

# THE DIOCESAN TIMES



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MAY 2023 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo: Rev Dawn-Lea Greer (centre) with family, friends and colleagues at her ordination at All Saints Cathedral.

## It takes a community to raise an ordinand

On March 25, 2023 a culmination of hard work; discernment; upset and prayer came to a conclusion. My priestly ordination occurred on this momentous day. To share my anniversary on 'Lady Day' is a privilege and very meaningful! I travelled to this day with many twists and turns.

My process started officially in 2012, and after many long intense paths I was going to be priested in Fall until a virus didn't seem to want to "go away". No one comes prepared for the path that I was about to trek on.

In October, Bishop Sandra Fyfe and I would meet and discuss a possible ordination of late November, only for the next day to receive a diagnosis no one ever wants to hear, "You have AML" said the Doctor. Acute Myeloid Leukemia was the diagnosis along with, "I have made

arrangements for you to be admitted tomorrow" added the Doctor. His remorse in his tone felt as though he was serving me a death sentence. One I was not wanting to accept as fact without a fight.

It wasn't long before I shared my diagnosis publicly and put a cry out for prayer. Having seen the miracle act of prayers powerfully impact my husband's life with his own journey with Cancer, I knew I might have a chance.

The days following my diagnosis, intense chemotherapy commenced, 'Induction'. I was hospitalized for approximately twenty-one days. During my time I leaned into prayer and spiritual grounding. I posted a daily blog with specific prayer needs, listened to my "Hospital" playlist which initially embraced Mariology. When I was able, I would head to the Chapel and listen to an app, "Pray As You

Go", followed by some intense cries in prayer.

My ordination was postponed, and I eventually came to the conclusion that it will happen when it's supposed to happen much like many of the milestones while one is discerning, while attending seminary.

Treatment continued over the span of a week every twenty-eight to thirty-five days. Yet again, the treatment tested my mind, body and spirit. I had to endure four cycles of what seemed like a test of my body's ability to survive. God certainly has created a mysterious system, the human body.

During one of my visits to Chapel in December of 2022, I was listening to "Pray As you Go" and "Gabriel's Message" which was sung, it infused every fiber of my being. Having had researched

and preached in seminary about the Annunciation, I was compelled to wonder what The Spirit had been saying to me for the last two years? It finally came about, that I would share this commemorative day with Mary, 'Lady Day' would become the date of my ordination and I am very blessed to share the anniversary of my priestly ordination on this Holy of Days.

Once the date was set, I knew the disease was not going to win! My medical team had/has been incredibly supportive of my journey. My Hematologist has been exceptionally perplexed at my recovery as most rounds I had a rapid recovery, and I was her first patient to not be re-hospitalized in between rounds of treatment. I would credit this to prayer, the doctor accredited it to, "it's

something". She had no other words than that!

I'm incredibly thankful for the prayer support from around the world, these supporters were not just Anglicans, but many from different faiths and denominations and some were of no faith but had been rediscovering or discovering it through my journey.

The day has come, and I am now a priest, one who does not only prescribe prayer but can attest to the miracles, the healing and the peace it can bring. Thank-you to all who have been supporting me in my journey to the priesthood and more recently through my journey with Cancer.

Peace,

Rev. Dawn-Lea Greer,  
Rector of the Parish of  
Bridgetown.

# Answering the call

CYNTHIA PILICHOS,  
ANGLICANS POWERING  
POTENTIAL (APP)

What does an appeal in the Mass Casualty Commission (MCC) Report and one in The Diocesan Times have in common? A shout out to men, that's what.

In the November 2022 issue of The Diocesan Times, Mary Stone, the President of the Canadian Mothers' Union entitled her column on Gender-based Violence (GBV), Calling All 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)", so said Mary.

What did we hear about GBV and men from MCC Commissioner Chair, Mike MacDonald, on Thursday, March 30, with the release of the MCC Report? "Women have been carrying, through community-based organizations, the burden of protecting women almost exclusively for far too long. Men who are leaders in society have to call it out for what it is



– it's an epidemic." Thank you to the MCC Commissioners for being so forthright about the public health emergency and human rights issue of GBV! It is an epidemic, as the Anglican Church Women Diocesan Board has been repeatedly saying in columns about gender-based violence in The Diocesan Times.

The Anglican Communion Office has noted that tackling the deep injustices of gender inequality is part of "our Anglican mission". Let's put both this part of our Anglican

mission and men together (along with women) to address gender-based violence. How? By coming on board the soon-to-be-established Anglicans Powering Potential (APP), the new entity evolving from the Anglican Church Women Diocesan Board. With the gender inclusive/ gender expansive APP, we can honour the legacy of the Board and its over decade of focus on raising awareness of GBV, by having men and women work together in a meaningful way to "disrupt traditional

norms and expressions of masculinity" (MCC Report, 2023).

Our Primate, the Most Rev. Linda Nicholls, offers the following message: "Pay attention. Pay attention to the smallest ways that people degrade others based on their gender." That is a starting point - maybe a small one, but significant nonetheless. We can do this. Anglicans in our Diocese can be leaders in this long overdue gender cultural shift. Anglicans can work with diocesan and community partners to heighten awareness, change the conversation, and make a difference. The Mass Casualty Commission Report is firm and clear that it is "time for men to start acknowledging the realities of gender-based violence and do their part."

So, men, send along an e-mail to [acw.nsboard@gmail.com](mailto:acw.nsboard@gmail.com) to express your interest in engaging with Anglicans Powering Potential (APP) with its social transformation focus of seeking to transform unjust structures of society, challenging violence of every kind, and pursuing peace and reconciliation.



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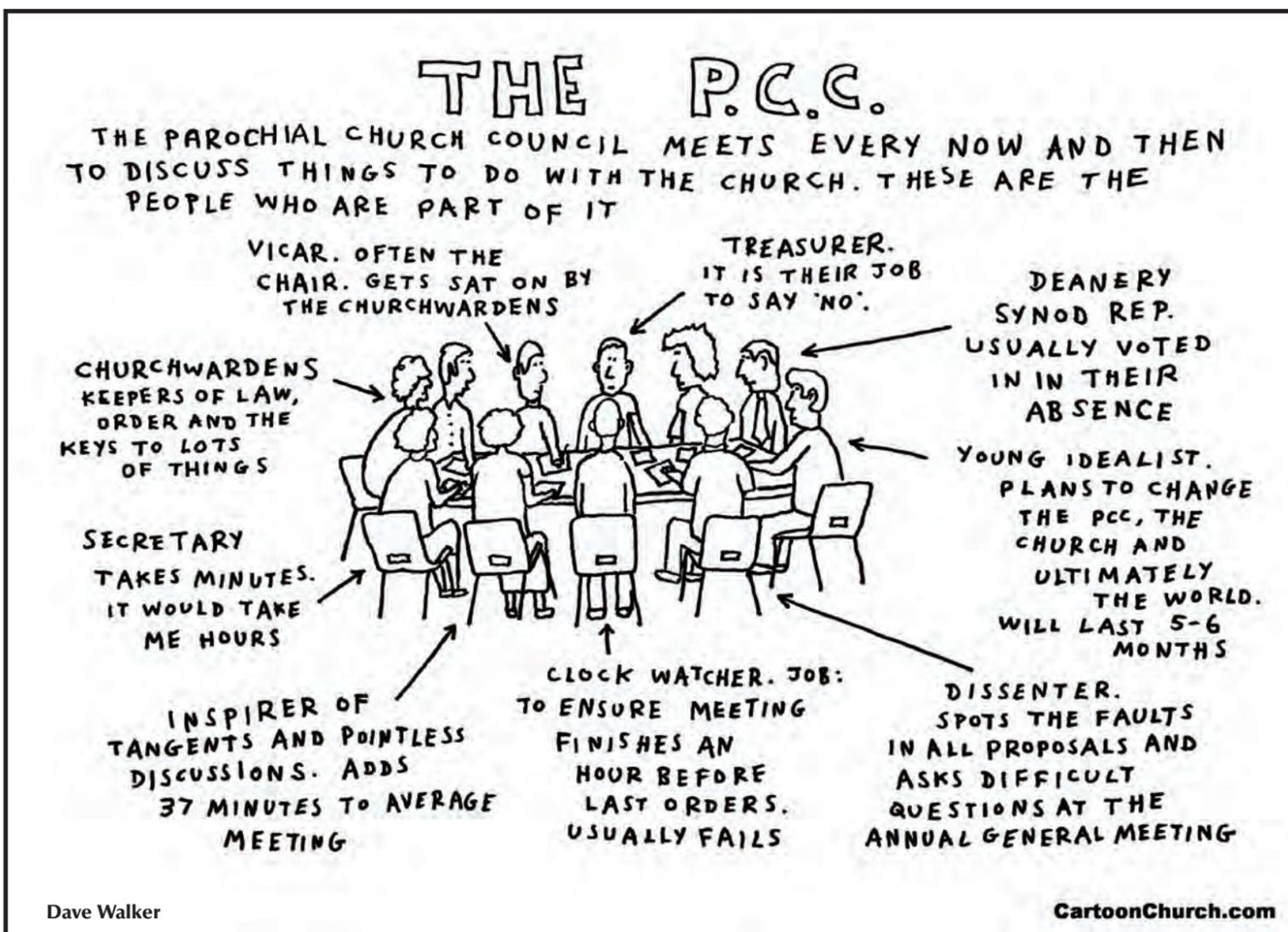
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# BISHOP'S COLUMN

## We shall all be changed



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



**“Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet” (1 Corinthians 15:51-52)**

In December of 2021 I had a rare treat. I was visiting St. John's, Newfoundland, on a week's holiday. A friend had picked up tickets to Handel's Messiah at the Basilica of St. John the Baptist. I had been wondering about the theme for our Diocesan Synod. And then, in Part III, the baritone sang the Accompanato, taken from the first letter of Paul to the Corinthians: "Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet" (1 Corinthians 15:51-52). My friend and I looked at each other, struck by the power and poignancy of those words, in particular: "we shall all be changed." What challenge and possibility they offered.

When the apostle Paul wrote these words to the people of first century Corinth, he was encouraging them to have hope in Jesus' return which, at the time, seemed imminent. Paul understood that this would change everything - and everyone. While our context is different than the one Paul was writing for, we still wait in hope and expectation. As the long-term implications of the Covid-19 pandemic on the Church and the world and our lives continue to be felt, the words "we shall all be changed" resonate deeply. We shall all be changed by this experience. That seems clear.

In addition to the pandemic, we continue to be challenged by the climate crisis. The fact that our Synod, originally planned for October, 2022, had to be postponed due to the devastation caused by Hurricane Fiona last fall is an indication of the increasing impact of severe weather events in this part of the country. Many communities in our Diocese sustained damage to trees, homes, properties, Church buildings, and infrastructure. There were power outages lasting days - and in some cases,

weeks. There was a need for warming spaces for people to gather for coffee, food, and conversation, not to mention charging their devices so they could stay in touch with family and friends.

Our Diocesan Synod will provide opportunities for us to reflect on the ways we have been changed - as God's people and God's Church - and allow us to explore how God may be calling us to adapt in this time. Through presentations, table discussions, Bible study, worship, and prayer we will explore what it means to live faithfully as followers of Jesus. We will be challenged and encouraged to consider new ways of being God's Church for God's World in a time when the need for caring community and Christian witness is growing. We will talk about the new life that is emerging in our parishes and communities, and our hopes and concerns about the future. Together we will begin to envision a path forward for our Diocese that is sustainable, faithful, and realistic, fueled by hope and open to the unfolding revelation of God's love in Christ.

We know that we have already been changed by our encounter with the living God - Creator, Christ and Spirit - and our time together will bear witness to that. Thankfully, as people of faith, we have a host of spiritual resources to respond to what is happening around us with resilience and trust. We have a faith story that reminds us of God's never-failing love and abiding presence through the most difficult of circumstances. And we are also reminded, in our baptismal covenant, of the promises we have made to live in ways that honour Christ, one another, and creation. Our faith inspires us to be agents of change in the world and beacons of hope.

Our Synod will be meeting over the Pentecost weekend when we celebrate the promised coming of the Holy Spirit. Pentecost is widely recognized as the "birthday" of the Christian Church. Our Bible passages for that day remind us of the crowds who gathered for Pentecost, which was originally a Harvest festival in the Jewish tradition. The Holy Spirit moved among them then, empowering and equipping the followers of Jesus to reach new people with the Good News of God's love, in words and languages they could understand. Their lives were changed by that encounter. As we gather in Halifax from May 26th to May 28th, may we experience the outpouring of the Holy Spirit anew. May we be so empowered and equipped that we may reach new people in words and languages and ways that will lead them to an encounter with the living Christ. In our time together may our theme be lived out in us, so that We Shall All Be Changed to grow more and more into the people and the Church that God is calling us to be.

+Sandra

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ANGLICAN FOUNDATION OF CANADA

# From victim to victor, new life, new hope!

## An Easter story

From what we know about Jesus, and there is a great deal, we know this; he did not see himself or portray himself as a victim. Furthermore, neither did any of those who wrote books in the New Testament about him, do the same. Instead, he is portrayed as someone who, though horribly victimized, (an understatement) in his sufferings and death became our only hope. Think about that. No victimization, no resurrection. Neither was Jesus buying into a suicide mission. He wanted to live and yet was willing to die so we could live. His death is our passageway and platform for life. The creator of the world created a new way to live. That is our personal Easter story, from victim to victor.

We may, however, portray ourselves as victims. It may very well be our life narrative. We may have endured a traumatic event, an injustice has occurred in our lives, we have been abused physically, sexually, emotionally, spiritually. We have been and are discriminated against. It has left a deep emotional scar. So, we may choose to be a lifelong victim of the event, or



Bryan Hagerman

we choose another path, the one leading to wholeness and health, the path of victory.

Again, this can only come by way of a personal choice. In the last article about victimhood, I used the metaphor of the clean pool that people swim in or the dank, murky polluted one. The clean pool is a metaphor of emotional health. The polluted one is a metaphor of ongoing unwellness and victimhood.

The route to emotional health and well being requires that we move out of thinking and acting as a victim. David Emerald writes about this in his book; "The Power of Ted."

Polaris Publishing, WA, USA. Third Edition. 2016.

Generally, in our lives, what we believe is often who we become, and as a result our thoughts are fertile soil, for good or for bad. For our emotional wellbeing it is important to realize that although we have been victimized, we are not the problem, while we may have a problem. To move from being a victim towards becoming a more emotionally healthy person, the creation of a fresh narrative for our lives is crucial. We cannot change the past, but we can shape the present and future.

In moving from a wounded stance, we need a new language, a new inner dialogue. A new healthy belief of responsiveness instead of reaction. Instead of being a victim we become a Creator. The Creator focuses on a new beginning, the creation of a new person with a new belief and new attitude. It begins by repurposing who we want to be in life. When we believe that life has meaning and purpose, we can move out of victimhood to a new narrative with a new inner state of being. Jesus offers that

purpose.

It is crucial then that we take baby steps forward to who we want to become. An identification of which problems keep us from emotional wellbeing is important. There is the tension between what is and what can be. A new orientation from victim to creator is developed. Our problems, whatever they may be are given a rightful place. We allow people into our lives who will challenge our thinking and who will encourage us as we move into a state of wellbeing. This can be a friend, colleague, loved one or a therapist, minister. With this comes a choice. We choose a response to our old problems. As we choose a positive response, we choose a new way of looking at our lives. We move away from seeing ourselves as a victim of any traumatic event, to a survivor, with immense hope.

An example of change, when adopting a creator mindset, is the way anger, a very strong emotion, is reframed with less reactive and more responsive thinking. Imagine the transformed outcomes as the fallout of angry outbursts

is lessened, even avoided entirely.

Evidently, there is the potential for the victim in all of us. The Easter story however is one of a Saviour for all of us. That powerful narrative is one of hope vs despair, of power vs helplessness, of ongoing and daily choice, vs passivity and hopelessness. It is about Jesus in you the hope of glory. The "in you" brings a new creative way to engage pain and traumatic memories. It is Jesus who creates the power to emerge out of the dank pool of despair to bathe in a clean pool of wellness.

It is our choice to move from victim to victor, by way prayer, journaling and sometimes therapeutic talk. There is also ultimate hope through the holy mystery of the Eucharist as a place of healing. It is there that we with others meet Jesus, the

Easter hope for all.

Bryan Hagerman  
St Paul's Outreach Counsellor  
[www.bryanhagerman.ca](http://www.bryanhagerman.ca)



## reconnect & reframe for the future

More than 60 lay and clergy leaders in our Diocese are participating in an online series to discover fresh approaches to missional ministry appropriate to a Maritime context.

RECONNECT & REFRAME features different learning modules hosted on Zoom between the Diocese of Nova Scotia & Prince Edward Island and Diocese of Fredericton. Our upcoming series, **Rethinking**

**Community Engagement**, includes the sharing of stories of local churches doing interesting and impactful activities to serve their neighbours.

Some of the vignettes include a rural congregation that obtained government funding to purchase high quality and safe playground equipment. Now, their property is well-loved and frequented all week long by families who enjoy fitness

and fun.

Other examples are community fridges, parish nursing, quiet gardens and more! Emphasis will be on telling stories from Nova Scotia, Prince Edward Island and New Brunswick.

Sessions are 90 minutes and hosted **Thursdays at 7 p.m.** Each gathering includes a presentation, sometimes with a special guest, and discussion time in break-

out rooms. Hosts are Lisa Vaughn, our Diocesan Parish Vitality Coordinator and Shawn Branch, Parish Development Officer, Diocese of Fredericton.

For details and a Zoom link invitation, SIGN-UP HERE: [www.surveymonkey.com/r/reconnectreframe](http://www.surveymonkey.com/r/reconnectreframe)

Other multi-part **reconnect & reframe** modules will be:

- Reimagining Buildings & Property (using our

space wisely in missional ministry)

- Funding Sources for Innovation (alternate revenue streams)
- Fresh Expressions of Church (starting new congregations)

(For information: Lisa Vaughn [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca) (902)-789-4840

## NEWS FROM AWAY

Dear Diocese,  
The following comes from Jordon Waterbury, a young man who is active in his parish, and the broader church, who is passionate about God's creation and is involved in the Diocesan Environment Network.  
Blessings,  
Rev, Marian Lucas-Jefferies  
Coordinator, DEN

When Rev. Marian asked me to write this column for this month's issue of the Diocesan Times, I was surprised, but not shocked. Although I was baptized in the United Church of Canada, I was raised in the Anglican Parish of St. James' in Kentville. So, I consider myself a "Cradle Anglican."

The Rev. Lynn Uzans, the Rector of St. James at the time was influential in my spiritual development. That put me on a path towards care for creation of our world in God's universe. I believe that we must care for and evangelize for mission for the church, not just nurturing new believers, but for the "Fifth Mark of Mission", something cannot and should not be ignored. The fifth mark of mission is as important as and carries the same weight as each of the other four. One mark of mission leads to the other, from fifth to first, and back. The Marks of Mission of the Anglican Church of Canada are:  
**To proclaim the Good**

**News of the Kingdom**  
**To teach, baptize and nurture new believers**  
**To respond to human need by loving service**  
**To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation**  
**To strive to safeguard the integrity of creation and sustain and renew the life of the earth.**  
I believe that the Marks of Mission should be read from bottom up, like most movements, from safeguarding the integrity of creation, etc. to proclaiming the Good News of the Kingdom.  
They should be seen not in

order but as a Venn diagram with interconnecting circles. In my understanding, the Marks of Mission can be seen as intersectional as well. One doesn't need one to preclude the other. We can teach and nurture new believers, and proclaim the Good News, responding to human need by loving service, by transforming unjust societal structures and pursuing peace and reconciliation: All by striving to safeguard our one and only island home. The Apollo astronauts looking towards Earth from the lunar surface and the orbiting Eagle module saw that big blue dot and realized, it is our only island home, and we must protect

it.  
As Sir Elton John sang "it's lonely up in space". We are all human beings, created by God's will, as was Jesus in our temporal, fragile, human form, from birth to death and all in between. We are not meant to live this life alone, or allow our abundant garden to be at risk, risking ourselves. We have the one and only planet absolutely known (so far) to hold intelligent life. This is Our World, the planet Earth, and it is our duty as believers and Christians to protect it, with all our lives, working together as One Body of Christ.  
Jordon Waterbury

Dear Diocese,

Fr. Syllas Hilya Gambishi currently serves as Priest at St. Joseph's Mabatini Parish in the Diocese of Victoria Nyanza; he was appointed by his bishop to coordinate environmental responsibilities in his diocese in 2022. That was how we met online. His diocese is actively involved in the Communion Forest.

I asked Fr Syllas a few months ago to share with our diocese his understanding of how our faith calls us to be good stewards of God's creation and how that translates into action. This month he is writing about the impact of the environmental crisis in his country so we can better understand how important our call to care for God's creation is in a global context. Here is what he had to say:

Tanzania is endowed with abundant natural resources and has prioritized protecting its rich biodiversity by placing more than 32 percent of its land area under protection. However, Tanzania remains one of the world's poorest countries, with the majority of the poor living in rural areas.

Major environmental crises in Tanzania include the following:

1. **POLLUTION MANAGEMENT AND URBANIZATION.** Pollution is a major problem in urban areas of Tanzania. Improper treatment and disposal of solid and liquid wastes are the major contributors to urban area pollution. The combined results of these problems are that both air and water have been contaminated with pollutants, which are detrimental to human health. In Dar es Salaam, for example, less than 5% of the population is



connected to a sewage system. Where a sewage system exists, raw sewage is discharged directly into the Indian Ocean without prior treatment. Thus a workable water supply and sewage treatment is needed for the urban areas.

2. **AGRICULTURAL AND RANGE LAND RESOURCES MANAGEMENT.** Agriculture and rangeland resources are the backbone of Tanzania's economy. It is estimated that about 55% of the land could be used for agriculture and over 51% for pastoral lands. However, only about six percent of the agricultural land is cultivated with the practice of shifting cultivation which causes deforestation and land degradation on the pastoral land. Lake Manyara basin, Geita Gold Mines, Usangu Wetlands and Ngorongoro. The main cause for these problems is due to lack of proper instruments of enforcement of the existing legislation, policy and by-laws by local authorities. Again where the mandates of central and local institutions on environmental management are weak,

conflicting and confusing enforcement of laws and implementation plans becomes difficult if not impossible.

3. **LAND DEGRADATION** Human impacts on deforestation, soil erosion, overgrazing, and degradation of water resources and loss of biodiversity have all resulted into land degradation. Poor agricultural practices such as shifting cultivation, lack of crop rotation practices, lack of agricultural technology and land husbandry techniques exacerbate the problem. Liviga (1999), contends that the effects of overstocking, which are localized, give rise to serious degradation in places such as Shinyanga and Mbulu where livestock units have exceeded the carrying capacity. This situation is seen as a good indicator of each of capacity for the decentralized institutions at the local level to enforce laws and instruments which are meant to ensure sound environmental management
4. **MANAGEMENT OF**

**WILDLIFE RESOURCES** Tanzania is one of the few countries with vast number of wildlife resources. For example, Tanzania's "protected areas" cover about 25% of the total land (Nshala: 1999). The protected land is comprised of national parks, game reserves, game controlled areas and the Ngorongoro Conservation Area. Unfortunately, communities living around these protected areas do not benefit from the wildlife industry. They live in uncertain conditions visited by persistent attacks by the wild animals and destruction of their crops. This has resulted in an antagonistic relationship between the wildlife authorities and the local populace. Local communities resort to activities like poaching to gain access to and benefits from the wildlife and other natural resources. This is a direct result of the central government excluding local communities from wildlife management.

5. **MANAGEMENT OF FOREST RESOURCES** Forest resources provide both direct products and by-products. The forest reserves are also linked with agriculture, beekeeping, energy, water uses and biodiversity. It is estimated that fuel wood and agricultural residues account for 92% of the total energy consumption in the country. As a result, the mismanagement of fuel resources significantly contributes to deforestation and environmental degradation. Hence, highlighting the central and local governmental institutions inability to

solve the problem.

6. **MANAGEMENT OF MINERAL RESOURCES.** With respect to mineral resources, a Joint Appraisal Mission Report (1999) noted conflicting authorities on matters regarding mineral prospecting and mining. Additionally, local authorities have a minimal role in the mineral resource management process, despite the fact that mineral depletion is occurring in the local communities area. Any attempts made by local authorities to make by-laws imposing mineral levy such kind of by-laws have been met with an "outcry of double taxation" by mineral concessionaires against both the central government and the local authorities. The Tanzanian economy depends upon mineral resources for a major source of its revenues. However, mineral exploitation is often done without regard to environmental and social impacts. Thus the Mining Act of 1998 addressed this problem and required mining companies to conduct environmental impact assessments. Mining activities a major cause of environmental degradation by deforestation, destruction of habitat, loss of biodiversity and general damage to the land.

Fr. Syllas Hilya Gambishi

Photo by Magdalena Kula  
Manchee on Unsplash

# You are invited . . .

CYNTHIA PILICHOS FOR THE  
ANGLICAN CHURCH WOMEN  
DIOCESAN BOARD

Yes, you are invited to be part of Anglicans Powering Potential (APP), this new creation that will see its “official” birth at Synod 2023, We Shall All Be Changed, on the very eve of the birth of the church, Pentecost. So, if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new (2 Cor. 5:17).

The framework of this new creation, evolving from the Anglican Church Women Diocesan Board, was outlined in the April 2023 issue of The Diocesan Times. The most visible change from ACW to APP will be the composition of Anglicans Powering Potential, as the core team will be gender inclusive and not women only. This development means a name change, that along with a new logo, makes the transformation very visible. So, we are now inviting applications for men and women (and any other gender identification) to be part of the APP core team.

But . . . we are more than a name and logo change.



While we learned over the past number of months that there is reduced interest in the church and community for single gender organizations, we also learned that what excites and inspires engagement and involvement is an approach and ministry that has high impact. So . . . does the challenge of enhancing the capacity for creative ministry in our Diocese appeal to you? This is the overall purpose of APP.

Does the idea of a social justice / social transformation focus for this creative ministry excite you? We are looking at drawing strength from the 4th Mark of Mission of the Anglican Church: To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation, as

well as the transformational aspiration of the Anglican Church of Canada (ACC) that champions the dignity of every human being by working to dismantle racism and colonialism. The central transformational aspiration of the ACC is invitational, drawing us in to deepen our life in Christ ([www.anglican.ca/changingchurch](http://www.anglican.ca/changingchurch)).

Does bringing in funds for missional enterprises capture your imagination? It has been a very rewarding ministry for the Anglican Church Women Diocesan Board to have annual projects that make a difference in the lives of children, youth, and adults locally, nationally, and internationally. Did you know that this pillar of strength that has been a feature for 24 years for the ACW Diocesan Board has raised more than \$200,000, thanks to the interest, concern, and generosity of Anglicans, mostly in our diocese, but beyond, as well. We cannot thank you enough.

These projects have seen the Board partner and collaborate with church and community organizations. All the research shows, and our lived experience confirms, that

the “lone ranger” approach does not maximize potential. When we bring together for a common goal the time, energy, and commitment of many beyond our own group, amazing things happen. Be an integral part of this excitement by being a core team member of Anglicans Powering Potential as we reach out to others to help make innovative ministry possible.

Now that your interest is piqued, here’s how you can let us know. Just e-mail [acw.nsboard@gmail.com](mailto:acw.nsboard@gmail.com) to request an Expression of Interest / Application Form to be a core team member of Anglicans Powering Potential. In addition to the obvious categories of name, contact information, parish and region, there are two questions inviting your response:

1. What is encouraging, even inspiring you to be part of the APP core team?
2. What are the relevant gifts, talents, skills, and experiences you bring to help APP grow into its potential?

While the current Anglican

Church Women Diocesan Board has been the architect of the key elements of the framework for Anglicans Powering Potential, it will be APP’s core team that brings that framework to life by developing an operational structure that has the features needed to be viable and flexible.

We would not be able to consider the possibility of Anglicans Powering Potential if it were not for the 50 plus years of ministry of the Anglican Church Women Diocesan Board. A Celebration of Thanksgiving for this extraordinary ministry is being planned for Saturday, November 4, 2023. 2:00 – 4:00 pm; at the Parish of St. Margaret of Scotland, 3751 Robie Street, Halifax. This date is on Bishop Sandra’s calendar – place it on yours - all are welcome and encouraged to attend. It will be the perfect opportunity to pay tribute to the Board members who exemplify Ephesians 2:10 – For we are what He has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life. Come and celebrate and give thanks.

## For all the Saints (May)

Submitted by Rev. John K. Morrell

This month we remember two Archbishops of Canterbury, England. Augustine who founded Canterbury Cathedral and Dunstan who greatly expanded monasteries all over England. In the Christian church, an Archbishop is a Bishop of superior rank who has authority over other Bishops in an ecclesiastic province or area. The Church of England is presided over by two Archbishops: the Archbishop of Canterbury, who is ‘Primate of All England,’ and the Archbishop of York, who is ‘Primate of England.’

In the time of St. Augustine, around the 5th century, it was intended by Rome that Britain would be divided into two provinces with two Archbishops, one at London and one at York. Canterbury gained supremacy just prior to the Reformation in the 16th century, when it exercised

the powers of Papal Legate throughout Britain. After the English reformation and the establishment of the Church of England, both Archbishops of Canterbury and York continued their respective responsibilities within the two provinces. It is the Archbishop of Canterbury who has the privilege of crowning the kings and queens of England and ranks immediately after the princes of royal blood.

ENGLAND’S FIRST CATHEDRAL FOUNDED BY ST AUGUSTINE in 597 AD, Canterbury Cathedral is a unique place of worship, a major pilgrimage destination, a masterpiece of art and architecture and one of the UK’s most-visited historic sites. Often referred to as ‘England in stone’, the Cathedral has been at the centre of momentous events and upheavals. It is the Mother Church of the worldwide Anglican Commu-

nion, seat of the Archbishop of Canterbury, a UNESCO World Heritage Site and resting place of royalty and saints.

### AUGUSTINE – ARCHBISHOP OF CANTERBURY D. 26 MAY 605

The first Archbishop of Canterbury was Augustine. Originally a Prior of a Benedictine monastery in Rome, he was sent to Britain by Pope Gregory I with the mission to convert the inhabitants to Roman Christianity. Augustine and his monks did not seek to openly convert the British people but lived and worked amongst them. Their piety and charity attracted new members. This strategy worked — within four years, the King of Kent and his chief retainers accepted baptism Augustine was consecrated Bishop of the English at Arles in 597 and was made an Archbishop by the Pope in 601, establishing his seat at Canterbury. In 603

he attempted unsuccessfully to unite the Roman Church with the native Celtic churches. By the time he died, on May twenty-sixth in the year 605, the foundations of the English church were truly laid.

### DUNSTAN - ARCHBISHOP OF CANTERBURY, D. 19 MAY 988

On this date, we honour the memory of Dunstan, who was the greatest Archbishop of Canterbury in the century before the Norman Conquest of 1066. Born into a powerful family, he entered the royal service as a youth and seemed to be on his way to a career of secular power, when he quite suddenly took the vows of a monk and was ordained priest. He became a hermit in Glastonbury and devoted himself to prayer as well to crafts which beautified the liturgical life of the Church. He eventually became the Abbot of Glastonbury and over the

next twenty years reformed its whole life, reviving a spirit of discipline among its monks and expanding its buildings.

Dunstan served as Bishop of Worcester, then as Bishop of London, before he was appointed Archbishop of Canterbury in the year 960. In this office, he extended his reform of monastic life over all of England, enriching the monastic liturgy and giving special prominence to the role of crafts in the life of each monastery. He also set about reforming the administration of the English church at large, to ensure a better standard of discipline among the parish clergy. Towards the end of his life, he acquired a reputation for visions and miraculous powers. He died on May nineteenth, two days after Ascension Day, in the year 988.

# ANGLICAN FOUNDATION OF CANADA



## Imagine More with an Anglican Foundation Grant

Cynthia Pilichos, AFC Diocesan Representative NS & PEI

### BENEFICIAL CHANGES TO THE GRANTS PROCESS

Over the past weeks, the Anglican Foundation of Canada (AFC) has provided a series of webinars to help familiarize Canadian Anglicans with AFC's grants process in general and the changes that have been announced in recent months. These changes align with AFC's primary strategic priority of streamlining and facilitating the grants process for applicants and expanding the categories and types of funding available.

You may view a recording of the Grants Program Webinar [here](#) if you did not have a chance to attend. This is well worth viewing and can be a great program piece for Parish or Regional Council meetings and/or Clericus.

As AFC's Representative in this diocese, I want to be sure that this information is communicated as widely as possible. Please read through the following

bullet points that cover the changes. If you have any questions, do not hesitate to reach out to me [cjp2320@gmail.com](mailto:cjp2320@gmail.com)

1. **New quarterly application windows**, with deadlines on Jan 1, Apr 1, Jul 1, and Oct 1 each year. This will provide more flexibility for applicants and allow for more timely decisions by the AFC Board. Certain application types, e.g., theological education bursaries, will still be pooled together for the Apr 1 and Oct 1 cycles, for processing efficiencies.
2. **New categories of grants**: Category A (up to \$5,000 no matching funds needed), Category B (up to \$15,000 and no more than 50%), and Category C (up to \$50,000, with match discretionary). If you are interested in a Category C grant, this would be the only application you may submit, at the diocesan level, in the calendar year. Please reach out to me if there is an application of this

3. **New funding impact zones**: applicant organizations will now select between the following funding impact zones, and the submission requirements vary based on the zone: Diverse Infrastructure, Community Ministries, Leadership & Education, Indigenous Ministries, and Sacred Music & Liturgical Arts.
4. **Increased diocesan grants quota**: Each diocese is eligible to submit a total of 4 Category A or Category B applications per calendar year, with a maximum of 3 applications for Diverse Infrastructure. Category C applications replaces the eligibility for Category A & B grants.
5. **New centralized & streamlined process**: There is a new Grants Application Portal <https://www.anglicanfoundation.org/>

[apply/](#) for submitting all application types to AFC. For applications to Trusts that used to have alternate application forms, these now may be processed using the same form. All applications from organizations now must pass through the diocesan approval process and form part of the increased diocesan quota.

to the Executive Secretary of Synod ([execsecsynod@nspeidiocese.ca](mailto:execsecsynod@nspeidiocese.ca)). Diocesan Council usually meets the first Friday (& Saturday, if needed) of the following months: February, April, June, October, and December. There is often an adjusted date in April because of the moveable date of Easter. Do not hesitate to reach out to me [cjp2320@gmail.com](mailto:cjp2320@gmail.com) about a possible AFC grant application.

**DIOCESAN APPROVAL PROCESS FOR AN ANGLICAN FOUNDATION GRANT**  
In the Diocese of NS & PEI, grant applications have to be approved by Diocesan Council. Before being submitted to Diocesan Council the application has to be reviewed by a small committee. This means that the application has to be submitted at least two weeks before Diocesan Council meets, preferably more than two weeks before that date. AFC Grant applications are submitted

The Anglican Foundation of Canada exists to support ministries of the Anglican Church throughout Canada, by enabling connection, fostering innovation, stewarding resources, and connecting generous donors to their philanthropic goals. There are so many uplifting stories to enjoy - spending some time on the AFC website will bring a smile to your face. <https://www.anglicanfoundation.org/>

AFC Grant Deadline Date	Diocesan Council Approval Month, no later than . . .	Date for Grant Application to be submitted to <a href="mailto:execsecsynod@nspeidiocese.ca">execsecsynod@nspeidiocese.ca</a>
January 1	December	No later than mid November
April 1	February	No later than mid January
July 1	June	No later than mid May
October 1	June	No later than mid May





# Iconography retreat: eleven participants dabble in sacred art

BY GISELE MCKNIGHT

Eleven people gathered in the sanctuary of St. Paul's Church in Rothesay for an unusual Lenten retreat. Over four days, the group learned about iconography and painted or "wrote" an icon of their own, called "Christ Pantocrator."

Through parish news, friends, co-workers and eNew, the 11 learned about the retreat and set aside the week of March 13 to study under the direction of Fr. Benjamin Von Bredow, a parish priest in Shelburne, N.S. Samuel Landry, youth and families minister at St. Paul's, organized the event and participated as well. Samuel and Benjamin met at Kings College in Halifax, where both were exposed to religious icons. Fr. Benjamin became hooked on the sacred art "at a similar workshop as I am currently doing," he said, in 2016 at Kings College. "It appealed to me. It's the carrying forward of a very long Christian tradition of sacred art. It is an artistic tradition that appeals to my spirituality."

When Samuel and rector Paul Rideout were discussing

Lenten events, the idea of a workshop or retreat on iconography was pitched.

## ICONOGRAPHY

Fr. Benjamin described an icon as "a treasure of the Christian tradition from the first century. It is a gift to our Church, but not well known outside the Eastern Church." He further described icons as a doorway to heaven — where one looks at the icon and prays through it to Christ himself, realizing that doorway both transports us to heaven and allows Christ to see us and transform us. "It's a piece of art meant to be a meeting place between us and God," said Samuel. "It's not just decorative." But icons in the Christian Church have had a rough history. Accusations and fears of them becoming objects of idolatry — and even the question of whether it's blasphemous to depict Jesus or God in art — led to some churches destroying their icons during the period known as Iconoclasm — literally 'smashing icons' — under the Byzantine Empire from 726 to 842 AD. These same fears and questions surfaced in

the 1500s during the Reformation.

Since then, iconography has been more popular in the Eastern Church, to the point where finding even the proper wooden boards on which to paint is difficult. This time around, Fr. Benjamin had to buy the boards, made from linden wood, online from Bulgaria.

## THE RETREAT

The retreat began Tuesday evening with a presentation that was open to the parish. Fr. Benjamin set the stage with the history of iconography. Then for the next three days, the group ate together, and worshipped at Morning and Evening Prayer and Eucharist — all intentional and successful at forging bonds and framing the painting times.

While most participants had some connection to St. Paul's, some didn't necessarily know each other before starting this Lenten journey. By day four, it was apparent that strong friendships had been made.

"It's been an intense and joyful experience as we struggled along," he said.

"We spent days in the 'wilderness,' slowly working towards a fuller image of Christ."

The image of Christ they painted — Christ Pantocrator — was one of the first images of Christ developed in the Early Christian Church and remains a central icon of the Eastern Orthodox Church. It depicts Christ holding the New Testament in his left hand, making the gesture of teaching or of blessing with his right. When all 11 icons were lined up on the altar at St. Paul's, they looked strikingly similar, illustrating the fact that iconography is less about creativity and more about reproducing an image.

## BLESSING

The New Brunswick Anglican visited during the final hour of icon painting, and attended the blessing of the icons service, led by Paul and Fr. Benjamin, who anointed each icon with oil. Then the 11 participants were invited to venerate the icons — to come forward, make the sign of the cross and offer a deep bow.

After the service, they gathered in the hall for a lunch of seafood chowder, courtesy of Bev. Then Fr. Benjamin varnished each icon before the participants slowly said goodbye to each other and to a week that was, by all accounts, unusual, fulfilling and inspiring. [Cutline of Wikimedia - Christ the Pantocrator of Roath \(Aidan Hart, 2013\), the Church of Saint Martin in Roath, Cardiff. Based on the Deësis mosaic in Hagia Sophia, Istanbul, and a mosaic in the Sancta Sanctorum chapel of St John Lateran, Rome. At its unveiling the mosaic was blessed by Rowan Williams, the former Archbishop of Canterbury and of Wales. Though this is a new work of art, the image of Christ the Pantocrator was one of the first \[images of Christ\]\(#\) developed in the \[Early Christian Church\]\(#\) and remains a central icon of the \[Eastern Orthodox Church\]\(#\). It depicts Christ holding the \[New Testament\]\(#\) in his left hand, making the gesture of teaching or of \[blessing\]\(#\) with his right.](#)

**THE PARTICIPANTS**

Fr. Benjamin expected retirees would make up his students, but there were a variety of ages and backgrounds. Dr. Claude Botha, a psychiatrist in Saint John, was feeling the stress and strain of working in health care. It was his co-worker, Bev Blisset, a St. Paul's parishioner, who suggested he needed some down time. "I took this as a time to refresh and recentre," he said. "It's worked. Very much so." Bev herself was grateful for the experience.

"I value the beauty and silence of the retreat, to spend time with God," she said. "It's beyond fulfilling. I haven't picked up a phone or a screen. It's the divine unplugging. It's been splendid — good for the soul." Klaudia Ross of Moncton made a lot of sacrifices to get to the retreat. She arranged with her husband to home school their children, something she normally does, and she prepared the week's worth of meals before driving to Rothesay. "I've been wanting to paint

an icon for a very long time," she said. "I wanted to learn to paint with egg tempura and to use gold leaf. This is definitely not the last time I'll be doing this." Isaac Brown also came from Moncton, appreciating a break from the usual and the camaraderie. "It sounded like fun," he said. "It's more work that I anticipated, but fun." Erin Rideout, on maternity leave, worked on her icon while holding three-month-old Benedict. "If I've managed to do this with a baby in tow, anyone

can do it!" she said. Fabiola Martinez, whose children attend St. Paul's youth group, spent the week painting an icon with her mother, Elena Rodreguez, who was visiting from Mexico. "This is very fun, a very interesting technique," said the professional artist. "We are having a close conversation with God." The fact that Fr. Benjamin speaks Spanish was extra helpful for Elena. The Rev. Andrew Horne, though juggling parish demands, was there at his wife's suggestion.

"My wife, Heidi, said I should try new things," he said. "It's been a crazy week. The last four nights I have had the most amazing dreams. It's because of this. I'm using different parts of my brain." Fr. Benjamin was happy with the week's outcome — 11 icons that were "remarkably consistent. That's a sign of success," he said. "I hope the icons will remain a focal point for prayer and a reminder of the presence of Christ in our material world."



**PHOTOS:**

*Page 8 photo:* Fr Benjamin Von Bredow at the introductory lecture as the retreat began on March 14. He is holding an example of what the 11 participants will produce during the retreat.

*Page 9 top:* Participants the Rev. Andrew Horne and Klaudia Ross in the kitchen making egg tempura paint for their icons.

*Page 9 Middle:* Participants Bev Blisset and Klaudia Ross work on their icons.

*Page 9 bottom:* Father Benjamin blesses the retreatants' icons with Oil of Christ. Though an icon is complete once it has been given a name ('IC XC' in the case of these icons, meaning Jesus Christ), it is customary to bless the images within the context of worship and to invite the whole congregation to come forward to venerate Christ in the newly painting image by bowing, making the sign of the cross or kissing the image.

Photos by Samuel Landry

# FORGING AHEAD IN FAITH & HOPE

## Anglicans Powering Potential

*Diocese of Nova Scotia & Prince Edward Island*



← From this  
Evolving  
into this →



### THE ANGLICAN CHURCH WOMEN DIOCESAN BOARD FOREWORD INTO THE FUTURE

The board is launching a successor – one that is gender inclusive/gender expansive - designed as a mini foundation – to be named *Anglicans Powering Potential (APP)*.

This change is another step in the continuum of the Board's ministry, as change has been a constant feature, whether from *WA to ACW* over 50 years ago, or to more recent tweaks and adjustments.

*Enhancing capacity for creative ministry* is what APP is about.

E-mail [acw.nsboard@gmail.com](mailto:acw.nsboard@gmail.com) to learn more and how you can be involved in this exciting new venture!

# It's A New Day!

## Blossoming and bearing fruit



By Rev. Canon Lisa G. Vaughn

Buds and blossoms are everywhere in our Diocese these days as congregations turn their hands to cultivating mission-edged ministry. Whether it is offering pedicures to women in shelters, hosting a survivors of suicide support group, offering free community meals, exploring faith through Alpha on Zoom or holding a games night for lonely neighbours, there is new life sprouting up all over the place.

This new season in Churchland flourishing means we are diversifying our ministry efforts. The term is **blended ecology** of ministry, meaning we continue our vibrant inherited/traditional church model (centered around Sunday worship) and also plant new varieties of mission church, sometimes called *fresh expressions*.

Similar to experimental gardening, when we are just starting out it is difficult to know how to cultivate new growth and to determine what has potential. How do we evaluate our efforts?

For generations (in Christendom) the so-called marks of success were based on numbers. We counted heads at worship, parishioner offerings and more recently, social media views. Our culture has a relentless pursuit of grading results. We humans (even Christians) are always measuring, counting, comparing and sometimes even competing. However, that is not the manner of God.

To be clear, it is not wrong to track average Sunday attendance and financial giving, but those metrics are only one small way of evaluating our ministries. Let's face it, large congregations



Rev. Canon Lisa G. Vaughn,  
Diocesan Parish Vitality  
Coordinator

and large revenues do not necessarily equate to faithful discipleship. They are merely numbers that may indicate at least some form of vitality.

Emma Ineson, in her book, *Failure: What Jesus said about Sin, Mistakes and Messing Up*, says that missional growth is more difficult to identify, and it is much more likely to flounder.

"Without embracing the reality of failure in our plans and strategies, we are likely to become obsessed with goal setting, to aim for misguided ideas of what success looks like and to miss the opportunities for risk and innovation that come bundled up with the possibility of failure," she said.

Ineson, Bishop to the Archbishops of Canterbury and York, writes, "We need to admit that numbers are too blunt an instrument for the kinds of small and fragile growth we might expect and look for when God begins to birth something new in uncertain times."

So, how do we evaluate success (God's way) in missional ministry? Shannon Kiser of Fresh Expressions US, offers us some help with these two guiding questions for lay and clergy leaders as we tend

and grow missional initiatives:

- What might it look like to be *faithful* in this mission to which you have been called?
- What would be evidence of *kingdom fruit* in this mission?

For me, there are two absolute values and practices related to these questions and this work: prayer and active, others-first love. Those ingredients are required to be present and constantly tilled into all we do.

- Are you *bathing your idea and/or missional initiative in prayer*?
- Is your *founding motive (why) and operational imperative other-oriented love*?

If so, that is a great start.

In her experience planting new congregations (fresh expressions), Bishop Ineson says that beyond counting the new faces of people engaged in the faith community, the leaders wondered about spiritual growth. Are participants maturing in discipleship at all?

"How on earth do you measure 'new Christians'?" she asked. "We began to experiment... with the idea of evaluating how people had grown or developed in their faith, whether they were starting 'while they were far off' or whether they'd been disciples all their lives and if their faith had grown, developed and matured."

"We began to develop a means whereby, in the context of prayer and worship, people could, year on year, assess for themselves whether or not and how they had changed, or been changed, in the previous year; if they considered that they'd grown closer to God, they'd prayed more, read their Bible more or with greater understanding or differently, if they'd become more engaged with their local community, loved their neighbour better, become more confident about speaking about their faith with others. We tried to evaluate in terms of faithfulness and fruitfulness, not efficiency and effectiveness..."

As these fledgling, non-traditional faith gatherings evolved the leaders watched for the signs of Christ-like character. How are the Christian loving actions

and messages taking root in the community? Saint Paul lists some of those traits in Galatians 5:22 – The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.

There is no doubt that measuring faithfulness in ministry is nebulous. This is not the same as corporate strategic planning and calculating marketing outcomes. Then again, this is the upside-down Kingdom of God and the typical results of the movement of Jesus, this Way of Love.

Shannon Kiser explains, "Often, fresh expression work is slow, patient work. Remember, this is not about shuffling around members of other churches to come attend your fresh expression." (That is called 'transfer growth' or 'sheep stealing'.)

"It is coming alongside those who are currently disinterested or even skeptical about church and helping them to discover Christ in their midst," she said. "That does not happen with a rigorous timeline, but rather with ongoing presence and faithfulness."

Ultimately, mission (as compared to charity, as noble as that is) is about nurturing mutual, caring relationships with people beyond our existing congregations. Like Jesus, we turn outward to genuinely befriend those around us, sharing the gospel in deed and word.

Missional ministry is intentional and extremely organic, but there are also goals and direction for this work. Here are several reflective questions to help evaluate ministry flourishing and focus your efforts:

- Who did we serve and help this week individually?
- Who did we connect with and so learn more about the dreams and longings of the community this week?
- What is our reputation in the community? What are we hearing people say about us?
- When did we hear participants in our budding faith gathering sharing stories with each other about experiences in loving and serving the local community?
- When did we celebrate

The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. (Galatians 5:22)

or lift up the value of being a blessing to our neighbourhood in our fresh expression gatherings?

- When and how did we pray for our community this week?

It is a good practice for church leaders to regularly meet and discuss these questions. Be sure to record these signs of (Christ) life, and then share these spiritual blossoms with other leaders and traditional Sunday congregation. There is nothing quite like hearing about how the Spirit is moving in our church to encourage the faithful and inspire support.

Celebrate the buds, blossoms and stories of spiritual fruit!

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."

<https://unsplash.com/photos/438hozeipfQ>  
Apple blossom photo - Anastasiya Romanova - Unsplash



# Realities of period poverty and gender justice

by Mary Stone

Periods are a reality for females around the globe. They have a profound impact on daily lives, from puberty to middle age. In some cultures, talking about periods is completely taboo. In others it is, officially at least, accepted and facilities provided – and yet girls still struggle with anxiety and shame. It is rarely seen in a positive light – at best an inconvenience, at worst completely debilitating.

**When we hear the term 'period poverty' we may be unclear about what that means. Or we might assume it relates to not being able to afford period products – and indeed this seems to be the focus of some governments as they work to tackle the issue. It does, of course, constitute part of it – but the meaning is actually wider. It's been called the 'toxic trio' of period poverty – the inability to afford products, but also a 'poverty' of education about periods and, thirdly, the stigma surrounding periods.**

The idea that periods are somehow 'dirty' is still prevalent – whether owing to traditional, religious or cultural influences, or the simple experience of dealing with bleeding and

staining, which is a natural source of anxiety for females everywhere.

In the global south, provision of products and access to education vary immensely between rural and urban areas. Some remote communities have little access at all – and traditional taboos surrounding monthly bleeding means that the issue is simply not talked about. In some cultures, girls are confined to a house or even a shed for the duration of their period, as it is seen as being unclean. The onset of menstruation can also be seen as the moment when a child becomes a woman – it is celebrated. However, this can result in the adolescent child, now seen, culturally, as a woman, as being 'marriage material' – regardless of how young she is. This all too often results in child brides, the perpetuation of cycles of inappropriate sexual encounters given the age of the girl, gender-based violence and the dangers of child birth for one so young.

When it comes to resources, it is not just about towels and tampons, but taps and toilets – the provision of appropriate private sanitation facilities. The worry of clothes being stained and being teased, especially by boys, understandably occurs

wherever girls go to school. The lack of control over what their bodies are doing can be distressing – and where there are no private facilities for girls to change pads or clean themselves, they may stop attending school for the duration of their period, or even stop attending altogether. This may well lead to a decrease in other educational opportunities.

Walking long distances to facilities – including those in humanitarian camps – makes it even more distressing and difficult. Lack of privacy and poor sanitation facilities can drive girls and women to use outside spaces, outside the safety of schools and communities, putting them at risk from other factors – gender-based violence, animal attack and disease. As with so many development issues, one thing impacts another – especially, in this case, gender equality.

Through the impact of no safe access and misunderstanding over the nature of periods – the risks increase, including those from the reuse of pads, dirty rags or not being able to wash properly.

In wealthier countries, places providing free products, education and support were closed during lock downs, so the pandemic affected girls in

this way too. Now, with the cost-of-living crisis, everything is harder to afford – when all money is spent paying food and household bills, where do the girls get their period products? When poverty and periods BOTH carry feelings of shame – however unjustified – it is doubly hard to ask for help. This can make it hard for others to get a sense of where help is needed.

Talking about periods is not easy for girls, even in cultures where it is acceptable or even encouraged – having to request assistance is difficult and embarrassing. It's tough looking or feeling 'different' from your peers, fearing being teased, struggling to put things into words. This can mean that it's difficult to find out the extent of period poverty in some areas and what the needs are because girls don't want to talk about periods. A 2018 study, Always Confidence and Puberty Study, reported that in Canada, one in seven girls have either left school early or missed school entirely because they don't have what they need to manage their periods.

In some areas of the world, schools and even some food banks appear to 'have things covered', but it is still worth reflecting on the following: Where might this be a struggle for women and girls? What

facilities do we provide in our churches and venues for women and girls? What about women's refuges? What about people seeking asylum? Can we get involved in promoting the using of reusable menstrual products? How can we promote awareness of this issue, or support those who are doing things to help?

This year the NSPEI Diocesan Mothers' Union has been raising awareness about period poverty and its impact on gender equality. On June 3, at their Spring Rally, Celebrate. Period!, members will be contributing funds to The Madagascar Project. This Canadian project, started in 2008 by Kathy Lucking, built a school for 65 children in the remote highlands of Madagascar. Today it has 800 students from kindergarten to high school. The project also supports other schools in remote areas of Madagascar. The funds raised will allow for the purchase of sewing machines and materials so that the girls can make their own reusable pads, which in turn will boost their attendance at school and their hope for the future.

Excerpts for this article are from <https://www.mothersunion.org/news/period-poverty-and-gender-justice>

# Teach us to Pray:

## Come, Holy Spirit, come!



At the end of this month of May, we will celebrate the great festival of Pentecost. This day, along with Christmas and Easter, recalls significant events upon which our Christian faith is founded.

At Christmas, we behold the birth of Emmanuel – “God with us”. At Easter, we celebrate his wondrous resurrection as the God who overpowers even death. And at Pentecost, we witness God’s promise fulfilled – God’s ongoing, empowering presence in the world.

The Feast of Pentecost marks the beginning of and the birth of the Christian Church. Our worship spaces may be decorated with red balloons and perhaps there will even be cake following the service. It’s a day of celebration, for even after the astonishing



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

resurrection and ascension of Jesus, God finds yet another way to amaze and astound us.

On the night before his crucifixion, when Jesus sat at table with his disciples, he did not promise them a life of

ease, without fear or pain. He promised them the presence of God. They would feel it whenever they gathered – there he’d be, among them.

The other gift Jesus offered them that night was peace, the kind of peace that evokes reassurance, comfort. He made it quite clear that the peace he offers is connected to forgiveness, citing not only the need for repentance but also a change in lifestyle, which dependent upon forgiveness.

Sin diminishes not only the person who sins but it ripples out, affecting all around. Unless there’s even an attempt at reconciliation, the cycle of hurt, and possibly violence continues. We’ve all witnessed what happens if someone can’t or won’t forgive – the wound remains, and can even

fester. Courage and strength are required, but this is how healing begins. Prayer makes healing possible. It restores broken relationships, binds up the wounds of the heart. Our most basic prayers are often for someone who is ill or for a situation to be resolved. We pray for healing or peace or to “renew a right spirit within us.” At other times, even when we’d desire for things change, we know instinctively they aren’t going to: the task that seems impossible must still be done; someone we care for is gravely ill or someone we love has died. Yet the Comforter, sometimes translated as “the Advocate,” but even better translated, “the one called alongside for help,” is there, present in the One who comes.

And then there is Wisdom – the prayer in which we ask for knowledge and understanding, for discernment so “Thy will be done.” This, too, is where we see the Spirit at work. God has long been trying to get our attention: through the marvels of creation, the burning bush, the flood, the parting the Red Sea, the manna in the desert. And even after all these, at the end of the Pentecost story we read, “All were amazed and perplexed, saying to one another, ‘What does this mean?’ But others sneered and said, ‘They are filled with new wine.’ Even when God acts, there are those who are prepared to dismiss it as some kind of hysteria.

On that first Day of Pentecost, despite detractors, the disciples were not only sent out to serve others, they were sent out empowered,

equipped to serve - to preach the good news, to heal, to forgive. They were sent out to be the Church – to meet God and neighbour in the world.

So, what does all this mean for us today? Well, partly it declares that the potential for God’s gracious Spirit to be born anew in each one of us, can happen daily. It’s a reminder of how God is and always has been, at work in creation and in our lives. It’s also reassurance that Jesus is present and still longs to offer us peace. But mostly, I think it’s an invitation to take notice, to pay attention, to look for signs of the Spirit already working in us, for when we take to heart that the Spirit’s gifts are available to us, to our church, and to our world, we are not only given clarity and courage; we’re also given the grace to recognize God’s Spirit in ourselves, in each other, in the world God so loves.

God the sender, send us.  
God the sent, come with us.  
God the strengthener of those who go,  
empower us, that we may go forever and wherever, with you,  
Creating God, Redeeming Son, Sanctifying Spirit.  
Amen

(from Pocket Prayers for Pilgrims, compiled by John Pritchard)

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

Photo by Vicki Fioratos

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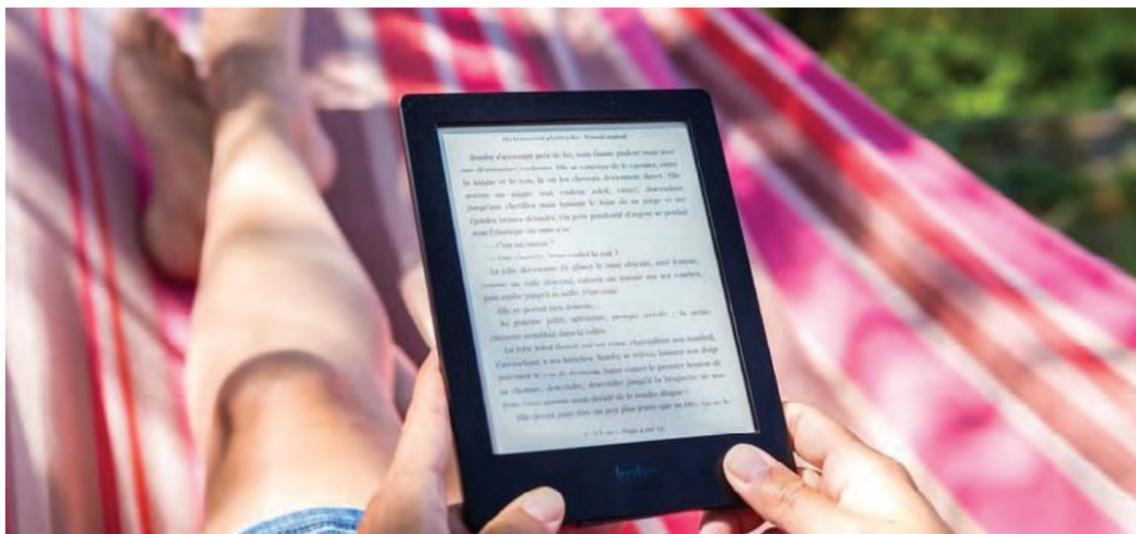
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# Spring & Summer book club



“A book is a garden, an orchard, a storehouse, a party, a company by the way, a counselor, a multitude of counselors,” said French poet, Charles Baudelaire.

Join with friends on Zoom and discover fresh possibilities for flourishing ministry. Our Spring & Summer Book

Club is back for anyone who is interested in relaxed, hope-filled small group conversations about growing church and mission.

Weekly sessions are **TUESDAYS, 9 a.m. to 10 a.m.**, for **60 minutes**, starting May 16. Reading pace is moderate with exploration

of one or two chapters per week. Come and go as you are able to participate. Open to anyone from any church or denomination.

**SIGN UP NOW** and share your preferences for the book titles: [www.surveymonkey.com/r/SummerBookClub](http://www.surveymonkey.com/r/SummerBookClub)

- **Signs of Life: Catholic, Mainline, and Conservative Protestant Congregations in Canada**, by researchers Arch Chee Keen Wong, Bill McAlpine, Joel Thiessen, Keith Walker, Ambrose University, Calgary, AB (published 2021). Paperback \$24.95 Amazon.ca; Kindle edition \$19.99.
- **Why Gather?: The Hope and Promise of the Church**, by Martha Tatarnic, Rector of St. George’s Anglican Ch., St. Catharines, ON (published 2022). Paperback \$32.91 Amazon.ca; Kindle edition \$17.59.
- **The Church Cracked Open: Disruption, Decline, and New Hope for Beloved Community**, by Stephanie Spellers, Presiding Bishop

Michael Curry’s Canon for Evangelism, Reconciliation and Creation, New York City, NY (published 2021). Paperback – \$21.73 Amazon.ca; Kindle \$12.59.

- **The Way of Love: A Practical Guide to Following Jesus**, by Scott Gunn, Episcopal priest, and executive director of Forward Movement (published 2020). Paperback \$19.99 Amazon.ca; Kindle edition \$9.99.

Once registered, you will receive an e-mail by May 1 which book we will use. Got questions? Contact Lisa at [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca).

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**YOUR SPECIAL INVITATION**

## Choral Evensong and Annual General Meeting

The Anglican Foundation of Canada, in partnership with the Cathedral Church of All Saints, is pleased to celebrate Choral Evensong and host the Anglican Foundation’s Annual General Meeting.

The service will be sung by the Capella Regalis Men & Boys Choir.

Everyone is welcome. Pre-registration is encouraged.

**Wednesday, May 17, 2023**  
 Choral Evensong • 5:45 pm  
 Reception • 6:45 pm  
 Annual General Meeting • 7:30 pm

To pre-register: [www.anglicanfoundation.org/2023agm](http://www.anglicanfoundation.org/2023agm)

**ANGLICAN FOUNDATION OF CANADA**

Cathedral Church of All Saints Halifax  
 1340 Cathedral Lane, Halifax Nova Scotia B3H 2Z1