



NOVEMBER 2023 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

Said the Bishop, "Brick by brick"

It was a day of celebration in Amherst on October 1 as Christ Church celebrated 200 years of ministry in the church building, and also celebrated making the final payment on the parish hall mortgage. The pews were crowded for the special 10:00 am service, which featured beautiful anthems from both the Christ Church Choir, and a stunning duet between long standing organist Stephanie Mizuik and Christ Church's very own Lara Fawthrop. The gathered congregation praised God, shared in Holy Communion and gave thanks for the foresight and vision of those who built the church building, and the parish hall.

Archdeacon Glenn Eason was on hand to burn the

mortgage for the parish hall, which was very fitting as he was the rector at Christ Church when the hall was opened. As the flames consumed the mortgage, the organ sounded and young people in the congregation set off confetti cannons. The swirl of colour and noise was an appropriate gesture to celebrate the end of a financial commitment, and to celebrate both the anniversary of the church and the parish hall.

Anglican Ministry in the Amherst area dates from 1750, which the first Anglican clergy travelled through the area tending to the scattered English colonists. By the 1820s there was enough Anglicans living close together, and enough

energy to build a church. The little brick church at Amherst was completed and served the community well. By the 1840s it seemed that the center of Amherst would end up somewhat to the east of where the church was located, and a bitter debate divided the congregation should they move to where the people were, or stick with their location? A stern letter from the Bishop decided the matter – the congregation was instructed to move their building "brick by brick" to the new downtown location. The rebuilt building was finished in 1843 and has served the community in its present location ever since.

The original parish hall was built in 1890, and by 2002 it was in need of a lot of work. After a lot of discerning, the congregation decided to build a new hall. The new hall was built at the opposite end of the church than the original, meaning that the old hall could be used right up until the new hall was finished. In 2003 the new parish hall was officially opened, and has been a center of mission, ministry, and community ever since. The hall has hosted community groups, bible studies, youth groups, and notably a warming center for anyone who needed it for the winter of

The theme of the anniversary was "Brick by Brick – 200 Years of Building Community in Amherst". The theme is a reminder of both the church building, which is a home for the parish, and the essential mission of the church to go our into the community with the good news of God in Christ. The parish has worked for over 200 years to share this good news with those who live in Amherst, and in Cumberland County.



Photo: Christ Church, Amherst on its 200th anniversary.

The Sunday morning celebration was the culmination of a weekend of events to celebrate the anniversary. On Friday September 29 the parish hosted a dance with the Elastic Big Band and boogied the night away to the sound of music from the big band era (and a little funk for good measure). On Saturday there was an open house at the church with birthday cake, tea and coffee, fun and games, as well as tours of the building. Saturday night was a hilarious parish games night with lots of chips, candy and fun for all ages. After the service on Sunday morning was the first parish potluck since 2020.

With the anniversary celebrations finished, the parish is looking forward. There is a sense of excitement and anticipation in the air as mission and ministry projects ramp up for

the fall. There is a brand-new sewing club in collaboration with the Cumberland Community Youth Development Center where experienced sewers from the parish will teach young people from the community how to sew. There are Bible studies, book studies and a dedicated Education for Ministry Group. The parish is a pillar of the local food bank, not only contributing a lot of money and food, but also a huge amount of volunteer time.

This vibrant, God-filled and welcoming parish on the border of Nova Scotia is only beginning its mission and ministry. Although the work has been ongoing for over 200 years, the love of God and the joy of the Holy Spirit continue to drive the energetic congregation to reach out to all who live around them.



Photo: Christ Church choir at the 200th anniversary service.

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Photo: Licensed lay readers gather outside Our Lady of Hope conference centre in September.

Licensed lay readers commune in PEI

BY DENNIS EISAN

The Licensed Lay Readers Association held their fall conference with 35 in attendance at Our Lady of Hope conference center on PEI from the 22-24 Sept 2023. There was a panel discussion about the future of the LLRA led by the warden of the

LLRA Rev. Tom Henderson. The panel was made up of The Right Rev. Sandra Fyfe, Dr. Heather McCanse, president of the Atlantic School of Theology, Rev. Lisa Vaughn, Parish Vitality Coordinator, Rev Cathy Pharo, acting Vocations Coordinator, and Rev. Douglas Beck, Mentor to the Newly Ordained. The discussion was lively.

Formerly known as Lay Readers, the terminology was formally adopted at Diocesan Synod in May 2019 with amendments to Canon 27.

The ministry of a Licensed Lay Minister is indeed work that is inspired and graced by the Holy Spirit. It is a good work, providing an invaluable service in the day-to-day life

of a parish -- in the liturgy, in pastoral care, and in outreach to the community; a ministry to which we should continually give thanks and offer intercession. Visit the Licensed Lay Ministers' Association web site for more information, including the latest issue of the DIAKONIA.



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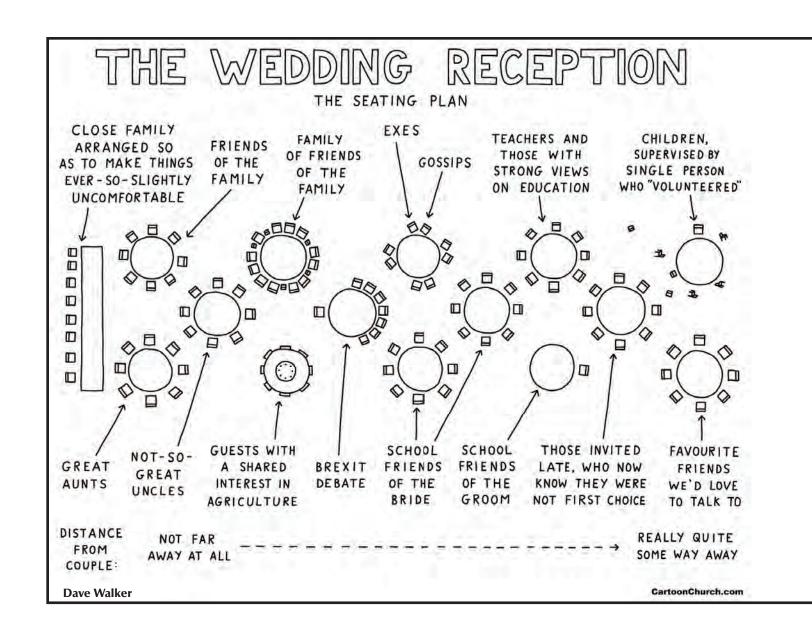
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Cathedral ordination for Ginny

Photo: Virginia (Ginny) Wilmhoff (left of Bishop Sandra Fyfe) ordained to the Sacred Order of Deacons on Sept 28th on the Eve of the Feast of St. Michael and All Angels. Reverend Virginia (Ginny) Wilmhoff has accepted a position as a Spiritual Care Provider at Ridgewood Veterans' Wing, a nursing home for veterans in Saint John, N.B.

For those whom we love but see no longer

By Cory Lunn

These words are very familiar to us from both our Common Prayer and Alternative Service funeral liturgies. I hear these words so often in my work and ministry as a funeral director; I can close my eyes and recall many situations where these hallowed words have been spoken. They evoke in me some stirring images.

I'm transported to the feeling of the gentle, cool autumn breeze that brushes against my face. I can hear the sound of the leaves crunch beneath my black shoes. In my mind's eye, I see affection and comfort being shared among those gathered in mourning. They have come together for someone who was loved someone they loved - but is no longer seen. But they know that person has been entrusted to the loving wisdom and almighty power of God.

These sights and sounds have become a natural part of my being and often come to



the forefront of my mind as I reflect on this special month in the life of our church. The joy-filled celebration of All Saints on November 1st is followed by the mournful (and sometimes funereal) tone of All Souls Day on November 2nd. This wax and wane in the church

calendar helps to illustrate our life's journey, both collectively and individually. This is shown by most families that I encounter on a daily basis; the joys and challenges of life are brought to the forefront of their hearts and minds when one whom they have held dear passes from their midst.

They immediately begin a new season in their journey of life, both in their grieving as well as moving forward without their loved one who has passed.

It is a privileged position to be in. Anyone who has the honour of being able to walk with those on the sacred ground, which is their journey, cannot help but be touched deeply. This is a role that we are invited not to take lightly, but rather an invitation from the one who tells us "Blessed are those who mourn, for they will be comforted." (Matthew 5:4). Assisting those who grieve is one important way we can serve God and God's people.

I have found in my job the invitation of the spirit to walk, to hold the hands of, and to listen to those travelling through moments of grief and loss. It requires patience, creativity, and an open heart to help people honour their loved ones whom they no

longer see.

We are entering into this holy time together. It is a time which Celtic spirituality reminds us, is entering into a "thin place" of how the veil between this life and the life to come is as close as our next breath. I believe we should tread lightly this month on fallen leaves as we recall our loved ones as well as those who are in a time of mourning. Indeed, as scripture reminds us, "For everything there is a season" (Ecclesiastes 3:1) Let this be a season filled with the light and the promises of God, who in life, death, and eternal life, is and will remain faithful to all of his saints.

Nothing Gold Can Stay By Robert Frost

Nature's first green is gold, Her hardest hue to hold. Her early leaf's a flower; But only so an hour. Then leaf subsides to leaf. So Eden sank to grief, So dawn goes down to day. Nothing gold can stay. PAGE 4 NOVEMBER 2023 - THE DIOCESAN TIMES

Embarrassment anyone?

Harry, a bright little threevear-old, scampered through the living room, without noticing that Felix, his parent's bright orange tabby cat was curled up on the carpet in front of him. Falling over Felix he looked up. Having noticed that no one else was in the room, he resumed his journey with his favorite stuffed animal. The next day, Harry again scampered through the living room, without noticing that Felix was yet again, curled up on the carpet in front of him. Falling over onto the carpet, he looked up and noticed his mom sitting on the sofa at the end of the room. When Mom looked up, Harry began to wail loudly for a long time, although not hurt. What is the difference between these identical falls?

Harry was noticed by his Mom and wanted some attention. There are times however, when we do not want to be noticed. We want no one to see what we have done. Maggy was no different. Early one Sunday morning, she practiced reading the scripture aloud at home before doing so later in church that morning. Having messed it up several times in the private



Bryan Hagerman

of her home, she was not the slight bit embarrassed. However, at service that morning she mispronounced several of those exceptionally long Hebrew names in the text, that she had no problem with at home. Head down she walked to her pew, red faced. Maggy was embarrassed.

Embarrassment! It happens when people are watching. It does not generally happen when we are alone unless a memory of an embarrassing moment is relived in our memory.

The best explanation of the word, I found in Wikipedia,

is that embarrassment is 'an emotional state that is associated with mild to severe levels of discomfort, and which is usually experienced when someone commits (or thinks of) a socially unacceptable or frowned-upon act that is witnessed by or revealed to others. Frequently grouped with shame and guilt, embarrassment is considered a self-conscious emotion". and it can have a profoundly negative impact on a person's thoughts or behavior.'

We have all been embarrassed at some level. And we have all witnessed another person's embarrassing moment too.

A series of public embarrassing moments could create a mild mental health concern. We might replay the event/events over in our head from time to time, even though they occurred up to and over 50 years ago. We might not do the thing that created the embarrassment ever again. We may not go to the place or visit the people where the event happened. It is a very bad feeling, unless you engage it.

There are various ways of engaging embarrassment. One

way would be to 1) change the narrative completely around. You remove everything in the narrative that was embarrassing. Rewrite the story. 2) You go to the place of the event. 3) You speak about it with another, explaining how you felt. 4) You laugh about it. 5) You journal about it, expressing how it felt. 6) You remind yourself that you are not the only one who has ever been embarrassed about something. 7) You speak to someone who has been embarrassed and share your own personal story while empathizing with them. 8) You place yourself in the situation again, and feel it over and over, desensitizing yourself of the pain.

And then there is laughter. Recently I was in Paddington Station in London, a busy train and subway spot. Carrying my heavy bags down some the stairs to the Elizabeth line, I felt myself falling about three steps from the bottom. Landing on my tummy rather hard, I turned over to find a bevy of hands reaching down to help me up. The rush hour crowd was concerned about the fall, and my condition. I was amazed at the care

from these strangers, in that embarrassing moment. I am now not at all embarrassed by that fall. I am grateful that I was not hurt. I now laugh about it. Really!

If we see someone who has been embarrassed, a comment of care could be helpful. It may be as simple as "I too have experienced something like that. I understand." And if we find ourselves in a situation again where a previous embarrassment moment occurred, we can improve the situation. Maggy would not let that one embarrassing moment deter her from future readings. She would instead carefully prepare for her task, and when having done well, the embarrassing moment would be washed away. It is crucial to understand that embarrassing moments do not devalue or define us.

Another thing. There are times when no one knows we have been embarrassed.

Bryan Hagerman Outreach Counsellor St Paul's Church, Halifax

For all the Saints (November)

Submitted by Rev. John K. Morrell

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

3 November Richard Hooker Priest, Teacher of the Faith – D 1600

Richard Hooker was an English priest who died in 1600, and we remember him today as a theologian who defended the Church of England and its choice of "the middle way" between Roman Catholic and Puritan ideologies. Hooker entered Oxford University in 1567 and for eighteen years devoted himself to scholarship and reflection on the subtle points of theology. He became deputy professor of Hebrew, was ordained to the priesthood and appeared to be set on a purely academic career. But his learning, moderation, and commitment to the Church of England brought him to the attention of the authorities, and he was appointed Master of the Temple, an office of great prestige because it made

him the chief preacher to the legal community of London. He held this post for six years, then resigned to become the rector of a parish near Salisbury. A few years later he moved to a rectory in the diocese of Canterbury, where he died at the age of forty-six. He was a quiet man, loving to his wife and children, glad in his piety, and happy in his ministry. But the Church remembers him primarily for the one great work that he wrote — a majestic study entitled Of the Laws of Ecclesiastical Polity.

This work was addressed to a group of English Protestants who were nicknamed Puritans because they sought to purify the Church of England according to their own narrow reading of the Bible. Against this movement Hooker argued for a more liberal outlook, which coordinated the testimony of Scripture, the course of Christian history, and the values of human reason, in order to defend the English Church as a communion for all the people, not just a small group of "saints." The experience of our tradition has confirmed his teaching, and today we honour his work as a true cornerstone of Anglican history.

4 November Saints of the Old Testament

At this time of year the Church celebrates the feast of All Saints and gathers up thanksgiving for the whole company of those who, in various and different ways, bore witness to Christ. Today we extend our thanksgiving and include the saints of the Old Testament in our celebration of faith. The New Testament teaches us that Jesus Christ, the Word made flesh, was "born under the law

of Moses" and thereby fulfilled the long history of God's covenant with Israel. For this reason, the Church believes that he gathered into the kingdom of heaven all those Hebrew men and women who bore faithful and holy witness to God in the ages before his coming in great humility to redeem the whole world.

Our faith did not begin with the birth of Christ in Bethlehem, but with Abraham and Sarah, with Moses and Miriam and Aaron, with Deborah and Samuel, with holy kings like David and Hezekiah, and with prophets like Elijah and Jeremiah. We give thanks for the testimony of their lives and celebrate their faith, because they were the true forebears of Christ, who has made us partners and fellow heirs with them in the covenant of salvation.

16 November

Margaret, Queen of Scotland, Helper of the Poor, D. 1093

Margaret was an Anglo-Saxon princess who became the consort of King Malcolm III of Scotland in 1069. She bore eight children and through her husband initiated civilizing reforms in the Scottish royal court, the Scottish Church, and the Scottish nation. But Margaret is chiefly remembered for her efforts on behalf of Scotland's poor. She not only gave out large sums of money but also ensured that institutions already in place did indeed provide relief for the homeless, the hungry, and the orphaned. In addition, Margaret supplied the funds which purchased freedom for those Anglo-Saxons who had been sold into slavery by their Norman conquerors. Hence, to her title of Queen is added the still greater title for a Christian — "Helper of the Poor."

NEWS FROM AWAY

Dear Diocese,

My role as coordinator of the Diocesan Environment Network (DEN) is an exciting, challenging and varied missional ministry. In one day, I can move from a Multifaith meeting hosted by the Ecology Action Centre to a panel presentation on Green Burial. The next day, prepare an application for funding for research on healthy coastlines that has the potential for positive spinoff for parishes by being a catalyst for building closer relationship between the parish and the community and field questions posed by a CBC reporter.

You see the work of DEN is diverse. We not only work at supporting local parish initiatives, but we have also formed close relationships with secular environmental groups and organizations.

Did you know that DEN represents you as an active member of the Nova Scotia Environmental Network? The Rev. Tory Byrne has

represented us on the board of directors for several years. We support each other, at it's easy because DEN and the NSEN share common goals.

To best explain the work of the NSEN, I asked the communications officer to contribute to this month's column. Here is what she had to say:



Our work (NSEN) revolves around supporting, promoting, and reinforcing the environmental endeavours of our members. We function as a catalyst, fostering vital connections between our members, government entities, and the general public, thereby forging alliances that have the power to bring about change. Through free public events and webinars, we disseminate

knowledge on diverse environmental topics, sparking interest and encouraging informed action. We also facilitate caucus formation among members, providing a forum for meaningful discussions and collaboration on shared priorities.

Moreover, our active social media presence and monthly Eco-Connections e-newsletter offer a digital platform to highlight our members' achievements, deliver environmental news, and keep our followers abreast of events, projects, and job opportunities.

The strength of NSEN lies in the diversity and dedication of its membership. Our members, whether engaged in research, advocacy, conservation, education, or policymaking, are the bedrock of our environmental network.

To better serve them, we consistently endeavour to understand their needs, explore potential areas of cooperation, and provide relevant resources.

However, our mission is not just limited to our current membership. If you are an individual or an organization working towards environmental preservation and sustainability, we are here to help. Our network can provide resources, connections, and platforms to amplify your work and impact.

We invite anyone passionate about the environment to get involved. Whether you're interested in joining our network, volunteering, attending our webinars, or supporting our members' projects, we encourage you to reach out. Remember, each step we take together leads us closer to our goal of a healthier,

sustainable Nova
Scotia. Don't hesitate
to contact us at info@
nsenvironmentalnetwork.
com. If you want to
learn more about NSEN
watch our documentary,
Connections: The Story
of the Nova Scotia
Environmental Network,
available for free on our
YouTube Channel.

Together, we can make a difference.

As I heard from another secular group, faith communities, especially when they act together, are an important voice in advocating for leaders to create policy that can result in caring for God's creation. Then, combining people of faith and secular groups, we are even stronger when we work together. Brought together in common cause, we can change the world!

Thank you for your support, Rev. Marian Lucas-Jefferies, Coordinator, DEN



Shared ministry celebrated in Digby

A special service on Sunday September 10th celebrated and recognized the new Ecumenical Partnership joining Rivers of Grace United Church with Trinity Anglican Church in shared ministry, with the Reverend Paul Jennings as rector and pastor. The service began at Rivers of Grace and continued at Trinity, finishing with a tea at Trinity. Music was provided by both choirs, led by Mary Turnbull and Dave Stephens.

Photo above: Dave Stephens led the congregation in singing a Herbert O'Driscoll version of "Farewell to Nova Scotia" called:

The Master of the Fisher Folk

The dawn was breaking across the lake, the boats were still in the morning light. In the places they had sought not a single fish was caught, Though together they had laboured and had toiled all night. "Cast your nets!" comes a voice, "Cast them on the other side! You can hear my voice; you can trust my Word. If you try the other side you can trust me as your guide." For the Master of the fisher folk is Christ the Lord ...



Photo above: Archdeacon Tom Henderson presents Rev. Paul Jennings with the documents that authorize his dual ministry in Digby.

Bridging faith and stewardship

LAWRENCE ROCHE FINANCIAL CONTROLLER, Diocese of Nova Scotia and Prince Edward Island

The environmental challenges of 2023 placed us at the crossroads of faith and environmental stewardship. Social enterprises, with their blend of business acumen and social responsibility, create opportunities for Christians to address environmental issues while honoring our religious convictions.

Working in the Garden

Anglicans have long emphasized the importance of stewardship over creation, a perspective that aligns seamlessly with our concerns for our planet. Social enterprises like Bee Maid Honey in Winnipeg are businesses with a mission to make a positive social



LAWRENCE ROCHE

and environmental impact, inherently embody our stewardship principle. Bee Maid Honey prioritizes sustainable beekeeping practices and pollinator health, proving that economic prosperity and environmental

stewardship go hand in hand. FOLLOWING THE FOOTSTEPS OF CREATION

Many social enterprises prioritize environmentally friendly practices in their operations, mirroring the biblical call for responsible stewardship. The folks at Bike Again in Halifax have found a way to reduce their ecological footprint while producing refurbished bicycles. By promoting cycling as a sustainable transportation option, Bike Again contributes to reduced carbon emissions and offers affordable travel solutions.

LOVING THY NEIGHBOR

Social enterprises usually engage with their local communities, providing job opportunities and empowering marginalized groups. The Reach Foundation in Stratford, PEI, provides handson work experience to youth in woodworking, soap-making and gardening, offering them transferable work and life skills. A community-centered approach like this embodies the call to love one's neighbor.

SEEKING WISDOM AND Understanding

The intersection of science and religion in the context of social enterprise is fascinating. Research and innovation drive many social enterprises, like Jesuit World Learning (JWL) whose e-learning programs offer higher education to young people at the margins of society in arrears affected by high levels of conflict, social and environmental degradation. By educating the next generation of community leaders, JWL is developing a global conscience about the value of creation and care for our common home.

Tending our Garden

Social enterprises can be a practical way to live out our faith and create an opportunity for our churches to harness our resources and our faith to address pressing social and environmental challenges. Our "Faithful Ventures" webinar series that starts in November will guide you on how to blend faith and entrepreneurship and will provide you with the tools you need to create a sustainable venture that aligns with your mission. This program will serve as a pivotal opportunity for our churches to embark on a journey that harmonizes faith and stewardship, creating a more purpose-driven future for our congregations and communities.

A calendar for prayer

BY MARY STONE,

Do you sympathize with the campaign against Gender Based Violence? Do you feel overwhelmed by all the issues surrounding GBV? Do you wish you could do something but do not know where to

Could this be a solution? Start each day, from November 25-Dec 10, with a thought and a prayer to carry with you throughout the day. Awareness and prayer often help us to bring about change.

November 25

1 in 3 women experience physical or sexual violence in their lifetime, most frequently by an intimate partner. (United Nations) In the fullness of love, we seek to serve one another, to be uplifting, gracious, supporting and encouraging. May God reveal violence, discrimination and abuse in our communities and help us to understand and speak out against all forms of violence.

26 Worldwide, 200 million women and girls have undergone Female Genital Mutilation. (UN) Pray for women and girls living with health problems because of FGM, for effective education programs and for those who accompany survivors on their journey of healing.

Children are often the unseen and unheard victims of domestic violence. Pray for every child who is a survivor of violence in the home. Pray for all those services that offer a listening

ear and support to children.

The story of Tamar is a stark reminder of perpetuated sexual violence and God's condemnation of it. Pray for the healing of pain caused by sexual violence. We pray for people who speak out against sexual violence and we endeavour to support those who have experienced it.

The disabled community is also affected by domestic abuse. How terrifying it must be when your carer is your abuser.

Pray that these situations will be recognized by those in authority and changes be implemented to end this kind of behaviour.

A refuge is a safe haven, but, everyday parents who are suffering abuse and their children are turned away because of lack of space. Pray for those who need refuge, for those healing from trauma, for frontline staff and for adequate refuge accommodation.

December 1

The elderly, living with children or relatives, can be subjected to domestic abuse from a family member. Pray that those who are stuck living with an abusive family member may seek and find help.

Survivors of sexual assault feel isolated, unworthy or excluded and don't always feel able to report their experience. Pray that we can love as Christ did and be a faithful witness in representing God and sharing God's unconditional love to those who have suffered sexual assault.

Coercive control is the most pervasive form of domestic abuse, not necessarily physical but can be threatening, isolating, stalking, intimidating, controlling and degrading. Pray for effective resourcing and to enable victims and

families to regain their lives.

Human trafficking happens everywhere, especially to girls aged 14-18. Nova Scotia has highest rate of human trafficking in Canada. Pray for the victims, pray for the RCMP and other organizations who are working to end human trafficking, and learn to recognize the signs of someone who is being

groomed for trafficking.

Ephesians 5:22 can be used to justify violence and abuse against women. Pray that God's Word not be used as a tool to damage and abuse women and relationships. Pray that church communities will be safe places that support and listen to survivors.

Perpetrators of violence are challenged by the two great commandments. Pray that they can be helped to love the Lord our God and to Love their neighbour as themselves.

Stigma and silence are the bedfellows of violence and inequality. Education and empathy are the breakers of change. Pray for the MU Literacy and Financial Projects in many parts of the world. Pray for women who attend these courses that they may rise up out of their poverty and gain confidence to enhance their

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Each year, 12 million girls marry before the age of 18; 23 girls every minute. (UN) Pray for a change in religious and cultural norms and that governments will outlaw this appalling practice.

an exertion of power over another. Pray that the transformative power of God through our lives and our work overcome

Gender Based Violence is

the evil power Gender Based Violence.

There is neither Jew nor Gentile, neither slave nor free, nor is there male or female, for you are all one in Christ Jesus. Galatians 3:28 Respect for all persons is the responsibility of everyone.

Pray that we may bring love and respect into small and hidden places, to those who feel unvalued and unseen.

Take Action:

Everyone has a story. Make eye contact with those you meet today, greet each one with a welcoming smile. Listen to their story. Believe in them Invest time in them.

Shelters turn women and children away every night. Find out the story from the shelters in your area. Talk to politicians. Advocate for change; support the shelters

Thursdays in Black. Wear black and a button to bring awareness to Gender Based Violence https://wicc.org/wicc-store/ wicc/thursdays-in-blackbuttons-pack-of-20/

Building a culture of consent and respect

Cynthia Pilichos, Anglicans Powering Potential

It is November, the month when the columns in The Diocesan Times submitted by the Anglican Church Women, now evolved into Anglicans Powering Potential, and the Mothers' Union typically address some aspect of genderbased violence (GBV), an issue that is far too often seen as a women's only concern. It was with great appreciation that Nova Scotia's Mass Casualty Commission (MCC) had as one of its key pillars the role of gender-based violence in their conclusions about the horrific events of April 18 & 19, 2020. This inquiry into the massacre of 22 people made it very clear that it is women alone who have been leading the crusade to address the epidemic of gender-based violence (and it is an epidemic). It was assertively stated in the final Report of the MCC, and in the oral comments of the Chair, Mike MacDonald, that it is long past time for the men to step up, something that has been espoused by the Mothers' Union and Anglican Church Women for a long time (see, most recently, The Diocesan Times columns: Calling All Men - Mary Stone - November 2022 and Answering the Call – Cynthia Pilichos – May 2023). These columns mirror conclusions and recommendations of the

In the October 2023 issue of The Diocesan Times, I

Mass Casualty Commission.



addressed what is known on campuses as the "Red Zone" – the 6 to 12-week period when more than 50% of reported sexual assaults occur, especially within the first 6 to 8 weeks, of the fall semester of the academic year. While these crimes can affect anyone, first-year women specifically are the most vulnerable population by far during this "Red Zone" period of time.

I also noted that fortunately there is work being done on campuses to create a culture of consent and respect, with the understanding that such a culture needs to be an integral value of campus life. I promised that in this November 2023 column I would share ideas on the building of a culture of consent and respect.

In July 2021, Lauren MacDonald, a then second year commerce student at Queen's University in Kingston, Ontario, shared 5 ways to build a culture of consent and respect, focusing on the consent part, with the sense of respect being an underlying motif. Lauren starts by saying that we are familiar with the concept of consent

in one way, because we are seeking or giving consent/permission in many situations on a regular basis. However, while it may seem to be simple to seek consent and abide by the response, all too often, the response of "no" is taken as being open to a sense of . . . maybe I can convince you otherwise. Lauren notes that consent is not a grey area – it is black and white.

As MacDonald notes: "Through a compassionate and empathetic lens, the purpose of consent or permission is to ensure the comfort of those involved and to never inflict harm, rather than viewing consent as an obligation. Kind people strive to put others in kind situations."

With specific respect to consent in terms of sexual consent, MacDonald offers the following "building blocks" towards a solid foundation for a prosperous consent culture. It seems to me that these "building blocks" are ones that we can equip ourselves with and are not just for the post-secondary campus situation:

1. Practice the Art of Listening

To listen, is to learn; she suggests we capitalize on opportunities to educate ourselves on issues that affect all types of people; doing so, we will be a more empathetic person.

2. EDUCATE OURSELVES

Consent is an important and sometimes complicated topic, not nearly as straightforward

as it seems, so we need to read articles and gather resources. That being said:

• NO means NO

- Solely because one has been with a certain person before, or is dating someone currently, does not give that person the right to expect sexual favours in the future.
- Consent is highly specific. Saying "yes" to one thing, does not imply that a "yes" will be given to further/alternate acts.
- Consent must be "freely given." Consent following any amount of persuasion is coercion.

3. UTILIZE EMPATHY

Sexual assault is one of the most horrific things that could happen to someone. No matter how many articles one reads, people one talks to, or situations one endures, it is not possible to truly understand the severity of the repercussions if one has not experienced sexual assault oneself. When normalizing consent-oriented conversations, we must also normalize conversations that involve individuals coming forward. If we find ourselves in a situation where someone is opening up about something that happened to them, we need to listen with open ears, an open mind, and, most importantly, an open heart. Empathy is saying: "I hear you; I believe you, and you can trust me."

4. Ask Questions

More is better when it comes to asking questions regarding this topic. If one is ever unsure of how to positively contribute to building consent culture, ASK! While these conversations may seem awkward at first, they are necessary, and they become easier over time.

5. Use your Voice

To instill consent culture into society, there is power in numbers. More conversations, questions, and the desire to challenge patriarchal ideas will result in greater awareness and engagement levels. Let's use our voices to advocate and educate others, and if they hesitate to show their willingness to listen, carefully explain the severity of the issue and why they should care. Words hold so much power; let's strive to use ours in a respectful, but confident manner.

Lauren MacDonald concludes with: "We would like to think that the idea of consent culture is simple and a "given" societal norm, as from the time we were toddlers we have been asking for permission. However, for those who fail to understand the dire need for consent, specifically in the most vulnerable situations, the repercussions are beyond words."

Let's hope that a culture of consent and respect becomes an integral aspect of campus life!

Soul Food?

Zoom Series - Just 45 minutes each.



HUNGRY?

People are craving spiritual nourishment – both inside and outside our congregations. Long-time parishioners and those not actively connected to a faith community may be seeking environments in which to ask questions and explore Christianity in various facets. What are some ways congregational leaders can offer opportunities for spiritual exploration and faith development? How can we hold safe space for folks to learn and grow as disciples?

Our Diocesan SOUL FOOD? series offers 45-minute learning sessions, including a short presentation, followed by open group sharing.

Time: 6:30 p.m. to 7:15 p.m.

- Tuesday, Nov. 7 ADVENT & CHRISTMAS IDEAS: Hear about seasonal devotionals, studies, and all-age activities that engage long-time Christians and those who are spiritually curious.
- Tuesday, Nov.
 14 SPIRITUAL
 DIRECTION: What is it? Who is it for? How do I find a director to help guide me in my faith?
- Tuesday, Nov. 21 RULE OF LIFE: Originating from the Book of Common Prayer, explore what this

is and why it is helpful in our growing understanding of discipleship. How do I design one that fits for me?

REGISTER HERE: https://www.surveymonkey.com/r/ SoulFoodZooms

Future topics: Daily Scripture Reading, Anglican Prayer Beads, Devotions Outdoors, and more!

Vital Church Maritimes 2023 Conference keynote speaker, Rev. Dr. Dawn Davis emphasized, exploring spiritual disciplines is a great way to encourage people in their faith. It is key to flourishing congregations.

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A different perspective and observation



Photo: Archbishop Lynne McNaughton (Diocese of Kootenay), Charlotte (Youth Delegate and Pilgrim Companion Diocese of Kootenay), Becky (Youth Delegate Diocese of NS and PEI) and Bishop Sandra Fyfe (Diocese of Nova Scotia and Prince Edward Island.)

ву Веску Соноlan

Hello! My name is Becky, and I will be sharing my stories from the Land of the Holy One and my time at General Synod. I am beyond grateful that I have been a part of these opportunities as a young adult from the Parish of French Village and the Diocese of NS and PEI that have impacted my faith journey and personal growth. I am still processing what happened during these two amazing opportunities, so I will only share highlights of each

First, I will share about my experience from my pilgrimage to the Land of the Holy One. In June 2023, the Anglican Church of Canada, hosted "A Journey of Pilgrimage and Discovery for Young Adults." This program was in partnership with the Anglican Church of Canada and the Episcopal Diocese of Jerusalem. The pilgrimage provided an opportunity to connect with young adults from across the Anglican Church of Canada, this connection was impactful because I was able to listen to other young people's faith journey and their involvement in the Anglican Church. I was comforted, in terms of where I was in my faith, and the connections I made have helped me to be a better leader in my church and the wider community. This experience helped me appreciate the friendships I had before and the new friends from across Canada I made along the way. I will continue to value the friendships I made during my pilgrimage, because the people I've met have given me so much joy and happiness.

This pilgrimage also deepened my spiritual journey with God by seeing the bible stories come alive from my Sunday school experiences, youth group involvement and from my biblical studies at the Acadia Divinity College for my minor in Theology. When I re-listen to the Gospel stories or any readings from the Bible, I can imagine myself in the places I visited in the Land of the Holy One. Not only that I hold a deeper understanding of the geography of the Holy Land but now I see things from a different perspective. Whether I'm outside in nature or seeing people, I see things as a little more Holy than

While in Jerusalem, I learned about the political tension between Israel and Palestine as well as their historical conflicts over many generations. I learned about the several experiences Palestinian Christians deal within their daily lives. I was able to develop an understanding of the parallels and differences we have as Christians in Canada.

I also learned The Anglican Church of Canada is also in partnership with organizations such as the Jerusalem Princess Basma Centre where they help Palestinian families with children who have intellectual/physical disabilities to have access to health services and inclusive education. My pilgrimage group had the opportunity to visit the centre, and to witness God's love in action. It was powerful to see these services and inclusive education at play, I saw so much hope in the children and families who entered the centre. I saw how the centre's care for the

children and their families impacted their lives positively throughout the years, because we were told that many of the families stay until the children grow out of the children's centre.

We also visited many biblical sights during our pilgrimage. One of the memorable places I went to was the Sea of Galilee. Our pilgrimage group had a chance to explore the sea on a boat ride where we learned about the treacherous storms that happen out in sea, as well as the significant Bible stories such as Jesus walking on water and asking Simon to trust him. We had a chance to swim and play in the Sea of Galilee near the place we were staying. It was a lot of fun, some of us would say that it was like having a beach day with Jesus. Another place that we went to was the Mount of Beatitudes. The Mount of Beatitudes is known to be a peaceful and quiet place. It was one of the first places where the spirit was moving through me and where I shed tears. What I liked about the Mount of Beatitudes was that there were several altars for pilgrimage groups worship and share Eucharist together. We celebrated or first Eucharist as a group together

Another, memorable moment for me was renewing my baptismal vows at the River Jordan with the Most Reverend Linda Nicholls, Primate of Canada, who we were lucky to have join us on part of our journey. It was a such a surreal moment, standing in a place where Jesus was baptized by John the Baptist, where many generations of Christian's have renewed their faith vows and committed to a faithful life.

I am beyond grateful for the pilgrimage opportunity I had, and I will forever hold the joyous and challenging memories I made.

This summer I also had the opportunity to attend General Synod in Calgary, Alberta as a Youth Delegate. There I had a chance to represent a young voice from the Diocese of NS and PEI, the Parish of French village, and the Anglican Church of Canada.

We started general synod with an orientation for the youth delegates where we had an opportunity to ask about general synod and what topics would be presented on the floor.

I had a chance to reconnect with some Pilgrim companions of mine, Charlotte, and Adam. We shared a presentation on behalf of our pilgrimage group, which was followed up by the resolution that was passed about "Peace and Justice in Palestine and Israel." This resolution continues to support the work of acting toward a better and peaceful life in Palestine and Israel. We also passed a resolution for "Journeys of Gender Affirmation and Transition," which will provide a more inclusive liturgy for our nonbinary and transgender communities. Of course, we passed other important resolutions, but these two especially stood out to me. The resolution on "Peace and Justice in Palestine and Israel," was important for me since being there and witnessing the political and religious tensions, I realize that this resolution can provide a steppingstone to see a more peaceful and just place in this land. The

resolution for "Journeys of Gender Affirmation and Transition," is a step forward into diversity and inclusion for the Transgender and Non-binary community. Their communities have faced rejection from the church over several years and to see this resolution being passed has given me hope in the Church as we move to be a more accepting community.

Another highlight for me is that this General Synod was in joint assembly with the Evangelical Lutheran Church in Canada. We had a chance to have round table conversations with other Lutherans about Bible passages, discussing the similarities and differences we have between our churches, and we had a chance to explore what was happening during each of our own sessions and what we could do better as Anglicans and Lutherans.

Lastly, I enjoyed the time of worship together whether it was just with General Synod or with the Lutherans joining us. I could feel God's spirit working in us during these times of fellowship and prayer. It was a time to recenter ourselves and to better understand who we are as Christians.

These two opportunities this summer have been amazing and have enriched my faith. I want to say thank you for letting me share some highlights of my pilgrimage and my time at General Synod. Thank you to those who have helped me prayerfully for the Pilgrimage and the support in my faith as a young adult in the church.



Photo: Taking Baptismal Vows in the Jordan River.

It's A New Day!

Becoming bereavement friendly



Frequent funerals, a problem? Or a potential pastoral grace?

By Rev. Canon Lisa G. Vaughn

As Anglicans in these parts, we host a large number of funerals. Whether we are requested to officiate at graveside services, say a few words at a casual celebration of life, or conduct a full, more formal funeral in the church proper, we do many of these and we do them well. As we discern our continued sense of God's missional call, we recognize that one of our great strengths, both for our parishioners, but especially to the wider (non-churchconnected) community, is our gift of compassionately caring and spiritually meaningful funerals.

Anglicans are well-positioned to serve and care for those who are grieving and seeking sacred rituals for burial. As an established and older denomination, we are often called upon for interments and funerals. Funeral directors and others know we have a reputation for doing these liturgies well - orderly, respectfully, briefly (not 3-hour services), and with a sense of the holy.

In some places, we are the only faith community that is available to support families in their time of need. Our Anglican churches, in a number of rural villages in

Prince Edward Island and Nova Scotia, may be the only church remaining, and we have a responsibility to support grieving families in any way we can. This is traditionally what we call, "the care of souls" within our parish boundaries.

Additionally, we may be the only faith community that is publicly affirming and lovingly accepting of LGBTQ2+ people. We offer an environment of safety, caring and holy reverence for this pastoral office. Funeral services for bereaving families can be so much more than a one-time event. From the moment the call comes to accompany a dying person or their grieving family, to years later, we have opportunities to serve and share the precious graces that Christ offers. Nurturing relationships and offering spiritual and practical guidance are the modes for this serving ministry. Pastoral care while planning the funeral, showing radical hospitality during the service, and following up with

ongoing support, can make an important difference in the grief-care and long-term spiritual life of the deceased's loved ones.

A growing number of families come to us requesting a funera and they have little or no church background. How

come to us requesting a funeral and they have little or no church background. How can we accompany them in planning a burial liturgy that meets them in their needs and also honours our Anglican practices? In other words, how can we say 'yes' and retain

the integrity of our sacred rites? Forcing families to host a life remembrance that creates feelings of alienation and serious discomfort is not a pastoral nor an ethical response. We can hold our beautiful liturgy options and their spiritual and emotional needs in tension, as we help them plan a service that fits. There are certainly varieties of ways to offer prayers and care as we consider all our Anglican worship options.

HOSPITALITY - Another strength in our Diocese, is the intentional and gracious care for grieving families. Here are just a few ideas:

- Offer the Church for the visitation/wake, serve free refreshments
- Parking attendants help funeral guests when there is limited vehicle room
- Greeters at the door of the church, funeral home (or whatever the funeral location)
- Tissue boxes in the seats
- Servers/acolytes and crucifer
- Choir leads music during the service
- Officiant gives clear direction during the liturgy to help new people participate
- Cemetery attendants

 assist people with
 mobility challenges, hold
 umbrellas, etc.

FOLLOW-UP - Support after the funeral, when everyone has gone home and the silent

reality of loss sets in, is one of the areas we can improve in most of our churches. These are excellent ministries for parishioners who enjoy visiting in person or on the phone, who like writing letters and other servant ministries. Some of these may include:

- Phone call (or visit) a week later, by someone other than the minister.
- Visit or phone call a month later
- Greeting cards, 'Thinking of You' at special times – the deceased's birthday, Father's/Mother's Day and especially, the date of death (most people do not remember that date).
- Invitation to an All Soul's Day service, whereby their loved one's name is remembered and included in prayers.*
- Flower Service or Cemetery Service invitation
- GriefShare or similar griefsupport group (https://www.griefshare.org/)
- Host a Christmastime, 'Surviving the Holidays' workshop
- Invitation to Longest Night or Blue Christmas liturgy

*If your church offers online services, either via Zoom or livestream, be sure to invite these grieving families. Long-distance ministry makes an impact too.

distance ministry makes an impact too. Rev. Canon Sandra Miller, in her 2018 book, Life **Events: Mission and Ministry** at Baptisms, Weddings and Funerals, says church leaders often underestimate the importance of keeping in touch with families after a rite of passage like a funeral. Referring to research done by the Church of England Life Events team, Rev. Sandra said, "The number one thing we found that makes the difference between whether people have a oneoff experience or are likely to continue in their journey in discipleship is quite simple. It is keeping in touch. Contact makes the difference." Rev. Sandra emphasized the importance of attracting, building relationships with and caring for people who may only enter your church once. "Just because they don't live near you, doesn't mean they don't count." Another important step is to

don't count."
Another important step is to publish information on the church website about what a funeral is, what you can offer by way of pastoral and spiritual

support. (A good example: https://www.montreal.anglican.ca/bereavement) Be sure to note that this ministry does not require them to be an Anglican or even a baptized person.

Of course, our Anglican burial rites, the services themselves, are profoundly pastoral by their design. The language of our prayers and reflections speaks powerfully of our 'sure and certain hope' in Christ, assurance of forgiveness, the resurrection life, and God's constant abiding presence. In our funeral ministry, we welcome the privilege of helping anyone who has experienced a loss through the death of a loved one. It is no accident that we are called upon to accompany those who are facing the difficult journey of grief. Funerals are one of the most rewarding ministries we can be engaged in, and this is certainly not solely the work of clergy.

The Spirit is leading our

Diocese to embrace more fully the ministry of all the baptized in this area, as lay leaders, Licensed Lay Ministers and Vocational Deacons are taking greater roles in funeral services. We know that in the Maritimes, geography matters. Small communities matters a great deal. So neighbourhood ministers (whether lay or ordained) often know deceased and/or their loved ones and their involvement in communities. They also are more apt to have a future relationship with those involved and can continue a pastoral ministry long after the funeral service. As lay and clergy ministers, regardless of our role in funerals, we have an opportunity to be the hands and heart of Christ to hurting

and spiritually curious people

in a powerful way. What are

the funeral-related initiatives

(even simple ones), that your

congregation can do to be

more bereavement friendly?

Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For additional articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI", and the Anglican Net News, "Six-Minute Study"

Photo: Unsplash - https://unsplash.com/photos/ AQN0rO3OpSc

Guiding Light funeral workshops



A series of funeral exploration sessions, sponsored by the Diocese, is making the rounds throughout Nova Scotia and Prince Edward Island over the next few months.

Guiding Light: a Workshop

on Funeral Ministry, is open

to anyone, but especially

parish lay leaders, Licensed Lay Ministers, Vocational Deacons and all clergy. Whether as support ministers, sharing responsibilities as part of a team, or learning how to officiate, there are growing possibilities for serving the needs of those who are

bereaved in our communities. Burial rituals and the pastoral care surrounding these services is a strength in our congregations. These funerals support grieving families both pastorally and spiritually. Through radical hospitality, our beautiful sacred liturgies and compassionate followup, we have opportunities to minister to many people who are not active in our parishes. As the Spirit leads our Diocese to embrace more fully the *ministry of all the* **baptized** in this area, these learning sessions cover topics like meeting the grieving family, planning a funeral, homilies/reflections and more. Workshop participants receive a handbook that includes tip sheets and templates. Rev. Debra Burleson, former

Archdeacon and AST Formation Director, and Rev. Canon Lisa Vaughn, Parish Vitality Coordinator, are facilitators.

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

Diocesan protocols, policies and Bishop's expectations are addressed.

GUIDING LIGHT runs SATURDAYS, from 9 a.m. to 2:30 p.m.

- ➤ PRINCE EDWARD ISLAND/DCS:
 Oct. 28 St. Mark's, Kensington, PE
- > VALLEY REGION: Nov. 4 Christ

Church, Berwick

- NORTHUMBRIA REGION
 Nov. 18 - St. James', Pictou.
- ➤ DARTMOUTH

 Jan.27 location

 T.B.A.

Other Regions' arrangements to be published soon. (Watch the Net News.)

REGISTRATION IS REQUIRED. SIGN UP HERE - www. surveymonkey.com/r/ GUIDINGLIGHT

lvaughn@nspeidiocese.ca or 902-789-4840.

AFC Board awards first-ever Category C grant

MICHELLE HAUSER DEVELOPMENT & COMMUNICATIONS OFFICER ANGLICAN FOUNDATION OF CANADA

The Anglican Foundation of Canada (AFC) Board of Directors met via ZOOM on September 14, 2023, and approved \$270,500 in grants to 24 applicants in 18 Dioceses, bringing the 2023 grants total to date to \$628,000.

"When we increased our annual granting cycles and added the July 1 deadline for Q3 grants, we didn't know what to expect," says Dr. Scott Brubacher, Executive Director AFC. "The uptake we have seen this additional funding window—which included many ambitious, multi-phase infrastructure projects—has affirmed the wisdom of that decision." Among the 17 infrastructure projects approved for funding, there was a noticeable trend in vibrant, community-minded parishes revitalizing their church hall facilities, in particular. Ron Brophy, member of the AFC Grants Committee and Chair of the Strategy Committee commented on the strong spirit of renewal at work in many of the applications. "I was impressed by the steps many of these churches are taking to connect with other community organizations, to rally their own resources even as they come to AFC for support, and the energy they are devoting to serving as community hubs." As Grants Committee members commended individual projects, they spoke of both the sense of

"urgency" and "delight" in

supporting as many applicants as possible and acknowledged AFC's role in providing not just funding but "peace of mind," especially to those churches seeking to repair damaged or at-risk infrastructure.

Particularly noteworthy

Particularly noteworthy in this grant cycle was the approval of the first-ever Category C grant of \$50,000 to the Huron Farmworkers Ministry (HFM) in the Diocese of Huron. It is also the largest-ever grant in AFC history. Category C grants of up to \$50,000 were created by the AFC Board in 2022 to enable AFC to be a more flexible funding partner in cases where a diocese might want to rally around a single transformational project in any given year.

"There was a real sense of excitement at the Board meeting in being able to wholeheartedly support this incredible outreach ministry to more than 5,000 migrant workers across the Diocese of Huron," says Brubacher. "It was poignant, too, to see a community ministry like this as the first-ever Category C grant recipient." In recent years AFC has driven its granting program to new heights by intentionally shifting the balance of funding in favour of Community Ministries, which now comprise more than one third of AFC's funding since 2010. Brubacher says that while the Huron Farmworkers Ministry is unique, it shares much in common with the increasing number of community ministries across Canada that

are growing and flourishing

and hospitality—and coming

as beacons of help, hope,

to AFC for assistance with growth and expansion. "On behalf of the Board, I can say that it is our great pleasure and privilege to support them." Projects approved in the 3rd quarter granting cycle include:

COMMUNITY MINISTRIES

- Home Again Furniture Bank Inc., St. John's, NL (Diocese of Eastern Newfoundland & Labrador), Making Dreams Possible – Providing Beds, \$10,000
- St. John's Anglican Church – Huron Farmworkers Ministry, Port Rowan, ON (Diocese of Huron) Huron Farmworkers Ministry Expansion & Support, \$50,000
- St. Paul's Anglican Church, Goulds, NL (Diocese of Eastern Newfoundland & Labrador) Sowing Seeds - Growing Community, \$5,000
- Parish of St. Aidan & St. Bartholomew, Gibsons, BC (Diocese of New Westminster) All Who Hunger: Feeding our Need for Connection, \$9,000

DIVERSE INFRASTRUCTURE

- Parish of Hammond River – Holy Trinity, Quispamsis, NB (Diocese of Fredericton), Wheelchair Accessible Washroom, \$12,500
- St. Stephen's Anglican Church, Saskatoon, SK (Diocese of Saskatoon) Unless the Lord Builds the House, \$10,000
- St. John the Baptist Anglican Church, Fort Francis, ON (Diocese of

- Rupert's Land), Parish Plumbing Requirements, \$13,500
- Church of St. Andrew & St. George, Baie-Comeau QC (Diocese of Quebec) Church to Community Space, \$10,000
- St. Timothy's Anglican Church 100 Mile House, BC (Territory of the People), Cleaning & Chinking of Log Church, \$10,000
- Anglican Parish of the Parrsboro Shore, Parrsboro, NS (Diocese of Nova Scotia & PEI), Faithfully into the Future, \$8,000
- St. John's United Anglican Church, Manning, AB (Diocese of Athabasca), Reshingling of Church Roof, \$9,000
- St. James the Apostle Anglican Church, Perth, ON (Diocese of Ottawa), Survey & Plan for Drainage of Walkway, \$5,000
- Wycliffe College, Toronto (Diocese of Toronto) Enhancing Community Accessibility, \$10,000
- Christ Church Rawdon, Rawdon, QC, (Diocese of Montreal) Parish Hall Upgrade, \$10,000
- Sisterhood of St. John the Divine, Toronto, ON (National)
 Home for the Heart – Renovation of Convent Guest House, \$15,000
- St. Christopher's Anglican Church, Christopher Lake, SK (Diocese of Saskatchewan) Chair Lift, \$7,500

- St. Augustine of Canterbury, Edmonton, AB (Diocese of Edmonton), Lower Hall Refresh, \$5,000
- St. Mary the Virgin Anglican Church, Regina, SK (Diocese of Qu'Appelle), Lower Hall and Kitchen Renovation, \$9,000
- Church of St. Christopher, Haines Junction, YT (Diocese of Yukon), Stair Replacement & Sign Upgrade, \$12,000
- St. Peter's Anglican Church, Williams Lake, BC (Territory of the People), Re-roofing of Church, \$10,000
- Cathedral Church of the Redeemer, Calgary, AB (Diocese of Calgary), Protection of Stained Glass Windows & Repair of Gutters, \$10,000

INDIGENOUS MINISTRIES

 Diocese of Toronto, Toronto, ON, Toronto Urban Native Ministry, \$15,000

SACRED MUSIC & LITURGICAL ARTS

• Capella Regalis Men and Boys Choir, Halifax, NS (Diocese of Nova Scotia & PEI), Five Choral Sponsorships for Young Choristers, \$5,000

LEADERSHIP & EDUCATION

 Huron University College, London, ON (Diocese of Huron) Licentiate in Theology Program, \$10,000

For information visit www. anglicanfoundation.org/apply.

175th Anniversary

Celebrations, consecration of new cemetery land and so much more

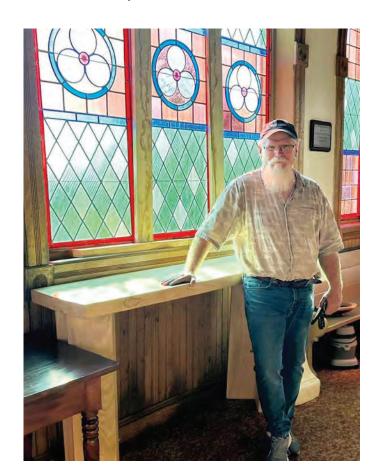


Photo: Parish warden Blaine Carr, Haslam descendent, stands by the new portable altar made from a downed tree after hurricane Fiona.

BY REV. SHRLEY COLE

On the warm and sunny afternoon of September 24th, Diocesan Bishop Sandra Fyfe made her first official Visit to the Parish of New London, PEI, attending and participating in activities at St Elizabeth's Church, one of the four Churches in this rural multipoint Parish. This visit included celebrating the 175th Anniversary of the building of the Church in 1848 (consecrated in 1849), by the Haslam family who owned the surrounding land and were then founding members of the Church itself. Bishop Sandra presented a Certificate from the Diocese to Parish Warden and Haslam descendent Blaine Carr, marking the occasion.

Using various Liturgies and other resources included in the Book of Common Prayer, with a few adaptations, Bishop Sandra also offered a Renewal of Baptismal Vows for all present. Bishop Sandra and many of the congregation members then moved outside where the Bishop consecrated additional cemetery land recently surveyed from property adjacent to the existing cemetery and Church. While consecrating the Cemetery, fourth, fifth and sixth generation members of the Haslam family were invited by Bishop Sandra to participate in sprinkling the new ground with water as thanks was given for the faithful witness of those who had gone before. This was both moving and memorable.

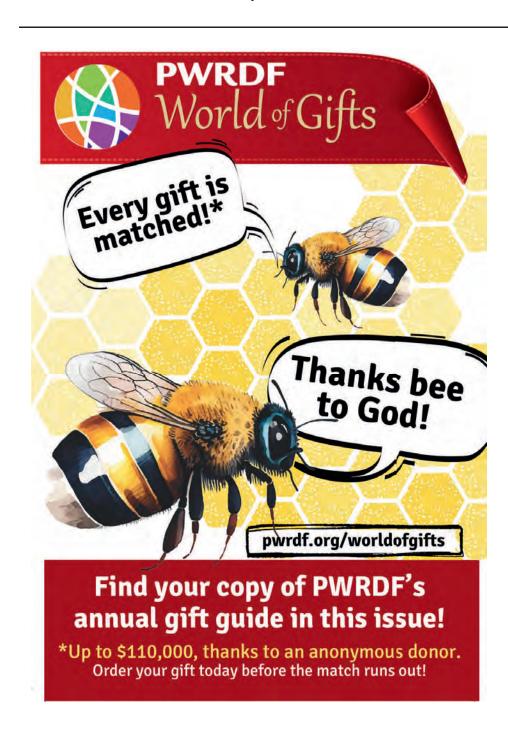


Returning then to the Church, Bishop Sandra dedicated a portable Altar appropriate for both inside and outdoor use. This Altar was made by founding family descendent, David Haslam and his son Thomas, from one of the many trees on the Church property that had fallen during Hurricane Fiona last year.

The overall Service was lovely, and together with the words offered in her most

inspiring sermon, Bishop Sandra left us with a renewed sense of knowing God is with us still and an incredible sense of hope for the future as we continue to prayerfully discern God's will for the Church and Parish.

As a follow up note, earlier this year, St Elizabeth's was approved as a PEI Registered Heritage Site.





The sacred work of church changing: It starts by building trust

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

"Lack of trust creates fear, defensiveness, and rigidity. By contrast, trust enables openness, fluidity, and a willingness to take risks. All transformations, whether of countries, communities, or companies, require such living examples of trust." - Adam Kahane, on Transformative Scenario Planning

When it comes to transforming the Church in a post-pandemic world, the jury is in: The most important ingredient is trust. Organizations and teams that have it will have a much greater chance of succeeding and moving beyond just surviving, to thriving. Without it, they are doomed to fail. Which brings us to the

question:
Within the parish, diocese,

region, committee, Anglican Church of Canada...

Do we actually trust each other?

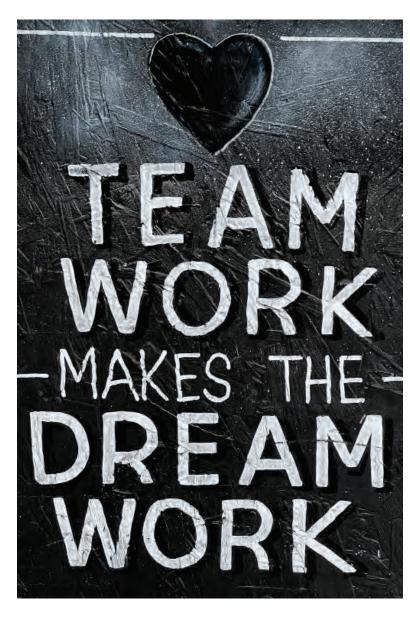
Last month, I shared with you the story of the 2012 work of Adam Kahane in the area of transformative scenario planning as a process that can help us dream, to craft a new and sustainable future for the mission of the Church. In 2017, Kahane deepened his own understanding of the key ingredients of the process, of what truly allowed the process to work in the most complex and intractable of situations that he had witnessed through his work throughout the world.

The revelation came through an encounter with Father Francisco de Roux, the former head of the Jesuit Order in Colombia who served as the chair of the Truth Commission in Colombia, presenting his final report to the United Nation in 2022. In an article published in strategy+business, Kahane wrote about how de Roux

"At the end of the first day, Francisco came up to me,

shared his observations with

him at a conference in 2017:



full of excitement. "Now I see what you are doing: You are removing obstacles to the expression of the mystery!"... He tried to give me a secular explanation: "Everything is a manifestation of the mystery (God). But you cannot predict or provoke or program it: It just emerges. Our key problem is that we obstruct this emergence — especially when our fears cause us to wall ourselves off."

IDENTIFYING THE OBSTACLES IN OUR WAY

As we gather in various meetings and councils and synods to discuss the very challenging issues before us in these times:

- Declining attendance at church;
- A shortage of volunteers and ordained clergy;
- Decreased postpandemic revenue streams;
- Transitions to part-time ministry;
- Conflict induced by the pressure to change;
- Diversity, equality and inclusion;
- Building right relationships;

• Saving planet earth...

In such gatherings, perhaps you've noticed yourself feeling more "guarded" or "holding back" what you feel called to say, for fear of retribution or "rocking the boat."

Or perhaps your emotions

well up to the boiling point, and flow out of you like hot lava at rapid speed, bursting like a boiler valve that has gone past the point of being safely released.

Either of these very common — and very human — responses normally have the same outcome, creating obstacles to the free

the same outcome, creating obstacles to the free expression of the positive and creative energy we are called to manifest as followers of Jesus facing seemingly intractable problems.

Both indicate that we are in some kind of pain, and when that pain does not find a safe and welcomed place for expression, the opportunity to harness it as a shared and powerful force for change is lost. Barriers then erect between us, and the obstacles we face multiply.



Rev. Cathy Lee Cunningham

THREE MAIN OBSTACLES

Kahane identifies three main obstacles that can hold us back (And you might already know them, intimately!):

- 1. Fragmentation and separation: This happens when we tend to work in silos, focused on individual or small group agendas. This can happen when there isn't a safe, structured platform for collaborating on the big picture together.
- 2. Disregard and mistrust: Grows when input from many different types of people, with differing ideas and views is blocked, to prevent or tear down ideas and visions that differ from our own. The key is to let go of the need to be right and to truly listen to one another, without exerting behaviour that shuts down or marginalizes the ideas and initiatives of others.
- 3. Rigidity and impatience: When we hold on to established traditions and practices that are no longer working, when we hang on to the good old days. While it is natural in a time of uncertainty and change to want to hold on to the familiar, if we allow rigidity and inflexibility to become the order of the day, no meaningful progress or missional work can be carried out.

Finally, facing these obstacles
— trying to break them
down and transcend them,
can only be done by a group
of people who trust one

another, and are willing to take the risks of letting go to build something new to grow into, and, I would argue, can laugh together. Where to start? Have some

fun, of course!

Plan a fun event together, where you can get to know one another on a more personal level. Do it at a time and place outside of meetings. Share food. Talk about life. Take interest in one another. Go for a walk. Sit around a campfire. Learn what is most important and valued by others in the parish, as if you're meeting a new person for the very first time. Goodness knows, after all that we've been through — and are going through — in our personal lives and God's parishes entrusted to our care, a little fun might be just what God ordered to

That is how we remove obstacles. When we enjoy one another's humanity and share one another's struggles. Then, we can get on to identifying the main obstacles that are holding us back and creatively move beyond them as friends, cooperating together. And then, will we just might be strong enough to create a shared "harmonized" newness of life, which can be the one of the most powerful forces for Godly transformation on earth.

bring us to the breakthrough.

READ
Adam Kahane,
"Transformation Requires
Trust"
Leadership article,
March 26, 2020 @
strategy+business.com
https://www.strategy-business.
com/blog/Transformationrequires-trust
Adam Kahane, "Solving

Tough Problems with a Leap of Faith"
Leadership article, February
3, 2020 @ strategy+business.
com
https://www.strategy-business.

com/blog/Solving-problems-with-a-leap-of-faith

I'll see you back here in the December Issue!

Pray as you can



When we talk of seasons, many people say fall is their favorite time of year. But mostly they mean September and October. November seems to fall a little flat after the brilliant foliage and abundant produce of early autumn. Temperatures drop, gusty winds blow, and a cozy pair of slippers and mug of

hot chocolate become quite appealing. But "to everything there is a season, a time for every purpose under heaven." Ecclesiastes 3:1 Each year, we encounter springtime promise, summer growth, the fruitfulness of fall and the rest and renewal associated with winter.

Fall gives us much bounty, but it is also a time of letting go of what is no longer needed or adjusting to what we have lost. This could be the empty nest feeling of youngsters off at university, a loved one no longer with us, a job or relationship that no longer serves its purpose, or a habit we need to discard. It is tempting to ignore the uncomfortableness of this November "letting go" and jump into the preparations and sense of expectation that comes with Advent but let us practice mindfulness and notice November.

In November, we celebrate

All Saints, All Souls, and Remembrance Day. We remember all the saints whose lives reflected the way of Christ, our departed loved ones, our faithful veterans. The end of the month brings the end of Ordinary Time with The Reign of Christ, a special reminder of Jesus who fulfilled God's purposes on earth through his life, death, and resurrection. As we all try to follow Christ the best way we know how, attempting to live out God's purposes for our lives, the Examen can help us notice our actions and feelings, connecting us to God and God's purposes. This prayer practice can provide a way through uncomfortable November feelings as well as celebrating the goodness, remembrances, and abundance in our lives.

The Examen, a prayer tool given to us by St. Ignatius of Loyola (a 16th

century Spanish priest and theologian), is a framework for prayerful reflection on the day, its gifts and graces, and can show us where God is active in our lives. Find a quiet space and follow the five steps below giving yourself time between each for consideration.

- 1. Become aware of God's presence. (Light a candle? Make the sign of the cross? Settle your breathing....)
- 2. Review the day with gratitude. (Ask God to show you the important moments...)
- 3. Pay attention to your emotions. (Good and bad, be honest with yourself....)
- 4. Choose one feature of the day and pray from it. (Ask for help? Ask for forgiveness? Give thanks?)

5. Look toward tomorrow. (ask for God to be with you...)

This prayer practice can be both an exercise of mindfulness in a fast-paced and sometimes overwhelming world and a tool to discern God's involvement and direction in our lives. If you are fond of journaling, after each day's Examen, write a few sentences about your prayer experience. At the end of November, look back and see the fruitfulness and abundance your life has shown within what could have been an unmemorable month.

Heather Carter,
Diocesan Representative
The Anglican Fellowship of
Prayer



Photo: Robert and Colleen Yorke presenting cheque to Warden Dr. John McIntyre and Marilyn Skidmore, Food Bank Coordinator.

Donations to St. George's

Submitted by John McIntyre, Warden

St. George's Church in Parrsboro, part of The Anglican Parish of The Parrsboro Shore, received a donation of \$1,000 for its Restoration Fund and \$500 for the Community Food Bank located in St. George's Hall. This donation comes from the Don Yorke Tournament which, for thirty-five years, has been raising funds for community projects in Parrsboro.

Robert and Colleen Yorke are shown here, presenting these donations on Sept 3rd to Dr. John McIntyre, Warden, and to Marilyn Skidmore, Food Bank Coordinator.

The Anglican Parish of the Parrsboro Shore includes

four historic church buildings: St. George's, Parrsboro; Holy Trinity, Fox River; St. Mark's, Moose River; and Christ Church, West Bay/Parrsboro Roads, along with seven cemeteries. Parish outreach projects include providing a home for Parrsboro's community food bank and the Parrsboro Farmers' Market.





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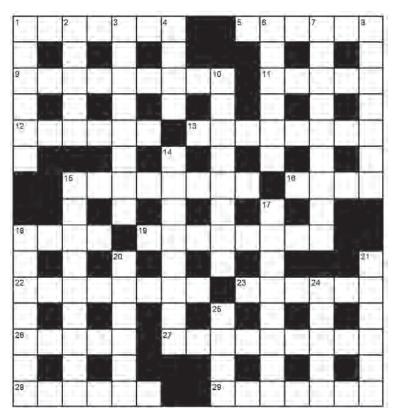
Telephone: 902-794-2713



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November Bible Crossword

by Maureen Yeats



October Puzzle Answers

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by Heather D. Veinotte, Playwright

Great fun and fundraising! Check out my website:

www.heatherdveinotte.com



NOVEMBER 2023 Clues

ACROSS:

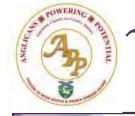
- -1- German city on the Rhine (7)
- -5- "And he rolled up the _____" (Luke
- 4:20) roll of parchment (6)
- -9- "And the fourth river is the _____" (Gen.
- 2:14) river of present day Iraq (9)
- -11- Top story of many houses (5)
- -12- Simon Peter's brother (6)
- -13- St. _____ of Scotland, queen, died 1093
- -15- "I stand in the _____ of God." (Luke
- 1:19) immediate vicinity (8)
- -16- Mouse hunters (4)
- -18- Not home (4)
- -19- Christens (var. sp.) (8)
- -22- Female pilot (8)
- -23- Bring into accord (6)
- -26- Inactive (5)
- -27- "Today this _____ has been fulfilled" (Luke 4:21) sacred writing (9)
- -28- Placed one object inside another (6)
- -29- Third son of King David (7)

DOWN:

- -1- Title used by Roman emperors (6)
- -2- Ran with a long, easy stride (5)
- -3- "Supposing him to be the ____..."
 (John 20:15) one who cares for flowers, etc.,
 (8)
- -4- Consumes (4)
- -6- "Unless you _____ and become like children..." (Matt. 18:3) become different (6)
- -7- People who live in Kitchener, Sudbury, etc., (9)
- -8- Finds (7)
- -10- Detached (8)
- -14- Articles of earthenware, etc. (8)
- -15- "Some ____ came to him, and to test him ..." (Matt. 19:3) Jewish sect members (9)
- -17- Two or more forms of a chemical element (8)
- -18- Descendant of French settlers of Nova Scotia and New Brunswick (7)
- -20-Three-dimensional work of art; person or animal (6)
- -21- Buy back (6)
- -24- Customary (5)
- -25- Geographical region (4)

ANGLICANS POWERING POTENTIAL

Diocese of Nova Scotia & Prince Edward Island



White Ribbon Sunday

The 16 Days of Activism against Gender-Based Violence



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

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

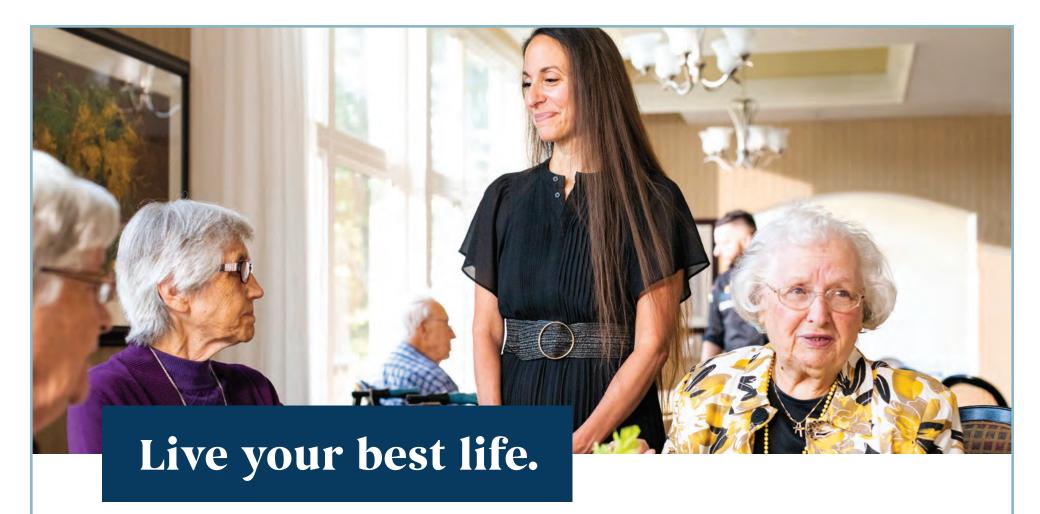
As followers of Jesus, we cannot remain silent in the face of gender injustice. Together we can build a future defined by respect and empathy.

The White Ribbon Campaign is for everyone – let's help it flourish and grow!

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

Comment below was taken from the Government of Canada website:

The 16 Days of Activism Against Gender-based Violence is an annual international campaign that begins on November 25, the International Day for the Elimination of Violence Against Women, and goes until December 10, the Human Rights Day. This campaign started in 1991 to call out and speak up on gender-based violence, and to renew our commitment to ending violence against women, girls, and 2SLGBTQI+ individuals.



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*Some conditions apply

Servant leadership and vocational deacons: part 2

By Rev. Dr. Joanne Neal

"Oh....you're just a volunteer...." These are words that almost every vocational deacon hears at one time or another; usually voiced with an undertone of mild disappointment. The implication herein is that the role and the work of the vocational diaconate is somehow diminished by the absence of a paycheck. While evidence of a salary is the most common measuring stick by which the secular world gauges value, it must be remembered that all clergy – including vocational deacons – are called to be in the world and not be **of** the world. Because vocational deacons are to have a special care for those living on the fringes of society, there is a further logic to being non-stipendiary because those who often benefit most from diaconal work are the least able to pay for that help. Additionally, vocational deacons hold the distinctive role of acting as the bridge between the world and the Church, bringing the concerns of the world to the Church. As noted in last month's edition, that work is also to be undertaken with the heart and spirit of servant leadership. While many vocational deacons contribute to their communities with short-term acts of volunteerism, the work and life of a servant leader requires a commitment and a philosophy grounded in Scripture that extends far beyond mere volunteer work. It also requires God's active call and active presence.

The term *servant leadership* is a relatively modern one, coined by Quaker Robert K. Greenleaf in his landmark essay, *The Servant as Leader* (1970). As retired director of management and research at AT&T, Greenleaf posed a series of questions to define the ethos of servant



leadership: Do those served, grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? Further to this, Greenleaf noted that, The power of the servant-leadership model lies in the ability of its ideas to inspire us to collectively be more than the sum of our individual parts...leadership should call us to serve a higher purpose, something beyond ourselves (DeGraaf, Tilley, & Neal, 2004, p.134). In the Christian context, servant leadership also requires particular attention and adherence to the Beatitudes as delineated in the Sermon on the Mount. Matthew's gospel (chapter 5) presents Christ's words as a statement of the ethical duties of all people and as the Christian standard for day-to-day living. Jesus' message was intended as a call to reinvigorate free will and to live consciously in a manner that also promoted love, compassion, forgiveness, empathy, and social justice. For vocational deacons, there is a particular imperative to live out and model the

Beatitudes as they work with the disadvantaged and marginalized within their communities because these are precisely the people that Jesus referenced in his sermon. Emulating these words through service is one crucial way in which vocational deacons draw others towards the light of Christ and towards the sacraments. This same commitment to service is what gives credibility to their work as servant leaders.

While the term servant **leadership** is a 20th century phrase, we can certainly find its practice being exercised by several Biblical figures including Moses (Exodus 3:2-4:20), Joshua (Joshua 1:1-18), John the Baptist (Luke 3:1-20), Paul (1Corintians 16:15-16, Ephesians 3:7-12, Romans1:1), and Jesus Christ (Matthew 20:25-28, Mark 10:442-45, John 13:3-17). The fact that the spirit and practice of this leadership style clearly pre-dates its naming is significant because it is from these leadership vignettes of the Old and New Testaments that we find

role models from which to pattern contemporary servant leadership. In Exodus, Moses is called by God to lead His people out of bondage in Egypt to the Promised Land. When Moses balks at his own inadequacies, God responds in kind with assurances that He will give Moses the skills and the words to accomplish this servant leadership task. Likewise, Joshua is called by God to lead the people across the Jordan River and echoes the promises He gave to Moses. God exhorts Joshua to be courageous and strong in character as he takes on this new servant leadership role. In Luke 3, we hear of how John receives the word of God in the wilderness and of his call to proclaim the good news through words and acts of service. Further into the New Testament we encounter the words of Romans 1:1, "Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God..." and a depiction of the household of Stephanas as ones who, "...have devoted themselves to the service of the saints." Ephesians 3 gives us the words

of Paul as he writes, "Of this gospel I have become a servant according to the gift of God's grace that was given to me by the working of his power." Certainly, the gospel accounts portray Jesus as the ultimate servant leader. Nowhere in Scripture do we have people reacting to Moses, Joshua, John, Paul, or Jesus with the query, "Oh...are you just a volunteer?"

Vocational deacons of the 21st century are living examples of God's call to servant leadership that has been experienced for centuries. While no contemporary vocational deacon would claim to serve on the scale of the Biblical giants, God's call to service and His presence working through the lives of those He has called are the common threads that span the era of Moses through to today. In this way, vocational deacons are emblematic of the continuity of servant leadership and are bound to those Scriptural role models of the past. And that extends well beyond the bounds of "just being a volunteer." Amen.

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

NOTES:

DeGraaf, D., Tilley, C., & Neal, L. (2004). Servant-leadership characteristics in organizational life (pp. 133-165). In *Practicing servant-leadership* (Spears, L.C., & Lawrence, M.). Indianapolis, IN: Jossey-Bass.

Greenleaf, R.K. (1970). The servant as leader. The Robert K. Greenleaf Center for Servant Leadership.

ANNOUNCEMENTS

Virginia (Ginny)
Wilmhoff ordained the
Sacred Order of Deacons
on Sept 28th on the
Eve of the Feast of St.
Michael and All Angels.

Rev. Marilyn Newport appointed Interim Priest-in-Charge (Halftime) for the Parish of Holy Trinity Emmanuel, Dartmouth. Announced on Sept 13th.

Rev. Marian Conrad appointed Interim Priest-in-Charge (Fulltime, Shared Ministry Arrangement) for the parishes of St. Nicholas, Westwood Hills, and Timberlea-Lakeside. Announced on Sept 13th.

Rev. Laurie Omstead appointed Interim Director, Re-Imagining Formation: Anglican Accompaniment at AST (half-time), effective Sept 12th, 2023, to Jun 12th, 2024. In this role Rev. Laurie will work with AST faculty, Anglican

students and postulants, and diocesan leaders to review and reconsider the best approaches and processes to prepare and equip people for ministry for the emerging Church.