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THE DIOCESAN TIMES



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NOVEMBER 2025 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

Digby ministry weaves love into every stitch

BY JENNIFER ANANDANAYAGAM

"I appreciated you coming for a short visit and delivering the prayer shawl to me. I use it at least once a day, in the evening, when I seem to get a chill and sometimes in the afternoon, when I take time for a short rest. It is reassuring of the love and care that went into making this."

This is one of many notes that the Prayer Shawl Ministry of Trinity Anglican Church in Digby has received. The group has been spreading love through prayer shawls since 2018.

The concept was introduced by Jean Stephens, who was part of a similar group at St. Paul's in Caledonia, Ontario.

"[I] brought the idea forward to our council after settling in Nova Scotia," shared Stephens.

"Knitting has always been a big part of my life and I wanted to share my creations with those in need."

It helps that Stephens is a certified knitting and crochet



Shawls from the Prayer Shawl Ministry of Trinity Anglican Church in Digby

instructor. It also helps that she's willing to guide anyone who is interested in joining the group.

The group consists of about 10 people and they meet every month, excluding the summer, for roughly two hours, at church. This ministry is made up of members from Trinity Anglican Church and its sister church, Grace United.

The idea is to get together and share ideas, patterns and

talents. The end result is beautiful works of art that bring smiles to people who could really use them.

The Digby ministry's prayer shawls have blessed people who've lost loved ones or those dealing with health concerns.

"We have also given many items to newborns and have also given small items to pets who have lost a loved one," added Stephens.

Each meeting begins with the lighting of a candle and a sharing of prayer requests.

"I then open with a prayer from the Prayer Shawl [Ministry] website and add any personal requests," explained Stephens.

"Some of us knit, some crochet and some do quilting at home."

What's wonderful about the Prayer Shawl Ministry is how

each step touches the life of someone in need.

Even the yarn and fabric used to make the shawls often come in the form of donations from people who've had to say goodbye to loved ones.

When the shawl is complete, a card is placed with it. The card is an expression of the congregation's love and concern, per Stephens.

"Occasionally, we will have a 'blessing' service in which every item [is] blessed by the priest before being distributed."

The items are then placed in locations within the church where everyone can see them. The idea is to give anyone a chance to pick up a shawl for someone they think could use a blessing.

"We all love what we are doing, and we thank the Lord that we are able to use our talent and skills to help others," shared Stephens.

It really is love in every stitch.

Shine Like Stars: Portraits in Faith

BY REV. CANON LISA G. VAUGHN

"You are God's children ... Shine like stars across the land." – Philippians 2:15 b,e

We have many Diocesan laity 'stars' quietly doing amazing ministry in their communities. This month, we feature two long-time, faithful Anglicans who are compassionately sharing their gifts and passions with those around them.

These "Shine Like Stars" profiles are not about 'blowing our own horn,' but rather inspiring examples of people doing



Leanne Brister

impactful ministry in small and not-so-small ways in their neighbourhoods. We celebrate their humble faith in word and deed, recognizing the Holy Spirit at work in their lives. These are more examples of genuine discipleship, modelled on the life and sacrificial love of Christ.

NAME: Leanne Brister

PARISH NAME: Parish of New London, P.E.I.

HOW LONG HAVE YOU BEEN AN ACTIVE AN-

GLICAN/CHRISTIAN?

I grew up in the Anglican church in Mississauga, Ontario, attending St. John the Baptist Anglican Church, Dixie. During my many family visits to Prince Edward Island, I would attend and participate in many services and events at St. Thomas'. After moving to P.E.I. in 2020, St. Thomas' felt like home.

WHAT IS YOUR FAVOURITE MINISTRY?

Altar Serving and Chalice Bearer.

WITH WHAT OTHER MINISTRIES ARE YOU ENGAGED?

The Connectors SIX (missional leadership), Come Walk in Faith (during summer), Senior Church Warden, Parish Secretary, Bible study/meditation, Yarns and Tea, Hospice P.E.I. volunteer, Zoom Bible study, The Way study, and Sunday coffee hour with St. John's in Ontario.

Cont. on page 4

Pray as you can

BY HEATHER CARTER

Diocesan Representative

Anglican Fellowship of Prayer

Last month's topic was lament – bringing our difficult emotions to God and trusting that we will find a way through the uncomfortable. Today, we will encounter the practice of gratitude.

When our children were young, we shared something of our day with one other at the dinner table. Invariably, there were gripes about relationships, school buses, rules or chores and to counteract this, we used to invite the telling of some gratitude as well. Sometimes, there was resistance. The negative emotions had such a hold, they were hard to let go. There is a concept called the negativity effect that Wikipedia says is “a cognitive bias where negative experiences, information or emotions have a greater impact on a person's psychological state and processing than positive or neutral ones, even when they are of equal intensity.”

We may practice gratitude to balance this negativity bias, to counteract the bombardment of bad news in the media, because of the increased physical and mental health benefits, or choose it because, “it is right to give our thanks and praise” – BAS Eucharistic Prayer response.

Henri Nouwen, priest, professor, psychologist and author said, “Every time we decide to be grateful, it will be easier to



Photo by Hanny Naibaho on Unsplash

see new things to be grateful for. Gratitude begets gratitude, just as love begets love” – *Life of the Beloved: Spiritual Living in a Secular World*.

Common ways to express gratitude include saying thank you when someone holds open a door or serves us a meal, counting our blessings each day or writing in a gratitude journal. A deeply joyful practice is writing a letter of gratitude. And it doesn't even have to be to a person; it could be to a pet or the tree in your backyard. Alternatively, try noticing when the bus arrives on time or the butter dish lands right side up when dropped. Gratefulness helps us to notice the good in our lives that we frequently overlook.

A counterintuitive strategy is to notice the bad and look deeper for what it reveals

about the good that is right in front of you. After suffering a broken ankle, I recall moaning about the interminable time it took to get ready for the day, or even to rise from a chair and this provided many opportunities to be gentle with myself and my slower pace, incredibly thankful for my body “which is fearfully and wonderfully made” (Psalm 139) and to feel compassion for others who have obvious or hidden hindrances to unfettered living.

Our senses give us a wealth of opportunity for gratitude. What aromas give pleasure, what colours provide stimulation or tranquility, what tastes do we cherish? Touching the face of a loved one or hearing the excited footsteps of a running child can cause us to smile.

And particularly in November, we remember our departed loved ones, thankful for their lives and their love. We remember the saints, past and present, the mystics, the prophets, the activists of our day, the caregivers, those who inspire and those who support and those who pray.

I am grateful for the comments I have received from readers, for the power of prayer in groups, for those who have shared prayer opportunities in their parishes on the Prayer Around the Diocese webpage link. And, finally I am grateful for those who have agreed to contribute new perspectives to this column, voices that will appear occasionally over upcoming months.

May we be aware of our blessings.

Wake-up Checklist

Step 1. Check you are still alive? If Yes – continue to step 2.

Step 2. Is God still supplying your oxygen? Take a deep breath. If Yes – go on to step 3. If No – you have only minutes to set your affairs in order – so get to it.

Step 3. Look out the window. Is God still in control of gravity and governing all the laws of science and nature? If Yes – continue to step 4. If No – pinch yourself as you may still be dreaming. Wake up and start again from Step 1.

Step 4. No matter what has gone wrong or how you have failed in the past, if you have completed Step 1, God can make all things right. Proceed to Step 5.



Each new day,
are we still in God's plan?

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Step 5. God still has a plan and purpose for your life. Advance to Step 6.

Step 6. Choose whose plan and purpose you wish to follow. If you choose to follow your own plans, go to Step 7.

If you choose God's plan, go straight to Step 8.

Step 7. Stay in bed. What's the point of getting up – you'll only be a test for yourself and everyone around you. Anything you gain today will eventually be lost. If you ever wake up again, start from Step 1.

Step 8. Get out of bed. If God is for you (and He is), who or what can stand against you? Everything that happens in your day, good or bad, will be for your advancement and eternal profit.

And we know that all things work together for good to those who love God, to those who are called according to His purpose. Romans 8:2.



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BISHOP'S COLUMN

"I want to ensure that all corners of the diocese are feeling heard"

– Mike MacKenzie, Director for Parish Relations



BISHOP SANDRA FYFE,
DIOCESE OF NOVA SCOTIA
AND PRINCE EDWARD ISLAND

This month, we welcome Mike MacKenzie to our diocesan staff team as Director for Parish Relations. A faithful Anglican, Mike has served the Church at the local parish level, as well as offering his gifts and skills as a communicator, facilitator, listener, teacher and fellow disciple of Jesus with a variety of diocesan, national, and international committees and organizations, including Alongside Hope (formerly PWRDF) and the Anglican Alliance. He is from Sydney, Cape Breton and is married to the Rev. Kris MacKenzie. They live in Kentville, N.S. with their two young sons.

You don't have to talk to Mike MacKenzie about his new position in our diocese for too long before two words pop up: relationships and pragmatism. He says it was the emphasis on relationship-building at all levels that first caught his attention. The fact that "Parish Relations" was at the centre of this ministry and the focus of the position title made that clear.

We are the body of Christ, and we just happen to live in a variety of places all over the diocese. Yet, we are connected to one another. We need one another. We share in each other's joys and burdens. Mike says he was attracted to this position in part because he saw our desire to live into this reality of becoming more deeply



Mike MacKenzie

the body of Christ. However, he was also quick to point out how important it is to be attentive to the direction of the relationship. It isn't about the diocese coming into a parish setting and giving information and instruction. Rather, he says, it's making sure that we are doing deep listening so we will know where we are called to come alongside to support our parishes and people and how to "plug in" to better understand their local context.

Mike hopes that through his ministry, "...communities of faith, and parishes in particular, will feel encouraged and empowered to respond to how God is calling them in their own communities." He noted that he is excited by the potential of this position to strengthen relationships and foster an ongoing culture of trust, respect and accountability between the Synod office, parishes, and clergy and lay

leaders.

Mike also brings a sensible, concrete approach to his ministry, an ability to operationalize or "put legs under" a plan. This gift was noted by those who've worked with him in other ministry settings. Mike says he wants to help the diocese work in ways that make sense for parishes and their leaders, offering his unique gifts to bring visions and hopes to life. "We're called to be visionary," he says, "but we're also called to be pragmatic. I hope to be able to help with being rooted in pragmatism while balancing the vision and possibilities of where we're called to go."

He continues: "I think it has been demoralizing for parishes to be engaged in conversations in big picture visioning and then left to figure it out on their own, or when the talk about the vision is completely misaligned with the practical

reality on the ground." He worries that this can lead to people feeling disengaged or not wanting to plug into these initiatives – or even feeling cynical when they think about how they're being called into the future of the church.

Mike says he wants to instill a spirit of practical hope. "I really want to help parishes discern the mix of what's possible and what's achievable, recognizing that we are approaching this from a position of reality. Having good, honest conversations about capacity and discerning how we might respond to God's call in light of that is an important way to help parishes determine what faithful ministry looks like for them." He's quick to point out: "I don't think God calls us to things that are outside the realm of capacity."

Mike says he also wants to ensure that all corners of the diocese are feeling heard. "Since I've been an Anglican," he says, "I've mostly lived and ministered in rural places. Something I do bring to this is what a rural context looks like. I hope that kind of lived experience is going to be useful because rural churches often feel left out of the equation. I want to ensure that all corners of the diocese are feeling heard."

Please watch for opportunities to meet or connect with Mike in this new role in the weeks and months ahead.

You are Love

BY ANGELA RUSH

I was asked recently what it was like to have faith, to feel so close to God that even in hard times I still managed to keep going on. I tried to explain to my friend, who was not Christian, but curious, that when I began a love relationship with Jesus, I kind of just got hooked on His love. I realized that believing in Him was what fuelled my faith. He, my friend, had a few other questions but that will likely be one of my next things to write about. Anyhow, I tried to pinpoint the feeling inside and describe it. Then later on pondered it myself and



Photo by Fadi Xd on Unsplash

thought I would just ask Him to help me write a poem about it all. Hope you all like it. God Bless.

You are Love

I often sit in silence, wondering what to call this feeling in my heart,

Placed beneath internal tears, this seed had its watered start.

So deeply rooted, tethered

by faith, I begin to feel its strength grow.

A permanent change happened inside; 'What are you?' I want to know.

Are you fear? I think not, fear has been felt before.

I know your face and I know your name, for you, I shut the door.

Are you anger? I think not, I have felt your mighty sting.

I have lashed out, needed forgiveness; I knew the trouble you'd bring.

Are you sadness? I think not, sadness comes from things that end.

You had just begun to grow; slowly I felt things begin to mend.

Are you pain? I think not, nothing is broken, nor do I bleed.

Yet tears still flowed, feeling emotional pain, they continued to water this seed.

You are not anger, and you are not sadness, nor are you paralyzing fear.

What are you so deep inside me; you've taken hold, watered by each tear.

I don't know what to call you; I don't know what you are but please do stay.

A feeling of completeness came over me and I didn't ever want it to go away.

It started with an invitation. 'Jesus, help'; a message sent to the heavens above.

The seed now planted is what I am feeling; you are my heavenly father's love.

The love that walks with us hand in hand, guiding me in anger, sadness and fear.

Blessed and eternally grateful, knowing God's love is forever and always near.

You are Love; yes Love is who and what you are.

Why we all need kindness and acceptance

BY BRYAN HAGERMAN RCT
OUTREACH COUNSELLOR
ST PAUL’S CHURCH, HALIFAX
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John felt misunderstood. He often judged his own sanity, and even his place in the greater scheme of things. He occasionally did not feel that he fit in anywhere. John was an introvert. He felt comfortable in solitude, thought deeply, and liked environments that were not that stimulating. Often, he felt people were looking at him. He did not like attention drawn to him, especially in public forums like schools. Sometimes, he just wanted to scream after being in a large crowd for too long.

Shopping could be a problem. John was not always quiet. Sometimes he could carry on a conversation like anybody if his emotional tank was full. However, John was generally reserved, preferring small groups or one-on-one interactions. Sometimes, he appeared timid and shy. If faced with meeting someone on a street, he might simply cross over to the other side.

John had difficulty with eye contact. He loved his hybrid job where he worked two days at home and three days in the office. He loved distracting himself with his stamp collection, models, a train set,



Photo by Maria Victoria Portelles on Unsplash



Bryan Hagerman

puzzles, reading and computer games.

Introverts charge up their emotional batteries in solitude. Interestingly, they may fit well into some workplaces. Some really like a virtual, at-home experience. In employment settings, many introverts are known to be accountants, musicians, scientists, writers, data analysis, engineers, authors and mathematicians.

There are three basic per-

sonality traits in our cities, the rural areas, on your street and sharing your bed at night. They are: the introvert, extrovert and the ambivert. You know people like this; you are one of them. You will interact with all three on any given day.

Some extroverts love to be the centre of attention. They are outgoing, socially happy, talkative and get their energy from being with others. They charge up their emotional batteries by being with people. They are not generally misunderstood, but sometimes they are avoided. If there is a party, the extrovert is in the middle of the room, soaking up the energy. They might not be great listeners.

In employment, extroverts are salespeople and public relations experts. They also work in business management, mar-

keting, teaching and politics.

Then there is the ambivert. They have a balanced mix of introverted and extroverted traits. They can be outgoing and social when needed, but require and enjoy time alone. Ambiverts thrive in situations where they can blend their social action with independent work. They are actors, teachers, counsellors and nurses.

But many of these people are sometimes misunderstood. Perhaps most misunderstood is the introvert. They might present to people as unfriendly, timid, shy, uncaring, secretive and not good at communicating their thoughts or feelings. However, they process a great deal of language internally. Typically, introverts end up marrying an extrovert or an ambivert. As extroverts discover what they believe by talking, introverts discover what they believe by thinking and processing their thoughts. One processes internally, the other externally.

All three, the ambivert, extrovert and the introvert are on an emotional spectrum. Imagine a scale of one to ten, one being the least or less extreme and ten being the greatest or most extreme. Somewhere on that spectrum lies your introvert, extrovert and ambivert.

What they need most of all from others and themselves is acceptance of who they are. There is nothing wrong with them. Nothing! Yes, the extrovert can learn to listen more and to be more self-aware, while the introvert can learn to share more openly. The introvert can also learn to come out of their quiet space and mingle with others. They are all equally able to thrive in their world. Many do, some don't. It would be helpful if each did a deeper dive into their personality style so as to understand it and to better know how to relate to those unlike them.

There will always be some give and take in relationships. Couples who are the opposite of each other in personality style will need to give each other space to be who they are. It will mean giving the introvert the needed space after a day of high stimulation, and they can be sure to hang out with the extrovert when their emotional battery is charged.

So be kind to the introvert, ambivert and extrovert. When doing so, you are being kind to yourself, your spouse, neighbour, family member, professor and salesperson. Everyone. Being kind means accepting who they are and accepting who you are.

Shine Like Stars: Portraits in Faith

Cont. from page 1

WHY DO YOU PARTICIPATE IN THESE ACTIVITIES?

One of my spiritual gifts is helping, and when I am involved, I get a sense of fulfillment. While serving, I get a feeling of God's presence and I get an overwhelming feeling of peace. I am now beginning to discern what the next step is in God's plan for me.

WHAT IS YOUR FAVOURITE BIBLE STORY OR SCRIPTURE PASSAGE? WHY?

The Nativity of the Lord [as told in] Luke 2. This well-known story shows that things do not have to be fancy to bring hope, peace, joy and love into the world. Everything starts out small and continues to grow with the love and trust in God. Another one is Psalm 139. God is always with us. It asks questions we need to relate to our lives to direct us to our future paths.

WHAT IS YOUR FAVOURITE HYMN/CHRISTIAN SONG?

WHY?

It was very hard to choose just one. "Make Me A Channel of Your Peace" because there is always a positive that comes from a negative. We just have to look for it and trust in the Lord.

IF YOU HAD THE TIME, MONEY AND ENERGY YOU WANTED, WHAT WOULD YOU LIKE TO DO IN YOUR COMMUNITY TO MAKE A DIFFERENCE? WHAT IS YOUR DREAM?

My dream would be to have an organized group of people to help seniors be able to stay in their own homes. This could involve doing a variety of things such as grocery pick up, small repair jobs, visits etc.

NAME: Alphonse Lefrense

PARISH NAME: Holy Trinity Emmanuel, Dartmouth, N.S.

HOW LONG HAVE YOU BEEN AN ACTIVE ANGLICAN/CHRISTIAN?

All my life. Sixty-eight years.



Alphonse Lefrense

WHAT IS YOUR FAVOURITE MINISTRY?

Ministering to the sick, shut-ins and the less fortunate. Also, the ability to lead Morning and Evening Prayer.

WITH WHAT OTHER MINISTRIES ARE YOU ENGAGED?

Warden, Ministering communion to the elderly and shut-ins, volunteering in any way with the outreach for our community and anywhere it's needed.

WHY DO YOU PARTICIPATE IN THESE ACTIVITIES?

It gives me peace of mind to be able to sit and talk with the elderly and the shut-ins – to hear their stories. The outreach in our community is so needed. We have so many people that have little or nothing. [I also like] to see the smiles on the children's faces when they know they are going to be fed, and that they are thought of and loved by their church community.

WHAT IS YOUR FAVOURITE BIBLE STORY OR SCRIPTURE PASSAGE? WHY?

Ezekiel Chapter 37, verses 1-14. The story of the Valley of the Dry Bones. It represents the coming back to life. God is breathing new life back into us, restoring us once again to be a part of his everlasting Kingdom. There is so much hope, power and life in this reading, letting us know that all things are possible with God.

WHAT IS YOUR FAVOURITE HYMN/CHRISTIAN SONG? WHY?

"I Need Thee Every Hour".

It reminds me that no matter how many times in life we fumble or make mistakes, God is there for us to reach out to him. In my crazy busy life, it gives me peace of mind to be able to reach out and say, "I need thee every hour."

IF YOU HAD THE TIME, MONEY AND ENERGY YOU WANTED, WHAT WOULD YOU LIKE TO DO IN YOUR COMMUNITY TO MAKE A DIFFERENCE? WHAT IS YOUR DREAM?

Help to rebuild life for all who have lost hope. To see peace restored around this broken world.

Shine Like Stars stories encourage, inspire and remind us to embrace our own gifts and interests. These are ordinary Christians, doing ordinary things, loving God and their neighbours to positively impact the world around them. Is there someone in your congregation who would be a fitting portrait in faith? Let us know: missiondirector@nspeidiocese.ca

November Notes – Addressing Gender Based Violence (GBV)

BY CYNTHIA PILICHOS FOR ANGLICANS POWERING POTENTIAL

November is the month when Anglicans Powering Potential (APP) puts an extra effort into raising awareness of the scourge of gender-based violence (GBV). Why November?

November 18 is the World Day for the Prevention of and Healing from Child Sexual Exploitation, Abuse, and Violence.

November 20 is both World Children's Day and Transgender Day of Remembrance.

November 23, 2025, is White Ribbon Sunday, with the updated, more inclusive pledge never to commit, condone or remain silent about all forms of gender-based violence and discrimination. It is the Sunday that introduces the 16 Days of Activism Against Gender-based Violence (Nov. 25 – Dec. 10), with November 25 being the UN's International Day for the Elimination of Violence Against Women.

Regrettably, there is evidence every month of the need for heightened awareness of the many forms of GBV, along with the advocacy and action approaches to combat the manifestations. We learned in late September 2025 in Nova Scotia that there is a significant need for more police officers (RCMP and Halifax Regional Police) to address intimate partner violence (IPV) so as to enhance police capabilities in handling IPV cases. In September 2024, over a year ago, the province declared IPV an epidemic, highlighting the urgent need for increased resources and support for victims. Since the passage of that legislation, there have been at least 7 deaths in Nova Scotia attributed to IPV, so, indeed, an epidemic. In the summer just past, we learned that the N.S. government planned to form an Engagement Table to better support GBV victims



Photo by MART PRODUCTION: <https://www.pexels.com/photo/a-woman-with-black-tape-on-her-mouth-looking-at-the-camera-7699326/>



and improve service connections. There were more than 250 applications to be considered for membership at that Engagement Table.

We need a greater understanding of the incalculable, individual and social harm that arises from gender-based violence. It takes unwavering effort, with many committed allies, including men and boys, to tip the scales toward security and equity. It requires us learning to be allies with those of Indigenous and African descent, people in the LGBTQ2S+ community and many others who face

magnified risk of violence and marginalization every day, in both overt and subtle ways.

APP wishes to emphasize that most men are not violent, but, sadly, most violence is committed by men. Not all victims are women, or those identifying as female, of whatever age, but they still make up the majority of victims. There is a long history of women, and those identifying as female, being dismissed, silenced and tortured. The abuse can be spiritual, verbal, mental, emotional, psychological, financial, sexual, coercive and physical, with any combination of the foregoing. It can, and does, result in death in far too many cases.

With specific focus on the transforming of unjust structures of society phrase in the 4th Mark of Mission of the Anglican Communion and the underpinning of APP (to seek to transform unjust structures of society, to challenge

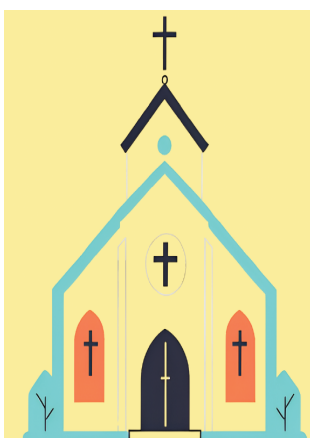
violence of every kind, and to pursue peace and reconciliation), we have to recognize that any hope of meeting the global challenges that threaten peaceable human co-existence requires gender, racial and social justice as an essential part of the path. The residues of patriarchy and white supremacy, still resident in all our systems and structures, must be acknowledged and become a thing of the past.

Increasing our awareness of the complexity, depth and breadth of GBV means being prepared to surface and interrogate the roots of the problem, roots that are systemic, structural and cultural. In doing this, we are more able to lean into a key transformational aspiration of the Anglican Church of Canada: champion[ing] the dignity of every human being by working to dismantle racism and colonialism.

The awareness-raising, ad-

vocacy and action challenge of addressing gender-based violence can easily be seen as overwhelming, whatever the month. However, you can do your part in November 2025 by having your parish honour White Ribbon Sunday with the wearing of white ribbons and the affirming of the pledge, by learning more about the breadth and depth of the scourge, as well as the resources in your area that help GBV victims navigate a different future, one that holds the promise of peace.

Consider coming on board with Anglicans Powering Potential (app.ns@diocese.org or cjp2320@gmail.com) as we navigate awareness-raising, advocacy and action possibilities in confronting gender-based violence with continuing prayers in pursuit of peace and reconciliation.



PARISH NEWS AND EVENTS

Do you have pictures or details of events you'd like to see published in *The Diocesan Times*? Email us at diocesantimes@gmail.com

Our finest gifts

BY THE REV MARIAN LUCAS-JEFFERIES

COORDINATOR, DIOCESAN ENVIRONMENT NETWORK



Dear Diocese,

On Saturday, September 20, communities across Canada came together to “Draw the Line” For People, for Peace, for the Planet, connecting groups and organizations from five justice movements – economic justice, Indigenous sovereignty, migrant justice, peace and climate justice.

All five issues are within DEN’s mandate. Every one of them has an impact on the environment and all five fall under the commitments by Anglicans in the Five Marks of Mission and when we renew our baptismal vows.

That day, Rev. Lorraine Otto, Rev. Tory Byrne and I offered ourselves as eco chaplains, available to hear confession and to offer emotional and



spiritual support to people (most of us these days) who feel ecological grief.

Our most important role as eco (and social and economic) justice chaplains was to support and provide hope during these difficult and stressful times, encouraging people committed to caring for God’s creation and each other to carry on with renewed energy.

With all of the anxiety and despair about climate and social justice issues, DEN eco chaplains are there to offer a compassionate ear or simply

offer people time to sit in contemplative silence for a few minutes, providing support to people who need someone to listen to their concerns in a safe, non-judgemental way.

Too many people that day in Grand Parade answered yes to the question: Are you feeling overwhelmed? Do you feel sad? Anxious?

We offered to hear the confession of the multinationals that commit major corporate sins like pollution, produce arms for war and pay unfair wages and provide poor



Photos by Aube Giroux

working conditions. We knew that was not likely to happen and it didn’t. And how would we absolve people who feel no guilt or remorse? Living down to our expectations, not one multinational appeared. However, other people did, not to confess their sins but to express their concern, gravitating to three priests in black cassocks. The presence of the church was obviously appreciated.

People stopped at our table to talk, inquiring about the Anglican Church’s commitment to social, economic and environmental justice, expressing their own concerns about the climate crisis.

When I first began attending events related to the environment, wearing my black shirt and collar, people asked me if I was lost. Today, the church is expected to be present. People of faith are becoming major players at climate-related gatherings locally and on a global scale. We are respected and embraced when we are present. And it is an honour to stand in solidarity with others committed to working toward a better world.

Blessings,

The Rev Marian Lucas-Jefferies

Coordinator, Diocesan Environment Network

For All the Saints, August – November, 2025

BY THE REV. JOHN K. MORRELL

Excerpted from Stephen Reynolds’ “For All The Saints”.

November 7 – Willibrord, Archbishop of Utrecht, Missionary, D. 739

Willibrord was an early medieval monk who pioneered the Anglo-Saxon mission to northwestern Europe. Beginning in the year 690, he devoted four decades to preaching the gospel among the Frisians and Germans and laid the foundations of the Church in modern Belgium, Luxembourg and the Netherlands.

Willibrord was an Englishman by birth, but after he became a monk, he chose to pursue his vocation in Ireland. Like many other monks of the time, he believed that exile from his native country on earth would make him a better pilgrim on the way to his eternal homeland in heaven. This

sense of pilgrimage motivated his decision to lead a mission to the land of the Frisians, who were the ancestors of the modern Dutch and Belgians. He and 12 companions sailed around England, across the North Sea, and landed at the mouth of the river Rhine. With the institutional support of the Pope and the military support of the Franks, he and his companions evangelized whole districts, then consolidated their work by establishing monasteries.

These monasteries were staffed by other Anglo-Saxons who heard what Willibrord was doing and crossed the North Sea to join him in his pilgrimage of preaching. He was made archbishop of Utrecht and used this position to organize the Church in the Low Countries. He carried his mission even to Denmark and the German tribes along the Baltic.

Willibrord continued in his missionary calling despite all the hardships and dangers it involved. He was still active well into his 70s when he retired to a monastery in Luxembourg. He died on this date in 739, in his eighty-first year, happy to leave the lands of pilgrimage for his true native country on high.

November 11 – Martin, Bishop of Tours, D. 397

Today the Church honours Martin, a fourth-century bishop of Tours, France who was “filled with power from on high” – and used it to serve the poor and strengthen the faithful in their witness to Christ.

Martin was a soldier by profession but renounced military life when he accepted the gospel and became a catechumen, which is the Church’s name for someone preparing for baptism. There is a story

that shows that he already understood what his new life required of him. He was riding into Amiens when he met a beggar who was almost naked, and he cut his soldier’s cloak in half in order to clothe the man. The following night, he had a dream in which he saw Christ himself wrapped in half of a soldier’s cloak and saying, “Martin, a mere catechumen, covered me with his garment.”

After his baptism, Martin spent several years wandering, then settled near Poitiers and built himself a little shelter where he lived and prayed as a monk. Other Christians in quest of perfection began to gather around him, and he eventually organized the first monastic community in France.

In the year 372, he was elected bishop of Tours, but he continued to live as a monk, dwelling in a bare cell and holding no property for him-

self, even as he cared for the people of his diocese. He also launched a continuing mission to the pagan countryfolk in his district and took an active part in the wider life of the Church.

Even before his death in the year 397, Martin became the subject of a biography which concentrated on his miraculous powers and ensured his fame as a wonderworker down through the Middle Ages. Basilica was raised above his grave to accommodate the thousands of pilgrims visiting the site from the time of his death until the present day. Today, we do not forget the powers that God bestowed on him but prefer to remember how he used them – for the peace of the Church, for the spread of the gospel, for leading the faithful in the way of holiness, and for mercy to the poor.

A busy morning at St. Luke's Repair Fair

BY CLAUDIA ZINCK

On a bright September 20 morning, the basement of St. Luke's in Hubbards was buzzing with activity as the parish hosted a lively Repair Fair. The event brought together local volunteers, professionals and neighbours eager to share their skills, learn new ones and give broken items a second chance at life.

The idea came from parishioner Clare McInnis, who was inspired by her sister who organized a similar event in another parish. She brought along her sewing machine, and with help from Carron Carson, spent the morning repairing clothing and showing others how to do the same.

Technological support was offered by Larry Chrysler of Little Guy Computer Consultants, whose motto is "cleaning the digital world one hard drive at a time." Larry explained antivirus options, clarified computer jargon and reassured those worried that their Windows 10 computers would not suddenly become obsolete.

Dr. Tess Miller, a chiropractor from Hubbards, provided easy-to-understand explanations about how bones fit together and what might cause common aches and pains. Nearby, Jan Blades, a bookkeeper with a wealth of financial and tax knowledge, offered quick consultations that left participants a little wiser about money matters.

The "fix-it" corner was well-attended, with three men tackling electrical repairs. By mid-morning, they had already revived a vacuum cleaner, delivered the bad news about a hairdryer that was beyond saving and were working diligently on a long-retired mix master.



Dr. Tess Miller from Hubbards Chiropractic was on hand at the Repair Fair at St. Luke's on September 20



Claire McInnis and Carron Carson work at their mending jobs at the Repair Fair held at St. Luke's Hubbards on September 20

Other tables showcased talents of a different kind. Linda, the former librarian, gave books new life through careful mending. A knitter repaired snagged stitches in well-loved sweaters. Sue Sweeney (also an avid gardener) shared plants, gardening advice and even handed out poppy seed heads bursting with hundreds of seeds for future planting. Jolene worked her magic on jewelry repairs, with such a wide selection of accessories at hand that almost no piece seemed beyond hope.

No fair would be complete without food, and the St.

Luke's kitchen team provided hearty chili, sandwiches, muffins and other homemade treats. Though not planned for take-out, volunteers quickly improvised with re-used containers and bread bags to help visitors carry their goodies home.

The Repair Fair was more than just a chance to fix things; it was a celebration of community, creativity and care for the environment. St. Luke's is proud to be part of a growing green initiative, proving that sometimes the best way forward is to repair, reuse and reconnect.

Home Communion Training Launch

A new Home Communion training kit is being launched to equip lay ministers with the tools and confidence to extend the grace of Sunday worship beyond church walls. This sacred ministry offers a lifeline to those who feel isolated from their faith community – bringing the blessed sacrament from the Sunday Eucharist into the homes of those unable to attend in person.

It's a holy and deeply rewarding act of connection, reminding recipients that they remain an integral part of the worshipping body. In a time when spiritual isolation is felt more acutely than ever, this initiative renews the Church's commitment to pastoral care and presence.

On Thursday, Nov. 13 at 7 p.m., we are introducing this Home Communion ministry training kit with a 40-minute session on Zoom. The resource will be available from our Diocesan webpage in early November.

This GUIDING LIGHT training package includes:

- Diocesan policy and protocol explanation

- Anglican reading materials
- Reflection questions to engage the teaching
- Two video lessons:

- Theology of Eucharist - Rev. Ian Wissler

- Pastoral Approaches and Practical Information – Rev. Tammy Hodge Orovce.

- Orders of Service (liturgy templates)

- Request form for Bishop's license

- Checklist, devotions and more!

SIGN UP for the ZOOM HERE: www.surveymonkey.com/r/GUIDINGLIGHT

Resources are suitable for individual or group use.

Scan the QR code to sign up!



John Snyder in concert

St. Francis by the Lakes in Lower Sackville had another successful concert featuring John Snyder, a Nova Scotia Country Music Hall of Fame inductee. Classic country music was the main feature, certainly, but other popular music, such as Rock n' Roll,

were part of the program.

Many in the audience sang along with their favourite songs. People enjoyed themselves so much that a number got up to dance in the aisles, even 88-year-old Marjorie Bailey! Many tickets were pre-sold for a John Snyder

Christmas Concert being held at 2:00 p.m. on November 29 at St. Francis. For an opportunity to get into the Christmas spirit, check out the St. Francis website at stfrancisbythelakes.ca for tickets.



We can do more to prevent homelessness

BY ANDREW SHERIN AND
STELLA LORD

“In the house that Love is building, there is room enough for all, endless welcome in her rafters ... In the garden Love is tending, there’s a great and boundless feast ... there’s enough for everyone” – Excerpts from the hymn “The House that Love is Building” by Sarah Hart.

A Point in Time Count (PiT Count) is an enumeration and survey of persons experiencing homelessness in a community at a particular point in time. It tells a story about persons in our communities who are without a home. Persons who are visibly unhoused are only part of our communities’ population who are homeless. The 2024 PiT reported on several types of homelessness, unsheltered homelessness (e.g., encampments), hidden homelessness (e.g., couch surfing), sheltered homelessness (staying in a shelter, transition house or hotel room) and persons who are temporarily in institutions, such as a hospital or a jail, without a place to go to when discharged or released. A PiT Count was conducted in HRM on November 25, 2024, and on September 30, 2024 in Prince Edward Island. In HRM, 1,132 persons were identified as experiencing homelessness (1,009 adults and 123 children) and 318 persons in P.E.I. In both cases, this was an increase since the last PiT Count – 586 (2022) in HRM and 147 (2021) in P.E.I. The P.E.I. PiT report states, “While there are numerous factors contributing to the significant increase in individuals experiencing homelessness, what’s clear is that the problem has gotten worse.”

The HRM PiT survey asked several questions about the causes of the latest episode of homelessness experienced by respondents. Eviction was the cause of 34 % of the survey respondents (9% were classed as a renovation or sale of the building). Also reported as causes were conflict with spouse/partner (14 %), conflict with landlord (10%) and unfit/unsafe housing conditions (12%). The most common cause reported was not enough income for housing. Sources of income of respondents included 17% reporting casual, part-time or full-time employment.



Photo by Nathan Dumlaio on Unsplash

Nova Scotia Social Assistance was reported as the source of income by 47 % of the HRM PiT Count survey respondents.

A recent study by Ron Kneebone and Margarita Wilkins of the University of Calgary introduced a new tool for understanding homelessness that also pointed to income as a major factor in relation to the cost of housing and as a cause of homelessness. Based on 2022 data, they calculated a measure of housing vulnerability, which they call The Homelessness Income Cut-Off (HICO) which, they argue, can be used as a benchmark to prevent homelessness in Canada. They make the case that because homelessness is strongly related to the higher cost of rental housing in relation to income, in the absence of other means of direct financial support or subsidized housing such as public housing, there are basically only two ways that most individuals or families can address higher rents without becoming homeless – they may look for a roommate or move to cheaper, more crowded rental accommodation (if they can find it) or they could try to save on expenditures by using a food bank, or rely on charities for

clothing, furniture and other items.

Indeed, the 2025 Foodbanks Canada Report Card reported a 25.5 % food insecurity rate for Canada and a grade of F, down from a grade of C in 2023.

Kneebone and Wilkins point out that the HICO is not the same as the Market Basket Measure of Poverty (MBM), which is the accepted government measure of the disposable income necessary for a nutritious diet, a basket of acceptable clothing, rental and utility costs in relation to family size, and transportation costs. In calculating the HICO, they use these same market basket categories, but using Calgary data, they calculate the actual cost of substitute rental housing and availability of food banks and other charitable support to calculate possible savings. Depending on family size, they calculate the HICO is between 66.6% and 76% of the MBM poverty threshold, so the HICO becomes a measure of deep poverty whereby a person can no longer cover the necessities of life, such as food and shelter. Their research also found there were large gaps between the HICO and the incomes of

individuals and families living on social assistance. Replicating this research in relation to data from other large cities between 2015 and 2022, with the exception of Montreal for some years, they found similar results across Canada, including in Halifax. Their calculations demonstrate that, though the gap declined somewhat during COVID due to additional government assistance, the HICO exceeded the actual incomes of individuals and families living on social assistance by several thousands of dollars in some cases, not dissimilar to the findings of the 2024 HRM PiT Count, which found that 47 % of respondents received their income from social assistance.

While those of us who support food banks or other charities can glean some comfort in the knowledge that such support may prevent homelessness in some cases, there is much more we could do. We could advocate federally and provincially for a basic income guarantee or for significant increases in provincial social assistance rates that could close the cost-of-living gap. We could also do more to persuade our governments to reduce rental housing costs by

increasing with more urgency the supply of public, community or supported housing. In Nova Scotia, the government could reduce the 5% rent cap and close the fixed-term lease loophole whereby some landlords increase rents by 5% each year, or in some cases, evict tenants and then increase rents by more than 5% under a new lease.

As reported in a previous issue of the DT, Bill S-206, an Act to develop a national framework for a guaranteed livable basic income, is before the House of Commons. For P.E.I., visit www.gbireport.ca to read the P.E.I. Basic Income Report that “provides a roadmap for a feasible GBI for Islanders aged 18 to 64”. In Nova Scotia, visit www.big-n.s.org to learn about BIG-N.S.

To do justice, we in the church should call for a GBI or significant increases in social assistance that would “build a house where there is room enough for all” and a feast where there is “enough for everyone.” Income alone is not sufficient of course; “endless welcome” is also necessary, and that is the Church’s and secular support workers’ calling – to love kindness.

Navigating the ‘reset’ button this Advent season

BY JENNIFER ANANDANAYAGAM

Advent, which begins at the end of this month, is a time that is packed with meaning for most Christ followers.

According to The Rev. Dr. Kate Heichler, Assistant Priest for Congregational Life and Community Engagement at the Cathedral Church of All Saints, Halifax, the word “Advent” refers to “coming on,” “approaching,” or “getting near.”

The four Sundays that make up the season of Advent – beginning on November 30 and leading up to Christmas – focus on preparing to celebrate the coming of Christ, added Heichler.

“Celebrating his birth into human life at Christmas, celebrating his return at the end of the ages – or the “Second Coming,” celebrating his coming into our lives through the Holy Spirit every day.”

The Rev. Matthew L. Sponagle, Rector at St. Luke’s in Dartmouth added that advent is akin to a “reset” button of the church.

“We end the liturgical year with the Reign of Christ, where we hold before us a vision of the fulfilment of Jesus’ life, teaching and ministry,” explained Sponagle. This is also when we imagine what the world would be like and how we could participate in making it be that way, per Sponagle.

“Advent then leads us through a time of preparation for that coming, asking the believer to reflect and grow, taking steps towards making the vision a reality.”

According to Sponagle the “resetting” in Advent happens because we go back to the beginning and recall the “why” of our faith journey.

There is beauty, reflection and growth in the season. Oftentimes, however, the busyness that runs parallel to Advent – at least in the frenzied and consumerist world that we live in – can take away from it all.

Pulling away from the secular to focus on the spiritual

John 15.19 reminds us that we do not belong to the world



Photo by Anthony DELANOIX on Unsplash

but that Jesus has chosen us “out of the world.”

Nevertheless, it is important to be aware of the hindrances to observing Advent spiritually in today’s world.

As explained by Heichler, “the commercialization and secularization of Christmas” poses a challenge. With the upending of the liturgical calendar by the secular world, the Christian ordering of time is increasingly lost, per the priest.

“Another challenge is the busyness born of ‘holiday traditions’ – many feel obliged to shop for and wrap gifts, to bake several kinds of Christmas cookies, to host an annual ‘holiday party’ – and perhaps attend several.”

Advent can get “lost in the shuffle” of an exhausting December, per Heichler.

What’s more, these feelings are likely amplified in some people’s lives, particularly

those who are grieving or depressed, or those dealing with a job loss or ill health, added the priest. The unsaid expectation that one might feel happy during the holidays can actually make things feel worse.

“This disjuncture can cause some to avoid the whole thing, including Advent, though ironically, Advent is a season that makes space for those darker feelings and offers hope of better times,” said Heichler.

Finding stillness and spiritual focus during Advent

There are ways to do this and both Sponagle and Heichler were kind enough to share some of the practices that are close to their hearts.

Sponagle referenced a well-loved quote from Dr. Seuss’s “How the Grinch Stole Christmas” – “It came without ribbons. It came without tags.”

“[It] is a familiar and kind way to remind people of where to invest their energy,” ex-

plained the rector.

“The Whos are full of joy and busyness preparing for Christmas, but when all of those things they prepared are unknowingly teetering on the edge of Mount Crumpit, they gathered, they sang, they celebrated.”

Sponagle added: “The love that draws us together in the warm embrace of kith and kin is not dependent on putting your energy into perfection. It really is about presence and not presents. Be present to your family. Be present to your neighbour. Be present to Christ. Everything else is just garnish.”

Heichler shared that it might be a good idea to adopt a craft or ritual of some kind. This small practice that you can engage in daily could remind you of the season, per the priest.

“It can be a fun one like opening a window on an Advent calendar or maintain-

ing an Advent wreath and lighting the candles (one the first week, two the second, etc.) and saying a prayer, or perhaps keeping an Advent journal and each day writing down one thing you hope for or anticipate.”

Heichler, personally, likes having an Advent wreath with the four candles.

“Growing up, that was the only season when my family did any home worship. On Sunday afternoons, we would gather around the Advent wreath, light the number of candles for that given week, and sing the corresponding number of verses of the hymn, “O Come, O Come Emmanuel”. Lighting the candles and having a time of quiet grounds me in Advent time,” shared Heichler.

Sponagle’s favourite Advent tradition involves families participating together in worship, something that fills his heart with joy.

“Each Sunday in Advent, a family is chosen from among the Sunday School to do a reading and light the Advent wreath.”

At home, there are Advent countdowns in various forms, added the minister – a collection of small booklets from which new passages are read each day, a candle from the Sunday School that is burned before a family meal and a multi-hued paper chain strung across the dining room from which a link is removed each day.

“[There are also] advent calendars with little toys from our favourite Christmas movies [and] the traditional chocolate calendar that the kids get to open and eat before breakfast,” shared Sponagle.

“All of these little things mark Advent as a special season of waiting and preparing.”

What is your way of finding stillness in the frenzy of Advent?

Perhaps there’s something you can take away from Heichler or Sponagle.

Perhaps their suggestions have inspired new ideas in you. **Write in and let us know: diocesantimes@gmail.com**

Kaleidoscope

BY MONICA EBSARY

When I write, I hope my words connect with others. I know I can offer only my perspective to illuminate an everyday aspect of our shared humanity.

Earlier this year, the editor Jennifer Anandanayagam contacted me for more information about our parish's neighbourhood placemaking project, The Southdale Spirit Little Free Library (LFL). She wrote an interview piece that has generated interest well beyond the Halifax area. Jennifer then asked me if I would consider writing some pieces to submit this year. She also asked me what I would like to have as a column title. Instinctively, I chose "Kaleidoscope". A kaleidoscope can be a thought-provoking metaphor. For me, it is also a touchstone.

As a child, I remember the wonder of having a kaleidoscope. It looked so simple, yet seemed magical. Close to 15 years ago, I was in Tattletales Bookstore in Dartmouth to pick out a children's story for our young people in our parish for the children's talk. At that time, I was seeing a counselor at Avalon Sexual Assault Centre for past childhood trauma. Some of the therapy is learning how to embrace the inner child we lost. It is very hard work, and that work does not end, even after therapy. At Tattletales, I noticed a basket of the old-fashioned tin kaleidoscopes.

When you see someone



Photo by George Shervashidze: <https://www.pexels.com/photo/woman-standing-near-ladder-424689/>



in a store, a mall, a school or anywhere, who looks overwhelmed or "frozen" or perhaps crying, it could be someone like me. Flashbacks and triggers are real. Seeing the kaleidoscope not only took me back to being a little girl, but it also later brought me comfort that I coped the best I could, then and now. I purchased the kaleidoscope for the adult me and the inner child. I still look through it, especially on challenging days. Light shining through colours, shapes turning into new pat-

terns, different shades emerging – it is a form of meditation for me. It reminds me of the awe-inspiring stained-glass windows in the Roman Catholic churches I attended when I was young. It also reminds me of one of my favourite teachers, Sister Bridget. She had kind, warm brown eyes and freckles across the bridge of her nose. In the early 1960s, the Catholic nuns wore formal habits, but she was not formidable. She somehow knew I needed a safe and nurturing love.

There are people you remember that influenced your life so profoundly that you wish you could see them again and say, "Thank you."

I feel as if my writing has come full circle for a reason. I have always been passionate about the power of reading and education, and how that impacts our world. When I

was up at the LFL this summer restocking books, I noticed one that looked intriguing to read. It is called "When All You Have Is Hope" by Canadian entrepreneur and public speaker Frank O'Dea (co-founder of Second Cup Cafe). The review on the back cover caught my eye – "His message is simple: HOPE, VISION, ACTION – the motto that sustained him during the journey to a new life. An inspiring story of despair and recovery... (it) offers a dramatic illustration of the transformative power of hope." Frank O'Dea was once on the streets, begging for money and fighting addiction. Thirty years later, he received the Order of Canada.

There is a passage in the book that I would like to share with you, on page 141. Frank O'Dea was attending a retreat during a challenging time. A Jesuit

priest shared this insight. "Father Bill suggested looking at life as if it were a stained-glass window, with images created from a variety of colours, and each section of the window catching and reflecting the sun's rays. 'If you were to enter a scene in the window, you might find yourself in a blue area. We all find ourselves in blue areas from time to time. But if we keep moving, the blue eventually changes, perhaps to a cool green and then to a warmer yellow'...." and it goes on from there with an exquisite, deeply moving and spiritual interpretation.

I would like to share some of my favorite books from my life, by the colours represented in my kaleidoscope:

Red – "LOVE" by Leo Buscaglia

Orange – "The Essential Calvin and Hobbes" by Bill Watterson

Yellow – "All I Really Need to Know I Learned in Kindergarten" by Robert Fulghum

Green – "The Choice" by Dr. Edith Eva Eger

Blue – "A Year By the Sea: Thoughts of an Unfinished Woman" by Joan Anderson

I am reading "Son of a Critch," a memoir by Canadian comedian Mark Critch. With current events in our world, I am choosing to enter the colour yellow when I open the book, which represents light, joy and laughter. Entering yellow in my mind's window gives me hope.

Meaningful encounters with Connectors SEVEN

BY PJ DONAHOE LLM

Yes, I felt a call to find out what this Connectors experience that colleagues kept mentioning to me would be like, but I was not expecting anything as lively, warmly personal, challenging, spiritually uplifting, and deeply engaging as what has developed over our sessions together since April. For me, the Connectors signals growth.

Gregory Boyle SJ spends a lot of time in his latest book, "Cherished Belonging: The Healing Power of Love in Divided Times," explaining the power of deep healing that can come from feeling safe, seen and cherished in a community. I wear my heart on my sleeve about many things, yet have never felt ready to speak about my soul, my relationship with



the Holy Spirit, or how love can heal long-unacknowledged wounds. This is the Connectors' gift.

For me, the Connectors group has enhanced a process of self-discovery started when I

began my training to become a licensed lay minister at St. Luke's. Connectors has created a safe harbour to become more expressive as a follower of Christ. From the opening half hour of our first meeting, the gifted facilitators created an

atmosphere that cherishes the journey to authenticity as they share their insights with a tender humility that models resilience. This encourages honest exploration of the struggles with which we all grapple in our personal lives and relationships, and our church roles. I am struck by how Connectors quietly embodies the concepts of Servant Leadership developed by Robert K Greenleaf some 55 years ago, but I am not surprised because Greenleaf modelled his paradigm on the original New Covenant values. The revelation is what emerges when one drops one's guard.

If our in-person and Zoom sessions sound contemplative, the summer homework assignment got us out in our communities, rediscovering them, in my case, literally on

foot. You see things differently from that vantage. The community survey, created by a fellow Connector came complete with QR Code for participants, became my key to meeting some 45 neighbourhood businesses, health leaders and community organizations whose insights confirmed a role for the church, as Sunday numbers dwindle, to serve Christ's mission both outside our doors and by inviting neighbours inside to have their needs met in different ways. The openness of those with whom I spoke during the survey process surprised me and has spurred me to action in my area.

"Come, Holy Spirit – breath of hope and fire of renewal" – Bishop Deon Johnson.



The Rev. Dr. David Csinos leading worship at Livingston United Parish Church (Livingston, Scotland), 17 August 2025



Using LEGO Duplo blocks in a prayer practice at First Congregational Church (Bridgton, Maine, USA) on 1 June 2025, where The Rev. Dr. David Csinos led worship.

Why intergenerational ministry could be what your church needs today

The following piece was provided by Atlantic School of Theology.

When you think of your church or even the concept of church, what comes to mind?

Worship? Bible readings? Tradition?

Does your mind also wander toward youth ministry, Sunday school and adult faith formation? Probably so.

Our view of church, traditionally at least, might consist of parallel-running but rarely overlapping age-segregated ministries – targeting children, youth, seniors, etc.

This is why intergenerational ministry is such an intriguing concept.

What is intergenerational ministry?

Intergenerational ministry is not a novel concept. A 2020 study, titled “Intergenerational Ministry – a Forty-year Perspective: 1980–2020” published in the Christian Education Journal: Research on Educational Ministry, details how this kind of faith formation has steadily grown in scholarship and ministry over the last 40 years.

One could, however, say that it is not a type of ministry that is well-understood by many.

According to The Rev. Dr. David Csinos, Associate Professor of Practical Theology at Atlantic School of Theology in Halifax, N.S., intergenerational ministry is one part of a broader spectrum of different ways in which people of different generations can engage with one another.

Traditionally, there has been generational segregation.

It’s how churches have done things for a long time, per Csinos, who is also the Director

of the Diploma in Intergenerational Faith Formation (DIFF) at AST.

And then there’s the other end of the spectrum, where people of different ages come together under one roof. But there’s more to it than that.

“It’s not really about just putting people together in the same room or giving them the same experience,” explained Csinos. “[It’s about] adapting what we do as a church so that it accounts for greater diversity of abilities, interests and tendencies.”

At the heart of intergenerational ministry is relationship-building, reminded Csinos.

Intergenerational ministry is a vehicle through which churches can give people of all and diverse ages intentional opportunities to get to know one another in meaningful ways, according to the associate professor.

“To me, intergenerational ministry is the most radical [and] the most intentional form of helping people of different ages get to know one another and do all the things that we do as a church together.”

Recall a time when you came away feeling inspired after an encounter with a child or someone older than you. Did you learn something new? Intergenerational ministry could be a place of learning too.

Csinos thinks that churches are moving into intergenerational or all-age ministry approaches for two reasons: desire and necessity.

On the one hand, you have churches that have had historically well-established, age-segregated ministries, but these same churches are wondering how they could foster rela-

tionships that transcend age differences without doing away with the already established “groups,” per Csinos.

On the other hand, there are also a large number of churches with declining congregations. These churches don’t have enough children or youth to run a Sunday School, added Csinos.

“This is just the reality of the world in which we live – life is no longer centred around Sunday morning church,” shared Csinos.

This shift essentially means that churches are moving into intergenerational ministry out of necessity, explained Csinos.

“Intergenerational [ministry] becomes a way of helping the church engage in ministry for everyone who shows up, regardless of what age they are.”

How does intergenerational ministry look in practice?

Let’s look at an example, provided by Csinos. It involves using LEGO Duplo blocks in a prayer practice.

The idea is simple yet profound.

“Instead of a community prayer, where someone says something and everyone responds, you can do a gratitude practice where everyone chooses a Lego or a Duplo brick that represents something that they’re grateful for,” explained Csinos.

“[One] person starts by sharing what they’re grateful for and then they give their brick to the next person who shares what they’re grateful for and adds their brick to it.”

This continues until everyone in the group has shared and added their “bricks” to the developing structure.

“At the end, you end up with a structure symbolizing all the things that people are grateful to God for that morning.”

There is meaningfulness, mindfulness and an element of play in the practice. It’s also accessible to everyone, whatever age they might be, per Csinos.

A small church may want everyone to do it together but a bigger one could break into groups – groups that have people of all ages in them.

This is just one example, but the important thing to remember is that churches can be creative in how they choose to include intergenerational ministry in the life of their

congregations.

It doesn’t mean that all aspects within a church need to become intergenerational either. There is room to still keep some of the age-segregated ministries as is, but the call is to introduce elements of all-age participatory aspects into the church.

For more information on the DIFF program at AST, visit astheology.ns.ca/future/diploma/diploma-in-intergenerational-faith-formation

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Aerial view of Little Dutch Church



Art Bouman



Dane George



The Dusty Halos



Thomas McCallum and friends



Tyler Messick

Tyler Messick photos by Richard Lann. Koromanti and the North Star and Dane George photos by Thomas Ly

Tiny Church Concert Series at Little Dutch Church

Nestled in Halifax's North End is the Little Dutch (Deutsch) Church. Serving the community since 1756, it is lately the home of the Tiny Church Concert Series, which has taken place each Friday night in September. The series has welcomed an exciting array of local folk musicians while raising money for the Rector's Discretionary Fund at St. George's Round Church, which provides direct financial support to people in need in the North End and beyond. The pews, taken from retired Halifax tram cars, were full for each performance. "In the spirit of our ancestors – squish!" organizer Thomas McCallum announced to audiences. "We are very proud to report that the gas lamps have been replaced with electricity, but we're still working on running water," he said, explaining the vignette form of the series.

The first concert began with Ellianna Lee, an accomplished young fiddler who played two sets of waltzes, jigs and reels. Miss Lee is the daughter of the Rev'd Benjamin and Andrea Lee of Trinity Anglican Church, Fairview, and received a rousing applause. The Dusty Halos followed with a number of home-spun songs, as well as a traditional hymn. Since forming in 2022, the folk group has performed across eastern Canada, quickly

gaining attention for their songcraft and intimate vocal chemistry. The Dusty Halos are led by singer-songwriter-guitarist Rebecca Fairless with singer-fiddler Katharine Harrison and singer-bassist Gabriella Ciurcovich. Weaving themes of heartbreak and longing into tuneful tapestries, The Dusty Halos explore the interplay of light and darkness, finding solace in the shadows.

Dane George began the second concert with several original mandolin instrumentals before Koromanti and the North Star took the stage. Art Bouman, who plays the conch shell, fife and fretless banjo with the group, explained the connections between African and North American folk music while delivering a delightful set of traditional songs and early banjo music. George Emerson was in attendance, a descendant of Otto Schwartz, who helped found the Little Dutch Church. This concert was so well-attended that the parish sexton had to be phoned to confirm the church's fire capacity.

Halifax songsmith Tyler Messick was well-received for the third installment in the series. The writer and performer behind the band Museum Pieces, Messick self-identifies as a rocker, but is also a living encyclopaedia of folk music, emulating Richard Thompson,

Nic Jones, and Ewan MacColl. Born and raised in rural Pennsylvania, at 13, his mother moved him to Nova Scotia, where she was resettling. After many rewarding years working in Montreal, Tyler returned to Nova Scotia to release and perform his own music. "Plain Sight" was recorded in the Arcade Fire Studios and mixed in Halifax by noted musician Joel Plaskett. He released his most recent album, "Sun's Gonna Rise," in 2022. The audience was particularly enchanted by the debut of an original lullaby, not least the several children present.

Thomas McCallum concluded the Tiny Church Concert series. Usually performing as a singer-songwriter, McCallum compiled a programme of early North American hymnody, interspersed with original arrangements, Revolutionary War marches and congregational hymns. He was joined by Karis Tees, Music Director at Trinity Anglican Church, Rebecca Fairless, Music Director at St. Margaret of Scotland Anglican Church, and Simon Blake, Music Director at St. David's Presbyterian Church.

In the programme notes, McCallum writes,

"Early American methods of psalm and hymn singing were maligned by American music educators who empha-

sized European harmonies, especially after the Civil War. Lowell Mason (1792-1872), most famous for 'Nearer My God to Thee,' was in many ways responsible for the tradition being relegated to the hollers of Appalachia and the rural South, where it takes on the rustic character it is known by today. Since the folk revival of the 1950s, there is increased interest in this material, with several tunes incorporated in the Canadian Anglican hymnal Common Praise (1998). However, many have been reharmonized and would likely sound quite alien to the congregations who first sang them.

At the same time, West Gallery music (the Anglican entry point to the 'shape-note' tradition) began to disappear in England, a phenomenon described in Thomas Hardy's novel 'Under the Greenwood Tree'. Clergy influenced by the Oxford Movement sought to dismantle the village bands, who were characteristically more difficult to control than a single organist, who was often incidentally the clergyman's wife. A great number of West Gallery hymns are sung in churches today, but their rollicking character is considerably diminished. Since the 1980s, interest in West Gallery material has increased, especially under the auspices

of interpreters such as Maddy Prior."

Halifax poet Dr. Brian Bartlett wrote that he "... felt transported back in time two or three centuries to hear four musicians sing and play penny-whistle, guitar, mandolin and pump organ. All the voices were crystal clear and powerfully seasoned (in terms of practice, not spices), and the shared bits of context and history taught us a lot."

The Little Dutch Church is the original St. George's Church, the Round Church having been built to serve the growing congregation in 1800. From June until the end of September, the Daily Offices are said in the Little Dutch Church each weekday, with Evensong on Sunday nights. A highlight of the parish's year is the All Souls Day graveyard procession and Requiem Mass.

"I am just so happy to see the Little Dutch Church open to the community, with people of all ages and walks of life in attendance," said one parishioner.

"I've driven by this church every day for years, and I always wanted to have a look inside," said audience member Rich Collins.

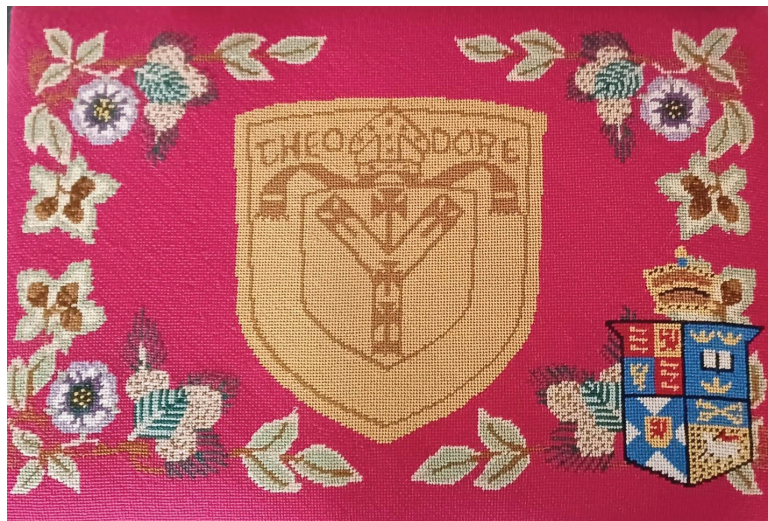
God willing, Tiny Church Concerts will return in 2026.

Ex Cathedra: The Cathedral Needlepoint Project needs you

BY CYNTHIA PILICHOS FOR THE CURRENT CATHEDRAL NEEDLEPOINT PROJECT

We hope that The Diocesan Times readers are aware of the Cathedral's plan to publish a book of text and photos regarding the more than 100 beautiful needlepoint kneelers and cushions in the Cathedral. Please check out the Ex Cathedra columns of September and October 2025 to learn some of the amazing stories of this sacred artistry. Please join us in offering prayers for the success of this publication project.

This book project to honour the stitchers and their labour of love is, in fact, the second Cathedral Needlepoint Project, as the first one in the 1980s/90s was that of actually organizing the production of these beautiful sacred art pieces, an enterprise that involved stitchers in the Cathedral congregation and many parishes of the diocese. The scope of the first Cathedral Needlepoint Project team was impressive, and at a time when landline phones, Canada Post



mail and photos that needed to be developed were the order of the day. We appreciate that the current Cathedral Needlepoint Project team has the benefit of new technologies to aid in the book production as we engage in the numerous tasks for this ambitious enterprise. But, to be successful, we need your help!

Just as many in the parishes of the diocese participated in the Needlepoint Project of over 40 years ago, we are delighted to offer you an opportunity to participate in this current phase: first, with your prayers for its success, and, second, by inviting you to make a

financial contribution towards the production of the book that will showcase this sacred art, tell the stories conveyed in the designs and honour the creators (75 women and 3 men). It is significant that your financial support will also aid in promoting the understanding that the needlepoint artistry is, indeed, an art form and not simply a handicraft. The hope is to celebrate the labour of love of both Needlepoint projects, past and present, with a book launch in the spring of 2026 (to which you are all invited!)

How to contribute? There are several ways, and contribu-

tions can be made in memory of, or in gratitude for, a loved one. If so, please be sure to include the name(s) of the person(s) being honoured with your contribution.

Via cheque: payable to the Cathedral Church of All Saints, Needlepoint Project in the memo line, addressed to the Cathedral Church of All Saints, 1340 Cathedral Lane, Halifax, NS B3H 2Z1.

Via e-transfer: treasurer-cas@eastlink.ca with Needlepoint Project in the message field. Include your name and postal address in order to receive an income tax receipt.

The Cathedral's website:

www.cathedralchurchofallsaints.com

Go to the Give page (menu tab on the top right corner) and scroll down to the green button that says, "Give". Complete the details of your contribution and use the dropdown menu item that says "Needlepoint Project".

All financial support for this project will be publicly

recognized, unless the donor wishes otherwise. Donors will be acknowledged online on the Cathedral website and in Cathedral Happenings. Plans are underway to place a framed scroll in the Cathedral that will recognize all donors.

Thank you for considering this opportunity to assist with this important work at the Cathedral. We are grateful for your support, however it is offered, and, especially, for your prayers for its success. Just as those of the first Cathedral Needlepoint Project team prayed that the work being accomplished be to the honour and glory of God and the help of those who worship in this place, the current Needlepoint Project team offers a similar prayer that all that we think and do bring glory to God. We give thanks for God's blessing on our labours and in ways that we cannot even imagine. We ask that you join in that prayer, as we know that God's power working in us can do infinitely more than we can ask or imagine. Thanks be to God!

Mi'kmaq establish cultural revitalization camp at Hunters Mountain to protect sacred land and medicines

(Press release) Unama'ki

— More than 100 Mi'kmaw rights holders have established a cultural revitalization camp at the foot of Hunters Mountain in Cape Breton, transforming what began as a logging blockade into a centre for traditional medicine gathering and cultural teachings.

"We're not only asserting our rights," says Allison Bernard, of Eskasoni First Nation. "We're reclaiming our culture and traditions. This mountain

is a part of us. Our ancestors are here. Our relatives, the moose, are here."

It comes amid frustration about ongoing logging operations on Hunters Mountain without adequate consultation with the Mi'kmaq, despite being Crown land on the unceded territory of Mi'kma'ki.

Elder Ernie Johnson, who is providing teachings at the camp, explains the significance of the mountain: "Balsam is held very sacred to our

people. It's a medicine, and it's being used for something else. We need to bring this mountain back to its original intent for the wellbeing of our people."

The contrast between the government and Mi'kmaw understanding of the land lies at the heart of the conflict. While government and private companies view forests as economic resources, for the Mi'kmaq, these lands are sacred and provide food, medi-

cines and habitats for relatives like the moose.

The camp has received formal support from Mi'kmaw organizations. The Maw-lukutijik Saqmaq (Assembly) has called for a wholistic plan "that incorporates Mi'kmaw laws around appropriate land and resource use, Mi'kmaw laws that emphasize the importance of stewardship and sustainability for the next seven generations."

Sipekne'katik First Nation has also voiced strong support, stating: "Closing the area to Mi'kmaw harvesters while allowing industrial activity like logging undermines our Treaty rights and our stewardship responsibilities."

Camp organizers are calling on all Nova Scotians to voice their concerns about Crown land forests being mismanaged by successive governments and private corporations.

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Getting older

BY MICHELLE BULL

When I was eight years old, I was afraid that my elderly parents would die before I grew up, and that I would be responsible for looking after my younger brothers and sister. I worried about this, because I didn't know how to look after them and I didn't have a job. I was, after all, only in grade three. It was a serious worry for me, because they were really old. They were 33.

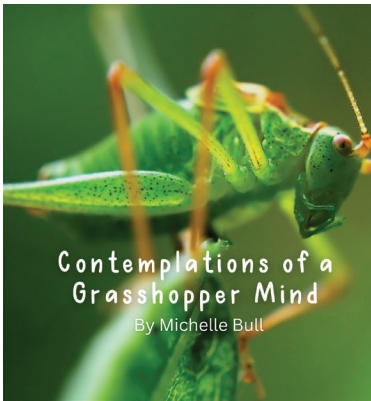
Well, my parents managed to hang on until I was grown up. This gave me good insight when I was working with youth in my 30s and 40s. I knew they thought I was really old.

Now I'm 66, twice as old as my elderly parents were at the time, and I don't feel old. Though in another year, I will be older than my dad was when he died. That's a sobering thought. My mom, however, is still going strong.

When I was about 12, I started making lists of life goals. I wonder if I still have any of those lists in the boxes in my basement. It would be interesting to see them. I do remember that I planned to bring world peace and to be the Prime Minister of Canada. There were other lofty and worthwhile goals. Perhaps it was because I loved reading novels, like "The Lord of the Rings," where a couple of lowly hobbits get saddled with a seemingly hopeless quest and they manage to achieve it, cast down the Dark Lord and save the world. I've always been idealistic. That's not a bad



Sunset on the Bay of Fundy from Sandy Cove, N.L. Photo © Michelle Bull



thing.

Later, I added having kids. That is the only one of those goals I have achieved and one of the things I'm proudest of, raising three kids to be decent, caring adults, imbued with good principles (and also idealistic).

Other goals dropped off as I grew older, and instead of saving the world, I ended up being a country parson's wife, running youth groups, serving on the Town Council of one of the smallest towns in Nova Scotia, working for a newspaper, working on inter-church dialogue and growing gardens. Pretty ordinary stuff, actually, and immensely fulfilling at the time, though I still yearned for something more, especially after the kids left home.

Then I felt a call to the priesthood myself, went to Atlantic School of Theology, did the training and was ordained. That was amazing. I was called to a lovely parish and I was

happy to stay there for a long time. I love that church, those people. I felt like I was finally doing what I was made to do.

Only then I got Long COVID and I had no energy and a lot of brain fog. I had to resign, which I'm still very sad about. The thing that troubles me now, a year and more later, is wondering about what God is calling me to do now. What worthwhile things can I do now? When I have very limited energy, I can't keep track of things, and I keep forgetting words. Oh, and throw in a knee that needs to be replaced.

When I was a parish priest, I often visited elderly people

(actually elderly, not in their 30s), and many of them said to me that they didn't feel their lives were worth much now. They didn't feel they could contribute much. They felt useless. Our society does tend to measure our value by what we produce, by our accomplishments, not by who we are or by the wisdom we've acquired, but by what we do. We've all absorbed this.

And now, here I am, feeling the same way, since I have no idea if I'll ever get better from this. What does one do with one's sweet life when one's capacity to do anything is so restricted? I still want to be able to do things! I don't feel old. I don't want to be washed up. I don't want to be useless. What does God want me to do? What can I do?

It occurs to me that those might be the wrong questions. Maybe I don't need to do anything – certainly not impossible things. Maybe God's value for me doesn't depend on my accomplishing a list of tasks. Maybe I could even stop valuing myself by how much I accomplish. Maybe it's OK to rest.

Maybe it's actually more about who I am, what kind of person I am. After all, God's main commands to us were to love God and love people (All people). Maybe being a loving person is what God mainly wants from me, whatever else I may be doing. I can still do that, most days, with most people. Maybe that's enough.

International Day of Peace, in word and action

SUBMITTED BY MONICA EBSARY

Around the world, this day was highlighted by ceremonies, guest speakers, with marches, boycotts and petitions, and in schools and institutions of higher learning, and many faith communities. Different countries focused on varied themes. The focus on this day of peace was imperative for what was to begin in two days.

The High-Level General Debate at the United Nations was convening in New York City on Sept. 23, 2025. World leaders were addressing the multiple crises of many countries dealing with invasion, armed conflict, genocide and starvation, migration and



Cascading origami cranes

refugees and climate change.

Our parish family at the Church of the Holy Spirit, Dartmouth, met on Sunday, Sept. 7 to celebrate one year since the grand opening of The Southdale Spirit Little Free Library. Together, we learned the art of origami by making paper peace cranes.



Over the next few weeks, more cranes were added.

It was a moving, intentional action. On Sunday, September 21, our church was decorated with two large mobiles of suspended colourful cranes. The windows had cascading origami cranes. We had quotes about peace decorating our

church walls to contemplate, and artwork. We also highlighted Alongside Hope with their new materials for the service. The chosen liturgy for this Sunday also focused on many aspects of the International Day of Peace. The resources used came from www.greenanglicans.org for Season of Creation. The sermon brought to light the story "Sadako and the Thousand Paper Cranes" and its relevance to today's world.

With our coffee hour, we enjoyed our time together to talk over a cup of Just Us Coffee and Peace By Chocolate and other treats.

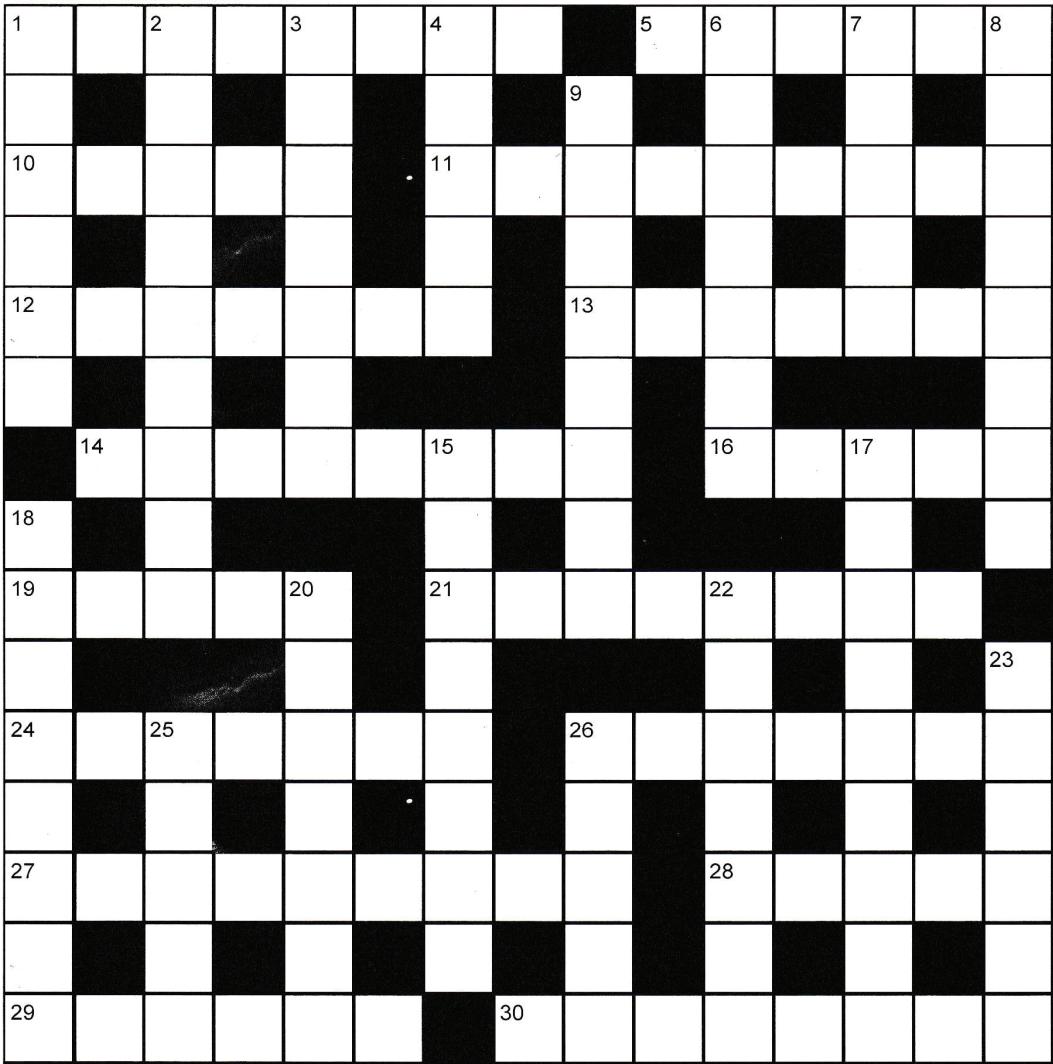
Many parishioners took a paper crane home as a symbol

of peace in their lives and prayers, and some took a crane to pass along to someone they cared for. One of the quotes in the church touched many of us, especially if we have been or are actively involved in parish life.

"Do your little bit of good where you are, it's those little bits of good together that overwhelm the world" – Archbishop Desmond Tutu.

November Bible Crossword

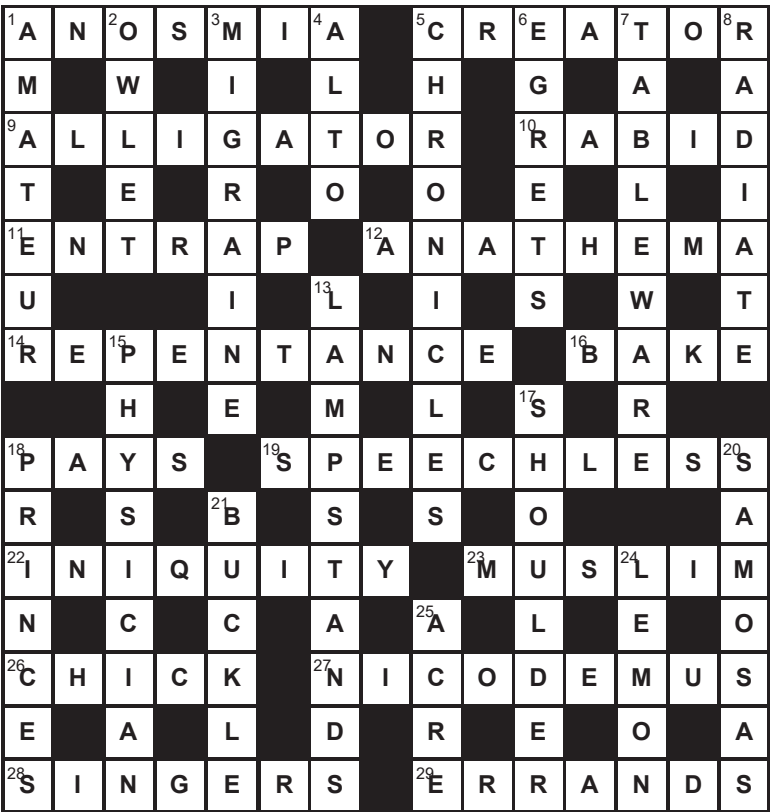
BY MAUREEN YEATS



November 2025 Puzzle Clues

- ACROSS:**
 - 1- Endurable (8)
 - 5- Old Testament prophet (6)
 - 10- Large bird of prey (5)
 - 11- Dictator (9)
 - 12- String player (7)
 - 13- Makes holy (7)
 - 14- Underground cemetery (8)
 - 16- Old Testament minor prophet (5)
 - 19- "(God) shielded him, _____ for him" (Deut. 32:10) showed concern (5)
 - 21- Mathematical propositions (8)
 - 24- Indigenous peoples of Maine and Quebec (7)
 - 26- Dogs, wolves, foxes, etc. (7)
 - 27- Gradually (9)
 - 28- Expulsion from one's native land (5)
 - 29- "We _____ this miserable food" (Num. 21:5) dislike intensely (6)
 - 30- Well supplied with (8)
- DOWN:**
 - 1- Make white (6)
 - 2- Type of pasta (9)
 - 3- The United States of _____, a country (7)
 - 4- Hungarian composer (5)
 - 6- Transparent case for a light (7)
 - 7- One of the Twelve Disciples (see Matt. 4:21) (5)
 - 8- "You are the most _____ of men" (Ps. 45:2) good looking (8)
 - 9- Likely to occur (8)
 - 15- Acquired (8)
 - 17- "Let us make _____ in our image" (Gen. 1:26) men and women (9)
 - 18- Discarded (8)
 - 20- Stuns with noise (7)
 - 22- A short poem of a specific form (7)
 - 23- Seaport in Belgium (6)
 - 25- Upright (5)
 - 26- A man Moses sent to spy out the land of Canaan (see Num. 13:6) (5)

October Puzzle Answers



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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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A Call to Serve: Conversations with New Appointments – Rev'd Dr. Dawn Dickieson-Leger

The Rev'd Dr. Dawn Dickieson-Leger was appointed Rector (part-time) for the Parishes of Musquodoboit and Ship Harbour, effective October 1, 2025.

We caught up with Rev. Dickieson-Leger to learn more.

What led you to a life of ministry, and what has your journey been like so far?

My life in ministry has been exactly what I hoped for when I started – diverse and varied. I was ordained here in 2006 and served the Parish of Three Harbours and as a chaplain at St. FX and St. Martha's Hospital before moving to the Diocese of Toronto for 12 years. I have served churches from an average Sunday attendance of 13 to 300, from isolated rural communities to the heart of downtown Toronto.

Three years ago, my spouse and I looked around and realised it was time to come home. Our home is in Lower Sackville. I began a unique ministry with Harbor Online Community serving folks living a Christianity that serves the world with love, justice and creativity.

How do you feel your past experiences have prepared you for this role?

I am looking forward to returning to rural ministry. I've always been at my most creative in smaller churches, where we can sit around the kitchen table, share dreams and ideas and try new things without too much investment. It is also easier to feel the beating heart of a smaller community, the ways we care for one another and our neighbours.

My faith in Jesus has evolved greatly in my years in ministry, and continues to grow in depth. The Anglican tradition holds such a rich tradition of



Rev'd Dr. Dawn Dickieson-Leger

prayer, both communal and private. Through these prayers and other ways of meditation, spiritual direction and theological direction, I love to explore how Jesus is present to others as we create theology together.

What excites you most about your new role as Rector for the Parishes of Musquodoboit and Ship Harbour?

Starting this relationship at the end of the Season of Creation is very meaningful for me. As a human being, a co-creator, I want to work in co-operation with the community in ways that are sustainable, fruitful and innovative.

The population growth in Nova Scotia is very exciting

to me. In my online ministry, I talk with people every day who have profound and deep spiritual faith, and maybe do not even realise it. We often talk about the social and economic impacts of the COVID-19 pandemic, but the spiritual impacts were also huge. We gained a deeper awareness of our souls the more time we spent in isolation. Now, as we continue to emerge into community again, there are people looking for answers and new ways of being. I think our six churches, the communities, and, of course, the beautiful landscape, can become invitations to everyone to deepen their spiritual walk.

Also, as a bisexual woman, I am committed to the safety

and well-being of myself, my family and my community and, so I am thrilled to be joining an affirming parish.

What are some of your initial hopes or goals for the parishes?

Honestly, my hopes and goals for Musquodoboit and Ship Harbour are the same as I have for any community, including my online community – to find the love of Jesus in caring for one another and those who are in danger or in need.

We will discern the Spirit's work in the parishes together with patience, prayer and conversation. We will walk the road together, side-by-side, making space for the new people God is leading to us.

How do you plan to connect with and get to know the communities you'll be serving?

I don't live in the parish, so we are in the process of figuring out office space. We are being creative in looking for possible community partnerships. Being part-time still leaves lots of time and opportunity to build relationships with the people of the parish. I imagine lots of time at kitchen tables as well as meeting and collaborating with community partners.

How do you envision the role of the church in the modern world?

I think it is important we accept, in a radical way, that the role of the Church in the modern world will be smaller. It is a necessary transition following centuries of complicity with Empire and colonialism. I believe we, as the Church, must engage our new place in the world with humility, trusting the Spirit to move in the ways of love, not gain.

This is a hard role, but it is a beautiful one as well. It can be a way unencumbered by the rules of a world run on money and power, and growing into an organism of companionship, faith and care.

What message would you like to share with the parishioners and the diocese as you begin your ministry with them?

I am a naturally creative person and am open to all kinds of possibilities. Every day I try to live my life through my values of hope, empathy, justice and community. I have a lot of hope for the Parishes of Musquodoboit and Ship Harbour, and I pray our hopes will be answered.



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