first two full days of the conference the bishops were on retreat at Canterbury Cathedral where we refreshed for our ministry. We spent five days studying the 1st letter of Peter, with Bible expositions offered by the Archbishop of Canterbury each morning. Those afternoons were spent in our Bible Study/Table Groups considering a series of Lambeth Calls on issues like Mission & Evangelism, Safe Church, Anglican Identity, Reconciliation, Human Dignity, Christian Unity, Inter-Faith Relations, Discipleship, the Environment, and Sustainable Development. We spent a full day at Lambeth Palace in London committed to issues surrounding the climate crisis and sustainable development. Concern about the climate crisis permeated other parts of Lambeth as well. I attended sessions on Mental Health Post-Covid, Liturgy, and Rethinking Mission in light of Power, Privileges and Partnerships.

I learned that there are dioceses all over the world experiencing some of the challenges we do and others that face entirely different challenges. More than anything, I learned that diversity is a tremendous gift that the Anglican Communion can offer the world, especially in this time when difference more often leads to division. That was most evident in the Archbishop of Canterbury's statement before the Lambeth Call on Human Dignity. He noted that there were profound differences in various parts of the Communion, particularly regarding human sexuality. And yet, we were encouraged (directed, even) to love one another well regardless of the differences.

At first that sounded like a lovely "sound-bite" for the news media, but I wasn't sure we could live it out. The remainder of the Lambeth Conference proved to me that we could. Yes, there were still some bishops (very few of the total number) who refused to take communion due to differences in our beliefs about Equal Marriage, but they still engaged respectfully in table conversations and Bible Study with other bishops with whom they profoundly disagreed. I left Lambeth more encouraged and hopeful about the future of the Anglican Communion. The words of Christ: "by this everyone will know that you are my disciples, that you have love for one another" (John 13:35) became more and more real as the days unfolded. While I'm not sure I could have explained what the term "bonds of affection" meant before Lambeth, I now feel bonds of affection for people all over the Anglican Communion.

## Who did you meet who had a profound impact on you?

While I met so many interesting people over the course of Lambeth with remarkable stories to tell, a member of my Bible Study/Table Group from South Sudan stands out for me. He shared with us that he had been a child soldier. Then he met some Christians who told him that God loved him and explained how his life could be different. They gave him hope and eventually he was able to start over. Then he was forced into military service for his country at the age of 18. But by that time, he was a Christian and he trusted in his freedom in Christ. Now he is a bishop. The Anglicans in his diocese are working with local tribal communities to address polygamy and the giving of dowries that reduces marriage to a mere financial transaction. He talked passionately about the rights of women to choose who they will marry and the rights of couples to marry for love. I was so inspired by his courage to confront these issues. To do so where he lives is incredibly dangerous. Yet he is willing to take that risk because he believes in the value of human life and dignity. We were so blessed to share deeply with one another from our lived experience.

## What brought you joy?

Sharing in worship together, singing in a variety of languages, hearing the Lord's Prayer prayed in dozens of different languages at the same time, eating together (especially the day at Lambeth Palace) and realizing how much we have in common regardless of our differences.

## And what about your spouse? What was the experience like for him?

From Jim: I am feeling incredibly fortunate and thankful to the Diocese of Nova Scotia and Prince Edward Island that the expectations for a Bishop's spouse here do not rise to the "full-time" position expected of the spouses in other parts of the Communion!! This conference was a profoundly joyous experience and I feel blessed to have had the opportunity to attend.



## NEWS FROM AWAY



Dear Diocese,

As the old Ella Fitzgerald songs goes: Summertime and the livin' is easy...

As I write this correspondence to you this week in early June, it feels like summer. The sun has been shining and the weather has been warm. Not summer heat warm, but warm enough for short sleeves. Close enough to summer for Graham and me to sail our sailboat, Sisu, home. We always look forward to the spring run, the trip down the Wolastoq (St. John River) from Fredericton to the mooring in front of our house in Public Landing.



Rev. Marian Lucas-Jefferies

It was a brisk trip down the river. The current was strong but the air was warm and there wasn't a cloud in the sky.

Flexibility is critical to

sailing. Conditions change. Sometimes suddenly and unexpectedly. Anyone who travels by plane, train or automobile will say the same. The only difference is that you must add water conditions into the mix. But all the "elements" are important, water (waves), air (wind), and earth (shallow waters and land). Fire is simply a hazard. Those same elements are critical for life. Not only on the sea but for all of us. Everywhere. All the time.

As Hildegard of Bingen once said, "Glance at the sun. See the moon and the stars. Gaze at the beauty of earth's greenings. Now, think. What delight (the Creator) gives to humankind with all these things. . . . All nature is at the disposal of humankind. We are to work with it. For without we cannot survive."

But it isn't simply about survival, it's also celebrating those gifts. And that is where Season of Creation (SOC) comes in.

Rev. Rachel Mash, Provincial Canon for the Environment in the Anglican Church of

Southern Africa, said: "We are recovering the sense of wonder at how the world was made, and we need to reclaim the theology of why it was made. We need to listen to creation so that we can move from a theology of plunder back to a theology of wonder."

I do believe that we can change the climate, the climate of our souls, developing a deeper appreciation for our relationship with this planet, hearing the call to be stewards of creation so we can better care for this fragile world we live in. Inspired by Season of Creation, the first step in responding to the Sacred One's call to care for creation, falling in love with the Earth, allows us to weave that love into our daily life and into our relationships with others, with the Creator, and with all of creation.

Resources for Season of Creation 2022 can be found at <https://laudatosimovement.org/news/creation-speaks-lets-listen-launching-the-2022-season-of-creation/#:~:text=The%20>

leaders%20reflected%20on%20the,climate%20emergency%20and%20biodiversity%20crisis.

Don't forget that the Diocesan Environment Network (DEN) needs you to share the good news, your celebration of SOC (no matter how big or how small that celebration is).

An Irish Sailor's Blessing

May the seas lie smooth before you.

May a gentle breeze forever fill your sails.

May sunshine warm your face,

And kindness warm your soul.

And, until we meet again,

May God bless you and keep you safe.'

Blessings from the helm of Sisu,  
Rev Marian Lucas-Jefferies

## Wasn't that a party?



St James Armdale Garden Party. Judy Dow Clark and Queen Elizabeth II (aka Gael Page)

BY MARY STONE

Queen Elizabeth II's Platinum Jubilee that is. Our Queen is the Patron of Mothers' Union Worldwide. It was only fitting, therefore, that branches around the world should acknowledge this momentous occasion. Here in Canada, members were encouraged to hold a June 4 Garden Party or some facsimile thereof. It was just what some branches needed; to have a reason to regroup, to meet with friends, neighbours and community to celebrate this amazing woman.

Given our record of rainy days in June, most events were planned to take place indoors.

Members met in church halls, homes, back yards, restaurants and churches. They pulled out royal memorabilia tucked away in their homes to display at the event, dressed up in fancy hats and served tea in their best cups and saucers. It was a positive and fun way to start off the summer. Some branches used this as an opportunity to raise funds to support the PWRDF's work with Ukrainian Refugees and also to support needs within their own community.

The 2022 worldwide Mothers' Union theme, for this summer, has been the Summer of Hope. One piece of this Summer of Hope

has been to tell stories of women in leadership roles, such as Queen Elizabeth, who lead and transform their communities.

Six years ago the Parish of French Village Mothers' Union joined with members of St Luke's United Church, Tantallon who had created a one-day, once-a-month program for women recovering from addictions at the Marguerite Center. The driving force behind this project was, and still is, Lynn Stover. Lynn is a leader but she would not describe herself in that way.

This is the story of how Lynn found herself in a leadership role. It was inspired by two events. The first was a life changing experience with breast cancer. For two years she suffered various challenging health issues related to that diagnosis. During that time, Lynn received a world of support at the Sunshine Room at the Victoria General Hospital. It is a room of respite provided by volunteers who welcome and support patients on their healing journey. Lynn is forever grateful for that support.

The other event that inspired Lynn was in watching the success of a weekly day retreat for homeless men at her

church, St Luke's United, in a space called the Freedom Renewal Center (FRC). The FRC is a large home-like area much like an open concept living/dining room. It contains comfy furniture, dining tables and a small kitchen

When that space became available, Lynn says, "the job landed in my lap!" She saw an opportunity to give back for all the caring and support she had received from her church, community and the hospital. She could "Do unto others as you would have them do unto you" Luke 6:31

With the help of others church members, Lynn planned and implemented a once-a-month, all day respite for women of the Marguerite Center.

Lynn's motto is "Begin to weave and God will provide the thread". And it happened. Upon hearing of this program of support and love for these women, the Anglican Parish of French Village Mothers' Union offered to participate and help in whatever way possible. Thus began a wonderful relationship between the Mothers' Union and the members of St Luke's United.

Each of these days begins with a time of welcome and chatting with the women over

tea/coffee and snacks. This is followed by planned activities and a family meal in the middle. It is a day of caring, reflection and joy. The women are actually transformed from the time that they enter until they leave; they leave relaxed and in good spirits offering many words of thanks to all involved.

Lynn, as the leader in this endeavour, has often expressed thanks for the support that Mothers' Union has given – from providing food, planning programs to being a sounding board for ideas. "The quality of our days together is enriched in every way by the support of the Mothers' Union. It is very special to me that our faiths do not draw boundaries but enable us to work together beautifully."

Lynn, who does not look upon herself as a leader says she "has been given the gift of coordinating a group of loving, talented and hard working volunteers."

Her advice to others is to expand your boundaries, if you have an idea, go for it and ask others for help.. "Begin to weave and God will provide the thread." You never know where it may lead you.



# Survive, thrive, lead:

## The one who carries up the most hearts, part one



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

### WONDER....

One day, while out on a walk, R.J. Palacio and her kids have a chance encounter with a girl with severe facial deformity. R.J.'s kids did not respond well, she kept silent and walked her kids away, without a word to her.

That she had failed to use the moment to build a bridge of understanding and compassion between her kids and the beautiful young girl haunted R.J. She knew she had messed up in a very consequential way, not challenging the hurtful behaviour of her children, not stepping up in that moment herself and thus perpetuating more hurt in the moment and into the future. Out of her pain and regret, she sat down to write, seeking to find a better way, a healing way.

That writing exercise turned into a bestselling book, *Wonder*; a movement called, "Choose Kind"; and, finally, a Hollywood blockbuster, Oscar-nominated movie, which was released in 2017.

### NOT AN ORDINARY KID

Palacio begins the book:

"I know I'm not an ordinary ten-year-old kid. I mean, sure, I do ordinary things. I eat ice cream. I ride my bike. I play ball. I have an Xbox. Stuff like that makes me ordinary. And I feel ordinary. Inside. But I know ordinary kids don't make other ordinary kids run away screaming in playgrounds. I know ordinary kids don't get stared at wherever they go.... If I had a magic lamp and I could have one wish, I would wish that I had a normal face that no one ever noticed at all."

On his first day of public school, as Auggie walks through the courtyard (filled with children so excited for the beginning of a new school year), then moves toward the front doors, through the hallways and into his grade five classroom, those critical, judging eyes are fixed on him at every turn. He knows what he will soon face, and he does face it. Throughout the film, as the intensity of the bullying increases, and pushes him deeper into the sharp edges of the abiding pain he has always endured in his small body, he musters strength and moves through it. The love that surrounds him, through

his family and a couple of true blue friends, carries him, and continues to flow out through him toward his child aggressors.

Because Auggie doesn't give up and continues on in love, his presence transforms thoughts and hearts and minds in his school, one-by-one, and that kindness and transformation ripples out to the world.

I will tell you no more of the story. If you haven't already, please read this book, watch the film and share the story with everyone you know!

### STAND UP TO BULLYING DAY

In Nova Scotia, Stand Up to Bullying Day happens each year on the second Thursday of September, this year, September 8th. The day was started in 2007 by two grade 12 students - Travis Price and David Shepherd, who bought and distributed 50 pink shirts at their school in Cambridge, Nova Scotia after one of their classmates was bullied for wearing pink.

Not just this September 10th, but every day, let's pray that we will all find the courage, in the heart of Jesus, to Stand Up to Bullying with compassionate responses, wherever we go, including the parish.

Make no mistake: When there is destructive conflict and bullying among adults in parish life, the children see. God forbid that they think that because it goes on in church, it is OK to be part of it in everyday life. How

we respond to conflict and bullying - for good or for ill - teaches our children how to respond.

The community beyond the church sees too. Poorly handled church conflict and tolerance for bullying behaviours can and will eventually be the kiss of death on any form of mission that we may undertake.

If we do not fully stand and live in love for one another — love like Jesus loved — if we allow destructive conflict and bullying to continue on in parish life in any way, there will be no church growth, no renewal, no future, for the communities in which God has planted us to witness to the love and peace of Jesus Christ will not see us as Christians. They will see us as hypocrites and run as fast as they can away from our doors, with donations in hand. And who could blame them? When people dawn the doors of God's churches, they are looking for acceptance and love, not intolerance and hate.

Auggie's school had a Zero Tolerance Policy for bullying. Perhaps it's long past time that we embrace such a policy in parishes. There is certainly a foundation for such a policy in the tradition of the Church. Spoiler alert: This will be the topic for my November article.

### THE ONE WHO CARRIES UP THE MOST HEARTS

At the end of the film version of *Wonder*, during the graduation ceremony, an award is presented "to the

student whose quiet strength has carried up the most hearts." As you may have guessed, the award is given to Auggie.

How can we, at the dawn of this new school year, be for God's love, reconciliation, peace and compassion and "love like Jesus"? How can we "carry up the most hearts" and heal those lives that have been scarred by the trauma of bullying?

Through our Community Interview Process in 2015, we learned that many of the youth of Beaver Bank are suffering severe bullying when they transition from Junior High to High School, and that it is a major concern for Beaver Bank teachers who do not have enough resources to do all that they would like to support youth mental health. They saw a role that the church might have to play in filling in the gaps. So, the next phase of our Good Shepherd Cares Project is to do what we can as a parish to help.

This month, we're beginning an in depth conversation about bullying with two youth (more to come!) from Beaver Bank, who we've asked to help us get started. I can't wait to work with them and to be guided by the wisdom that flows from God to us, through their young minds and souls. I'll be sharing our experience with you in part two of this article series in October.

I'll see you back here in the October Issue.

## Capella Regalis launches new Girls Choir

Capella Regalis Men & Boys Choir was founded in Halifax by director Nick Halley in 2010 as a free, mentor-based music training program for boys and young men. The organization is thrilled to announce that the Capella Regalis Girls Choir will launch this September, thanks to a successful summer fundraising campaign which raised over \$40,000. A parallel program for girls ages 7-13, it will offer a "free music education in a centuries-old tradition" to now girls as well as boys.

"My hope is that the Capella Regalis Girls Choir will provide for girls the same

opportunity for mentorship and for musical brilliance and uplift that the boys have received from Capella Regalis over the last twelve years and, hopefully, in perpetuity," says Nick Halley, founder and director of Capella Regalis Men & Boys Choir.

Girls in the Capella Regalis program will receive weekly rehearsals in which they develop the skills of listening, focus, vocal production, and music literacy. They will engage with the finest repertoire of the last 1,000 years from all over the world. They will sing Evensongs and concerts in



the gorgeous acoustic of Halifax's Cathedral Church of All Saints and will have the opportunity to participate for free in concert tours, choir camps, and collaborative projects with other musicians.

The experience of a rigorous music education such as Capella Regalis provides is truly unique in our day and age. The social and emotional benefits of singing great music within a collective are manifold. Capella Regalis has

been revitalizing a tradition of choral music that goes back a thousand years, and rediscovering, post-pandemic, the ways music and beauty bring young people to life. They are now making this transformative educational experience available to girls as well. All this they do free of charge so that finances are not a barrier to participation.

"We quickly learned that being a member of Capella Regalis

means your child is part of an amazing and caring community that values not only the musical education of your son, but also the development of his character," says Gina Patterson Dietz, a mother of a Capella Regalis chorister.

For more information about Capella Regalis and its programs, or to sign up for an audition, please visit [capellaregalis.com](http://capellaregalis.com).



# Climate Cafe at Christ Church

Submitted by Nancy Blair

Climate Change is happening; we hear and read about climate change and climate emergencies - often daily now. And we feel Climate Change - through our senses and our emotions. At times the emotions around climate change can be painfully overwhelming. Individuals speak of: anxiety, grief, fear, depression, betrayal, despair, guilt, but they also speak of: hope, determination, and love - love of creation.

I have been involved in environmental issues for many years, most recently through DEN, the Diocesan Environmental Network of Nova Scotia and Prince Edward Island. <https://www.nspeidiocese.ca/ministries/diocesan-environment-network>. As an environmentalist, I have seen, and continue to hear, the inspiring stories of those working



pist I struggle to understand why we humans are so slow to turn around the terrible devastation that we inflict on our homes and our sources of life. I work with those who are also dealing with the pain of this devastation. In my role as a Psychotherapist, I am always a person of faith.

One of the international leaders in the work of Climate Psychotherapy is the Climate Psychology Alliance (CPA) UK <https://www.climatepsychologyalliance.org> and NA <https://www.climatepsychology.us>. CPA members are

active in research and the development of therapeutic processes, all aimed at helping individuals to face difficult truths, while balancing the tension between hope and despair. Recognizing how important it is for us to gather together to listen to and support each other, the CPA - UK developed the Climate Cafe. The Climate Cafe is one of several processes such as: Joanna Macy's, The Work that Connects Network and the peer-led Good Grief Network.

Kelly Schnare, a community environmentalist working on Lakes and Oceans explains the Climate Cafe concept: "The Climate Cafe is an incredibly nourishing, community support to an otherwise unapproachable topic. We are surrounded by difficult choices and lack of action everywhere we look, sometimes echo chambers in our closest peer circles both online and

off-line. This supportive space is a type of lifeline for openly sharing and deep listening practices of our critical world-views and the value expression it entails".

The process at the Climate Cafe, recently started at Christ Church, is very simple. We bring gifts from nature and we talk about what they mean to us. We all speak in turn and, as leader, I ask each individual to connect to what everyone has brought and to what others have said. We connect to nature and to each other. We recognize that we are in nature and nature is in us. The Climate Cafe is not a place to develop action strategies; however, some individuals are active; others are looking for ways to become active.

The Christ Church Climate Cafe, held monthly, is a respectful and supportive place where individuals can safely

talk about how they feel about Climate Change. It is held in the Christ Church Hall (Lower Level), Dartmouth, Nova Scotia. We meet outside - weather permitting. If you are interested in attending or, if you want to learn more about the Climate Cafe, please contact Nancy Blair: [nancyblaircounselling@gmail.com](mailto:nancyblaircounselling@gmail.com). Some individuals come regularly, some attend once, some occasionally. We meet outside whenever possible.

The Climate Cafe is open to all. Masks are not required, but they are encouraged.

*Nancy Blair, a Climate Psychotherapist and a member of the Climate Psychology Alliance (CPA), is the Christ Church Climate Cafe group leader and has received Climate Cafe training from the CPA.*

## Book of Alternative Services – Liturgical Year C (Sept/Oct)

For BCP readings: <https://lectionary.anglican.ca/bcp/>

The Christian Year 2022

These readings are from the Anglican Church of Canada's adaptation of the Revised Common Lectionary.

### Thirteenth Sunday after Pentecost [Proper 23] (Green) Season of Creation

Sunday, September 4th, 2022  
Morning Prayer: Ps 63:1-8, (9-11), 98; Job 25:1-6, 27:1-6; Rev 14:1-7, 13; Coll 378  
Holy Eucharist: Propers 378; Jer 18:1-11; Ps 139: 1-5, 12-17; Philem 1-21; Lk 14:25-33; Preface of the Lord's Day  
Evening Prayer: Ps 103; (1 Kgs 12:21-33); Mt 5:13-20; Coll 378

### Fourteenth Sunday after Pentecost [Proper 27] (Green) Season of Creation

Sunday, September 11th, 2022  
Morning Prayer: Ps 24, 29; Job 38:1, 18-41; Rev 18:1-8; Coll 380  
Holy Eucharist: Propers 379; Jer 4:11-12, 22-28; Ps 14; 1 Tim 1:12-17; Lk 15:1-10; Preface of the Lord's Day  
Evening Prayer: Ps 8, 84; (1 Kgs 19:8-21); Mt 5:21-26; Coll 380

### Fifteenth Sunday after Pentecost [Proper 27] (Green) Season of Creation

Sunday, September 18th, 2022  
Morning Prayer: Ps 93, 96; Est 3:1—4:3 or Jdt 5:22—6:4, 10-

21; Jas 1:19-27; Coll 381  
Holy Eucharist: Propers 381; Jer 8:18—9:1; Ps 79:1-9; 1 Tim 2:1-7; Lk 16:1-13; Preface of the Lord's Day  
Evening Prayer: Ps 34; (2 Kgs 4:8-37); Mt 6:1-6, 16-18; Coll 381

### Sixteenth Sunday after Pentecost [Proper 27] (Green) Season of Creation

Sunday, September 25th, 2022  
Morning Prayer: Ps 66, 67; Hos 2:2-14; Jas 3:1-13; Coll 383  
Holy Eucharist: Propers 382; Jer 32:1-3a, 6-15; Ps 91:1-6, 14-16; 1 Tim 6:6-19; Lk 16:19-31; Preface of the Lord's Day  
Evening Prayer: Ps 19, 46; (2 Kgs 17:1-18), Mt 13:44-52; Coll 383

### Seventeenth Sunday after Pentecost [Proper 27] (Green) Season of Creation

Sunday, October 2nd, 2022  
Morning Prayer: Ps 118; Hos 13:4-14; 1 Cor 2:6-16; Coll 384  
Holy Eucharist: Propers 384; Lam 1:1-6; Lam 3:19-26 (as canticle) or Ps 137; 2 Tim 1:1-14; Lk 17:5-10; Preface of the Lord's Day  
Evening Prayer: Ps 145; (2 Kgs 20:1-21); Mt 14:1-12; Coll 384

### Eighteenth Sunday after Pentecost [Proper 28] (Green) Or Harvest Thanksgiving (White)

Sunday, October 9th, 2022  
Morning Prayer: Ps 146, 147; Mic 6:1-8; 1 Cor 4:9-16; Coll 385 or 396 (Harvest Thanksgiving)  
Holy Eucharist: Proper 28; Propers 385; Jer 29:1, 4-7; Ps 66:1-11; 2 Tim 2:8-15; Lk 17:11-19; Preface of the Lord's Day  
Or  
Harvest Thanksgiving: Propers 396; Dt 26:1-11; Ps 100; Phil 4:4-9; Jn 6:25-35; Preface of the Lord's Day  
Evening Prayer: Ps 111, 112, 113; (Jer 36:1-10); Mt 15:21-28; Coll 385 or 396 (Harvest Thanksgiving)

### Nineteenth Sunday after Pentecost [Proper 29] (Green)

Sunday, October 16th, 2022  
Morning Prayer: Ps 148, 149, 150; Sir 4:1-10; 1 Cor 10:1-13; Coll 387  
Holy Eucharist: Propers 386; Jer 31:27-34; Ps 119:97-104; 2 Tim 3:14—4:5; Lk 18:1-8; Preface of the Lord's Day  
Evening Prayer: Ps 114, 115; (Jer 29:1, 4-14); Mt 16:13-20;

Coll 387

### Twentieth Sunday after Pentecost [Proper 30] (Green)

Sunday, October 23rd, 2022  
Morning Prayer: Ps 63:1-8, (9-11), 98; Sir 18:19-33; 1 Cor 10:15-24; Coll 388  
Holy Eucharist: Propers 388; Jl 2:23-32; Ps 65; 2 Tim 4:6-8, 16-18; Lk 18:9-14; Preface of the Lord's Day  
Evening Prayer: Ps 103; (Hag 1:1—2:9); Mt 18:15-20; Coll 388

### Twenty-First Sunday after Pentecost [Proper 31] (Green) Or Dedication Sunday: Feast of the Consecration or Dedication of a Church (White)

Sunday, October 30th, 2022  
**FEAST OF DEDICATION**  
When the date of the dedication or consecration of a church or chapel is known, the Feast of Dedication may be celebrated on that day or the Sunday closest to it. When the date is not known, or when its anniversary falls on Sundays in Advent, Lent, Easter, or on Feasts of Our Lord and other Feasts taking precedence of Sundays, the Feast of Dedication may be celebrated

on 25 October or the Sunday before All Saints' Day.  
Morning Prayer: Proper 31: Ps 24, 29; Sir 36:1-17; 1 Cor 12:27—13:13; Coll 390  
Or  
Dedication: Ps 132; 1 Kgs 8:1-13; Jn 10:22-30; Coll 668  
Holy Eucharist: Proper 31: Propers 389; Hab 1:1-4, 2:1-4; Ps 119:137-144; 2 Th 1:1-4, 11-12; Lk 19:1-10; Preface of the Lord's Day  
Or  
Dedication Sunday: Propers 668; Gen 28:10-17 or 1 Kgs 8:22-30 or 1 Chr 29:6-19; Ps 84 or 122; 1 Pet 2:1-5, 9-10 or Rev 21:1-4, 22—22:5; Mt 21:12-16 or Jn 20:19-21; Prayers of the People 671; Prayer over the Gifts, Preface, Prayer after Communion 673  
Evening Prayer: Proper 31: Ps 8, 84; (Neh 5:1-19); Mt 18:21-35; Coll 390  
Or  
Dedication: Ps 29, 46; 1 Kgs 8: 54-62; Heb 10:19-25; Coll 668



# Jesus is not a therapist!

Sally and Henry decided that they needed to go see a therapist for relational issues. They had had communication concerns for years. The session was booked, and nothing more was said about it as they both waited for the first meeting. But unknown to each other they both had different reasons for going to the therapist. At the first session, they nervously sat in their chairs with the counselor waiting to begin. When the therapist asked them each to suggest why they felt they were there, it was quickly discovered that they had gone to therapy for two very different reasons. One would be satisfied, the other not so much. One of the two wanted the therapist to set the other straight. The other wanted the therapist to help them, to guide them in learning to communicate better.

It would be surprising to some to discover in reality what therapists do and do not do. Do they fix, set each other straight, give advice? No, no, and no! They do listen emotionally, assess, empathize,



**Bryan Hagerman**

and guide. If this is all they do, they have done a great deal. They do ask clients to consider options. They do guide people in areas of their lives. They do teach strategies for various emotional issues like; anger, depression, anxiety, intentional dialogue, to name a few. They do not tell you, anyone what to do. They do not ever advise you. They shouldn't! They will not be your friend and therapist at the same time. They will

report to the correct people when someone is at risk. They will ask you to go to hospital if you are suicidal, and have a plan, or they will call 911 for you. Do Not Harm is the motto. They will recommend medicines for various issues, but cannot prescribe to a pharmacy.

If you go to therapy and come away with me having told you what to do, there is a very good chance that you will not do it, because it is not your idea and you don't own it. And if it's hard work you certainly will not do it. So no to advice.

Jesus does not ask us to consider. He does tell us what is crucial in life, what we should do, and how we might accomplish it. Jesus is not a therapist! But he does tell us how to live. And not only does he tell us how to live, he will give us the courage, abilities, desires to live in a way that reflects his values, his way of being, his character. He models how to live. But Jesus is not a therapist! He does not charge by the hour. He does not send an invoice,

and ask for payment. He is not schooled in psychotherapy, or psychology. However, he has an ability a therapist does not have, that being a front row seat to all of our motivations, triggers, thoughts, emotions, actions, behaviours, trauma, and the why of what we do what we do. But he is not a therapist. He is better than a therapist because he has the supernatural ability to speak into our lives, to equip us in the doing of what he expects and desires for us.

Jesus may convince us of therapy, and might even guide us in finding the correct counsellor. He will, if we ask, help us to find the strength to deal with what we discover in therapy, and he will, if we ask, to integrate the guidance we received into our healing with spiritual principles. Jesus will help us to forgive those who have damaged us. He will give us strength to overcome traumatic experiences. He will help us with the triggers that inflame rage and anger. He will help us to be self aware. Jesus however is not a therapist! Although Jesus

never studied psychotherapy, he knows in great detail our behaviours, and what it takes to create changes in both our character and behaviour. He is the North Star that points us to what is true no matter how difficult it feels. And Jesus feels with us no matter the emotion that is present, caused by what ever pain which has created it. Although not a therapist, he is empathic, understanding, he validates, listens, and does not ever shame, blame, or judge. He does believe in us, accept us, and most of all, love us. Unlike the therapist Jesus will be, and can be our friend. He is not subject to note taking, or a subpoena for a court case. He does not need to be certified or board approved.

*Dr Bryan F Hagerman  
St Paul's Church, Halifax  
Outreach Counsellor  
[www.bryanhagerman.ca](http://www.bryanhagerman.ca)*

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Diocese of Nova Scotia & Prince Edward Island**

**2021-2022  
PROJECT**

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THE PLANS  
I have for you...  
TO GIVE YOU A  
Future WITH Hope*

Jeremiah 29: 11

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**204-111 Pebblecreek Drive**  
**Dartmouth, NS B2W 0L1**

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



# Drawing inspiration about change from St. Paul . . .

By CYNTHIA PILICHOS

It is exciting to walk where others of renown have trod, especially when the “others” date to the first century AD (CE) and are great missionary heroes! Such was the case with my visit this summer to Ancient Corinth in Greece and to the place (the bema or rostrum) where Saint Paul had preached and also been brought forward for trial.

Saint Paul, also known as the Apostle of the Nations, because of his four missionary journeys throughout the eastern Mediterranean for the dissemination of Christianity, visited several Greek cities in the early first century AD, including the island of Samothrace and the communities of Philippi, Thessalonica and Veroia in Macedonia; Athens; and, most importantly, Corinth. Corinth, a Roman imperial colony and capital of the province of Achaea (Peloponnese and Central Greece), experienced a period of great prosperity during the Roman era. Saint Paul arrived in the city in the mid-1st c. A.D. and took up lodging and work with the Jewish tentmakers Aquila and Priscilla. At the same time, he reasoned and preached the Gospel to the Jews of the city, being confronted, however, with strong opposition from several members of the city’s large Jewish community.



What is especially significant is the fact that this reality of opposition had the Apostle Paul change course in his missionary zeal, a change of focus that had significant implications at that time and into the future. Saint Paul resolved to devote his full attention to the conversion of the Gentiles, the non-Jews, a decision which proved highly successful. After a year and a half of his sojourn in Corinth, Saint Paul left for Ephesus, having established a strong and well-organized church in the city. Even after his departure, he kept in contact with the Christian community in Corinth; in fact, as we know, he addressed some of his most famous letters, the Epistles to the Corinthians, to its leaders!

It was this change of course that proved successful, especially as the Apostle Paul’s Plan A had significant impediments for his safety! It was during Paul’s stay in Corinth that he was brought for judgment before the proconsul Lucius Junius Gallio

Annaeanus, also known as Gallio, on the accusation of conducting illegal teachings. Gallio, however, refused to judge what he considered to be a mere religious dispute among the Jews. According to tradition, the site of Paul’s trial was the Bema, a large elevated rostrum standing prominently in the centre of the Roman Forum of ancient Corinth and from where the city’s officials addressed the public. Probably because of the monument’s connection to Saint Paul, the Bema was transformed into a Christian church during the Byzantine period.

It is in John 1:11 where we read that Jesus “came unto his own, and his own received him not.” We repeatedly see this pattern of opposition from one’s own people with the Apostle Paul, as his preaching the Gospel to the Jewish communities in the Greek communities, up to and including Corinth, was being strongly resisted. Paul resolved to do a “course correction” while in Corinth, and continued this pattern of addressing his message to the non-Jews/Gentiles in his subsequent missionary journeys.

The uncertainty and challenges that Paul experienced in the first century AD show us that what we are experiencing in the 21st century is not unusual. While a global pandemic is

not an everyday occurrence, our new and continuing challenges on so many fronts: health, social, economic, and racial/ethnic mean that we have to be alert to the impact of these realities on our life as a Christian community. It is no surprise, therefore, that the theme for the Synod 2022 for the Diocese of NS & PEI is: We Shall All be Changed. The Anglican Church Women Diocesan Board is poised to contribute to Synod 2022 with its own theme of New and Wondrous Ways.

As the Board’s columns for the last several months in 2022 have given notice of significant change for the Board, with details of New and Wondrous Ways to be expanded on in subsequent issues of The Diocesan Times, one significant change that we initiated in May 2022 was to “jump start” our nationally-focused Annual Project 2022/23, All In For Youth! with the formation of an Anglican Foundation Say Yes! to Kids 2022 peer-to-peer (P2P) fundraising team. This initiative provided a great opportunity for the Board to publicize its plan to help make it possible for Indigenous youth to attend the Canadian Lutheran Anglican Youth (CLAY) 2023 gathering, Ashes & Embers. The high cost of travel has made it virtually impossible for Indigenous youth to benefit

from CLAY gatherings in the past. We have it in our power to change this reality and make the attendance of Canadian Indigenous youth possible.

We are now able to build on the significant dollar base generated from the Board’s Say Yes! to Kids 2022 – Growing a Brighter Future, today initiative to bring in further funds until March 31, 2023 for All In For Youth! We are appealing to your generosity, and that of your parish, to have our Indigenous youth in Canada realize that they matter and are loved by their Anglican and Lutheran colleagues of whatever age. Cheques are payable to the Anglican Church Women Board; Annual Project in the memo line; and addressed to Marjorie Davis, 204 – 111 Pebblecreek Drive, Dartmouth, NS B2W 0L1. See the Board’s poster in this issue of The Diocesan Times. Our goal is to realize a total of \$10,000 by March 31, 2023, which is the total that our locally-focused 2021/22 Annual Project, Marguerite Centre: A Future with Hope, realized by the end of May 2022, thanks to your support. Here’s to continued success, as we draw inspiration from the Apostle Paul’s “course correction” in the first century AD!

## For all the Saints (July - September)

### July 26 - Anne, mother of the Virgin Mary

Anne’s story first appeared in a writing called “The Book of James,” which was not included in the New Testament. According to legend, Anne was the childless wife of a man named Joachim, whose neighbours would not let him join in public worship because he had “begotten no offspring in Israel.” Grieved by the reproach, Joachim went into the desert to fast for forty days and forty nights, leaving Anne to deal with her own grief at home. One afternoon, “she put on her bridal garments, and ... went into her garden to walk there. And she saw a laurel tree and sat down beneath it and implored the Lord ” to grant her a child”. God heard her prayer and sent an angel who said: “Anne, Anne, the Lord has heard your prayer, and you shall conceive and bear a child, and your offspring shall be spoken of in all the world.” And so it happened that she conceived a child in her womb; and when she gave birth to a daughter she named her Mary. Because of this story, the figure of Anne came to be venerated throughout the Church, and even today many pilgrims are drawn to her shrine at Ste-Anne-de-Beaupré in Quebec, as was Pope Francis during his visit to Canada. Anne takes her place as a symbol of all childless but faithful women who, after years of prayerful longing, have at last been able to conceive and bear a child.

### August 12 - The Consecration of Charles Inglis

On this date in 1787, a Priest named Charles Inglis was consecrated Bishop of Nova Scotia, with authority over the Church of England in settlements as far west as the Niagara peninsula; This event marked the official beginning of the Anglican Church of Canada. Inglis, was born into a family of Scottish Episcopalian clergy. When the family emigrated to Pennsylvania, he began work as a schoolteacher while studying for ordination. Ordained priest in 1758, he served as a missionary in Delaware before moving to Trinity Church in New York City. As a devoted loyalist to the Crown, he was deprived of all his property and exiled to England. When the English Government decided that Anglicans in British North America should have their own Bishop, Inglis was consecrated Bishop at Lambeth Palace on August 12, 1787. In 1986-1987 the Diocese held extensive celebrations in honour of the 200<sup>th</sup> Anniversary of his Consecration and arrival in Nova Scotia.

### September 4 - First Anglican Eucharist in Canada

In the summer of 1578, an English fleet appeared off the coast of Baffin Island. This expedition was under the command of Martin Frobisher, who had made two previous voyages to the Arctic. On the second voyage, Frobisher’s crew thought they had found gold, so the expedition of 1578 came to settle the unknown land and mine its riches. It included a priest of the Church of England, Robert Wolfall. On Sunday, September third, the company of the ship Anne Francis gathered on the shore of Baffin Island and, as the captain later reported, “Master Wolfall .... preached a godly sermon, which being ended, he celebrated also a Communion upon the land.” When Frobisher decided to give up the idea of establishing a permanent settlement on Baffin Island, he took the entire fleet back to England in mid-September. Almost a century would pass before Anglicans again celebrated the Eucharist in British North America.

Submitted by Rev. J.K. Morrell



# Teach us to pray:

## How do we pray when we disagree?



Some years ago, “Weavings” magazine, a journal of the Christian spiritual life, ran an article with a title I have never forgotten: “Look at the Christians, they’re fighting again”. What an accusation! What an indictment of those times when we’ve called for justice, for mercy, for peace and yet cannot seem to apply those same imperatives to our own household. What does that say to a world so wounded, so in need of love - and grace? How are we the Body of Christ when we are complicit in what Pádraig Ó Tuama calls “the fractures of the world”?

I’m reminded of this complicity in a quote from Rabbi Mark Asher Goodman who said, “In Judaism, if you say a prayer over something, then fail to do the requisite action that follows, like blessing bread and not eating it, it’s a bracha levatla – which is a sinful act.” It is not unlike the oft-errantly quoted statement attributed to Gandhi: “Be the change you want to see in the world.”

I’ll not debate whether or not Gandhi actually said that, but its poignant truth reminds me to refocus on what I can



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

change instead of pondering what I cannot. It stops me from judging others. It replaces my complaining with a deeper reflection on my motives and attitudes. It also stirs me into taking action within the only thing in the world over which I have any control: myself.

This summer, Anglican bishops from all over the world gathered for the Lambeth Conference and even before the opening session, there were signs of the fissures in the family, particularly around matters of gender equity and human dignity. It seems a published and circulated document differed significantly from the draft submitted by the group who had drafted it. Predictably, rumours of a rift developing were also published and circulated, and for awhile, it looked as though the Christians were fighting – again.

On August 2, 2022, the Archbishop of Canterbury, Justin Welby, was quoted in the Church Times: “For the large majority of the Anglican Communion the traditional

understanding of marriage is something that is understood, accepted and without question, not only by Bishops but their entire Church, and the societies in which they live,” he said. “For them, to question this teaching is unthinkable, and in many countries would make the church a victim of derision, contempt and even attack. For many churches to change traditional teaching challenges their very existence. For a minority, we can say almost the same. They have not arrived lightly at their ideas that traditional teaching needs to change. They are not careless about scripture. They do not reject Christ . . . “

He concluded his statement with this invitation: “So let us not treat each other lightly or carelessly. We are deeply divided. That will not end soon. We are called by Christ himself both to truth and unity.” He emphasised the Call did not attempt to change people’s minds, but rather to foster compassion and unity.

We’ve had our own hard lesson on the need to foster compassion and unity. It was deeply emotional when the amendment to the Marriage Canon did not pass at our own General Synod in 2019. Along with the inevitable desire to blame “others” for the outcome, there was much hurt and anger, and on all sides, threats to leave the table.

The ensuing statement from the House of Bishops allowed for “local option” and called the Church to continue on the journey of reconciliation, acknowledging our need to

learn to live well together in our diversity. This, of course, requires staying at the table, listening respectfully and deep, prayerful conversation.

So, how do we pray about things and for those with whom we disagree? I believe it comes down to discernment – discerning what God is calling us to do – and to be – in this moment. How can we pray “Thy will be done”, when our own stance is already so deeply entrenched?

For Clement of Alexandria prayer is conversation - with God of course, but what if we really listened to the prayers of others, to our own prayers? Surely that is how discernment happens. To engage in conversation implies a relationship, which in turn needs to develop in trust and sincerity. God always answers prayers – perhaps not the way or in the time frame we desire.

Perhaps Oswald Chambers, the early-twentieth-century Scottish Baptist evangelist and teacher said it best: “To say that ‘prayer changes things’ is not as close to the truth as saying ‘prayer changes me and then I change things’.”

So then, let us find the courage to pray, the courage to be the Body of Christ, the courage to risk being changed.

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

*Photo by Franzi Meyer on Unsplash*

## Autumn has opportunities - but remember the realities



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

Happy September! We often consider this time of the year to be a grand time, when the possibilities of new beginnings flow so freely and abundantly... we see a return to schools and committees, sports and recreational classes, engagements with one another that took a bit of a pause over the lazy hazy summer days.

As the church moves with this pattern of renewed connections, we are awash with potential to meet with one another in new connections and new ways. Many of our churches identify a desire to see increased inclusion and involvement from friends (known and

yet-to-be-known) within our circles.

As we engage in our planning, we can do well to consider ways to fully embrace the wholeness of our community, however. There may be obstacles to involvement for some that with a bit of creativity and planning could be addressed in healthy ways.

The timing of our meetings may be re-considered: daytime meetings may be easier for winter driving but inaccessible for working members; likewise evening gatherings may be hindered by other commitments for

families. People in precarious employment or retail work may not be able to plan their schedule weeks in advance; perhaps alternating meeting times (morning one week, evening the next) could be considered. Providing child care could open doors to parents’ participation; likewise a simple shared meal during a gathering could reduce the pressure of families before/after gatherings.

As we consider the endless possibilities of being truly open to our communities, it can be helpful to recall the roles and realities of work and home life on all people, knowing that women and girls tend to

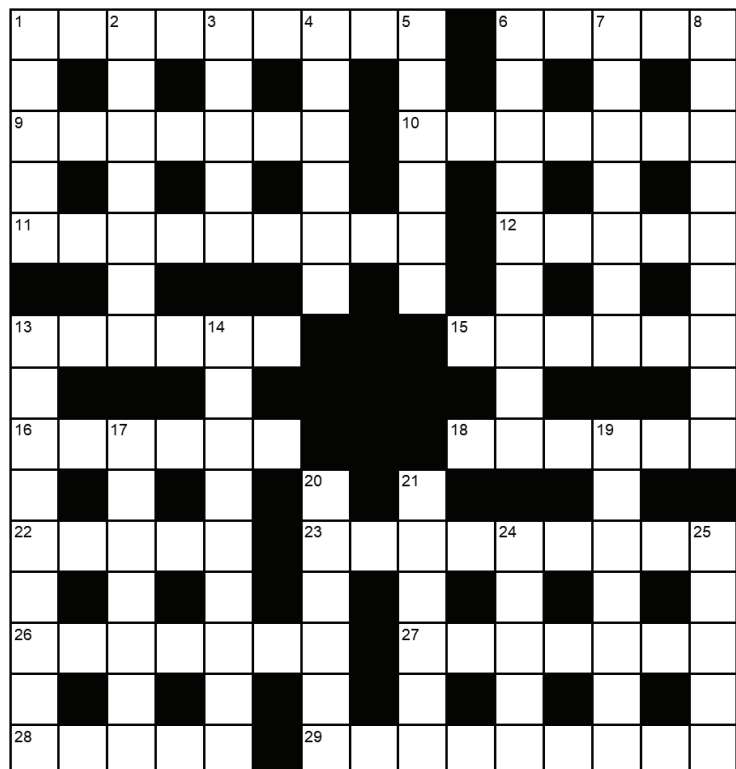
have higher representation in retail employment, child care and domestic responsibilities, access to transportation, etc. And that these challenges may be unknown to us, exactly because of these circumstances.

So as we are keen to engage, we seek the balance of what is possible: ideally with an open mind and embracing the creative: as we do our best to discern how God is calling us into our communities, let’s celebrate how God is already moving there – and find new ways to interconnect. It’s a very exciting time of the year indeed!



# September Bib Crossword

by Maureen Yeats



## June Puzzle Answers



## SEPTEMBER 2022 Clues

### ACROSS:

- 1- Consumes too much of a drug (9)
- 6- Well-known (5)
- 9- Day when hours of light and darkness are equal (7)
- 10- Narcotic drugs (7)
- 11- On the spur of the moment (9)
- 12- Biblical unit of dry measure (see Lev. 6:20) (5)
- 13- Wear away by friction (6)
- 15- "\_\_\_\_\_ me when I call, O God..." (Ps. 4:1) respond (6)
- 16- "...they found him in the \_\_\_\_\_" (Luke 2:46) place of worship (6)
- 18- Translator of the scriptures into Latin, died in 420 (6)
- 22- Old Testament minor prophet (5)
- 23- Scottish term for an Englishman, not complimentary (9)
- 26- Kitchen utensil used for lifting (7)
- 27- More gloomy (7)
- 28- Pathway lined with trees (5)
- 29- "Can you draw out \_\_\_\_\_ with a fish-hook?" (Job 41:1) large sea creature (9)

### DOWN:

- 1- Overweight (5)
- 2- Great circle at zero degrees latitude (7)
- 3- Heavyweight cotton fabric, often blue (5)
- 4- Church gravedigger (6)
- 5- Buns often served with tea (6)
- 6- Laziness (9)
- 7- A Gospel writer (7)
- 8- Unload (9)
- 13- Latin name for sagebrush (9)
- 14- Small building used as a child's toy (9)
- 17- "\_\_\_\_\_ and his angels fought" (Rev.12:7) an archangel (7)
- 19- Old Testament minor prophet (7)
- 20- New name given to Jacob (Gen. 32:28) (6)
- 21- Science fiction author Isaac (6)
- 24- Often fatal viral disease found in Africa (5)
- 25- Wading bird (5)

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

### Annual Project 2022/23

## All In For Youth!

### Let's Send Indigenous Youth to CLAY 2023

High costs of sending Indigenous youth to the **Canadian Lutheran Anglican Youth (CLAY) Gatherings** have prevented their attendance in the past.

We have the power to change this.  
Support a group of Indigenous youth to attend  
**CLAY in August 2023.**

**With God's grace and your generosity, we can do this!**

Support the Anglican Church Women Board's  
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Cheques are payable to the Anglican Church Women Board, with Annual Project in the memo line, addressed to:  
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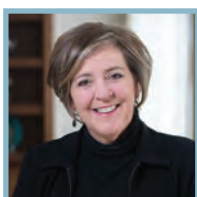


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# Season of Creation

by Deacon Ray Carter

Each year, from 1 September, the Global Day of Prayer for the Care of Creation, to 4 October, St Francis of Assisi Day, many Anglicans use the Season of Creation – also known as Creation Time – to pray and celebrate with creation, focus on the story of Earth, and commit to a ministry of healing Earth.” – Website of the World Wide Anglican Communion.

We must all face the facts. Denial of the mess the planet is in is akin to still believing the earth is flat and the galaxy rotates around the earth. We must, as the above declaration states, “commit to a ministry of healing earth”. But this generates more questions, like “what difference can I make when the problem is global?”

This year the Season of Creation is using “Listen to the Voice of Creation” as its theme, and the burning bush as its logo. (“I have heard their cry...I know their sufferings... Come, now! I will send you...I will be with you” (Ex 3:1-12)

There is an excellent guide to be found at [SeasonsOfCreation.org](http://SeasonsOfCreation.org) that you can use either alone or in community to do your bit for creation. Some suggestions from the guide are:

## Pray and Worship:

We are people of prayer and worship is at the centre of our lives. The website offers a host



of resources. For those of you planning services, lectionary and sermon notes for the Season of Creation are also available in the guide. You can also host an ecumenical prayer service, and integrate creation related themes into your Sunday Liturgies, or hold a worship service outside.

## Organize a creation walk or Pilgrimage:

There are many resources for this, including the Laudato Si Movement Prayer book, and the Earth Examin, both available from the guide.

## Encourage sustainable living:

Make sustainable lifestyle changes on an individual level. As an Anglican Franciscan I made vows to “live simply”. I urge you to discover what that would mean in your life with the hope that you

embrace it. Again, there are resources in the guide. Moving from an individual learning to live simply I urge parishes to conduct an energy audit, and also to “Practice the Roadmap for Congregations, Communities and Churches for an Economy of Life and Ecological Justice developed by the World Council of Churches to change the way we deal with the economy and our ecological surroundings.”

## Hold a sustainability event:

From planting trees to coastal clean up the possibilities are endless.

## Advocacy:

Participate in events that call for ecological restoration. In his Encyclical Letter “Laudato Si” Pope Francis relates how the people who have contributed the least to the destruction of creation are

the ones affected the most. They include women and girls, Indigenous Peoples, migrants, youth, the economically marginalised and people suffering from systemic racism. We need to listen to them, amplify their voices and advocate for them. There are some great resources in the guide to help with this.

There is a Global Calendar of Events available at The Seasons of Creation web site.

It is time to act. Please consider Creation in your lives and that of your children and grand children. Let me end with the Season of Creation Prayer.

*Creator of All,  
From your communion of love  
your Word went forth to create a  
symphony of life that sings your  
praise.*

*By your Holy Wisdom you  
made the Earth to bring forth a  
diversity of creatures who praise  
you in their being. Day after  
day they pour forth speech; night  
after night they reveal knowledge.*

*You called human beings to  
till and keep your garden. You  
placed us into right relationships  
with each creature so that we  
could listen to their voices,  
and learn how to safeguard the  
conditions for life. But we turn in  
on ourselves and away from our  
co-creatures.*

*We close our ears to the counsel  
of our fellow creatures. We  
fail to listen to the cries of the*

*poor and the needs of the most  
vulnerable. We silence the voices  
of those who hold the traditions  
that teach us to care for the  
Earth. We close our ears to  
your creative, reconciling and  
sustaining Word that calls to us  
through the Scriptures.*

*We lament the loss of our fellow  
species and their habitats that will  
never speak again. We grieve the  
loss of human cultures, along  
with the lives and livelihoods that  
have been displaced or perished.  
Creation cries out as forests  
crackle, and animals alike flee  
the fires of injustice that we have  
lit by our unwillingness to listen.*

*In this Season of Creation, we  
pray that you would call to us,  
as from the burning bush, with  
the sustaining fire of your Spirit.  
Breathe upon us. Open our ears  
and move our hearts. Turn us  
from our inward gaze. Teach us  
to contemplate your creation,  
and listen for the voice of each  
creature declaring your glory.  
For “faith comes from hearing.”*

*Give us hearts to listen for the  
good news of your promise to  
renew the face of the Earth.  
Enlighten us with the grace to  
follow the Way of Christ as we  
learn to walk lightly upon this  
holy ground. Fill us with the hope  
to quench the fires of injustice  
with the light of your healing love  
that sustains our common home.*

*In the name of the One who  
came to proclaim good news to  
all creation, Jesus Christ. Amen.*



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