

THE DIOCESAN TIMES



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NOVEMBER 2022 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

Pausing for reflection



Photo top: Campfire time at Diocesan Youth Conference.

Photo left: Bishop Sandra Fyfe and friends at the Diocesan Youth Conference at Camp Mockingee.

BY ALLIE COLP

A group of youth and leaders gathered this August for this year's Diocesan Youth Conference. Our theme was Retreat, Recharge, Reconnect, and we certainly did that!

The theme really was a direct response to the past two years of life in an ongoing pandemic. Young people especially have really keenly felt the impacts of various stages of restrictions, and even while knowing that it was important for us to do what we could to keep one another safe, it was (and for many continues to be) a challenging time. Lots of folks in older generations tend to think that because young people are so comfortable in online spaces, that they were more equipped to adeptly navigate restrictions, but those are important, formative years of social development, and the

loss of in-person connection was really hard – even for the most introverted of young people!

So, in planning this weekend, the team really worked to centre opportunity for participants to meaningfully connect with one another in the ways that worked best for them, and also provided space for rest and downtime, because on top of the social challenges, living in a pandemic is just exhausting.

Rev. Lynn Uzans was our speaker, offering stories and reflections to help guide us through that theme – digging in to some stories from around the world and from scripture, and inviting us to think of the stories of our own lives and the way that those stories connect us to our faith, to one another, and the world around us.

Camp Mockingee was just the right place for us to gather

this year – with beautiful outdoor spaces for hanging out and playing games and a lake that was just right for a swim on an unbelievably hot day.

This was the 19th year in a row that a Diocesan Youth Conference has happened. The event has taken many different forms, especially in the past couple years, and this year was certainly smaller in size than it was back in the early days, but still at the core provides a meaningful opportunity for youth from across the diocese to gather, learn together, and connect with one another.

Many thanks to the volunteers who made the weekend happen, to parents for driving their kids out, and for everyone else who contributed to the weekend. It couldn't have happened without all kinds of people playing their part.



Scan with your smart device to give today

PWRDF accepting donations to Hurricane Fiona relief

PWRDF is saddened to see the devastation and destruction wrought by Hurricane Fiona on so many communities in Eastern Canada. From the Magdalen Islands in Quebec to Port aux Basques, N.L., the stories of loss and survival are cause for prayer.

PWRDF is in contact with our Diocesan Representatives and other key volunteers in the affected areas to learn the extent of the damage. Please consider donating to PWRDF to support these communities. We are assessing the best ways to channel your gifts to support those in the highest need in ways that do not duplicate support being offered by other agencies or provincial or federal governments.

Over the past years, PWRDF has worked closely with Dioceses, parishes and organizations responding to local emergencies, most recently the fires and floods in British Columbia, and the pandemic in Indigenous communities in northern Ontario and northern Manitoba.

How you can help

Please pray for the safety and recovery of people living in the affected communities. Go to pwrdf.org/give-today and choose Hurricane Fiona. You may also call to donate at 1-866-308-7973 or mail your cheque to PWRDF, 80 Hayden Street, 3rd floor, Toronto, ON, M4Y 3G2.



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ENVIRONMENTAL NETWORK NEWS



Photo: an ecumenical blessing of the animals at Sullivan's Pond, Dartmouth.

Dear Diocese,

Season of Creation Report from Church of the Holy Spirit, Dartmouth:

The Parish of the Holy Spirit, Dartmouth was fully committed to the Season of Creation again this year. Four Sundays were dedicated to highlighting eco-justice concerns and the climate crisis. We started our services on Sunday 2 September with a bare sapling at the front of the church. For the second week, it was decorated with red "burning bush" leaves. The third Sunday the leaves had turned green, yellow, and brown. And for the fourth Sunday, the tree was covered with flowers and had birds nesting in its branches. Each of the Sundays also had the themes of (1) Water Justice, (2) Land conservation, (3) plants and agriculture, and (4) Animals and how pollution is contributing to mass extinction.

Just as the Season was ending, we had the honour of hosting the funeral for Mrs Joan Strang, one of our congregational pewmates. During the

funeral planning meeting, we assured Joan's daughters that the tree would be removed from the chancel, but they so enjoyed the tree that they asked if it could remain up for the funeral. And so, our Burning Bush became the Tree of Life for Joan's funeral. Joan had been a member of our Altar Guild and so having trees, Advent wreaths, Christmas poinsettia, Easter lilies, and wedding bowers, were no stranger to her. Following the funeral, Joan's grandchildren were invited to take a paper bird from the Tree of Life to remember her. So, it was a case of recycle, re-use, and remember.

Submitted by Rev David Greenwood, Priest-in-charge

Deep appreciation to The Church of the Holy Spirit for sharing the way they celebrated Season of Creation.

The bottom line is that every parish celebrates Season of Creation in a different way. The Collieries Parish "highlighted Season of Creation in Sunday worship. Christ Church ran with a "home grown" theme throughout. This year, if I

am correct, combined with the four directions and the Medicine Wheel to increase our understanding of the importance of spirituality and its effect on creation care. Season of Creation wrapped up in that parish with a smudging in the morning and an ecumenical blessing of the animals in a local park.

In the two parishes I serve, Holy Trinity Emmanuel in Dartmouth North and St. Albans in Woodside, we celebrated 4/5 Sundays during Season of Creation month, with liturgies and homilies that varied in their focus. Included in our activities was participation in a demonstration opposing the clear cutting of a wetland and distribution of a petition. That same Sunday we focused on the sacredness of trees. Inspired by that local clearcutting issue, we blessed, and planted trees in both parishes, also as participants in the Communion Forest bishops around the world committed to at Lambeth Conference in July. The kids helped me bless a new compost pail the week we focused on the 3Rs. The 3rd Sunday we focused on the impact of climate change on hunger and

how the church has responded. In partnership with Christ Church, our parishes wrapped up Season of Creation with an ecumenical blessing of the animals at Sullivan's Pond downtown. The participation, enthusiasm and support of the local municipal counsellor and a local MLA was energizing. Not only did approximately fifty Anglicans and their pets participate but the event generated interest and conversation with people passing by. Holy Trinity Emmanuel also researched and applied for a grant for the installation of heat pumps to reduce our energy consumption.

Whether you held one event, one Sunday celebrated Season of Creation one Sunday or all five, DEN wants to know what you did to encourage people in your congregation. Every act of green is important.

"Never doubt that a small group of thoughtful, committed, citizens can change the world." Margaret Mead

Thanks to all parishes in our diocese for their participation, Rev Marian Lucas-Jefferies Coordinator, Diocesan Environment Network



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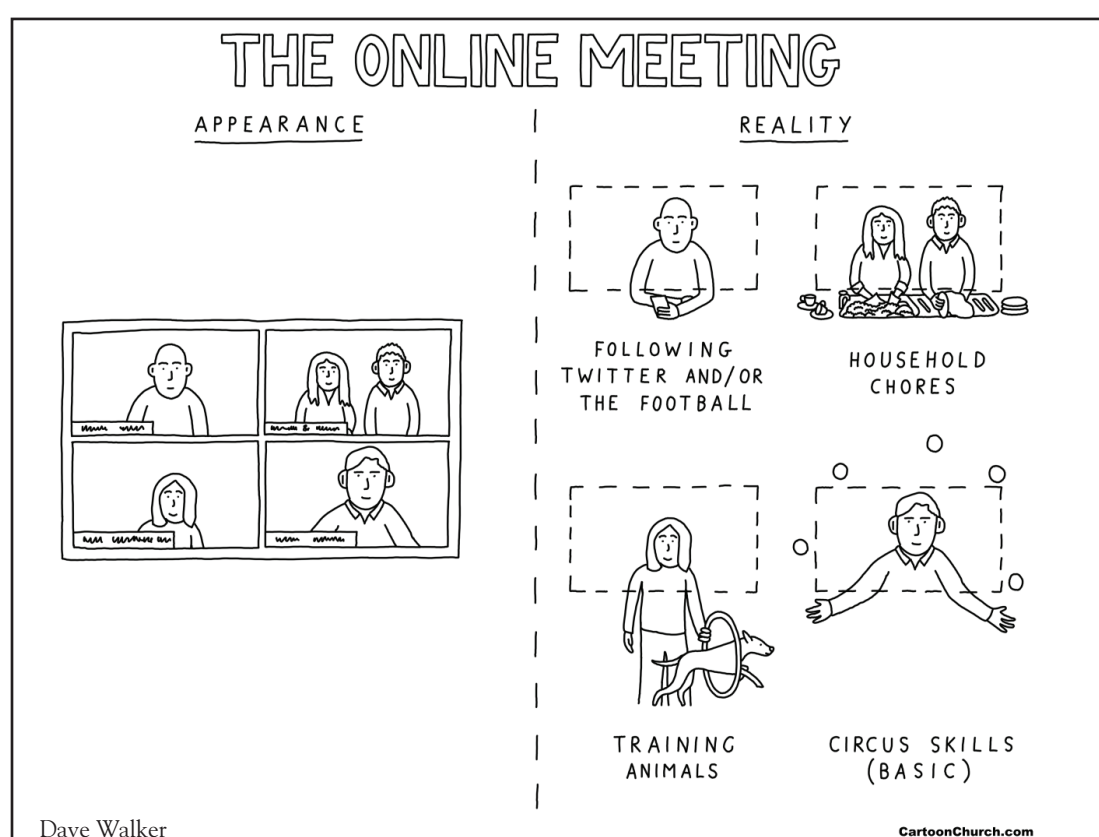
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BISHOP'S COLUMN



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



Photo: Storm aftermath on Jubilee Road in Halifax on Sunday, Sept 25th.

No storm can shake it

Nine days after Hurricane Fiona struck eastern Canada, I was driving across parts of Prince Edward Island with my son. He's studying on the Island and with classes cancelled for a full week, he had decided it was a good idea to come home for a few days. Now he was returning. As we were heading towards Charlottetown from the ferry, he took control of the music – as teenagers often like to do. One of our favourite singer-songwriters is Lennie Gallant,

an Islander of Acadian descent, and one of our favourite songs is "Sequoia." So, of course, we listened:

Sequoia
And no fire can burn it down
And no wind can break it
Send the roots far in the ground
So no storm can shake it
Sequoia, sequoia

However, listening to this song that evokes images of the mighty, unshakeable redwood tree in the aftermath of a hurricane was a bit eerie. As we looked on either side of the road, huge trees were felled – and sometimes power lines

with them. It was as if a giant had looked down from the sky and, with a forefinger, poked them until, one by one, they fell in domino fashion. It was like that everywhere, it seemed. But this was not the work of a giant, nor was it the hand of God. This was the work of nature, offering what has now been described as the worst storm in recorded history in these parts. The effects were shocking and incredibly sad to see. As someone said to me the next day in Charlottetown: "it's like a war zone." That was day ten and there was still no power in that part of the city. I drove on, shaking my head often, and continued to be astonished at the devastation. Even though I had seen many images like this already on the news and had witnessed similar destruction in parts of Nova Scotia, nothing can quite prepare you for this.

As I'm writing this, we are still recovering from Fiona, and it will take some time yet. There is so much yet to be done. While residents are cleaning up their properties, junking up tree branches, raking, and placing their offerings into bundles and bags to be

taken away, large roots and trunks remain, toppled and limbless. Whole communities have been severely impacted, coastlines have been remarkably altered in some areas, and we wonder when – or if – things will ever be the same again. We have been shaken to the core.

And yet, as I reflect on that Lennie Gallant song, I can't help but think that in some way we are like the sequoia. I've seen and heard stories about neighbours and strangers helping one another, like the international students at Cape Breton University cooking over an open fire so that their fellow students could have a hot meal. And let's not forget the tireless work of those who have been restoring power and other services in our communities under difficult and dangerous conditions. In spite of the challenges we are facing (and there are many), there has been an outpouring of generosity and kindness and mutual concern. Trees have been broken, uprooted and shaken, to be sure, yet what remains unshakeable is our capacity for goodness, a goodness that is noted with almost every news report about the storm. This goodness is planted deep within us by God, who is goodness and love, and came to be goodness and love among us in the person of Jesus Christ. Of that, we can be sure.

What is also unshakeable is our belief that even in the depths of the storm, God is with us. In Psalm 46, we read:

*God is our refuge and strength,
a very present help in trouble.
Therefore, we will not fear, though the earth be moved,
and though the mountains be toppled into the depths of the sea;
Though its waters rage and foam,
and though the mountains tremble at its tumult.
The Lord of hosts is with us;
the God of Jacob is our stronghold. (Psalm 46: 1-3, 7)*

No matter what storms we may endure, may we hold fast to an unshakeable faith that God is with us in the storm. Rooted and grounded in that faith, may we hear and trust in those words from verse 10 that call us not so much to silence, perhaps, but to a profound trust in the one who rescues us from all fear: *Be still, and know that I am God!*

+Sandra

*O God our defender, storms
rage about us and cause us to
be afraid. Rescue your people
from despair, deliver us from
fear, and preserve us all from
unbelief; through your Son,
Jesus Christ our Lord, who
lives and reigns with you and
the Holy Spirit, one God, now
and ever. Amen.
(Collect for the Fourth Sunday
after Pentecost)*

If I could only change!



Hank came home from the hospital several after weeks of recuperation from major surgery. He had been in hospital as a result of a liver transplant, needed because of his lifelong addiction to alcohol. In spite of several detox treatments, many AA meetings, counselling, various strategies in how to overcome his addiction, he had remained a practicing addict. It had taken a toll on his life. He had lost two marriages, relationships with his children, several jobs, his emotional and physical health, a bankruptcy, many friends, and near death. He had been roundly criticized for the liver transplant as a result of his alcohol addiction.

Hank felt he had one last chance. One afternoon while sitting on his veranda, overlooking a beautiful garden he had created Hank wondered what he could



Bryan Hagerman

do to maintain the desire to stay sober. He had tried so many times. He had failed always. In spite of the failures, he desperately wanted to succeed. He had lost everything he had held dear, including almost his life. He realized that his next steps were crucial. “If I could

only change” he said, softly, intently lamenting to himself.

Change is the one constant in life. It does not come easy, is not always welcomed, but is a necessary aspect of life. It is very difficult especially when a habit has been formed. This was observed the other day at the micro level. After our silverware was put in a new drawer, I wondered how long it would take me to consistently open the correct drawer where the spoons lie for stirring my coffee. As I carried out my own observational experiment, and research, I realized it took me eight attempts before I opened the correct drawer. Then a new habit had been realized. Muscle memory would now take me to the new drawer every time.

But there is much more to change than developing new muscle memory. Change is difficult in part because we may not like it. Even good change. Constant change is however a hallmark of our society. Cognitive will power, the inner drive and resolute determination to change is helpful but not enough. Good intentions do not always bring about success. Motivation, drive, perseverance is crucial. The kind of change that Hank would need would require some real devotion, and outside support. And in his case, it would need a lifelong commitment, because he would always be an addict. Hank’s near-death experience

might just be the tonic he needed. Combining this with; ongoing AA meetings, personal support from friends who realize his condition, will power, regret, (healthy shame) by being totally honest with himself, he would have a start. He would also have to identify his triggers, and the why behind them. He would need to give himself something to take the place of the alcohol. This would involve something healthy in response to an emotional trigger.

Identifying the triggers would be crucial. Understanding why he choose to drink would be important too. Motivation to change would be a crucial additive for Hank’s success. This motivation comes from within not without. A friend who was overweight made a decision. He decided to lose the weight and become fit again. His motivation came from within, as a result of a conversation he had with himself. “I want to see and know my grandchildren” he thought. He realized that if it was going to be, it was up to him and no one else. He then began, to go to the gym, one day at a time to exercise his heart muscle, and he changed his diet. Within months he was wearing clothes he had not worn in years. When he looked in the mirror, he liked what he saw. When people noticed and encouraged him, he was further fueled an elated with his resolve. He felt good about himself. He acquired a healthy change

in lifestyle, by adopting a difficult discipline. Having lost the weight, it was no longer a chore. It became his new life. Inner motivation, followed by his success was the key to his further successes.

Creating change takes a resolve, a strong inner motivation, and must be processed one day at a time. Yes, personal support, validation, and encouragement is great. The result however fuels the future change. A student once asked a professor how they could make As. The professor gave a curious answer, “by making A’s.” Success fuels success. It’s what you are now used to, it is what you want, confidence has been created, internal motivation exists to achieve further A’s.

We can all become agents of personal change. God will help us.

“ Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. “ Ephesians 3(21-22)

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Photo by [Eden Constantino](#) on [Unsplash](#)

Book of Alternative Services Readings for November Liturgical Year A

Liturgical Year A: Nov 27, 2022 to Dec 2, 2023

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

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

All Saints’ Sunday - PF (White or Gold) Or Twenty-Second Sunday after Pentecost [Proper 32] (Green)
Sunday, November 6th, 2022
Morning Prayer: All Saints’ Sunday: Ps 111, 112; 2 Esd 2:42-47; Heb 11:32—12:2; Coll 428 or FAS 329
Or
Proper 32: Ps 93, 96; Sir 51:13-22; 1 Cor 14:1-12; Coll 391
Holy Eucharist: All Saints’ Sunday: Propers 427 or FAS 329; Dan 7:1-3, 15-18; Ps 149; Eph 1:11-23; Lk 6:20-31; Preface of All Saints Or

Proper 32: Propers 391; Hag 1:15b—2:9; Ps 145:1-5, 18-22 or Ps 98; 2 Th 2:1-5, 13-17; Lk 20:27-38; Preface of the Lord’s Day
Evening Prayer: All Saints’ Sunday: Ps 148, 150; Wis 5:1-5, 14-16; Rev 21:1-4, 22—22:5; Coll 428 or FAS 329 Or
Proper 32: Ps 34; (Ezra 10:1-17); Mt 20:1-16; Coll 391

Twenty-Third Sunday after Pentecost [Proper 33] (Green) Or Remembrance Sunday (Violet or Black)
Sunday, November 13th, 2022

Morning Prayer: Ps 66, 67; Hab 1:1-4, (5-11), 12—2:1; Phil 3:13—4:1; Coll 392 or Coll 429 or FAS 331 (Remembrance Sunday)
Holy Eucharist: Proper 33: Propers 392; Is 65:17-25; Is 12 (as canticle); 2 Th 3:6-13; Lk 21:5-19; Preface of the Lord’s Day Or
Remembrance Sunday: Propers 429 or FAS 331; Wis 3:1-9; Ps 116:1-8; 1 Pet 1:3-9; Jn 6:37-40 or Jn 11:21-27; Preface for the Commemoration of the Dead
Evening Prayer: Ps 19, 46; (1 Macc 2:29-43, 49-50); Mt

23:13-24; Coll 392 or Coll 429 or FAS 331 (Remembrance Sunday)

Last Sunday after Pentecost: The Reign of Christ [Proper 34] (White)
Sunday, November 20th, 2022
Morning Prayer: Ps 118; Zech 9:9-16; 1 Pet 3:13-22; Coll 394
Holy Eucharist: Propers 394; Jer 23:1-6; C 19 (Luke 1:68-79); Col 1:11-20; Lk 23:33-43; Preface of the Last Sunday after Pentecost: the Reign of Christ
Evening Prayer: Ps 145; (Is 19:19-25); Mt 21:1-13; Coll

394
First Sunday of Advent (Violet or Blue)
Sunday, November 27th, 2022
Morning Prayer: (Year 1) Ps 146, 147; Is 1:1-9; 2 Pet 3:1-10; Coll 268
Holy Eucharist: (Year A) Propers 268; Is 2:1-5; Ps 122; Rom 13:11-14; Mt 24:36-44; Preface of Advent
Evening Prayer: Ps 111, 112, 113; (Am 1:1-5, 13—2:8); Mt 25:1-13; Coll 268

Survive, thrive, lead:

The hurricane that never ends



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

The world is broken. Many, many years ago, men who were born with great power believed they could cage darkness itself. The arrogance! When they failed, the seas boiled, mountains were swallowed up, cities burned. And the women of the Aes Sedai were left to pick up the pieces. *Moiraine Sedai, The Wheel of Time, Opening Scene, Season 1, Episode 1*
Based on the novels by Robert Jordan

While we in our diocese have just lived through the hurricane named Fiona - now long gone - there is another hurricane we have been facing for a long time now. A hurricane that - unlike Fiona - never ends.

Many of you know that I am the primary caregiver to my father, as I was for my mother. Next to my ministry as a priest and being the rector of the Church of the Good Shepherd in Beaver Bank, it is indeed the greatest privilege of my life. For those of us who become caregivers, life changes drastically. It

is beautiful. It is painful. It is often extremely hard, sometimes gut-wrenching, and not typically easy. There are so many moving parts, and in the Province of Nova Scotia, those moving parts have been broken under the mounting pressure on a health care system that no longer works. The brokenness is born on the backs of the warrior healing angels in our midst: the paramedics; emergency medical teams; the nurses and doctors; the dear folks who prepare and distribute the meals, sanitize the floors, and take out the garbage in our hospitals, and many more to number here. Not to mention our hospital chaplains!

They are the Aes Sedai, who pick up so many of the pieces of the broken world. In the epic novels written by Robert Jordan, Aes Sedai translates to "servants of all." According to [fandom.com](https://www.fandom.com), "They aided humankind as scientists, healers and philosophers.... things that would seem miraculous today, were supposedly commonplace to them." Oh, to live in a world where miracles were performed so freely and frequently that they were believed - by everyone - commonplace! For as we know as Christians, not everyone believes in miracles.



Rev. Cathy Lee Cunningham

In my life, as perhaps in yours, I have witnessed miracle after miracle. Too many to number, thanks to the presence of the "Aes Sedai" healers in our midst. And the healing power of prayer.

When you agree to be a primary caregiver and decision-maker for a loved one or friend, you usually see the inside of our hospital system many times. It is very painful, and also inspiring to see. There is chaos, there is healing. There is death, there is new life. It is a place of great failures and great miracles. And everyone who signs up to work in the system is under great duress. They live inside

a never-ending hurricane, always on the bad side of the wind, rarely seeing the calm of the eye.

Yet, they keep choosing to enter in, to keep going, to keep chasing the dark storms of illness and death. Sometimes they break, take leave and yet choose to go back. The hurricane they willingly enter into is not a hurricane that comes, barrels down, and eventually leaves. It is the hurricane that never ends. They don't run, they don't hide. They choose to chase that hurricane, go right in, because they are called to be the healers of the world. We owe them the depths of our soul-felt gratitude to God. And they need our prayers.

A TESTAMENT TO THE HEALING PRESENCE OF OUR ANGLICAN CHAPLAIN

This brings me to Rev. Laurie Olmstead, who is retiring from her ministry as the Anglican Chaplain at the QEII here in Halifax. We owe Laurie, and all of our hospital chaplains, a debt of deepest gratitude. Laurie was ever present for me and my father - at the height of Covid-19 - during my father's 2021, four-month stay at the QEII in Halifax. When she would round the corner and enter into the room, the storm became stilled, spiritual strength renewed, soul-sustaining love and presence flowing from her to us in ways that cannot be described with words. Her ministry - and the ministry of all chaplains - is an invaluable, most sacred necessity, in the place where people go to receive healing from the ravages of the broken world. And that ministry - like the thousands of species our planet loses each year - is in danger of extinction. And if we stand by and allow the extinction of that ministry, we will be just like the "men born with great power" in the Wheel of Time, who made wrong choices "that broke the world."

In these times of shrinking resources and budgets, I fear that we are in danger of making that same kind of world-breaking mistake. Hospital chaplaincy is one area that I believe we must find money to fund, so that we can continue to stand as Church for Jesus in the center of one of the biggest ongoing storms on earth, just as He stood and taught us how to still the storms of life.

Our chaplains have been and always will be the tender voice

of Jesus in hospitals, whose sole purpose is to bring calm, to cry, "Peace, be still" at the bedsides of so many who have no other way to find peace in the chaos of what is swirling around them, their families and those caring for them in the hospital. For me, the memory of those times with Laurie when she visited Dad - following him through 15 moves back and forth between units throughout the hospital and always finding his door - is carried in my heart to draw on when I need that calming peace in the storm that rages in the many different moments of caregiving.

Outside the hospital system

If it weren't for those who chase the caregiving storms in our local communities, many more of our loved ones and friends and neighbours would not have the option of being able to remain in their beloved homes and end up inside the overwhelmed long-term care system - yet another hurricane that never ends.

Over the last decade of caring for my parents at home, if I hadn't had the support of the our amazing family physicians, the VON, in-home blood collection, paramedics, occupational therapy, physiotherapy, Red Cross, the continuing care coordinator, 911, 211, family, friends, neighbours and my beloved parishioners, I wouldn't have been able to do this. And that would have crushed my soul.

I wonder, what more can we do as Church, the hands, feet and voice of Jesus, to support all of the health care warriors who support us? To bring respite and healing for the healers in our midst, who stand daily inside the hurricane that never ends?

Next month, I will share with you the story of how all of these community healers came to the aid of me and my beloved Dad, after Fiona rose up out of the world that we as a human race have broken.

Photo Credit: Michael Dam, Unsplash

If you need help, assistance or resource suggestions, please contact me directly at cathylee@cathyleecunningham.com and find me on social media @vocatepeace.

MISSION (is) POSSIBLE:

Diocesan Stories of People Responding to God's Call

St. Margaret's Delivers Warm Welcome

By Rev. Canon Lisa G. Vaughn

Residential growth in the Halifax area is accelerating. Halifax Partnership reports that in the last two years, approximately 20,000 new residents have come to the city. They estimate that another 65,000 people could move in by 2027.

Recognizing the importance of helping newcomers to settle well, the congregation at St. Margaret of Scotland, Halifax, is extending hospitality in their north end neighbourhood. After receiving a Diocesan Growth for Ministry Grant for \$3,000 they organized a welcoming ministry.

Started in early 2020, , chock full of information and small gifts to new residents. The blessing was not just for the recipients, but also a support to nearby businesses and other organizations. For example, the sturdy, black reusable cloth bags featured the parish name and attractive Celtic cross logo. They were manufactured by Prescott Group, a local enterprise employing people with disabilities.

Included in the bags are pamphlets about St. Margaret of Scotland Church, as well as other neighbourhood

congregations. There is also a decorated 'welcome rock', a blue bag and clear garbage bag, a 3-month free digital subscription to The Chronicle Herald newspaper, a pen and information from the local Credit Union Atlantic, various materials from HRM, like transit route maps, organic and garbage collection schedule, etc., a reusable Tim Horton's beverage cup, and common need-to-know items from the Province of Nova Scotia. There were brochures on health and wellness programs, how to find a family doctor, and contact details about their local MLA.

Residents are also (respectfully) offered a prayer card for their new home and a New Testament Bible.

The Missional Committee at St. Margaret's, including Ted Johnson, Margery Cotterell, Victor Day and rector, Rev. Ed Trevors, reports that the newcomers were pleasantly surprised and appreciative in receiving the welcome bags and friendly doorstep greetings.

Grant funds also supported a youth group Cousin's Restaurant gift card giveaway event, and worship ministry at the Dr. Samuel Prince Manor, the largest seniors' apartment residence

in the area.

In reflecting upon their neighbourhood initiatives, the group celebrates success in involving parishioners of a variety of ages in these missional activities. St. Margaret's participants said they enjoyed their ministry and sensed a strengthening of their faith through missional service.

St. Margaret's is also fostering a new Christian community at the Manor, as well as raising the congregation's profile in the neighbourhood. As a result, more community members are becoming aware of the positive aspects of Christianity. The Missional Committee says these are just some of the initial steps in building relationships with local residents.



Photo: Parishioner hand-delivering 'Welcome' gift bag.

ANNOUNCEMENTS

■ Reverend Evelyn Knorr reigned as rector of the Parish of Seaforth September 30th, 2022. At that time Evelyn will move into retirement.

■ Rev. Dr. Laura Marie Piotrowicz resigned as rector of the Parish of St. John's Lunenburg, September 21st, 2022.

■ Rev. Mel Malton resigned as rector of the Parishes of Aylesford and Berwick, October 31st, 2022. At this time Mel will move into retirement.

■ Rev. Canon Brenda Drake resigned as rector of the Parish of St. Alban's Sydney, August 31st, 2022.

■ Rev. Shirley Cole resigned as rector of the Parish of St. James Kentville Nov 30th, 2022, in order for her to accept appointment as rector of the Parish of New London, PEI, Dec 1st, 2022.

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



White Ribbon Sunday

The 16 Days of Activism against Gender-Based Violence

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

(Nov. 25 – Dec. 10), with **the pledge never to commit, condone or remain silent about all forms of gender based violence and discrimination.**

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

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

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

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

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

Calling all men

by Mary Stone
Mothers' Union President

"It is by standing up for the rights of girls and women that we truly measure up as men." "Let us measure up as men." * Archbishop Desmond Tutu, 2012

It is November and that means that, beginning on November 25, the 16 Days of Activism Against Gender Based Violence are upon us again. This has been the case every year, over and over... for the past 31 years.

The 16 Days began in 1991 as a campaign to end violence against women and girls VAWG. Recognizing that violence and sexual abuse affect people of all genders, the campaign changed its name and increased its focus to include all genders. However, the fact remains that violence against women and girls far exceeds violence against other genders.

Violence against women and girls (VAWG) occurs 365 days of the year. The worldwide statistics are that 1 in 3 females has suffered physical or sexual violence. In Canada, every 6 days, a woman is killed by her intimate partner. These are staggering statistics.

Who is committing these acts of violence and sexual abuse against women, girls, boys and even other men? Almost exclusively, men.

For many years I have asked, why is it that only women and women's groups, such as the Mothers' Union and the ACW, are almost always the ones, in the Church, who speak out about Gender Based Violence (GBV) and VAWG? Several NSPEI Synods ago, the ACW and MU presented a motion at Synod for parishes to address, and bring awareness to, the issue. It was passed unanimously, and then mostly ignored, except by

groups of MU and ACW and a few others.

It is now well-recognized that these horrendous behaviours are tied to our culture of patriarchy and male dominance which have led to toxic social environments. Clearly and by far this establishes VAWG and GBV primarily as a men's issue and not solely a women's issue. It should read Men's Violence against Women and Girls. Men are the predominant abusers - of women, girls, boys and other men.

So, instead of mostly women championing activism against gender-based violence... we need men to step up and speak out - men in leadership roles who will assume responsibility and take action to help mitigate Gender Based Violence (mostly committed by men).

In recent months, the horrendous details of accepted

abuse and sexual assault in our nation's favourite sport, hockey, in the junior ranks, have shocked our nation. These are our highly respected boys and young men acting in despicable ways. I remember hearing one of the junior hockey players saying something to the effect 'I didn't know it was wrong'. Why didn't he and his fellow athletes know that what they were doing was wrong?

For answers to that question, I highly recommend a TED talk featuring Jackson Katz, a leader who, for past twenty years, throughout North America and beyond, has been vigorously speaking out about domestic violence and sexual abuse. It contains much food for thought and is an excellent introduction to VAWG and GBV for anyone, but especially for men.

https://www.ted.com/talks/jackson_katz_violence_

against_women_it_s_a_men_s_issue

"Jesus' example of leadership, as we have seen, challenges God's people to develop more helpful and life-giving ideas of what it means to be in relationship. To address the devastating issues of gender-based violence, the behaviours and attitudes that cause violence and abuse against women need to be urgently challenged. As long as men still think that they have the right and power to control women's bodies and sexuality, gender justice will never be fulfilled."

- Author unknown

Next month's column will cover **10 THINGS MEN CAN DO TO PREVENT GENDER BASED VIOLENCE**

First published by Jackson Katz in 1999

Lest we forget...



by Susan Drain

"Unto children's children" it says on my Canadian grandfather's gravestone, a reference to Psalm 103: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." But it's not just the mercy and righteousness of God that persist from generation to generation. Both my grandfathers were World War I veterans, and they hoped that their war would end all wars; instead both saw their children in uniform in second world war. The legacy of both wars, for their children's children, has been precarious peace. Another legacy is grief, softened perhaps to mourning by the passage of so many years. Yet another is trauma, as we understand more and more how the devastating effects of individual trauma are not limited to a single generation. After his return from France, my Canadian grandfather sometimes couldn't sleep indoors. My British grandfather was invalided out of the army and hospitalized with so-called shell shock: I saw for myself how his anger

could flare up against even those he loved, and how it affected his sons, and, in turn, how they functioned as fathers. Unto children's children, indeed. I have spent a number of years exploring my Canadian grandfather's war experience: Percy Theobald kept a scrappy diary throughout his service as an artilleryman. That diary is the core of a blog I published daily from 2016 to 2019, augmenting his few sentences with family letters, snapshots from his album, military diaries, letters and trench newspapers, official and unofficial war art, the movies he saw and the books he read. You can read his love story there, and what happened to him after the war - there is a photograph of him on the steps of the St. Bartholomew's Church in Riviere du Loup, where he was lay reader to the tiny community of Anglicans. You can find it all at www.percyswar.wordpress.com One of the sources I used in the blog were histories written by various units on the completion of their service, such as the History of the 55th Battery which was Percy's. Privately printed, these were

intended for the survivors and their families, and their accounts are absorbing. Even more fascinating is what is left out, as the authors try to be true to their experience without appalling the readers who did not share it. These books are the literary equivalent of a cenotaph, that is, a tomb which is empty of the reality of all that death. At present I am at work on a novel with the working title Battery History which explores how one of these books was compiled, and interweaves its account with the realities it hides. The Canada Council (for whose support I am most grateful) has as its current motto: "Art, now more than ever." I firmly believe that It is art that will take us beyond history into a deeper appreciation of how war casts its shadow even unto children's children.

Susan Drain is a Licensed Lay Minister at the Cathedral Church of All Saints, and professor emerita of English and Writing Studies at Mount Saint Vincent University.

Photo: Percy Theobald (1916)

It's A New Day!

Cooperating congregations



Photo: joining hands (Anglican Church of Canada)

BY REV. CANON LISA G. VAUGHN

A FREE, PRINTABLE (pdf) GUIDE:

www.anglican.ca/wp-content/uploads/Ecumenical-Shared-Ministries-Handbook-2019.pdf

Formally called 'Ecumenical Shared Ministries' (ESM), this is a collaboration between two or more different denominations to partner in some way. The variety and options can include anything from combined Christian education courses, children's activities, social justice initiatives, share a building, church staff or clergy.

An excellent resource is available as a guide to exploring these possibilities. Revised in 2019, the *Ecumenical Shared Ministries Handbook*, was prepared jointly by the Anglican, Lutheran, Presbyterian, and United churches in Canada. It includes information about things like basic agreements for clergy appointments, worship arrangements, governance, ethical principles, finance and property.

Ecumenical Shared Ministries take many forms. Here are a few common cooperative arrangements:

- Sharing staff, like a church administrator, property caretaker or bookkeeper.
- Congregations may share a church building and maintain their own

particular tradition's worship and ministry programs.

- Two or more congregations share one paid full-time ordained minister and alternate their respective liturgies from week to week.
- Several denominations have one ordained minister and one common worship that meets the needs and requirements of each tradition.
- Sometimes two or more congregations share and maintain church buildings in a number of locations and rotate services.

The Parish of Digby and Rivers of Grace Pastoral Charge, United Church of Canada, have partnered to hire a full-time ordained minister – either Anglican or United. After recognizing that it would be more beneficial for everyone involved to have a permanent, local clergy person as spiritual leader in the Valley Region community, the two congregations agreed to collaborate.

With approval from Diocesan Bishop Sandra Fyfe and the United Church's Region #15 denominational leadership, the search committees sat down to explore and negotiate a position description and congregational profiles. (Advertising is ongoing at publication time.)

The expectation is that the minister will be responsible for two services each Sunday, while actively supporting the laity to share in leading worship, pastoral care and other ministries.

The clergy person would also encourage ecumenical partnerships within the community on common issues and fundraising events.

If the vetted, prospective candidate happens to be ordained within the United Church, the Bishop has sacramental resources from other Anglican dioceses who have several working ESM arrangements. She may designate certain liturgies and give permission to ensure Anglican worship arrangements are honoured and workable.

Digby's congregational leaders, in holding discussions, exhibited charisms of gracious listening, open-mindedness, and generous compromise. As one who helped guide these negotiations, I sensed within the group a level of energy, kindness and hope each time we met.

Another great ecumenical shared ministry story comes out of Saskatchewan. The Living Spirit Centre is home to three congregations – Bread of Life Lutheran, Eastside United and St. Philip's Anglican Churches. They came together several years ago to build and share a new, modern facility. It has two separate sanctuaries and a combined Sunday school program.

When there is a funeral

What is an ecumenical shared ministry?

An ecumenical shared ministry is people worshipping and serving God in a unified way while still maintaining their denominational identity and connections. It is any combination of denominations sharing a program, mission, ministry or building.

within one congregation, the others help out with the reception. Two of the congregations are officially affirming of LGBTQ2+ couples and one is not. Yet, the three faith communities collaborate and share with mutual grace.

Faith leaders at The Living Spirit Centre also partner with a local wellness clinic, and have two psychologists and two social workers onsite, full-time. This is an example of how cooperating can add even greater strength and ministry effectiveness beyond the sum of their respective abilities.

In their communication they state, "(Living Spirit Centre) is a place where we are committed to the teachings of Christ while striving to understand how we can share those principles with others around us."

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."



ALL ABOARD for VCM 2023!

Setting Sail! is the theme of our next Vital Church Maritimes conference.

It's time to take stock, climb aboard and pull up the anchor for the adventure of missional ministry in this new season. The winds of change are blowing and congregations are being called to boldly set out in service to our communities.

VCM 2023, set for **April 27 - April 29, 2023**, focuses on spiritual formation and discipleship, as well as present realities and trends for the future. Our keynote speaker is the **Rev.**

Canon Dr. Dawn Davis. She is Assistant Professor of Contextual Theology and Director of Leadership for Ministry Programs, at Huron University College, ON. Dawn is originally from St. Luke's, Dartmouth.

Once again the conference location is the spacious and comfortable **Inn on Prince** hotel in Truro, NS. An **interactive Zoom option** will also be available.

To express your interest in attending, and for more detailed information, visit: www.surveymonkey.com/r/VCM2023



Teach us to pray: Pay attention



There's a tale in the Jewish Hasidic tradition about a preacher who ran through the town hollering over and over, "You must put God in your lives, you must put God in your life." Hearing this, an elder Rabbi said, "Our task is not to put God into our lives. God is already there. Our task is simply to realize that."

I have sometimes heard people say they are "bringing" God to a community and I can't help but think how arrogant such an assumption is for that is the whole meaning of the Incarnation – "God here among us, light in the midst of us, bring us to light and life." (BAS, p. 213) We can be so caught up in what we perceive our part is in the mystery of God's presence

that we miss God's presence completely.

There is much to distract us these days. The recent havoc wreaked by Hurricane Fiona plunged much of our diocese into darkness, in some areas, for more than a week. My own electricity was off from Friday to Tuesday, not long in comparison, but disorienting none-the-less. In fact, in some ways, I found adjusting to the days without power and the first days following its return more disorienting than the early days of the pandemic. I suppose a large part of it was due to long hours in the dark, being cut off from internet and telephone service. Oh, we were warm enough, had food enough and suffered no real damage to our house of property other than downed branches. Without the usual intrusion of email, Netflix and the like, a kind of restlessness set in. So dependent are we to having our finger on the pulse of things. The refrain "I should be doing something," repeats on an endless loop in what we think or even say out loud. It's the desire for constant motion, the constant expectation of connectedness, the anticipation of constant stimulation that keeps us from experiencing the constant presence of God and dulls our awareness of that presence.



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

Anthony de Mello, a Jesuit priest and psychotherapist, tells a story at the beginning of his book, "Awareness", of a father who knocks on his son's bedroom door early in the morning.

"Jaime," he says, "Wake up!" Jaime answers, "I don't want to get up, Papa." The father shouts, "Get up, you have to go to school." Jaime says, "I don't want to go to school." "Why not?" asks the father.

"Three reasons," says Jaime. "First, because it's so dull; second, the kids tease me; and third, I hate school." And the father says, "Well, I am going to give you three reasons why you must go to school. First, because it is your duty; second, because you're forty-five years

old; and third, because you are the headmaster." De Mello tells this story to remind his readers that in order to lead a spiritual life they must first "wake up".

One of my favourite invocations comes from a collection curated by Robert van de Weyer, *Celtic Prayers: A Book of Celtic Devotions, Daily Prayers & Blessings*. It's entitled *A Prayer for Concentration* and begins with these lines:

"God help my thoughts!

They stray from me, setting off on the wildest journeys,

When I am in church, they run off

like naughty children, quarreling, making trouble.

When I read the Bible, they fly to a distant city. . ."

The ancient Celts, who seem to have had a prayer invoking the Divine in every situation, were acutely aware of our human flaw of easy distraction. Their prayers call us back to the present moment, as do the stories from Hasidism, the Desert, and many forms of contemplative prayer. Did you know there is even a patron saint of paying attention?!

So says Jenna Barnett, the

senior associate culture editor at *Sojourners Magazine*, who wrote recently:

"I like to think of the late poet Mary Oliver as the patron saint of paying attention. She taught us to not take any interactions for granted — that attention, if you offer it tenderly, generously, can be a gift to those on both sides of the exchange. Her poems spelled it out: A grasshopper, if you look at it long enough, might teach you something about prayer. Go to the river enough times, and it might start talking to you about theodicy. . . Her poems are riddled with suggestions."

Mary Oliver's suggestions are subtle, astute, precise. Her poem, "Instructions for living a life" is rich in its brevity:

"Pay attention.

Be astonished.

Tell about it."

It would seem this is our true vocation.

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

PHOTO BY VICTORIA PRIMAK ON
UNSPLASH

MISSION (is) POSSIBLE:

Diocesan Stories of People Responding to God's Call - Parishes partner to bless their neighbours



Photo: James Hedges, Manager of the Rainbow Food Bank receives a cheque from Lauralee Kennedy, at a joint-parish outreach event in the Eastern Shore. (from left: James Hedges, Rev. Tricia Ingram, Lauralee Kennedy, Neil Parnell and Rev. Dr. Mike Foley)

By Rev. Canon Lisa G. Vaughn

God's power working through them, doing infinitely more...

The Parishes of Tangier and Port Dufferin recently joined forces to host a spectacular variety show in support of

their neighbours who are food insecure. A whopping \$1881.08 was raised, along with a pile of non-perishable food collected, to help the Rainbow Foodbank which serves Sheet Harbour and surrounding area.

Cooperation and generosity

were the priority as organizers from these two multi-point parishes in the Eastern Shore worked together for the greater good. Congregations represented include: Port Dufferin, Watt Section, Beaver Harbour, Sober Island, Harrigan Cove, Tangier,

Spry Harbour, Spry Bay, Sheet Harbour, Mushaboom, Murphy Cove and Mooseland. Although they are separated by distance and community affiliation, parishioners banded together to make a difference in the lives of local people.

The project started when parish priests-in-charge, Rev. Dr. Mike Foley and Rev. Tricia Ingram challenged church leaders to explore goals that would connect to local needs. The Rainbow Food Bank serves both parish communities - a perfect fit!

Once the word got out, the talent flood gates opened. Offering God's gift of music was the popular group, *Riversong*. Members are Ian Flewellington, Mike Foley, Carol McLeod, Dave and Tricia Ingram, James Hedges, Jonathan Cumming and Russ Mayne. Other performers were *Under The Covers*,

featuring Bill Evans and his band. A hilarious skit called, "For the Love of Chocolate" was presented by Leon Levy, Philip Hartling, Murray Munroe, Carol Martin, Norma Jean Richardson, Beverley Ledden and Molly Gammon.

More than 90 guests gathered at the Eastern Shore Wildlife Association Lodge on East River, for this evening of fellowship, giving, and local talent. Prayers of thanksgiving were offered at the opening and closing of the event. Besides donations at the door, they held a silent auction.

James Hedges, gratefully received the gift of community support on behalf of the Rainbow Foodbank, which is run by the Gerald Hardy Memorial Society. He reported that needs have been growing lately, especially since the pandemic.

November Bible Crossword

by Maureen Yeats



NOVEMBER 2022 Clues

ACROSS:

- 1- Rebellious son of King David (2Sam.15) (7)
- 5- Canadian province (6)
- 9- Festival observed on November 1 (3,6)
- 11- More uncommon (5)
- 12- One of the twelve disciples (6)
- 13- Member of the order of aquatic mammals including whales (8)
- 15- Inhabitant of the United States (8)
- 16- Old Testament book (4)
- 18- Sainted bishop of Lincoln, died 1200 (4)
- 19- Held back (8)
- 22- Capital city of Brazil (8)
- 23- Marked by honest, sincere expression (6)
- 26- Make a bill into law (5)
- 27- Person who lives near you (Br. sp.) (9)
- 28- Unit of ancient Israelite money (see Exod. 30:11-16) (6)
- 29- Prepared speech (7)

DOWN:

- 1- Mountain on which Noah's ark landed (Gen. 8:4) (6)
- 2- Neither gaseous nor liquid (5)
- 3- Made with yeast (see Exod. 12:15) (8)
- 4- "For _____ are called, but few are chosen." (Matt. 22:14) large number (4)
- 6- Not perused (6)
- 7- Cooked on a grill (9)
- 8- Paul wrote two epistles to the people of this city (7)
- 10- Managers of large households or estates (8)
- 14- Separation (8)
- 15- Make more severe (9)
- 17- Inhaled and exhaled (8)
- 18- An epistle (7)
- 20- Not big (6)
- 21- Makes more beautiful (6)
- 24- Operated a motor vehicle (5)
- 25- Capital of Peru (4)

October Puzzle Answers

1	F	R	A	N	C	I	S		5	L	E	A	R	N	E	D	
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	L		T		R		U		O		O		A		O		
28	E	P	H	E	S	U	S		29	N	O	M	I	N	A	L	

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 204 – 111 Pebblecreek Drive, Dartmouth, NS B2W 0L1.

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Tackling the roots ♦ ♦ ♦

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN

It is a beautiful early fall day with the warm sunshine sparkling on deep blue ocean water as I compose the Anglican Church Women Nov. 2022 column for *The Diocesan Times*. It is all too easy to think that all is well with the world on such a glorious day. While I do give thanks for this lovely day of God's creation, as well as for a very uplifting conference (Sept. 29 – Oct. 2) for Anglican Church Women leaders in Corner Brook, Newfoundland with the theme, *Walk Humbly with Your God*, I am very aware that this beauty cannot camouflage many challenges and wrongs in our world.

Here at home we have the devastation of *Hurricane Fiona*, its impact such that the planned Diocesan Synod 2022, with the theme, *We Shall All Be Changed*, has had to be postponed until the spring of 2023 (May 23 – 26), with our continuing prayers for all affected by this natural disaster. We are still reeling from the earlier murders on the James Smith Cree Nation in Saskatchewan. It is likely that the late Queen's last message to Canadians before her death was her expression of condolence on this tragedy. Beyond our borders, we have in the world the death of Mahsa Amini while in police custody in Iran for failing to comply with the Hijab Laws.

The truth of the cause of Amini's death has surfaced,



such that it was not a heart attack, as originally reported; rather, she was bludgeoned to death. There are now uprisings in Iran and globally in protest, and the fight in Iran for freedom and equality for women is being led by the brave and resilient Iranian women.

The rate of domestic violence against women in Iran is the world's highest, but the most prevalent form of violence against Iranian women is perpetrated by the ruling regime in its efforts to enforce the mandatory Hijab on them. It is felt that at least 66 percent of Iranian women experience domestic violence in their homes, but virtually 100 percent of them experience the state-sponsored violence to enforce the veil everywhere, every day and round the clock on the streets of cities across the country.

Closer to home, the reality of violence and discrimination against women, girls, and other-gendered people, especially in intimate partner situations, is, in fact, a public safety issue that goes well beyond seeing this reality in

the simplistic starkness of men bad/women victims. There are systemic injustices that fuel gender-based violence and it is clearly evident that our criminal justice system is ill-equipped to respond to these realities. It is past time to recognize that gender-based violence is a societal issue rooted in cultural and structural inequity that influences all of us, as noted by Nancy Ross of Dalhousie's School of Social Work in her guest column in *The Chronicle Herald* (Aug. 16/22): *Tackling the roots of gender-based violence*. (<https://www.saltwire.com/atlantic-canada/opinion/nancy-ross-tackling-the-roots-of-gender-based-violence-100763450/>)

We can make a start, as Nancy Ross notes, by exploring the root causes of gender-based violence. By inviting into our midst those who are steeped in the issues of gender-based violence and the many factors that fuel it (advocates, activists, and change agents such as Sue Bookchin and Nancy Ross of the *Be the Peace Institute*), we can learn that many victims and/or offenders of gender-based violence have experienced prior trauma. As Nancy Ross notes, this does not mean we lessen the need for offenders to be held accountable for their behaviour, but what it should mean is that we provide responses to support both victims and offenders to live without violence.

Within our diocese, the Anglican Church Women

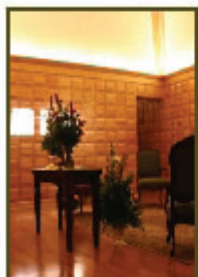
Diocesan Board has partnered with the Diocesan Mothers' Union in a number of ways to raise awareness of the scourge of gender-based violence. We have been valued "companions on a journey" together for: 1. ongoing promotion of the *White Ribbon Campaign* and the *16 Days of Activism Against Gender-Based Violence* (Nov. 25 – Dec. 10) to foster greater awareness of the pervasiveness of gender-based violence that devastates families (see the poster for *White Ribbon Sunday* in this issue); 2. a Proclamation in the Nova Scotia Legislative Assembly just before November 25th, 2012 – the *International Day for the Elimination of Violence Against Women* - with white ribbons for all MLAs, accompanied by the then pledge "never to commit, condone, or remain silent about violence against women and girls"; 3. a Panel Discussion and Conference entitled, *Broken Relationships: Exploring Gender-Based Violence*; 4. a Rally on the "hidden in plain sight" reality of human trafficking; and, 5. a Resolution at Diocesan Synod 2019 regarding human trafficking. We continue to explore ways in which we can collaborate and deepen our awareness of the depth, breadth, and complexity of gender-based violence and how we can broaden these conversations to include many in the sharing of knowledge enterprise.

When it comes to violence, the roots are deep. For our Indigenous colleagues, there are Indigenous-led healing

programs to tackle the "epidemic" of violence and abuse. With respect to the James Smith Cree Nation murders and the history of violence there, the comment of one who experienced a life time of violence noted that "[I] pack[ed] that hurt and pain around for so long. Instead of ____ being able to say: 'I love you. I'm scared. I'm afraid', it came out as anger. That's what I lived." Anglican Church Women want our Indigenous youth to realize that they are loved. We want them to be able attend the *Canadian Lutheran Anglican Youth (CLAY) 2023 conference: Ashes & Embers*. Help make that possible by contributing to *All In For Youth* - details on how are available on the poster/advertisement in this issue. Thank you to those who have contributed already! We are very appreciative.

There are alternatives to the adversarial, punishment orientation of the criminal justice system when it comes to gender-based violence (such as a restorative approach) and an action response of Anglicans, women and men, to our Fourth Mark of Mission - **To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation** - would be to advocate for avenues that have the potential to address systemic injustice. Let's tackle the roots of gender-based violence to bring about positive change.

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