

THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Built, decided and designed: our current homelessness crisis



Photo: Heather Jarvis, Overlook, Leigh MacLean, Welcome Housing and Ty Silver, North End Community Health Centre. Missing from photo is Alison Coldwell, Project HOPE, Canadian Mental Health Association who joined by Zoom.

BY ANDREW SHERIN

Heather Jarvis and Ty Silver from the North End Community Health Centre (NECHC), Leigh MacLean from Welcome Housing and Alison Coldwell from the HOPE Project of the Canadian Mental Health Association were the panellists at a forum called Housing First: The First Step in Ending Homelessness held on Thursday May 11 at Christ Church in Dartmouth. Sponsored by the Pastoral Ministry Committee and moderated by the Rev. Dr. Kyle Wagner (Rector),

the forum was intended to educate the congregation and the community on the challenges and solutions for ending homelessness. Three of the panellists provide housing and services for person who are homeless in HRM but as demonstrated by Alison's Project Hope that serves persons in the valley, homelessness is a province-wide challenge not just in HRM.

How did we get here? Heather Jarvis who supervises tenant services at Overlook the new harm reduction

residence in the renovated Travel Lodge in Dartmouth said the homeless challenge and the affordable housing crisis was decades in the making, "policy decisions led us here", the crisis was "built, decided and designed."

When asked if there were common factors that led men and women to be homeless. The panellists stated that although factors like mental illness, addiction and trauma was present in some people, there were many other factors especially leading to the increase in people who

are homeless. These factors include reno-victions, poor residential tenancy laws that are unfair for both tenants and landlords, the disappearance of rooming houses, and the chronic under-funding of social assistance benefits. Several persons were finding themselves homeless for the first time. Rental rates in HRM have increased by 13.9 %. Alison Coldwell discovered when she was assisting clients in their search for an apartment that "only four landlords were compassionate".

Panellists were asked what impact societal attitudes had on persons who are homeless. They answered that people who are homeless or at risk of homelessness are discriminated in viewing apartments. They are often reluctant to reach out for help due to the stigma of homelessness, racism or the risk of having children taken away.

The NECHC and Welcome Housing provide geared to income homes for vulnerable individuals. They have been forced to become landlords when their primary mission is providing services because of the lack of affordable options. Ty Silver, the Housing First coordinator with NECHC described how being housed provides a stable platform to deal with the other challenges the person faces. Overlook is unique. It not only provides permanent and safe housing for the most vulnerable persons who are homeless it provides 24 / 7 on-site support services. This is a successful model demonstrated elsewhere in Canada, a first for Nova Scotia and is now 70% occupied.

An audience member expressed confusion by all the terminology around homelessness and affordable housing. Heather Jarvis indicated she was also confused since definitions

and policy seemed to change over time. She indicated that NECHC and other non-for-profit organizations promoted the concept of geared to income rental housing.

In closing the panellists were asked what two actions would they suggest for churches, communities and governments. The audience was challenged to stay informed about the state of homelessness in their community, consider volunteering with an organization that works with persons who are homeless. Recognize that persons who are homeless are deserving, have skills and strengths they have learned how to survive on so little. Overall be welcoming and kind with open doors.

The audience was challenged to push governments for permanent affordable housing, emergency shelters are "less than a band-aid". Promoting the establishment of basic income guarantee was also suggested since food insecurity and core housing need were the result of the lack of sufficient income.

So now what ? Christian communities working together could help make innovative solutions to homeless like Overlook and other geared to income housing a reality through partnerships, advocacy and pastoral care.

For more information on the panellists' organizations refer to the website links below:

North End Community Health Centre Home – <https://nechc.com>

Project H.O.P.E. - CMHA Nova Scotia Division - <https://novascotia.cmha.ca/project-hope/>

Welcome Housing - <https://welcomehousing.ca>



Photo: Homeless shelters along city sidewalks are becoming a common sight.

Respond to God’s Greening Power – submit an RFP!



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2023 REQUEST FOR PROPOSALS



CYNTHIA PILICHOS, AFC
DIOCESAN REPRESENTATIVE
NS & PEI

Here is another Anglican Foundation opportunity for our diocese to be leaders – the RFP 2023 – Viriditas – God’s Greening Power. I hope you are aware that the Diocese of Nova Scotia & Prince Edward Island had no fewer than 5 teams for the Foundation’s Say Yes! to Kids 2023 campaign, the leading diocese for SYTK teams in the country! At the time of writing,

the results are still being collated, so final totals are not yet complete, but all five of our teams did well. I look forward to sharing success stories in a future issue of The Diocesan Times.

Here is another opportunity to showcase our leadership with the Anglican Foundation. Have you been considering an environmental project for your parish, but are not sure how to finance it? What about a possible project that looks at the “broader theme of God’s greening power at

work in the church”? Why not take advantage of the Anglican Foundation’s 2023 Request for Proposal (RFP), Viriditas – God’s Greening Power?

Dr. Scott Brubacher, AFC’s Executive Director, notes that, “We have . . . been influenced by the writings of Hildegard of Bingen who broadened the understanding of ‘viriditas,’ from the Latin word for green, to include this creative and regenerative divine activity, in which we as Christians are invited to partake. It’s both an age-

old message, and an urgent message for the church today.”

With that as a backdrop, the Anglican Foundation of Canada (AFC) is inviting Canadian Anglicans to put on their green-coloured classes and ready their submissions for the 2023 Request for Proposals (RFP) under the theme: Viriditas—God’s Greening Power. Proposals for climate care projects and new or “green shoots ministries” will be accepted, September 1 – October 1, 2023.

Proposals submitted in response to this RFP will not count as one of the four submissions each diocese is allowed per year. The details for an RFP submission and the form you need to complete an application are available here: www.anglicanfoundation.org/2023rfp. Please feel free to contact Cynthia at cjp2320@gmail.com if you have questions.

WHO HAS BEEN USING THE CHURCH?

CLUES AND POSSIBLE SUSPECTS



GOLDEN SLIPPER
IN THE NAVE

AM-DRAM SOCIETY



RIBBON IN LECTERN
BIBLE KNOTTED
IMPRESSIVELY

SCOUTS



FUNERAL CD
REPLACED BY
SOMETHING
INAPPROPRIATELY
UPBEAT

JAZZERCISE CLASS



BITS SNIPPED
FROM BANNER

CHILDREN’S CRAFT
WORKSHOP



THIRTEEN
ABANDONED
MUGS AND
A CARDIGAN

COMMUNITY
CHOIR

Dave Walker



VARIOUS PAPERS,
BUT NOT AS MANY
AS LAST WEEK

DECLUTTERING
SUPPORT GROUP



CRUMBS
ON FLOOR

COULD BE ANYONE,
BUT WE NEED TO
PUT A STOP TO IT

DIDN’T WE USE
TO HAVE PEWS?



ANTIQUÉ
COLLECTORS’
CLUB

BISHOP'S COLUMN



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

Passing the Feather:

a call to listening and learning



Photo: Orange flags are placed in ground to form a giant heart at the site of the former Shubenacadie Residential School in Nova Scotia.

Photo: Sandra Fyfe

"I have
listened..."

I have
heard...

I have
felt...."

August 6th marked the 30th anniversary of the apology offered by then-Primate Michael Peers to our Indigenous siblings in the Anglican Church of Canada.

While I've heard and read this apology before, in light of this significant anniversary and the recent death of Archbishop Peers, I felt compelled to read it again. You can find the full text here if you would like to read it yourself: <https://www.anglican.ca/tr/apology/english/>

While I have been struck in the past by Archbishop Peers' unflinching honesty in offering this apology, this time I noticed something I hadn't before – the way the apology begins:

Together here with you I have listened as you have told your stories of the residential schools.

I have heard the voices that have spoken of pain and hurt experienced in the schools, and of the scars which endure to this day.

I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our church played in that suffering.¹

"I have listened...I have heard...I have felt..."

Whether stated as openly as this or not, this is how a good apology begins: with a willingness to listen and an openness to be affected by what you are hearing. In the words that follow in the apology outlining specific actions taken by the Church and its leaders and the harms that resulted, it's clear that Archbishop Peers was listening to Indigenous people. He heard their pain. He felt remorse at what the Church had done. And he committed both himself and the Church to reconciliation and action (or, as some would say, Reconciliation).

As I was reflecting on this, I recalled another apology to Indigenous people, this one offered in St. John's, NL, in September of 2000 by religious leaders in the Anglican, Presbyterian, Roman Catholic, and United Churches in

Newfoundland and Labrador. As one of the organizers explained to a reporter from *The Globe and Mail*: "the churches wanted to acknowledge the suffering of Aboriginal people in the 500 years since Europeans arrived to settle what is now Newfoundland and Labrador."²

I was present for that gathering, and I recall the response by the President of the Innu nation, Peter Penashue, who refused to accept the apology, as well-intentioned as it was. He asked whether church leaders knew what they were apologizing for and invited them to listen to the stories of Indigenous people before offering a broad apology. He wanted them to hear firsthand how Indigenous people had been impacted by what the churches had done, and he wanted the churches to acknowledge the specific harms done. Since then, I know there has been a lot of listening, and that has resulted in concrete actions to redress the wrongs committed by the Church.

The willingness to listen, to hear someone tell their story, is a key step in the journey as we travel with them along the path towards reconciliation. The importance of that for the person telling their story becomes clear in *The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World*, written by Archbishop Desmond Tutu and his daughter, Mpho Tutu. Reflecting on stories they heard during the work of the Truth and Reconciliation Commission in South Africa, and others, they write: "Telling the story is how we get our dignity back after we have been harmed. It is how we begin to take back what was taken from us, and how we begin to understand and make meaning out of our hurting."³

There are plenty of opportunities for each of us to hear the stories of our Indigenous people. I encourage you to visit a Native Friendship Centre or one of the many Indigenous communities in Nova Scotia or on Prince Edward Island. Attend a Pow Wow. If you're in or near Nova Scotia, visit the site of the former Shubenacadie Residential School. Read a book, an article, or a poem by an Indigenous author, or the summary and 94 Calls to Action in the Truth and Reconciliation Commission's final report. Support Indigenous-owned businesses, some of which also sell crafts and products made by Indigenous people (including orange shirts) and strike up a conversation. Visit Indigenous PEI, a new store at 111 Grafton St., Charlottetown, selling crafts, artwork and clothing created by Indigenous people (including orange shirts and sweatshirts). Wear an orange shirt on September 30th, the National Day for Truth and Reconciliation in Canada, and read the story about how this day came to be.

I hope we will continue to build on the legacy of Archbishop Michael Peers and so many others before and after him who have challenged us to listen to the stories of our indigenous people, to hear their pain and struggles, their joys and their hopes, to repent for the actions of the past, and to change our attitudes and behaviours in the present. May we be guided by the deep spiritual wisdom and practical knowledge of our Indigenous elders as we seek to better care for creation and all its creatures. As we journey on the path towards reconciliation, may it lead to reconciliation. May we walk in a good way with all our relations and with our Creator, recognizing that we all members of one family, rooted and grounded in love, and united in Christ.

¹ A message from the Primate, Archbishop Michael Peers, to the National Native Convocation, Minaki, Ontario, Friday, August 6, 1993. Source: <https://www.anglican.ca/tr/apology/english/>

² <https://www.theglobeandmail.com/news/national/newfoundland-natives-get-church-apology/article18425688/>

³ The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World, Desmond Tutu and Mpho Tutu, Harper-Collins, 2014, p. 71

Note: In Mi'kmaq talking circles, an eagle feather or other symbol may be passed from person to person. Only the person holding the feather speaks, while the others listen. Everyone has an opportunity to speak, to be heard, and to listen.

Self-belief and the internal dialogue

My grandfather reportedly had a saying that I grew up with; “Believe half of what you see and nothing of what you hear.” However, with all great deference and respect to a man who I never knew, some form of belief is crucial. I once asked my supervising professor when I was studying for my education degree, “Is cynicism a lack of belief?” I have learned these many years that no, it is in fact a belief system. I had the great opportunity many years ago to study under Dr Leo Ferrari, the founder of the Flat Earth Society, and world expert on St Augustine. I took a philosophy course in Epistemology from Dr Ferrari, which says a great deal about his so-called belief. It was however his thesis that “we test every belief critically in the discovery for truth.” Although I loved debating



Bryan Hagerman

him on his flat earth belief system.

These days we are asked, and in some cases implored to believe many things. They go from; a belief in aliens, global warming, the latest Elvis citing, the reporting on the six o'clock news, various conspiracies, to critical race theory. In my study of philosophy under the Jesuits I am happy to say that we were implored to bring a critical

mind to every topic, to debate it, research it, think about it, question it, but be objective.

In our daily internal dialogue, we say many things that belie a belief system, although perhaps unintended. For example: numerous and daily negative thoughts, ruminations, daily feelings of unworthiness, of inherent insecurity, doubt, anxiety and worry. A belief system is something we believe. Belief systems affect behaviour and create in part our character and how we engage life in general. It is something we daily practice for good or for bad.

What is crucial about belief is the importance of examining and challenging it. People who suffer from worry and anxiety are often asked to look at those anxious thoughts, those worrisome feelings to test

the truth behind them. Once they examine them they realize that however feelings, they are not true. And yet although not true a system of belief follows that affects life and behaviour, infiltrating our character, and decision making. So, a belief system is created that has to existential reality connected to it. Belief affects behaviour positively and negatively. When we examine and test our faulty thoughts and feelings critically, we make a decision, to continue on with those thoughts or to believe that which is truthful, and live under a rubric that is healthy emotionally. This takes work. The work of developing new healthy habits is hard, but will be life changing. I once said to a client, “In three weeks when we meet again, I want you to demonstrate for me the juggling of three tennis

balls.” Then I said, “What would it take to do this?” “Work” he replied. “Lots of work.”

The creation of emotionally healthy belief systems take work too. Lots of work. We go from negative thinking to thinking more positively. We move from ruminating on untruthful narratives to truthful ones. We rewrite unhelpful, untrue narratives into true ones. We examine our feelings and thoughts and align them with what we know to be true. Work! But the investment in that work changes our behaviour.

Change your thinking (unhelpful feelings), change your behaviour.

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For all the Saints (September)

Submitted by Rev. J.K. Morrell

Excerpted from Stephen Reynold's “For All The Saints”.

**September 10 ---
Edmund James Peck,
Priest, Missionary to the
Inuit, 1924**

Today we honour the memory of Edmund James Peck, an Anglican priest who died in 1924 after almost forty years in the eastern Arctic serving the Inuit and helping them to know Christ.

Peck entered the Royal Navy while he was still a child. He planned to make the Navy his life, but a series of near-fatal illnesses and shipboard accidents led him to experience what he called “the movements of grace.” His experience of Christ made him decide to give his life to spreading the word of eternal life, and in 1876 he volunteered for work in the Canadian Arctic.

His first post was at Little Whale River on Hudson's Bay, where he spent seven years before being sent further north to minister to the Inuit around Fort Chimo. He then opened a mission on Baffin Island, where he laboured among the Inuit until his retirement in 1921. He died at Toronto, on this very date, three years later.

Peck was as handy with wood, bolts, and iron as he was with the New Testament and the Prayer Book, and he built the Anglican Church in the eastern Arctic not only spiritually by his preaching but also physically with his own hands. The Inuit were impressed by Peck's readiness for hard work and still more by his honest interest in their culture and conditions — but still the reason for his presence often puzzled them. He obviously had no goods to trade, so they wondered what he

was doing at the trading posts. Early in his career at Little Whale River he overheard one Inuit give this explanation to another: “Him? Oh, he fell down from heaven to save the Innu.” Peck laughed at the thought that he had come from heaven — but he gave his whole life to make the rest of the saying come true.

**September 18 -
Founders, Benefactors
and Missionaries of the
Anglican Church of
Canada**

On this day 130 years ago in 1893 the first General Synod of the Church of England in the Dominion of Canada closed its deliberations with a Service of Thanksgiving. The Canadian Church was no longer three separate provinces, united only through their common obedience to the archbishop of Canterbury. It was now

an autonomous national Church, united in itself as a full member of the Anglican family of churches throughout the world.

Today we commemorate this historic event in the life of our Church and take the occasion to give thanks for all those men and women who contributed in various ways, both great and small, to building the Anglican way of life in this nation of Canada.

We may well feel like the author of the Letter to the Hebrews who, as he reckoned up the heroes of faith, finally had to confess: “And what more shall we say? For time would fail me to tell of Gideon, Barak, Jephthah, of David and Samuel and the prophets.”

Just so, time would fail us now to tell of all the founders and missionaries who settled the Church and the gospel among us — Charles Inglis of Nova

Scotia, George Mountain of Quebec and Francis Fulford of Montreal, John Strachan of Toronto and Benjamin Cronyn of Huron, John McLean of Saskatchewan, George Hills of British Columbia, and William Bompas of Athabasca.

And what of all those who never held high office in the Church — all the faithful clergy and people who joined together to build the churches and nourish the parish communities that dot this land: time would certainly fail us even to begin to tell of them!

We may use this feast to reflect upon the history of our own parishes and to recall with thanksgiving the founders, benefactors, and missionaries who, having laid the one foundation which is Jesus Christ, went on to raise, adorn, and sustain the Anglican household of faith in our own corners of Canada.

NEWS FROM AWAY

Blessed Season of Creation!

BY REV. MARIAN LUCAS-JEFFERIES

A Thanksgiving for Gardens:
God of grace, in the story of creation, you made the earth a garden and entrusted it to us to till and to keep, a place of peace and beauty where we could walk with you. In the story of redemption, the one who died for us was buried in a garden, and there you raised him up to greet us with new hope and risen life. In the story of the Church, you tend us as a garden, a place of careful

pruning and abundant harvest, where we can work with you. Meet us, we pray, in all the gardens where we go for nourishment, refreshment and prayer, through Jesus Christ our Lord. Amen.
© The Anglican Church of Australia

Two years ago, the Vacation Bible Camp at St. John the Evangelist Middle Sackville Nova Scotia started a “modest” pollinator garden near the church hall doors. This year, they added a small garden near the church. They planted perennials: Liatris, Coneflowers, Butterfly Weed, Coreopsis, Bee Balm, Bachelor Buttons, Columbine, Oregano,

Lavender, Sage, Borage as well as spring flowering bulbs to lengthen the season. The plan is to divide the plants as they get bigger and continue to expand the garden.

For a second year the people of Holy Trinity Emmanuel (HTE), Dartmouth are growing flowers and veggies. If you will excuse the pun, the project is “growing.” Last year they grew “instant gratification,” lettuce, a nutritious veggie that grows quickly and produces in abundance, vitamin C filled tomatoes and revived the old perennial garden. Located in a food insecure community, HTE is enthusiastically expanding their “help yourself”

urban farm, growing lettuce, pumpkins, potatoes, tomatoes, peppers, cucumbers, carrots, and green and yellow beans in container gardens constructed from reused wood, pots and plastic totes.

This year is a first for my home parish, The Church of Saint Andrew, where carrots, tomatoes, beets, potatoes, zucchini, pumpkins, yellow and green beans, calendula, and swamp milkweed have been planted. And the children from the daycare at the church are planning to plant peppers. A holy moment that brought tears to the eyes of the project organizer was seeing the excitement of children at the daycare as they

wait and watch for butterflies to emerge.

It seems that pollinator gardens are popular. There is one in front of the cathedral. I was honoured to be present and help plant with the bishop the first evening of Synod as she blessed the garden just before entering the cathedral for the opening Synod Eucharist.

Kudos to all the parishes in our diocese that are engaged in gardening. Please share with DEN the green projects your parish is engaging in so we can spread the good news. Please also share your plans for Season of Creation and SEND PHOTOS.



TOP LEFT: POLLINATOR GARDEN AT THE CATHEDRAL

ABOVE: ST JOHN THE EVANGELIST, SACKVILLE

TOP RIGHT: HOLY TRINITY EMMANUEL, DARTMOUTH

BOTTOM RIGHT: HOLY TRINITY EMMANUEL, DARTMOUTH

BOTTOM LEFT: THE CHURCH OF SAINT ANDREW, COLE HARBOUR



ANNOUNCEMENTS

Reverend Kristin MacKenzie resigned as Rector of the Parish of Liscomb/Port Bickerton effective August 31st, at which time she will assume the position of Rector of the Parish of Kentville (effective September 1st, 2023).

Reverend Julia Ford appointed as Interim Priest in Charge for the Parish of Annapolis Royal, effective

May 1st, 2023.

Reverend Canon David Greenwood appointed as Priest-in-Charge of the Parish of St. Alban's Woodside effective July 1st to January 15th, 2024.

Mr. Soren Himmelman is the part-time Archivist, effective June 7th, 2023. Soren will have a few weeks training from Lorraine Slopek before

her retirement on June 30th. We would like to thank Lorraine for her 23 years of service with the Diocese. Her attention to detail and knowledge of the Diocese and the Archives collection has been extremely valuable. Join us in wishing Lorraine the very best on her retirement and in welcoming Soren into this role.

Reverend Dennis Newhook

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

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

Synod Office Staff Updated Contact Information As of July 1st, 2023:

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Collaborative Youth Group in the Valley Region



Photo: Evolve youth group at the Annapolis Royal Pride Parade in July.

By Rev. Dawn-Lea Greer

In June 2022, I became the Incumbent of The Parish of Bridgetown.

Having some knowledge of the community from a student Placement in 2020-21, I was aware that there weren't many offerings for the youth there. Youth, who will one day, be the leaders we lean on.

I was quick to connect with the local school and dreamt of what could be like in the summer. With not much time before summer break, it didn't leave enough time to establish a youth group.

Fall would come and I would be riddled with Illness that led to a leave of absence until March 2023. Meaning we could not establish a youth group.

After reestablishing myself in the Parish, I felt hopeful to reconnect with the local school, but this time with the Outreach Worker and her supervisor from SchoolsPlus. It was in that meeting that the Outreach worker, and I, decided that we could collaborate and start a youth group in the community. In weeks to come another community member, Family Matters, partnered with us as well.

It wasn't long before a member of St. James Church in Bridgetown,

expressed interest in becoming a leader with the group, who we lovingly call, "Grammy 'J'". The dream of offering a safe space in the community for youth who identify under the 'Rainbow' or who are allies, was nearing fruition.

The youth group started in the Spring, and it was immediately identifiable that the youth were thrilled to have a space. When we asked the youth to rate their first day at the youth group using a numerical value of 1-10 (ten being the best), we started hearing responses such as, "100 plus, plus" or "infinity".

After the first youth group gathering, my heart was full, and my eyes watered from joy all the way home. I couldn't believe that the simple programming and space we offered would mean so much to the youth.

We four leaders created a calendar of events and activities. The youth kept showing up, week after week. We have attracted out-of-the-area youth in the region and have had folks from as far as Kentville and Annapolis Royal come join us. Our numbers continue to grow with a core group continually attending.

The youth group has participated in an array

of activities together. Including various crafts; beach combing and BBQ; painting rocks for a local "rock snake garden," which is meant to be for the community. The Rock Snake Garden is meant to share meaningful messages to the community. We have also had guest speakers and participated in the Annapolis Pride Parade and look forward to parading in the Lawrencetown Exhibition Parade. On one of the days of the annual exhibition, Evolve Youth Group (officially called "Evolve," St James Anglican Church Youth Group, Parish of

Bridgetown) will have a booth and share the duties at the 'Family Matters' booth, helping entertain some younger children.

We have also been planning a camp day (or week next summer) to be held at St Anne's Camp. We are looking forward to the potentiality of this adventure.

In the meantime, our youth group continues to grow not only in numbers, but personally. We are seeing some of the youth become stronger communicators, grow self esteem, make connections and branch out and attain jobs in the community. Some of them are recognizing that they are individually growing in a positive manner.

The Evolve Youth Group, affirmed their name and created artwork to contribute to the digital format for a logo, masterminded by Janet Clark, a fellow Anglican in a Diocese from Ontario. We appreciate the time that Janet donated to help brand the name.

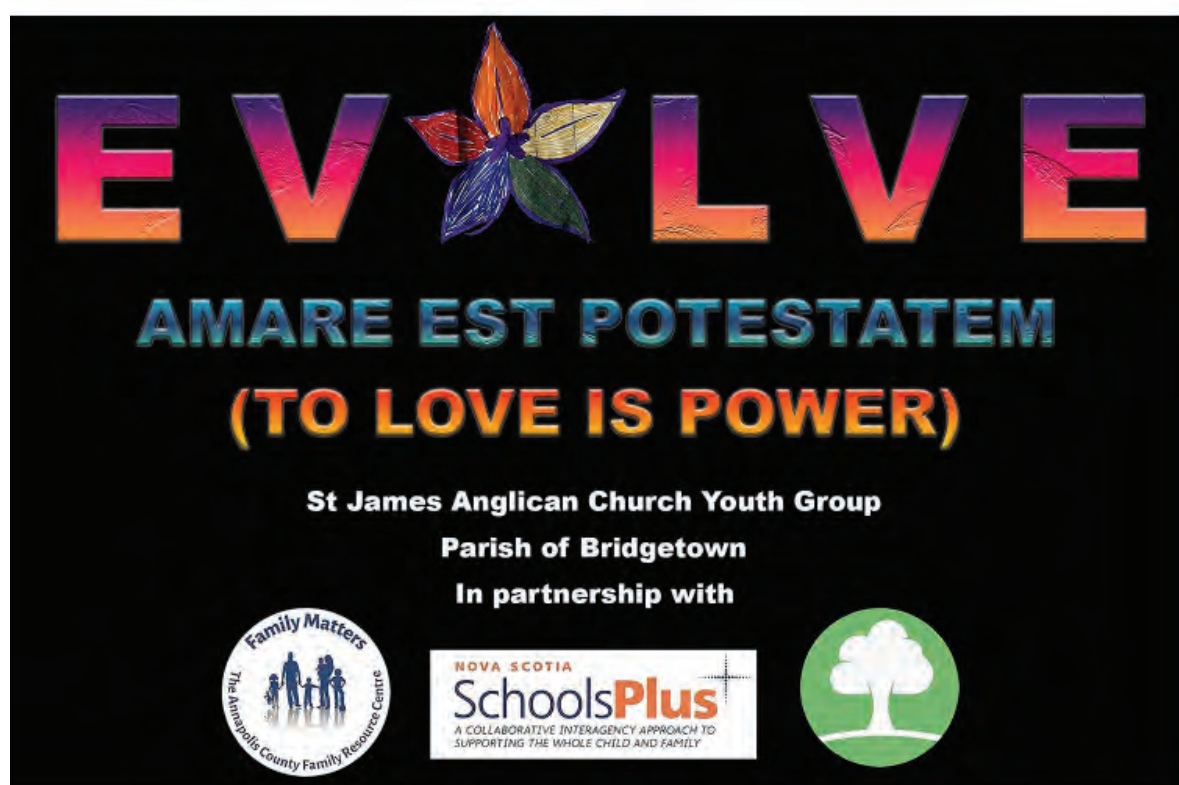
One of our youth created the slogan for the youth group, "To Love is to Power" (translated from the Latin language). We recognize as a group that, "Love is love" (quoted from Archbishop Michael Curry's, address to the 2019 General Synod) and that we are empowered when we simply lead with Love.

Aside from some of the outings and ongoing the group has on the go, we always start the group with a 'check-in,' "What was one High and one Low for the week?" or more insightfully we may ask, "What was your onion and/or apple this last week?" This offers a safe space for the youth to share in our circle time together. We share our love for one another via writing on positivity posters. Each youth grouper and leader have a brightly coloured poster with their name on it. Before we leave the youth group, we each take a sharpie to write on the individual boards, expressing something we like about that person.

Together, this collaborative team of leaders has been breaking down barriers, within the group and the community.

We continue to meet at St. James Anglican Church (hall), Bridgetown, on Wednesday's from, 3:15-5:15PM.

Respectfully submitted by: Reverend Dawn-Lea Greer, Rector of the Parish of Bridgetown Priest-In-Charge of the Parish of New Ross Vice-Chair of the Board for St. Anne's Camp Contact: reverenddawnleagreer@gmail.com



It's the little things

by Mary Stone

Since my last piece in The Diocesan Times on the topic of loneliness much has happened in our communities that has called on us to act, to reach out and to help our neighbours in big and small ways.

We have responded to fundraisers in support of the victims of the wildfires and, more recently, the flash floods; we have offered prayers and goods to alleviate their situations; we have offered huge “thank yous” to all the first responders, road crews and those working behind the scenes. Many have been involved on many different levels. With this common sense of purpose people have felt united and possibly less alone.

The Lord will guide you continually, and satisfy your soul in drought, and strengthen your bones; you shall be like a watered garden, and like a spring of water, whose waters do not fail. ([Isaiah 58:11](#))



This summer I have become aware of the little things that make a difference in the lives of others that, in some way, address the issues of isolation and loneliness.

Close friends, visiting from the Mediterranean, were pleasantly surprised that a great number of people thank the bus driver when they disembark from a Halifax Transit bus. What a great way to let someone one know that their work and life are valued. Although a bus driver sees hundreds, if not thousands of people a day, it could be a very lonely job.

One of our grandchildren travelled on a plane recently and reported that she had “pulled-a-Granddad;” that is to say she struck up a conversation with the stranger sitting beside her and in the process found they had many things in common. She learned a great deal about his profession, firefighting, which coincidentally is what she is aspiring to do. It could have been an isolating ride but instead her engagement with her fellow traveller was encouraging to her and quite possibly a pleasure for her seatmate as well.

Over the past number of months, a church member organized meals to support a family in which one of its members was experiencing dementia. Dealing with dementia can be a very lonely experience for all involved, for the individual him/herself and the caregivers. A meal and a visit provided an opportunity for conversation, a deeper understanding of the emerging issues in their lives, and some welcome support and relief for everyone.

It is well-known that pets are very beneficial to many in combatting isolation and loneliness. There are a lot of dogs in our neighbourhood and although we do not have a dog, I enjoy meeting dogs and having a chat with their owners, whether I know them or not. These encounters provide an opportunity to meet people and to establish links with other members of the community.

A woman from our church community who is in a home for seniors writes wonderful newsy notes to her friends in her home community. It is a joy to receive and read them and to still feel connected to her. She lets people know that she is thinking of them and that she appreciates something they have done, that they are still a part of her world even though she may not get to see them very often. And of course, she loves to receive notes in return.

Taking the time to send thank you cards, writing notes of support, making concerned phone calls and sending texts

and emails, is time well spent. Doing so lets people know that they are not alone in their situations and struggles, that there are those who care and appreciate them.

Bear one another's burdens, and so fulfill the law of Christ. ([Galatians 6:2](#))

Summertime is traditionally a time for increased visiting and welcoming visitors both from away and those from within the community. This summer has been a year of visitors and visiting for us; perhaps this is because everyone is feeling the freedom of having the covid pandemic mostly behind us. Being connected, appreciated and loved are keep us all going. It is affirming to look around and take notice of all the little things that have been happening in our neighbourhoods, little things that help to draw us together. It is an old but meaningful adage: take the time to stop and smell the roses!

Shelter Nova Scotia - an overview

People of faith are among our greatest supporters. They always seem to get it. Organizations working with marginalized and unhoused individuals require financial support, as government funding for adult services is rarely enough for stability and long-term solutions. Fundraising is always a necessity. The call is always heard by people of faith. They also understand the need for food, clothing, and household supplies. The care is significant. Perhaps though, your greatest gifts are your prayers, contemplations, and social justice discussions which move your actions from not only charitable but to informed progressive solution focused, support and changes.

I am leaning into my 9th year with Shelter Nova Scotia. I feel good about the work happening inside the organization, and if I don't look outside, I see progress and stabilization. However, on my way to and from work I see people whose lives are full of strain and impossible circumstances to thrive or even exist.

One of our two shelters, Metro Turning Point, marked



its 50th year of operation in 2023. This is nothing to celebrate. Originally founded by the municipal units, which now make up the Halifax Regional Municipality, it was to be short term measure for about two-dozen people who were experiencing homelessness. They just needed affordable housing with some support and the shelter would close, I am told. Why didn't that happen? The answer is long and complicated. But the short response is they weren't a priority, short term, quick fixes were put in place, and their circumstances were not

included in planning. They were blamed, dismissed, misunderstood, and forgotten. Now here we are with a recent report identifying over 800 people with no permanent place to go, standing outside, looking for food as their mental and physical health declines.

This circumstance is also impacting people who are transitioning from prisons. Their goal is to start again, with a clean slate. Unless there are families to return to, they have nowhere to go either when their day parole at Nehiley House and Fleming House ends.

Our two supported housing programs, The Rebuilding and Herring Cove Apartments are doing outstanding stabilizing work, however we only have room for 31 people, there are waiting lists.

To be part of a different solution we opened a walk-in service center, named The Hub, about 18 months ago. The response is so significant to our offering of one shower, one set of laundry machines, some food, advocacy, and friendliness, a search is on for a larger location. Again, nothing to celebrate.

We continue to refine and

re-envision the future of Shelter Nova Scotia with the noble goal of one day closing our shelters Metro Turning Point and Barry House when everyone has a place to live. Until then we will persevere with the commitment and skill of employees and board members, and the generosity of donors and volunteers. We count on the continued support and growing insight of all levels of government, as they make decisions impacting Haligonians, Nova Scotians and Canadians.

Since my hiring, I have admired Shelter Nova Scotia's commitment to a non-judgemental approach and respectful social justice solutions, which remain well entrenched. We will hold on with our strength and stretch in evolution to meet the realities of our new normal, with input, observation, research, and our belief in better times to come. There is no other choice. Thank you for believing with us.

LINDA WILSON MSW RSW
EXECUTIVE DIRECTOR



GUIDING LIGHT:

A Workshop on Funeral Ministry

Funeral training

Regional funeral workshops open to all

Guiding light: a workshop on funeral ministry

One of the most impactful ministries we have as Anglicans in our Diocese is funeral ministry. Our liturgies reflect a compassionate, inclusive tone, while providing an environment of pastoral care by our parish leaders. *Celebrations of Life*, whether in a church, funeral chapel or at a graveside, can connect people with a loving God and a warmhearted faith community.

Parish lay leaders, especially Licensed Lay Ministers, Vocational Deacons, and others, are being called to share in this pastoral office. As local ministers, they

are often familiar with the families and communities. The Spirit is leading our Diocese to embrace more fully the **ministry of all the baptized** in this area.

Over the next few months, our Diocese is sponsoring, **GUIDING LIGHT: A Workshop on Funeral Ministry**. These *free* regional in-person training sessions are open to all Licensed Lay Ministers, any lay person who desires to know more (perhaps to be part of a funeral team), and any cleric who seeks a refresher session.

Some of the topics to be explored:

- Wakes / Vigils / Visitations

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

Participants will receive **tip sheets** and **templates** for planning. Woven into this training session, will be some of the **missional opportunities** that funerals present to local congregations as we respond to the needs of those who are grieving. In some neighbourhoods, we are the only faith community that remains.

This is an explorative

Jesus said, “In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.”

- Matthew 5:16

workshop, thus there is no expectation that participation will require a commitment to funeral ministry.

GUIDING LIGHT is hosted on **Saturdays, from 9 a.m. to**

2:30 p.m.

Details about arrangements are published on the Diocesan website (www.nspeidiocese.ca), Facebook page and in the Net News.

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

Registration is required. Sign up here: www.surveymonkey.com/r/GUIDINGLIGHT

LOGO / PHOTO: Photo by Michanne Lisa on Unsplash.

Make a joyful noise unto God

St. Margaret of Scotland Anglican Church in the Northend of Halifax is alive with the sound of music. Every Thursday afternoon at 4:15 pm a multi-aged group of congregational and community members meet for ukulele lessons taught by Rebecca Fairless, Musical Director for St. Margaret’s. The group consists of seniors, parents and their children, and young adults.

The session begins with a snack for the children who have just arrived from school and of course conversation.

The group has made a video, (playing and singing) seen

by our primate The Right Reverend Linda Nicholls and our Bishop Sandra Fyfe. At the Family Service, May 28 the group performed The Three Birds by Bob Marley accompanied by St. Margaret’s Choir and Jay Pery on recorder.

Also, at this service nine-year-old Alexander Nguyen on his uke accompanied Jay Perry singing the Lord’s Prayer with Rebecca Fairless on piano.

This ukulele group was made possible by a grant from The Anglican Foundation of Canada.

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Stewarding property



Our buildings and property are a gift from generous God, for the benefit of the common good. A number of our parishes are dreaming and discerning how to develop, redevelop or wisely divest their facilities and real estate.

Do you have a passion or interest in helping our faithful leaders with these property questions?



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

DO YOU HAVE SKILLS, EXPERTISE OR

- EXPERIENCE ...?**
- As a realtor?
 - In design or architecture?
 - In construction and/or the trades?
 - In municipal planning?
 - As an engineer (structural, environmental, civil, etc.)?
 - In building codes?
 - In property law?
 - In social enterprise?
 - In land surveying?

Our Diocese is creating a TASK GROUP to oversee some of the aspects of

Lord, all things come from you, and of your own have we given you.
- 1 Chronicles 29:14b NRSV

supporting parishes in their faithful stewardship of properties. We are also looking for people who can provide some ADVICE or ASSISTANCE with a small project. Here are examples of ideas that our parish leaders are contemplating:

- Redesign of worship space
- Partner with a charity and redevelop their property for a social service program
- Use their hall for a small business
- Share their facility with a nursing home

- provider
- Create community space for health-related services

Would you (or someone you know) be interested in offering your time and talents in this area? This could be for a short-term working group, a focused project or advice if/as needed. Whatever you are able to offer would be greatly appreciated and will help local congregations move towards greater flourishing and missional ministry.

Let us know by participating in this link: www.surveymonkey.com/r/StewardProperty

Photo by Ümit Yıldırım on Unsplash
<https://unsplash.com/photos/gOB46apMbC4>

Tribute to Gordon

SUBMITTED BY DIANE ALLEN

Trinity Anglican Church

in Digby, NS held a successful fundraising concert in support of the Digby and Area Food Bank.

The concert was a tribute to the late Gordon Lightfoot, performed by Dave Stephens, a parishioner at

Trinity.
Ninety-five enthusiastic people filled the church on

July 27th and contributed 120 pounds of donations plus \$1270. And that made it a very successful event.

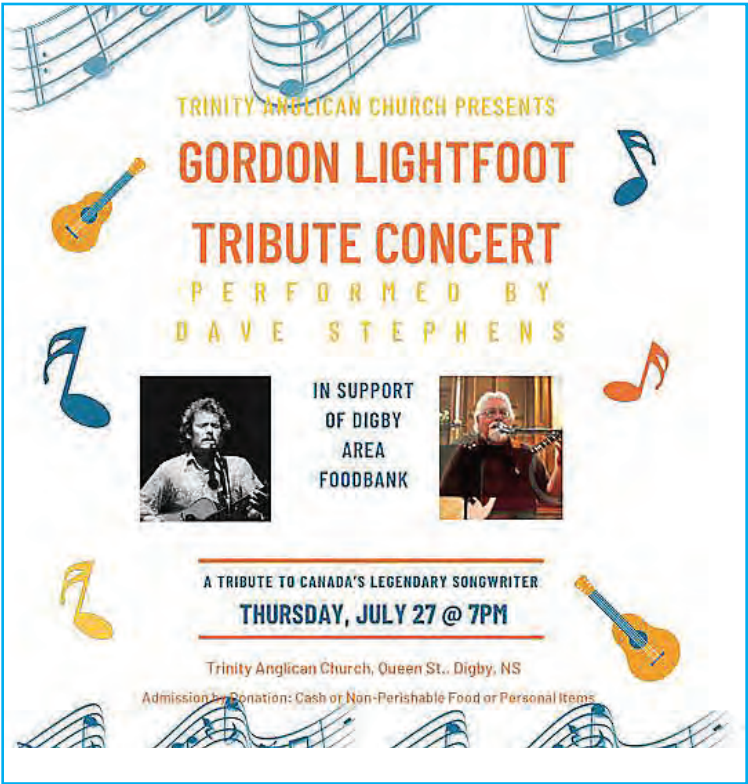


Photo: Parishioner Dave Stephens performing a tribute to Gordon Lightfoot.

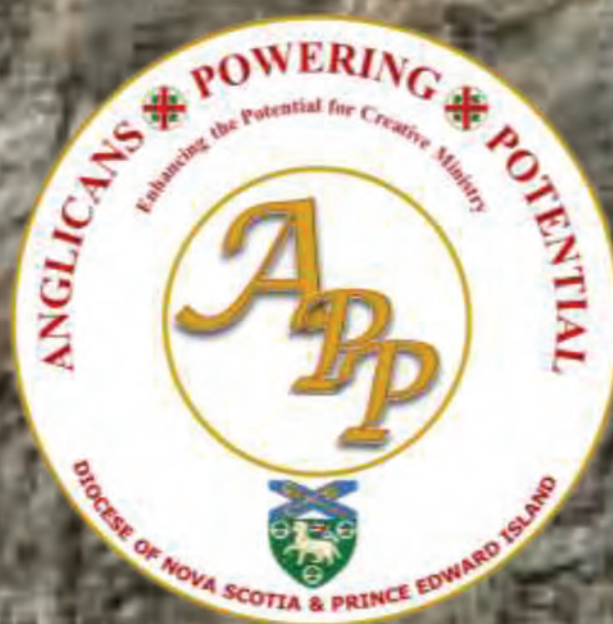
FORGING AHEAD IN FAITH & HOPE

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 to learn more and how you can be involved in this exciting new venture!

The sacred work of church changing

New article series for 2023-24

By CATHY LEE CUNNINGHAM (SHE/HER)
RECTOR, CHURCH OF THE GOOD SHEPHERD, BEAVER BANK

“And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.”

Revelation 21:5
WE SHALL ALL BE CHANGED

I’ve been an avid reader of Spirituality + Health Magazine for well over a decade now. I’ve found the articles so useful that I actually have an archive of past issues in my home office, marked by subject, to which I often refer. Spirituality + Health, launched in 1998, originally imagined as part of the 300th Anniversary celebration of Trinity Church Wall Street, Manhattan, an Episcopalian (Anglican) parish in the Episcopal Diocese of New York. It’s purpose, to “explore the rituals, practices, beliefs, and ideas that enhance the health of our bodies, minds, communities, and the earth that supports us.”

The theme of our Diocesan Synod in May — We Shall All Be Changed — and the wonderful conversations that we had together, sparked my memory of an article in the magazine, recounting a gathering held in 2018 at the Trinity Church Wall Street Retreat Centre in West



Rev. Cathy Lee Cunningham

Cornwall, Connecticut. The gathering marked the 20th anniversary of the launch of the magazine and its goal was similar to ours at Synod: To begin to consider what mature spirituality and practice looks like in this world now, and to go back to the roots, to see what the future might bring. The results of their conversations — and our conversations at Synod — were both deeply hopeful and deeply sobering.

The article, written by Robert (Bob) Owens Scott, the former Editor-in-Chief and Director of Faith and Formation at Trinity Church Wall Street, was entitled, “The Next 20 Years of Spirituality & Health”, with contributions from Dierdre Taylor, the former Director of Communications for Trinity

Wall Street and the first publisher of Spirituality & Health.

ZERO-SUM VS. NON-ZERO SUM

Drawing from game theory, specifically the zero-sum (competition for finite goods, a distinct “winner”) versus non-zero sum (everybody wins) theories, they explored four different future scenarios. In my next article, I’ll go deeper into what we call “transformative scenario planning,” so stay tuned if you want to learn more about it! The main question for them: “Are people willing to “lose” to create a non-zero world for everyone?”

Jesus certainly was and did. He lost everything for the whole world, in order to transform life from finite to eternal. To amplify healing to transform suffering. To amplify dignity to transform shame. To amplify forgiveness to transform hatred.

They used four different scenarios, with each of the four groups focusing on only one:

- Our spiritual work is non-zero (everyone can win) and the world is going zero-sum (intense nationalism and “us vs. them” thinking)?
- Our spiritual work is non-zero and the world is becoming non-zero;
- Our spiritual work is zero-sum (our task is to get it

- right and guard against error) and the world is going in a non-zero direction (my good is your good);
- Our spiritual work is zero-sum, and the world is increasingly zero-sum.

I think this can be a highly useful exercise for our parishes, regions and the diocese as a whole. And I wonder how engaging in such a process might guide us to change our way of viewing each other, the mission field communities entrusted to our care by God, and how we engage in mission and outreach in them. Over the course of October, November, December and January, I will unpack each of the scenarios in an article of its own.

HALLMARKS OF THE SPIRITUALLY MATURE ORGANIZATION

For now, I leave you with the “Hallmarks of the Spiritually Mature Organization,” which were formed after the scenario exercise was complete:

- There is a deep culture of consistency and trust;
- The culture is one of recognizing, and appreciating, contribution;
- New people are integrated;
- No one is lost;
- The power structure is flat;
- There is a clear code of ethics.

Likewise, here is the list of what they concluded makes for a “spiritually mature, faith-based community”:

- Like a tree, the spiritually mature community has both roots (depth) and branches (diversity);
- The organization recognizes itself as part of a larger and increasingly diverse world;
- The organization creates space for varied expressions of faithfulness and stewardship;
- Qualities include friendliness, hospitality and sharing, as well as a balance of community tradition and experience;
- Members do the inner work necessary to support the collective good, with increased connectedness as their goal;
- The mature community is intergenerational;
- Maturity can include being empty: The importance of silence is understood and embraced as a means of discerning a contemplative vision;
- Mature spiritual organizations may create new stories;

- Mature spirituality encourages the kind of non-zero practices that 12 step groups are known for;
- Spiritually mature communities appreciate that there are no “sacred” and “profane,” only sacred spaces and desecrated spaces.

Bob Owens Scott concludes his article with a question that I think is worth a great deal of our time in the months ahead, as we consider the theme of Synod, of how “we shall all be changed”:

“What if winning means having the best questions, and the courage to face them?” For me, the best questions might be drawn from the many points above and make wonderful tools for the expansion of our discussions throughout the diocese for meeting the challenges we face in times such as these. I would argue that learning to engage in the sacred work of church changing — with a non-zero-sum faith and determination as our foundation — is essential for us all.

READ
“The Next 20 Years of Spirituality & Health” written by Robert Owens Scott for the January/February 2019 issue. <https://www.spiritualityhealth.com/articles/2018/12/11/the-next-20-years-of-spirituality-health>

EXPLORE
The Trinity Church Wall Street website <https://trinitywallstreet.org/>

I conclude with the same prayer offered by Bishop Sandra in the Bishop’s Charge at Synod in May:

“O God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown. Give us faith to go out with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord.” Amen!

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

Photo Credit: Kyle Glenn, Unsplash

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



Grace-filled good-byes and energized evolutions

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

“No one likes change” is an oft expressed phrase that carries a sense of veracity, because it is repeated so frequently; therefore, it must be true. However, it is a generalization that requires some clarification. How people respond to change is very personal; it is varied, and while resistance to change is a decided feature that change agents need to manage, the fact is that there are some individuals who thrive on change, for whom change is a decided high.

For many, however, likely even most, one of the hardest features in accepting, let alone embracing, change is the “letting go” of any number of cherished traditions and activities. However laudable many of these practices are, there may come a day when “good-bye” is inevitable. The practices in question may no longer be practical for the available resources of time and energy, they may be clearly outdated, they may not fit a changed purpose, and so on.

This is the situation the Anglican Church Women Diocesan Board is in. Much of what the Board has been involved with in the decades since the late 1960’s/early 1970’s, when it evolved from the former Woman’s Auxiliary, does not fit the new purpose of the successor organization, Anglicans Powering Potential (APP), that of enhancing capacity for creative ministry, so they will be “let go”. Rev. Dr. Barbara Holmes (2021) reminds us that transitions can only take place if we are willing to let go of what we have created, and our assumptions about “how things



are”. To let go is the precursor to being reborn.

While the Board officially announced its rebirth as Anglicans Powering Potential at Synod 2023, We Shall All Be Changed, there is still the step to bid a grace-filled “good-bye” to the ministry of the Anglican Church Women Diocesan Board. Accordingly, you are all (not just the women) invited to a Celebration of Thanksgiving and Remembrance, with Bishop Sandra as our Celebrant and Rev. Dianne Parker our Speaker on Saturday, November 4, 2023; 2:00 – 4:00 pm (Service with Reception to follow); at the Parish of St. Margaret of Scotland, 3751 Robie Street, Halifax, NS. Please let the Board know of your intent to attend via an e-mail to: acw.nsboard@gmail.com by October 25, 2023. We look forward to seeing you on November 4th where the thank offering will be for Brigadoon Bound. Contributions are welcome in advance to the Anglican Church Women Board, Brigadoon Bound in the memo line, addressed to Jan Connors, A – 301, 5524 Heatherwood Court, Halifax, NS B3K 5N7 if contributing by cheque, or an e-transfer to acw.nsboard@gmail.com

[gmail.com](mailto:acw.nsboard@gmail.com) (see the poster in this issue).

It is important to note that the evolution of the Anglican Church Women Diocesan Board to Anglicans Powering Potential is a Board initiative: it is in no way a directive to the women’s groups, by whatever name,

in the parishes. While the Board has done much over the years to encourage and support women’s ministry in the parishes, according to the Board’s purpose, it has no authority over the women’s groups in the parishes. That being said, we are aware that many of the women’s groups, the ACW Units, Ladies’ Guilds, Fellowship Networks are themselves evolving in response to changing circumstances. Some have made the decision to disband, but for those that are continuing, there may be concern about how best to be God’s hands and feet in today’s world. With this in mind, the Board, through its experience of evolving into a successor organization, offers its Top Ten Tips, our TTTs, to parish women’s groups:

- Remember and hold fast to the idea that All Anglican women are Anglican Church Women. You do not need to belong to an ACW, or any other women’s group by whatever name, to be an Anglican Church Woman – you just need to be an Anglican woman.

- Abandon any guilt about the challenges of inviting and maintaining membership in organized groups (ACWs, Ladies Guild, Mothers’ Union Branches, etc.). This challenging reality is a global feature in the English-speaking world in the church and wider community. Guilt for any reason saps your vitality.

- Instead, honour what has been, recognizing its worth, and let it go, with thanks for what it offered, if it no longer works or fits. Make peace with the process of “letting go.”

- Take stock of your organization’s strengths (fellowship, prayer, relationship-building, Bible/Book study, outreach, whatever) and explore how these strengths may be used to advance God’s mission in whatever way possible, mindful of the current realities of your age, time, and energy, and the realities of churchland and the wider community.

- Look at how you can partner with other features of your parish (Men’s Fellowship Group, Mothers’ Union branch, Sunday School or youth group, etc.) to support the ministry of your parish.

- Keep your Parish Council in the loop. It is the Parish Council that has the legal authority and oversight for all parish ministries and

organizations. This reality is not always well understood by women’s ministry groups. Let the Parish Council know how you are evolving.

- Develop a level of comfort with ambiguity and uncertainty. The path of change is uneven, often rocky, and full of unknowns. It is a journey, not an event, so let God be your compass, steering wheel and anchor! Cede control to God or Let go and let God!

- Draw strength from the Scriptures: there is a wealth of stories in both the Old and New Testaments of “letting go,” journeying, struggle, death, resurrection, and transformation. These stories have great relevance for today’s world.

- Continue to support the Board’s successor, Anglicans Powering Potential (APP), especially any missional projects it promotes. Make sure your Parish Council knows about these missional projects and encourage the parish’s support for them.

- Uphold in prayer Anglicans Powering Potential (APP). APP needs your prayers!

Like good stewards of the manifest grace of God, serve one another with whatever gift each of you has received (1 Peter 4:10).

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 breakout 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

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 (902)-789-4840

Teach Us to Pray:

For all that will be, yes!

It's been just over eight years since I received an email from our former Bishop, The Most Rev. Ron Cutler, who, after the usual "Hello, how are you?" asked, "How would you like a free trip to Newfoundland?" It was an unfair question really, as he knew darn well of my love for "the Rock" and on more than one occasion, had reminded me of my fondness for saying I'm a "wanna-be Newfoundlander" . . . so I cautiously replied, "why do you ask?"



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

He'd received a notice from the Anglican Fellowship of Prayer (AFP) announcing an up-coming gathering at the Lavrock Camp and Conference Centre near St. John's to which each diocese was invited to send a representative. Well, suffice it to say, I took the bait.

Along with the great stories, contagious laughter, spontaneous music, fresh sea food and copious mugs of tea, it was a stimulating week of presentations, discussions, worship - and of course, prayer. As so often happens at church events, I met people from across the country who knew people I know - and met others who've since become friends, colleagues and prayer partners. Our common love for and interest in sharing with others the riches of a life grounded in prayerful conversation with God made for an inspired gathering.

What started as an "all

expenses paid" travel adventure soon became something of a pilgrimage of the heart for me. These monthly columns for the Diocesan Times, written with the goal of fostering a prayerful life, have generated notes and emails from people, many of whom shared candidly their belief in and dependence on prayer in both the good times and in the challenging moments of life. There has also been correspondence from those who lack confidence in their own ability to pray, expressing the feeling they don't have the "right" words. Occasional visits to Regional Councils, lay minister training programs and parish events have garnered similar feedback. The letters, emails and conversations confirmed for me what I already knew from parish ministry and in later encounters with those discerning God's call: we've



not always done an effective job as a Church in teaching people "how" to pray beyond the beautiful words of our various Prayer Books. This, I believe, is what makes AFP's ministry so vital: the opportunity to share such prodigious pearls.

I retired from active ministry last December 31st following 40 years in both parish and diocesan appointments. For some time now I've been discerning how God may be calling me at this juncture. I don't think for a moment that God is finished with me yet - but I do believe that it is time for something "else".

And so, I've indicated to Bishop Sandra my desire I step down as Diocesan Representative for the

Anglican Fellowship of Prayer, effective September 30, 2023. She has graciously accepted and is presently seeking to appoint another person in this role.

This "pilgrimage of the heart" has been such a privilege. It has connected me with people I may not have otherwise met, has led to conversations I may not have otherwise had, and to topics and writers I may not have otherwise read. It has deepened my own prayer practice. It's been a rich, rewarding - and humbling adventure for which I am deeply grateful.

Dag Hammarskjold, a Swedish economist and diplomat, served as Secretary-General of the UN from 1953-1961. His journal, published following

his untimely death, reveals a man of quiet, trusting faith. One entry includes these now famous lines of openness and offering:

For all that has been,
thanks.

For all that is, thanks.

For all that will be: Yes!

This is my prayer, my mantra these days. May it resonate as your prayer too.

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

Photo: Vicki Fioratos



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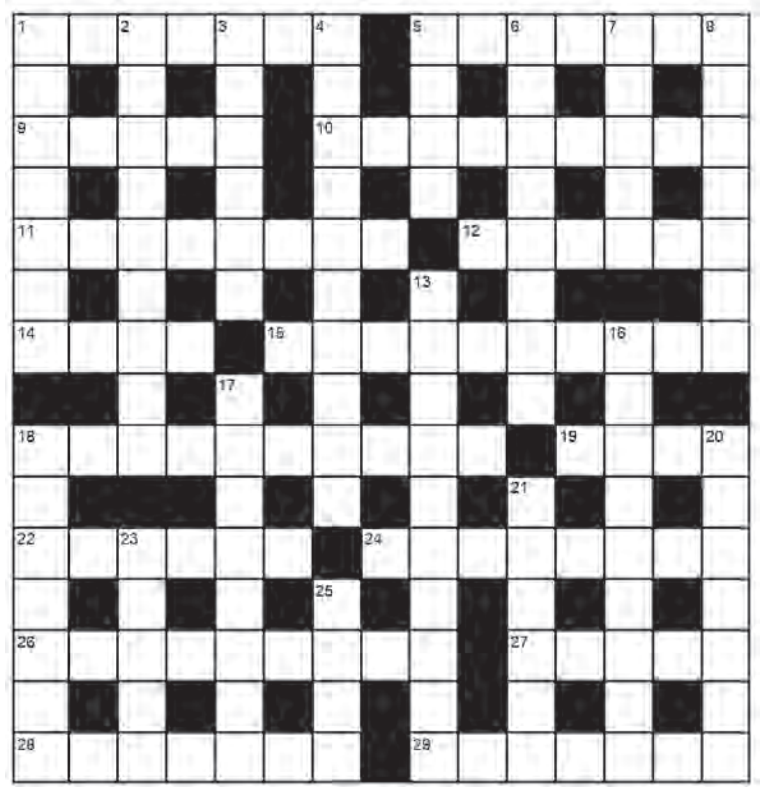
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 www.atlanticfuneralhomes.com **PROUDLY CANADIAN**

September Bible Crossword

by Maureen Yeats





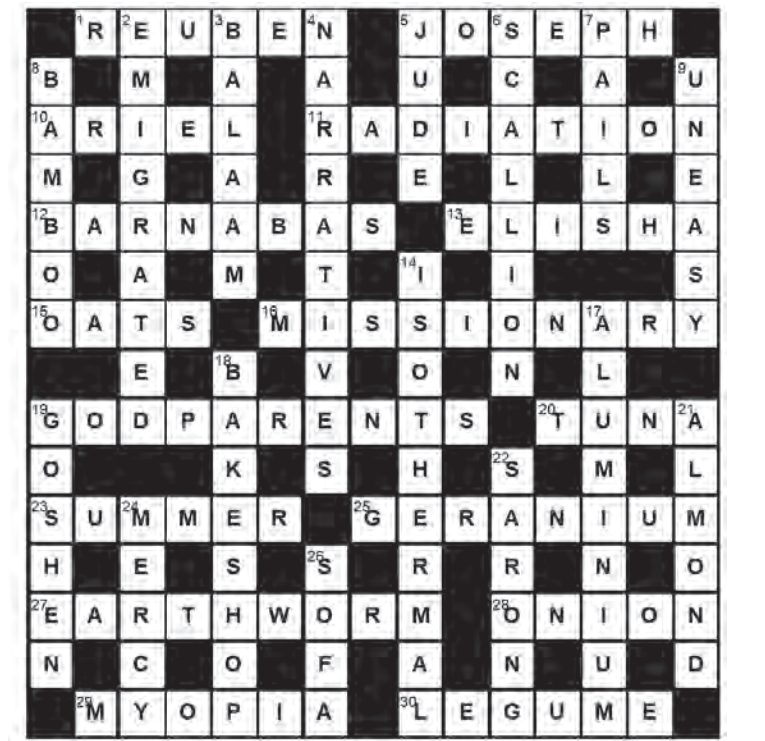
ACROSS:

- 1- A Gospel writer (7)
- 5- Small child (7)
- 9- Yogurt beverage (5)
- 10- One of the disciples, listed in the Gospel of John (9)
- 11- "...the _____ was subjected to futility" (Rom 8:20) whole world (8)
- 12- Windsor _____, a home of King Charles (6)
- 14- Modern name of ancient Persia (4)
- 15- Absorb (10)
- 18- Pronounce clearly (10)
- 19- Opposite of dilute (abbrev.) (4)
- 22- Causes to appear smaller (6)
- 24- "You shall be for me a _____ kingdom" (Exod.19:6) clergylike (8)
- 26- Having confidence (9)
- 27- City in Italy (5)
- 28- City St. Paul visited (7)
- 29- Vestment worn by a sub-deacon (7)

DOWN:

- 1- Old Testament minor prophet (7)
- 2- Four-dimensional analogue of a cube (9)
- 3- Lifts up (6)
- 4- Ledge or shelf at the base of a window (10)
- 5- Short, full skirt worn by a ballerina (4)
- 6- Vivid (8)
- 7- Smallest in size or degree (5)
- 8- Free from distress (7)
- 13- "Jacob said: 'First, sell me your _____'" (Gen 25:31) inheritance (10)
- 16- Characteristic of Peter, James or John, etc., (9)
- 17- "_____ do not like to be rebuked" (Prov. 15:12) those who mock people (8)
- 18- Can be heard (7)
- 20- Capital of French Guiana (7)
- 21- Mountain in ancient Palestine (see Ps. 133:3) (6)
- 23- Muslim name for God (5)
- 25- "Your _____ are forgiven you." (Luke 5:20) trespasses (4)

June Puzzle Answers





Dinner Theatre Plays

by Heather D. Veinotte, Playwrite

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Forgiveness (continued from last month)

By Jerry Cavanaugh

Now the wrongs and hurts we have suffered may not be to the extent of those Desmond Tutu was involved with, but the instinct to retaliate is still there. Get even. Tit for tat. Give as good as they can send. We may suppress that urge but it still takes its toll.

We remain locked in our pain and resentment and locked out of the possibility of experiencing healing and freedom. Until we can forgive the person who wronged us, we remain in that person's control. When we forgive, we take back control of our own feelings. We don't forgive for others. We forgive for ourselves. Forgiveness, in other words, is the best form of self-interest.

It can be hard to forgive. Many of us may refuse to forgive because of fear:

We may fear losing the energy that anger produces, if that is what keeps us going.

We may fear that if we forgive the person who wronged us, he or she will be free to hurt us again.

We may expect too much of someone in our lives and fear that if we forgive their flaws they won't live up to our expectations.

Holding an offence against another person allows us to imagine ourselves superior and we fear losing that image.

Forgiving might be easier if we consider what forgiveness is not:

- It is NOT condoning the behaviour. To forgive is not saying, "What you did is okay." It's saying, "The consequences of your behaviour belong to God, not to me."
- It is NOT forgetting what happened. It would be unwise to erase from our mind some of the wrongs done to us. If we did, we'd never learn from experience and risk walking right back into the same situation. What we can hope to eventually forget are the bad memories and feelings.



- it is NOT restoring trust in the person. Trust is earned. To blindly trust someone who has hurt us would be naive. We can forgive people the wrong they have done without issuing an open invitation to do it again.
- It is NOT agreeing to reconcile. Forgiveness is necessary for reconciliation, but reconciliation is not necessarily the goal of forgiveness. Reconciliation may not be a good idea if the other person is unrepentant or unwilling.
- It is NOT easy to forgive. When we suffer from loss or harm of some kind, forgiving may seem too overwhelming to even consider. How do we forgive if there has been no apology or explanation for why someone hurt us so? How can we think of forgiving when we feel the person has done nothing to deserve our forgiveness? Archbishop Tutu says, "It is best to break our forgiving down into bite sized pieces and begin from wherever we are standing."

Name our hurts until they no longer pierce our hearts and grant forgiveness when we are ready to let go of a past that cannot be changed."

I would like to finish by sharing a quote from Archbishop Tutu's

introduction to his book.

"I would like to share with you two simple truths: There is

nothing that cannot be forgiven, and there is no one undeserving of forgiveness.

When you can see and understand that we are all bound to one another – whether by birth, by circumstance, or simply by our shared humanity – then you will know this to be true. There have been times when each and every one of us has needed to forgive. There have been times when each and every one of us has needed to be forgiven. And there will be many times again. In our own ways, we are all broken. Out of that brokenness, we hurt others. Forgiveness is the journey we take toward healing the broken parts. It is how we become whole again."

For more information about the deaconate, deaconsNSPEI@gmail.com

Have you been missing the opportunity to be with your fellow Cursillistas?

If so, then join us for a day in which you will have an opportunity to express how you feel the Movement should move forward.

The Right Reverend Sandra Fyfe will be our guest speaker.

Further details will be available as the date approaches.