

The two churches of Truro—Part 1
- Page 7



Celebrating creation and creatures
- Page 8

A Parrsboro landmark restored
- Page 12



THE DIOCESAN TIMES

FOLLOW US ON FACEBOOK
FACEBOOK.COM/DIOTIMES

NOVEMBER 2026 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in **Nova Scotia and Prince Edward Island**

The church at the intersection: The Parish of the Apostles marks 15 years

Midway through the Season of Creation, the Anglican Church of the Apostles in Halifax gathered for a milestone Eucharist marking 15 years of common life, worship, and community service. The celebration brought together parish regulars, old friends, and former clergy from across the diocese to give thanks for the journey that brought the parishes of St. Philip and St. Matthias into one flourishing congregation. While the amalgamation formally took place on 1 July 2011, the parish waited until the summer was over to celebrate, and when they did, they celebrated in style.

The anniversary liturgy on Sunday 20 September 2026 served as both a thanksgiving for past faithfulness and a reflection on the intersection of heaven and earth in our worship and our common life. From the opening hymn to the final blessing, the service celebrated the Apostles' commitment to honouring tradition while boldly stepping into their next season of ministry.



In his homily, Father Jonathan Rowe reflected on the spiritual journey of the parish, drawing on the theme of holy intersections. "We aren't doing this to live in the past or to build a static shrine out of old memories," Fr. Jonathan noted. "We are standing at this intersection to rediscover who we are and to listen for where the Spirit is leading us next."

A highlight of the morning was the blessing and dedication of a new tree in the church gardens. During the closing hymn, the congregation processed to the church yard, where the 15th anniversary tree had been planted a few days before. The flowering dogwood was blessed with prayers of thanksgiving and a commitment to continue to use the riches of the earth to care for those in need.

Following the Eucharist, the festivities moved to the church hall for a parish barbecue. A short retrospective video was shown, and former clergy and parishioners mingled, remembering old times and forming new friendships. Children made the most of a bouncy castle set up for the occasion and then watched with glee as the rector took off his shoes and joined them for some enthusiastic bouncing!

The Church of the Apostles isn't just celebrating a landmark on a calendar but a continued commitment to show up, week after week, as a sustainable, accessible, and visible parish that meets the needs of our community.

Submitted by Jonathan Rowe

When the saints slept outside: All Saints, homelessness, and the Gospel we'd rather not read

BY STEPHEN I. WEISS, M.ED.
KENTVILLE, NOVA SCOTIA

It usually starts quietly.

A few complaints.

A few emails to council.

Concerns about "safety," "appearance," or "quality of life."

Then comes the language of removal—relocation, dispersal, and enforcement.

What rarely gets said out loud is this: We are talking about removing people.

Across our towns and cities, homelessness is increasingly treated as a problem to be managed out of sight. Encampments are cleared. Benches are redesigned to prevent sleeping. Loitering bylaws are enforced selectively. The goal is rarely housing or healing. The goal is absence.



Photo by Jon Tyson on Unsplash

And every year, as this happens, the Church celebrates All Saints.

That timing should trouble us.

Because many of the saints we now revere would not have survived today's community consultations.

Holiness, when it first appears, almost never looks respectable.

Before they were honoured, the saints were inconvenient. They disrupted social order, challenged wealth, and unsettled religious comfort. They lived visibly, vulnerably, and often without security. Their lives raised uncomfortable questions—not only about faith, but also about how society treats those who refuse or are unable to live within its expectations.

Take Benedict Joseph Labre, now remembered as the patron saint of the homeless. In his lifetime, he wandered Europe without a permanent home. He slept in doorways, begged for food, and lived with illness and neglect. People were often repelled by him. Churches tolerated him only briefly. He did not "fit" anywhere.

Or Francis of Assisi, beloved now for his joy and gentleness. In his own time, he publicly rejected wealth, stripped himself of privilege, and chose poverty as a way of following Christ. Many thought he was unstable. Some saw him as a social embarrassment. Had he appeared today—unhoused, barefoot, preaching peace—he might be described as a public safety concern.

Even Jesus lived without stable shelter. He relied on the hospitality of others, was accused of disturbing public order, and was ultimately executed by the state as a threat.

Cont. on page 4

Pray as you can

BY HEATHER CARTER
ANGLICAN FELLOWSHIP OF PRAYER
N.S./P.E.I. DIOCESAN REPRESENTATIVE



Photo by David Z on Unsplash

There are some months that don't have a lot of zing. November is one them. October's fabulous colours are gone, the days are shorter and chillier, and we know there is a long winter ahead of us. November is a time of transition between the beauty of autumn and the expectation of Advent and Christmas. We know from Ecclesiastes 3:1 that "For everything there is a season and a time for every matter under heaven." What are the offerings of this nondescript season?

Our liturgical celebrations might give us a hint. We hold worship that honours those who have gone before us. We honour the saints, those Christians whose faith and lives are a witness to be the transforming power and grace of the Holy. We also honour the lives of our loved ones, perhaps not as renowned as the saints of the church but faithful in giving "Glory to God from generation to generation." And on Remembrance Day, we honour the sacrifices of those who served and those who waited. These are all solemn observances rather than celebratory.

After the seasons of new life and fertile abundance, autumn calls us to let go of the energetic stance of spring and summer and make way for the necessary rest and renewal of the coming winter. In November, we give thanks for our blessings but can also can feel a sense of loss. Youth are back at school, gardens are being put to bed, and indoor activities are invited. It is a time of waning, of letting go, of giving our souls space to draw inward, to be more reflective, and to welcome emptiness that will eventually give birth to new growth that we cannot yet imagine.

Macrina Wiederkehr, a Benedictine sister, wrote a poem called "The Sacrament of Letting Go" in her book "Seasons of Your Heart: Prayers and Reflections." The poem tells of a tree slowly transitioning from summer to fall.

"First she surrendered her green,

then the orange, yellow, and red

Finally, she let go of her brown.

Shedding her last leaf

She stood empty and silent, stripped bare.

Leaning against the winter sky

She began her vigil of trust."

November teaches us to let go, to be patient, and during those seasons of our life where emptiness is upon us, to trust in the slow, hidden work of the Spirit *(Paraphrased from Pierre Teilhard de Chardin's meditation "Patient Trust")*. Sister Macrina's poem continues with a beautiful image of nature standing vigil with the naked tree, encouraging and surrounding it through its long wait. In our prayers and in our companions, we are assured that we are not alone.

The tree is a symbol of the Cross, and as we meditate on Jesus freely accepting his pain and vulnerability and trusting that there will be a resurrection, we too can echo St. Paul: "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another." For this comes from the Lord who is the Spirit." 2 Corinthians 3:18

Growing a Flourishing Faith together

A vibrant parish grows from staying deeply anchored in Christ. To help our congregations move beyond mere survival into genuine spiritual vitality, our diocesan Flourishing Faith initiative centres everyday discipleship around four interconnected rhythms (or pillars):
Prayer & Spiritual Disciplines,
Christian Education & Study,
Worship & Sacramental Life, and
Giving, Serving & Stewarding.
To make connecting Sunday faith with Monday reality easy for leaders, ready-to-use "micro-practice" inserts are available this autumn for Sunday bulletins, digital newsletters, social media feeds, and parish council meetings. A special Advent and Christmas series is also being produced. They are free to download as a PDF files.
Each 'Rooted & Reaching' faith micro-practice features a theme with a clear focus on at least one of the four pillars, a devotional practice, a faith-at-home suggestion, a parish reflection, and a scripture verse.
Wardens, rectors, and priests-in-charge receive a fresh, downloadable package in their e-mail inboxes every Tuesday, complete with an optional 30-second pulpit script. These same resources can also be found directly through the weekly e-newsletter, Net News. (To subscribe, e-mail: netnews@nspeidiocese.ca)
Explore the complete collection of weekly resources online at nspeidiocese.ca/pages/flourishing-faith.

THE DIOCESAN TIMES
VOLUME 81 NUMBER 09

Jennifer Anandanayagam
Editor

Also on the web:
www.nspeidiocese.ca

Letters & News Items:
Editor
1340 Cathedral Lane
Halifax, NS B3H 2Z1

diocesantimes@gmail.com

Advertising:
Angela Rush
diocesantimes.ads@gmail.com
905.630.0390
(Burlington, ON)

Published monthly except in July and August by The Diocesan Times Publishing Company.

Online editions available via the diocesan website:
www.nspeidiocese.ca

Printed by and mailed from:
Webnews Printing Inc.,
North York, ON

Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated.

All material subject to editing.

SUBMISSION DEADLINE:

The first day of the month BEFORE the month of publication: e.g., the deadline for the November edition is October 1st.

Changes to your Subscription?

Either online:
www.anglicanjournal.com/subscribe

Or write:
Diocesan Times/ Anglican
Journal Circulation Dept
80 Hayden St
Toronto, ON M4Y 3G2

circulation@national.anglican.ca
(416) 924-9199 Ext 259/245

Subscription rate for both The Diocesan Times and the Anglican Journal:

$20 per year
Single copies: $2

1000 years at present rates

BY ANDREW SHERIN

"Having a safe, dignified place to call home is one of the most basic human needs." Marie-Josée Houle, Federal Housing Advocate, in a Montreal speech

In her 2025 report to Parliament, the Federal Housing Advocate, Marie-Josée Houle, stated, "While Canada has committed to the right to adequate housing, the current pace of building deeply affordable homes is so slow that it would take over 1,000 years to eliminate homelessness and core housing needs at present rates."

Most of us only know about homelessness superficially; maybe some of us have actually experienced it. We see people living in tents and know that there are emergency shelters at near capacity. The differing types of homelessness were outlined in the September DT. The Homeless Hub (a project of the Canadian Observatory on Homelessness) lists the reasons why people become homeless. Although there are personal reasons such as traumatic events (e.g., house fires, loss of job, mental health and addictions, and domestic violence), there are also systemic causes such as poverty and the shortage of affordable housing. The Hub states, "Poverty can mean a person is one illness, one accident, or one paycheck away from living on the streets."



Photo by Giulia May on Unsplash



The federal government announced in March 2025 the sale of Marine House, a former office building housing offices of the Department of Fisheries and Oceans in Dartmouth, to the Mi'kmaw Native Friendship Society (MNFS) to provide affordable housing for 60 urban Indigenous residents after renovation.

It is more difficult to understand the meaning of families in 'core housing need.'

'Core housing need' is a measure used by CMHC and other governmental institutions to design federal and provincial housing policies and programs. For a family to be classified with 'core housing need' by CMHC, they must meet the following criteria: the family must spend more than 30% of their before-tax income on rent or home ownership, their home is unsuitable, i.e., there are insufficient bedrooms for the size and gender composition of the family, or the home is not in good repair, i.e., it has a leaky roof, infestations, mould, or unreliable heating or plumbing.

Families in 'core housing need' often qualify for rent subsidies and the federal provincial housing benefit. In Nova Scotia, to qualify for the Canada-Nova Scotia Targeted Housing Benefit, before-tax income on rent is set higher at 40%. Remember that CMHC sets the threshold of family income for housing at 30%. The Nova Scotia government indicated that the higher 40% criteria was being used to target those families most in need and to stay within the provincial budget. In P.E.I., the income threshold for receiving the benefit is 30%.

Houle recognizes that Canada is committed to the right to adequate housing as stated in the National Housing Strategy Act. What does that mean?

The United Nations sets the following criteria for human rights based housing:

Security of tenure: Housing is not adequate if its occupants do not have a degree of tenure security, which guarantees legal protection against forced evictions, harassment, and other threats.

In Nova Scotia some landlords are abusing fixed-term leases to raise rents above the provincial rent cap.

Affordability: Housing is not adequate if its cost threatens or compromises the occupants' enjoyment of other human rights, e.g., food and transportation.

In Nova Scotia, 12.9% of households were in 'core housing need' according to the 2016 census. In P.E.I., 'core housing need' for 2016 was 8.6%.

Availability of services, materials, facilities, and infrastructure: Housing is not adequate if its occupants do not have safe drinking water, adequate sanitation, energy for cooking, heating, lighting, food storage, or refuse disposal.

Habitability: Housing is not adequate if it does not guarantee physical safety or provide adequate space, as well as protection against the cold, damp, heat, rain, wind, other threats to health, and structural hazards.

Accessibility: Housing is not adequate if the specific needs of disadvantaged and marginalized groups are not taken into account.

Location: Housing is not adequate if it is cut off from employment opportunities, health-care services, schools, childcare centres, and other social facilities, or if located in polluted or dangerous areas.

Cultural adequacy: Housing is not adequate if it does not respect and take into account the expression of cultural identity.

For example, the federal government announced in March 2025 the sale of Marine House, a former office building housing offices of the Department of Fisheries and Oceans in Dartmouth, to the Mi'kmaw Native Friendship Society (MNFS) to provide affordable housing for 60 urban Indigenous residents after renovation. MNFS Executive Director Pamela Glode-Desrochers was reported by the CBC that "the goal is for all of the units to cost only 30 percent of the renter's income." She also reported, "The need is huge. It's big for everybody, to be honest … truly affordable housing is disappearing very quickly."

The present federal National Housing Strategy ends in fiscal year 2027-2028. The Federal Housing Advocate in her 2025 report made recommendations on the development of the new strategy. She is asking that the new strategy be "based in human rights and advances measurable outcomes for disadvantaged groups" (see criteria above). It should create and protect adequate housing that is affordable and accessible. In particular, the Advocate is calling for the federal-provincial agreements on housing to reflect the right of housing as the human right that the National Housing Strategy Act (NHS) requires.

The Advocate particularly calls for expanding successful models like the Rapid Housing Initiative, which delivered 57% of Canada's low-income housing using only 7% of total NHS funding. A picture of Ozanam Place appeared in my September DT article. It is a deeply affordable supportive housing residence for unhoused seniors built by the Society of Saint Vincent de Paul under the third round of funding in Halifax from the Rapid Housing Initiative.

Michael Kabalen, Executive Director of the Affordable Housing Association of Nova Scotia (AHANS), stated in a CTV interview that "There has been a lot of good work done; the provincial government in particular, the federal government, and municipalities have really stepped up with over a 1000 permanent supportive housing units … we need a generation of years and years of 1000-plus units to be built … the work is happening." He goes on to say, "A shelter isn't a home … we need to offer people a way out of that shelter." If we build supportive housing across the Maritimes, "we can make homelessness brief and non-recurring."

The National Housing Day is observed annually on November 22 in Canada to raise awareness about housing issues and homelessness and to promote solutions for safe, affordable housing for all.

"When everyone has housing, it unlocks potential—for the economy, for communities, and for people. When everyone can live in an adequate, affordable home, Canada benefits." Marie-Josée Houle, Federal Housing Advocate

Forgetting to remember, remembering to forget



BY BRYAN HAGERMAN RCT
ST. PAUL'S CHURCH, HALIFAX
OUTREACH COUNSELLOR



Photo by Jr Korpa on Unsplash

Greek is the course that many seminarians dread, especially among those who have never studied a language as foreign. And in part it is dreaded because in many seminaries you need this course to graduate. I learned two important things about Greek: study daily with selected peers and know the vocabulary. I constantly went over my 1,000 to 2,000 words whenever I had a free minute; they were attached to a large round metal ring we called a rosary. I learned each word by devising a separate association for each. I don't know how I did it, but it worked.

Remembering and forgetting are both important, believe it or not. There are crucial items in both areas that must be brought to light or to be dismissed into a memory waste bin. Our memories on any given day are either incredible or not so much. Akira Haraguchi, a retired engineer from Japan, memorized pi, a nonrepeating, infinite number with no pattern, to all 111,700 digits. From memory!

According to Lisa Genova in her book "Remember: The Science of Memory and The Art of Forgetting," the average adult has memorized the sound, spelling, and meaning of 20,000 to 100,000 words. (p 14)

Again, according to Genova, creating a memory takes four basic steps: "Encoding (your brain captures the sights and sounds, information, emotion, and meaning of what you perceive and paid attention to and translates all this into neurological language); Consolidation (your brain links the previously unrelated collection of neural activity into a single pattern of associations); Storage (this pattern of activity is maintained over time through persistent structural and chemical changes in those neurons); Retrieval (you can now, through the activation of these associations and connections, revisit, recall, know, and recognize what you learned and experienced) (p 16)

Now that's a mouthful!

As a child I memorized the times tables up to 12. Then in Sunday School the books of both the Old and New Testaments. My first memory, about the age of three, was dandelions growing on our property. I remember the first day of school and my mom crying as our driver took her home.

According to Genova, "People with Highly Superior Autobiographical Memory (HSAM) can recall the details of what happened from almost every day of their lives from late childhood on." (p 87) There are fewer than 100 of these people in the world. If you give someone with HSAM a date, they know the day of the week, the weather, what they did and with whom, and what was going on in the world. Then there is Yo-Yo Ma, the famous cellist who can, from memory, play all six of Bach's unaccompanied suites. Unfortunately, he left that cello in the back of a cab once.

Many people do remember specific things around certain dates, like when Kennedy, Lady Diana, or Elvis died; the OJ Simpson verdict; or 9/11.

Then there is the concept of repressed memories. The refusal to remember by pushing a horrible event deep into the psyche. Although a controversial topic in the psychological world today, it is the concept that we unconsciously block traumatic events in our lives. As a defense mechanism, we push painful thoughts out of our conscious awareness. Unfortunately, this can affect our daily life and relationships negatively.

We remember for various reasons, and we forget for various reasons.

But what about the concept of forgetting to remember? I am not speaking about forgetting a birthday, picking up the dry cleaning, an anniversary, a meeting, or a person. A friend once went home, having left his toddler daughter sitting on a chair while waiting for him at the bank. Doctors routinely leave objects inside a patient after a surgery. And I am not speaking about Freud's concept of repression, but a cognitive choice out of self-awareness to not remember. "Forgetting to remember, remembering to forget."

Solomon Shereshevsky is known as "the man who could not forget." He could memorize massive amounts of nonsensical information. This came with a price and became a handicap. But there are things that we need to forget. Genova writes, "Forgetting is quite important; it helps us to function every day in all kinds of ways." It's advantageous for us to get rid of any unnecessary, irrelevant, interfering, or even painful memories that can potentially distract us or cause us to make mistakes or feel miserable. Sometimes we need to forget one thing in order to pay attention to—and remember—another, and so in this way, forgetting can facilitate better memory." (p 156)

So when we speak about forgetting unnecessary, irrelevant, interfering, or even painful memories that can potentially distract us or cause us to make mistakes or feel miserable, we are not referring to events that create a mental illness. We are speaking about those things that come to mind occasionally that for us create a distraction, making us feel miserable. For example, you are ready to pay your bill in cash with a multitude of people waiting and watching, and you can't find your bank card! And you think they think you don't have the money in your account as you walk away and as someone takes your full unpaid cart in another direction. That embarrassing situation kept you away from that supermarket for months, and even from driving by it.

I had a terribly embarrassing thing happen to me many years ago. I would remember this in the still of the night when I couldn't sleep. There are two ways Genova suggests that we use to forget. When a bad memory comes up, replace it with another at that moment, or secondly, completely rewrite that earlier bad memory and give it a positive, helpful twist. Thus, the art of remembering to forget. It will take time and repetition, but with work it can happen.

Information, sad, hurtful, and embarrassing, can be discarded like last night's trash. But remember to do the work of forgetting!

What do you need to remember to forget, to forget to remember? Immediately bring to light a beautiful memory, and in so doing, you will push the other aside. In time that memory will be forgotten.

When the saints slept outside

Cont. from page 1

The Gospels are clear: he lived among the poor, spoke against hoarded wealth, and identified himself with "the least of these."

None of them were welcomed for being holy.

They were endured, avoided, criticized, and sometimes removed.

Today, the homeless are treated in strikingly similar ways. They are more spoken about than spoken with Their presence is framed as a disruption to business, tourism, or civic pride. Solutions focus on movement rather than meaning—move them along, move them elsewhere, move the problem out of view.

Communities rarely ask why homelessness exists in their midst. They ask how quickly it can disappear.

This is not new. History shows us that societies are often uncomfortable with visible poverty because it exposes uncomfortable truths: inequality, failed systems, and our own vulnerability. It reminds us that stability is fragile and that prosperity is not shared equally.

Rather than confronting those truths, it is easier to criminalize need.

All Saints' Day (observed in November) interrupts that instinct—if we let it.

It asks us to remember that the Church's heroes were once treated the way we now treat the unhoused. They were tolerated only when they were quiet. They were honoured only after they were gone. Their radical witness was softened by time and tradition.

We admire their courage now because it no longer demands anything of us.

But the homeless person outside our parish hall demands something now.

They ask us not just for charity but for recognition. Not just for help, but for belonging. Not just for temporary relief, but for justice.

That is where social justice enters the conversation—not as politics, but as faithfulness.

From a Christian perspective, homelessness is not merely a social issue; it is a theological one.

If Christ is truly encountered in the poor, then the way a community treats its most vulnerable members becomes a measure of its spiritual health. Removing the poor from public view may create the illusion of order, but it does not create righteousness.

St. Francis understood this deeply. He did not attempt to "solve" poverty by distancing himself from it. He chose proximity. He believed that Christ was found not in comfort, but in encounter.

The saints did not ask whether the poor belonged in their communities. They asked how their communities needed to change.

All Saints' Day invites the Church to make a difficult connection.

What if the holiness we celebrate in the past looks like homelessness in the present? What if some of the saints of our time are sleeping in tents, shelters, or doorways—not because they are holy, but because holiness still chooses to dwell among the forgotten? And what if, instead of building walls—legal, social, or architectural—we were called to build relationships?

The saints remind us that God has always shown up in places we'd rather not look: margins, wilderness, broken systems, and unfinished lives. They warn us that when we remove the poor to preserve comfort, we may also be removing our opportunity to encounter Christ.

Holiness has never been tidy.

It still isn't.

And it may still be waiting outside.

Remembrance, awareness, and action



Photo by Pascal Müller on Unsplash

BY CYNTHIA PILICHOS FOR ANGLICANS POWERING POTENTIAL

Writing a column for The Diocesan Times a generous month before publication has one thing ahead to that month and its significance, while also paying attention to the topical issues of the time of writing. Where to begin?

As I write, Canadians are close to our National Day for Truth and Reconciliation, also known as Orange Shirt Day (Sept. 30). It is a day of remembrance for First Nations, Inuit, and Métis survivors of Canada's residential school system, as well as for the children who never returned and the families and communities forever altered. It acknowledges the forced removal of Indigenous children, loss of language, culture, and spiritual traditions, and the enduring intergenerational trauma caused by these institutions. Rooted in the story of survivor, Phyllis Webstad, and her orange shirt, the observance was established in 2021 as a direct response to the Truth and Reconciliation Commission's Call to Action 80 to ensure that the history and legacy of residential schools be publicly commemorated.

Equally, Nova Scotians and Prince Edward Islanders are close to Treaty Day (Oct. 1) and Mi'kmaq History Month (October). By the time this current issue of The Diocesan Times is being read by you, we will be contemplating Remembrance Day (Nov. 11) that has been with us for over a century, originally known as Armistice Day. Less than a month later, Canada will remember the 14 women gunned down in a misogynistic attack by a gunman at Ecole Polytechnique in Montreal, December 6, 1989, a date now commemorated as Canada's National Day of Remembrance and Action on Violence Against Women. It is a key date within the 16 Days of Activism Against Gender-Based Violence (November 25, the International Day for the Elimination of Violence against Women, to December 10, World Human Rights Day).

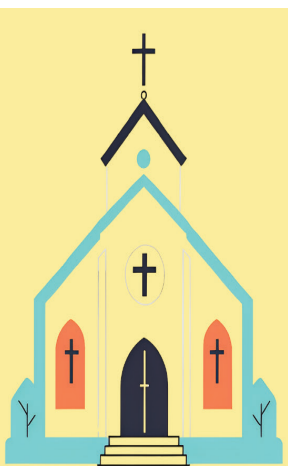
In our diocese, Anglicans Powering Potential (APP), as the successor to the former Anglican Church Women Diocesan Board, encourages parishes to honour White Ribbon Sunday, the last Sunday of the liturgical year, Christ the King Sunday, and the one before or on November 25. It is a Sunday to come together, to speak up, and to renew our commitment to end gender-based violence by affirming the pledge "never to commit, condone, or remain silent about all forms of gender-based violence and discrimination."

It has been the pattern for the former ACW Diocesan Board and now Anglicans Powering Potential to focus the November column for The Diocesan Times on some aspect of the scourge of gender-based violence (GBV). When the world learned of the fate of a French woman, Gisèle Pelicot, who had been drugged by her husband and subsequently raped by over 50 men, whom her husband had invited into their home on various occasions to commit these sexual assaults, there was shock and confusion as to how such a horror could have happened. What sort of monster does this?

What struck French feminist philosopher Manon Garcia, who attended the trial of Dominique Pelicot and his co-accused, was the ordinariness of these men charged with these assaults, dutifully videotaped by Dominique Pelicot on his comatose wife. A YouTube interview of Manon Garcia, with Jackie Long, of the British 4 Fourcast channel—Why 'ordinary men' commit violence against women—is very revealing. Viewing this trial deeply affected Garcia, who subsequently wrote "Living With Men: Reflections on the Pelicot Trial," a profound analysis of the trial and the structures of sexual violence in society. Combining courtroom observation, philosophical analysis, and personal reflection, "Living with Men" exposes the inadequacy of criminal law in addressing sexual violence, explores the concept of consent and its legal and social implications, and explores the psychological and social dynamics of perpetrators and victims, along with the overarching reality about living with men under patriarchal norms.

Critics have praised "Living With Men" as a vital work of feminist thought and cultural critique, a searing indictment of patriarchy, an unsettling exploration of rape culture, and essential reading for understanding the social and legal frameworks that perpetuate sexual violence. The book is both a philosophical and journalistic exploration of sexual violence, consent, and societal complicity, offering readers a critical lens on the Pelicot trial and the broader implications of living in a patriarchal society.

As we reflect on and learn from these special days and dates of remembrance throughout the calendar year, let's also reflect on the implications for our own actions, personally, and as a faith community. Are we prepared to surface and interrogate difficult truths? Given that APP puts the lens on gender-based violence in the month of November, moving into early December, here is a paraphrased reflection of Manon Garcia's from her Fourcast interview with Jackie Long that is worth our individual and collective attention: Of course, not all men behave in an entitled manner; however, all men reap the benefits of the societal entitlement of men. No wonder gender justice is so elusive!



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



THE REV. MARIAN LUCAS-JEFFERIES
COORDINATOR, DIOCESAN ENVIRONMENT NETWORK





Dear Diocese,

Hebrews 12:1 "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us."

Every November 1, we celebrate the Feast of All Saints. Saints are people who led (and lead) exemplary lives. That includes people whose lives we celebrate in the official church calendar and people we unofficially call saints because of some special impact they have had.

This September I ran across several saints during my journey through Season of Creation. I am thrilled to say that some of them received special recognition in articles that appeared in Anglican Communion publications.

The Rev. Ken Gray was the first columnist "out of the gate." He included some of the saints in our diocese in the Anglican Communion Environmental Network News. (take-note.ca)

Kudos to those saints in our diocese who were recognized by the (Anglican) Communion Forest. (facebook.com/communionforest)

Then there was an article in the Anglican Communion News (anglicannews.org/news)

I'm SOOOOO proud!

I'm not just proud of the fact that our diocese became a focus in the church internationally, but when I put out a request for parishes to report on their activity during Season of Creation, I was overwhelmed by the number of replies and the creative ways parishes were engaging in Season of Creation.

I was thrilled to be invited to lead a "Pilgrimage to a Pond" organized by the Parishes of Aylesford and Bewick. We had a deep, rich, spiritual experience sitting around the pond, praying and talking about our faith, then later enjoying refreshments at a local café where I developed a deeper respect for the people in the parishes who are evidently committed to caring for God's creation.

The day before the pilgrimage, I spent a warm, sunny afternoon in the woods outside Bridgetown with Nina Newington, an environmental activist and knowledgeable forestry expert, as we shared stories, and I listened as she explained the scientific rationale that drives her commitment to caring for creation.

Kudos to Rev. Shirley and her parish on P.E.I. who shared the story of how they were celebrating the Season of Creation, and Rev. Darlene on Cape Breton Island, where people were dealing with the aftermath of flooding caused by climate change.

The following week, Nina and two others from that end of Nova Scotia drove in what was called a Climate Caravan from all parts of Canada to Ottawa, where seniors and others descended on Parliament Hill carrying pictures and stories that explained the impact of climate change. Despite their attempt to raise awareness with MPs and the prime minister, they were stopped by security, and some were arrested when they persevered, including a 90-year-old man. However, they were quickly released. It seems that video footage of seniors being arrested is bad publicity for the government. Nina and her cohorts made an overnight stop at my house in Fredericton to recount the experience, have a meal, and get some sleep before continuing to the Digby Ferry and home the next day.

This week, Nina and I bumped into each other once again at the Western Mining Action Network conference in Truro, where we heard experts, many Indigenous people, and many locals talk about the threat to the environment that mining poses and offer possible solutions.

The second day of the conference, when people from every organization attending were invited to set up a display and be available for conversation and questions about their role in caring for creation, it was evident that those attending deeply appreciated the church's presence. That conference was also an opportunity for the church to live out the recommendations of the Truth and Reconciliation Commission that require us to support Indigenous people in their efforts to care for creation.

I believe that each one of us should be encouraged to live out that commitment in our own unique way. That is what DEN is all about: supporting the saints, people who care about God's creation, and walking with you as you live out your passion and call to this ministry, each in your own unique way.

Blessings to the "great cloud of witnesses" in our diocese,

The Rev. Marian Lucas-Jefferies

Coordinator, Diocesan Environment Network

PS: Don't forget to send us pics and stories about your parish's Season of Creation worship and activities. endionspei@gmail.com or post them on the DEN Facebook group.

For All the Saints, November 2026

BY THE REV. JOHN K. MORRELL
EXCERPTED FROM STEPHEN REYNOLDS' "FOR ALL THE SAINTS."

November 10—Leo the Great—Bishop of Rome, Teacher of the Faith, d. 461

Today we remember Leo the Great, an effective pastor and wise teacher who served as bishop of Rome from the year 440 until his death two decades later. Twice during his term of office barbarian armies laid siege to Rome, and Leo found that he was the only person who had both the authority and the courage to negotiate with the invaders. The first time he managed to save Rome from looting and its citizens from slavery. The second time he was less successful; parts of the city were burned, and many of its people were carried off. Leo devoted the wealth of his church to relieving the survivors and redeeming the captives from slavery.

Leo's reputation as a teacher of the faith rests first of all on the sermons he preached at Christmas, in Lent, on Easter Day and on Pentecost. He did not analyze and present formal arguments so much as take a series of contrasting images from Scripture and set them in pairs in order to suggest the breadth of salvation through the union of opposites.

He used this same method when he was drawn into a Church-wide controversy about the person of Christ. Greek theologians had tried to explain how Jesus could be human as well as divine, and their rival theories were dividing the Church. Leo did not propose another explanation so much as a rule for contemplation and prayer. He said, "God the Word assumed the form of a servant without the defilement of sin and enriched what was human without impoverishing what was divine. For the self-emptying by which the Invisible caused himself to be visible, and by which the Creator and Lord of all things willed to be mortal, was a bowing down in compassion, not a failure of power." This ability to unite different scriptural images so that the faithful might pray into the mystery of salvation—combined with his gifts as a true leader in a time of crisis—is the reason why he is called Leo "the Great."

November 23—Clement—Bishop of Rome, c. 100

Today we honour Clement of Rome, who flourished at the dawn of the Church's history and is known to us as the author of a pastoral letter written around the year 96. He seems to have been a slave who adopted the name of his former master, Clemens, in gratitude for being granted his freedom. We do not know how or when he became a Christian, and though it is clear he rose to a position of leadership in the Roman church, we cannot be sure what office he held or what role he performed.

One tradition lists him as the third bishop of Rome after St. Peter and says that he reigned between the years 90 and 100. But other evidence suggests that the church in first-century Rome was governed by a council of presbyters, not by a single bishop. In that case, Clement may have been the president of this council or simply the presbyter who acted as minister for relations with other churches.

Whatever his office, he wrote a pastoral letter to the church at Corinth after a group of its junior clergy had convinced the rest of their community to depose its ruling council of presbyters. Clement wrote on behalf of the Roman church and castigated the rebels for their pride, then rebuked the entire community for letting partisan strife go so far. His argument does not follow a straight line but instead presents a round of variations on the theme of pride and true humility, self-will, and Christian obedience. He concluded with this advice: Is there anyone among you who has a noble mind, who is compassionate, who overflows with love? Let such a person say: "If I am the cause of any disorder, friction, or division among you, I will remove myself. I will go away, anywhere you wish, and I will do anything the congregation says—only let there be peace between Christ's flock and their appointed presbyters." Anyone who does this will earn a great name in Christ and be sure of a welcome anywhere, because "the earth is the Lord's and everything in it."

The two churches of Truro—Part 1



BY THE REV. TAUNYA J. DAWSON
CHAIR, DIOCESAN ARCHIVES COMMITTEE
DIOCESE OF NOVA SCOTIA AND P.E.I.



The First St. John's Church

This year marks the 145th year since the first Divine service was held at the current St. John's Church in Truro, a stone building dating from the late 19th century. Today's article looks at the history of the wooden church that preceded it by over 50 years!

The Anglican church in the Truro area has early roots, officially beginning in 1820 when a separate parish was created in the northern part of Nova Scotia in what is now Colchester County.

On a recent visit to Truro, I drove past my late great-uncle's home on Burnyeat Street, adjacent to Victoria Park, which was named after the first rector of St. John's, the Rev'd John Burnyeat. He was born in 1784, in Loweswater, Cumberland, England. He was sent by the Society for the Propagation of the Gospel in Foreign Parts (SPG) to take charge as the first missionary to the northern part of Nova Scotia and eastern part of New Brunswick. He had been appointed to the rectory of Sackville, in Westmorland County, N.B., in 1819.

During a visit to the Truro area, the appointed visiting missionary to Nova Scotia, Burnyeat, learned that the people wanted a priest of their own. During his visit to Truro, he was quite taken with the warm welcome; it apparently was the best he had received during his time as a missionary! According to Rev'd G.R. Thompson, in the early days Truro had very few Church of England members, but by 1820 there were enough "… to necessitate the service of a resident clergyman." He accepted their invitation and became the missionary in the area in 1820.

Burnyeat was one of a very limited number of active clergy in the diocese before 1830. There was, however, a growing need for the Church of England presence in Nova Scotia. At first, he served the entire county of Colchester, but eventually other parishes were carved out of St. John's. Stewiacke became a parish with at least four separate churches. Later churches would be built at Brule and Tatamagouche on the Northumberland shore.

The need for a church building was recognized in Burnyeat's early days in the parish, but the people would need the assistance of the SPG. Burnyeat noted that a church was "… desirable due to Truro's central position in Nova Scotia." It was noted that a number of people had indicated that they would move to Truro if there was a church in the village. Plans for the first St. John's were organized after a donation of land by a Mr. George Ducan. Thomas Brown and Dr. Peter Suther (possibly Luther) were appointed as commissioners to oversee the project. In 1821 as a missionary, Burnyeat reported to the SPG that a frame of 50 by 36 feet plus a circular chancel had been erected. That year, carpenters would focus on finishing and covering the steeple.

It would take four years to complete the church. The newly consecrated Bishop John Inglis visited in November 1825. He would consecrate the new church, dedicated to St. John the Evangelist. The church could accommodate 240 worshippers. In 1827, Judge Samuel Archibald would donate a bell to the church.

In April 1823, Burnyeat married Lavinia Dickson in Truro. They had three children: John, Elizabeth, and Charles. Elizabeth would later become the wife of The Honourable Sir Adams George Archibald, the fourth Lieutenant Governor of Nova Scotia (1873-1883)—another distinguished Truro personality.

On February 27, 1835, Burnyeat and the congregation petitioned Bishop Inglis to create a separate parish of Truro. The Bishop approved, and Burnyeat would become their first rector. Later, in 1840, a rectory would be built on Prince Street.

After Burnyeat's death in 1843, the church was served for 14 years by the Rev'd Thomas Cole Leaver and later by the Rev'd Joseph Forsythe, a graduate of Trinity College, Dublin. In 1855 the church was in such a state of disrepair that the church ladies held a bazaar and raised 75 pounds! It was during Forsyth's tenure that the need for a newer—and bigger—church would come to be recognized.

The wooden church served the parish until it was moved to make room for the new building. In 1873, the building of the new church began. On October 16, 1873, the cornerstone was laid. Two years later, in 1875, Truro would be incorporated as a town, ushering in years of growth as "the railway hub of Nova Scotia." The parish was clearly in need of a larger church to accommodate an expanding congregation, but that is a story for next month.

Sources consulted:

James Albert Kaulbach, edited by W.P. Robertson. The History of the Parish of St. John's, Truro, Colchester, Nova Scotia. 1913.

G.H. Thompson, "Short Historical Sketch," Diocesan Times, vol. 5 no.1, Jan 1950 p.15

QUACKENBUSH THOMSON LAW



Practice Areas

Corporate Law - Commercial Real Estate
Residential Real Estate - Wills & Estates

Our lawyers offer a diverse range of services, coupled with a wealth of experience.

2571 Windsor Street - Halifax - NS - B3K 5C4
T: 902-492-1655 F: 902-492-1697
ethomson@qtrlaw.com

Celebrating creation and creatures









Community members, clergy, and pets of all shapes and sizes gathered at Victoria Park and All Saints Anglican Cathedral in Halifax on Saturday, Oct. 3, for a festive Blessing of Pets service and Creation Extravaganza. Highlights of the event—held in the tradition of St. Francis of Assisi to highlight environmental stewardship and climate action—included individual pet blessings, a special appearance by the Halifax Lancers, pollinator garden planting, and a multi-faith worship service centred around a custom forest water feature inside the cathedral.

Coastal protection and community support











Eastern Shore residents took part in two community-led initiatives on Saturday, Sept. 19. Volunteers gathered at Clam Harbour and Seaforth Beach for hands-on Dune Defender Workshops focused on beach profiling and coastal ecosystem protection.

Presented by DEN (Diocesan Environment Network) and ESCOM (Eastern Shore Citizen Science Coastal Monitoring Network).
Supported by RCFNS (Rural Communities Foundation of Nova Scotia).



A lively family joined the congregation at St. John the Baptist in River John on Sept. 9 for the baptism of Francesca Irene Cowling.

Pictured in the back row, from the left, are Godmother Erin Cowling, grandmother Lynne Reynolds, mother Jennifer Balceiro, father Scott Crewson, Godfather Jared McDowell.
In the front row from the left are Francesca's sister Caralina Balceiro, her cousin Austin McDowell holding Francesca, her brother Colton Crewson, her grandfather John Reynolds holding the baptismal candle, and the Rev. Archdeacon Glenn Eason.

The baptism was the first at the church for approximately eight years, a joyful and encouraging experience for the congregation.



RIVER JOHN: Back in the 1950s, or earlier, Ken Fox's father saved a wrought-iron lamp from the demolition of a church in southwestern Ontario. According to a painted inscription on the lamp, it was made in France.

The fixture sat in the attic of the family home for many years until it followed Ken and his wife, Norma, to their current home in River John, Nova Scotia. In August, the couple donated it to St. John the Baptist Anglican Church in River John, in the Parish of Northumberland, where it will be installed near the main entrance facing Highway 6.

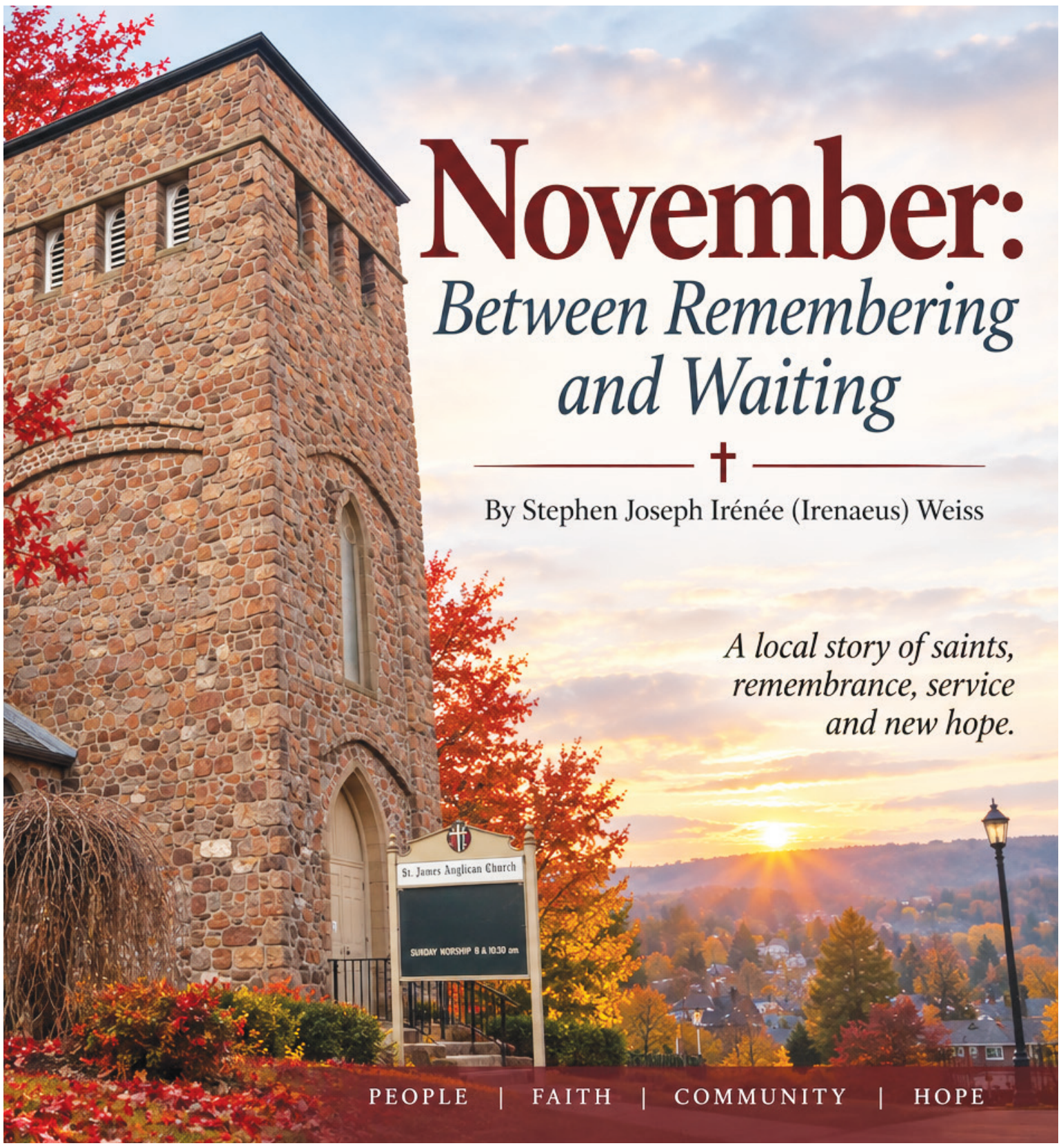
Pictured are, from the left, Ken, Norma, and the Rev. Archdeacon Glen Eason.

Submitted by Monica Graham

November: Between remembering and waiting



BY STEPHEN JOSEPH IRÉNÉE (IRENAEUS) WEISS N/OEF



As the morning sun rises behind the red maple standing near St. James Anglican Church in Kentville, the first light catches what remains of its autumn leaves. Some still cling stubbornly to their branches, glowing crimson against the old church. Others have already fallen and gathered along the walkway, rustling beneath the feet of those arriving for worship.

November has come to the Annapolis Valley.

There is something different about November. October announces itself with colour. December arrives with lights, music, Advent wreaths, and Christmas preparations. November is quieter. It seems almost to stand between them, asking us not to hurry.

And perhaps that is why the Church gives us so much to remember during this month.

We begin on November 1 with All Saints' Day.

Inside St. James, as in Anglican churches throughout the world, we remember that the Church is larger than the people presently sitting in the pews. We remember apostles and martyrs, teachers and servants, famous saints whose names fill our calendars—and countless others whose names never appeared in any history book.

But perhaps we also remember the saints who sat where we sit.

Someone taught Sunday school here. Someone polished the brass. Someone prepared the altar, sang in the choir, served at a parish supper, welcomed a stranger, and slipped a few dollars into an offering envelope when those few dollars were difficult to spare.

Someone prayed in these pews when life was wonderful.

Someone prayed here when life was falling apart.

Their names may not appear in a book of saints, but their prayers have become part of the story of this place.

Then comes All Souls' Day, and remembrance becomes more personal.

We remember those whom we love and see no longer. Parents. Grandparents. Husbands and wives. Children. Friends. Parishioners whose familiar place in church suddenly became empty.

November seems to understand grief. The trees surrender their leaves. The fields grow quiet. Daylight disappears earlier. Creation itself appears to be teaching us that letting go is part of living.

Yet the Christian story never allows death to have the final sentence.

A few days later, our remembering moves beyond the walls of the church.

On November 8, Indigenous Veterans Day, we remember First Nations, Métis, and Inuit people who served, sacrificed, and died in Canada's military history—service that was not always met with equal recognition when they returned home.

Then comes November 11.

Across the Valley, people gather at cenotaphs. Poppies rest against coats. Names are read. Heads bow. For two minutes, ordinary life becomes quiet.

The Church remembers too.

November 11 is also associated in the Christian calendar with St. Martin of Tours, once a Roman soldier. The best-known story of Martin tells of his meeting a poorly clothed man on a bitterly cold day. Martin cut his military cloak and shared it with the stranger.

It is an extraordinary image for November.

A soldier.

A stranger.

A cloak divided in two.

And an act of mercy.

Perhaps remembrance is meant to do more than turn our eyes toward the past. Perhaps it is also meant to change how we see the person standing before us today.

That question follows us toward the end of November.

On November 22, the Church celebrates the Reign of Christ, the final Sunday of the Christian year. In Matthew's Gospel, Christ gives us a startling picture of where he may be found: among the hungry, the thirsty, the stranger, the poorly clothed, the sick, and the imprisoned.

Suddenly Martin's divided cloak does not seem like an old story at all.

Nor does the Gospel.

Here at St. James, those words cannot remain safely inside a Bible.

They follow us through the church doors.

They follow us down Prospect Avenue.

They accompany us into our homes, our neighbourhoods, and our encounters with people whose lives may be very different from our own.

They ask a deceptively simple question:

Did you see me?

And then November does something remarkable.

After saints and souls, fallen leaves and poppies, and memories and names, the Church year comes to an end.

For one brief moment, everything becomes quiet.

Then, on November 29, someone lights a candle.

Just one.

The First Sunday of Advent has arrived.

The Church begins again.

Perhaps outside St. James that red maple will have lost the last of its leaves by then. Its branches will stretch bare against a colder November sky. Winter will be coming to the Valley.

But inside the church, a tiny flame will burn.

We have spent November remembering those who came before us, grieving those we have lost, honouring those who served, recognizing Christ in our neighbours, and learning once again that love is something we are called to practice.

Now we wait.

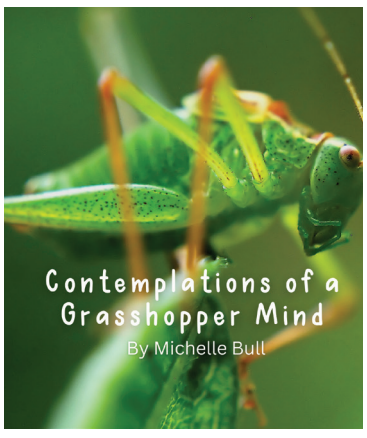
Not with empty hope, but with the ancient promise that darkness never gets the final word.

Outside, November settles over the Valley.

Inside St. James, one candle burns.

And once again, the Church begins to wait for the Light.

Hospitality



BY MICHELLE BULL



Photo by Centre for Ageing Better on Unsplash

Hospitality has been seen as a virtue for millennia. In ancient, nomadic cultures, it was a matter of life or death. Among the desert dwelling peoples, hospitality was a duty. If even one's worst enemy came and said, "I am your guest," then you were bound to welcome them, and they were bound to treat you as an honoured host. After they left, the vendetta could continue, but not while they were there.

Hospitality is still practiced today, but I feel that it might be waning a little in our society. People used to drop by for tea and be invited for a meal. Now we need to text people to see if they're even available for a phone call.

As a parish priest, I used to visit people a lot. I almost always called ahead. Most of the time, when I arrived, the first words would be apologies for the messiness of the house, even if it was tidier and cleaner than my house had ever been. Some people even made it clear that they didn't want me to come, because they'd have to clean the house. I always said that I wasn't actually coming to inspect their house and didn't care what it was like, but they did care.

On the one hand, it's good to welcome our guests with the best. We do clean and tidy, so they'll feel comfortable in our homes. We do make nice food and share it with our guests as a way to serve them. And that's nice.

On the other hand, if we are more worried about the dinner than about our guests, we may never even manage to focus on them and really be with them. And that kind of misses the point of a visit.

This is what Martha did, fussing about a fancy dinner, and not really listening to Jesus. Mind you, I've always sympathized with Martha in a way, in wishing her sister didn't leave her with all the work. But perhaps if she'd planned a simpler dinner, she would have had time to sit with Jesus, too. Of course, if Mary had helped, there would also have been more time to sit with him. We need a balance.

These things are kind of surface hospitality, though, all the cleaning and cooking and baking. There is a deeper kind of hospitality, and it's about making room for a guest. Not just cleaning off a couch so they can sit down, but making room in our hearts and minds.

The deepest, truest hospitality involves making a space in our lives to welcome people. This might mean listening to them. It might mean spending the time to sit and be with them.

We often make things more complicated than they need to be. How often does someone actually listen to you? Without interrupting or jumping in with their own story or giving advice or bustling around and getting snacks? How often do they just listen and be present? Whenever this happens, it is such a huge gift, and oh, so rare. This is hospitality at its best, hospitality of the soul.

Ironically, someone phoned me for a pastoral call when I was in the middle of writing this. My first thought was, "This isn't a good time." But then, of course, I laughed at myself, writing about hospitality and not wanting to share my time with someone in need. So I saved my article, closed my computer, and listened.

In convents, if someone knocked on a nun's door, often interrupting their work, they would respond with "Deo gratias!" That meant, "Come in," but it also means "Thanks be to God." It was an acknowledgement that this interruption might be of God, might even be God, and that being with that person and attending to them was God's calling at that moment. God's calling often interrupts what we're doing.

God calls us to make room in our hearts, our lives, our homes, for other people. And not just for our friends and family, but also for acquaintances and chance-met strangers. Hebrews 13:2 tells us to welcome strangers, as they may actually be angels in disguise. If we can start to see each person as a gift of God, then we can turn our attention to being fully present, turn our attention to that other person, and welcome them into our lives, as if they were Jesus or an angel.

Indeed, when we welcome people into our hearts, they often become for us messengers of God and bring us many unexpected blessings. And isn't this what God does for us? God makes room for us, welcomes us, and shares God's very life with us. God is the prime example of hospitality and calls us to the same.





ANGLICANS POWERING POTENTIAL
Diocese of Nova Scotia & Prince Edward Island

White Ribbon Sunday
The 16 Days of Activism against Gender-Based Violence



Honour *White Ribbon Sunday* - wear a white ribbon on the Sunday before (or on) November 25 and for the *16 Days of Activism* (Nov. 25 – Dec. 10), with *the pledge never to commit, condone or remain silent about all forms of gender based violence and discrimination.*

As followers of Jesus, we cannot remain silent in the face of gender injustice. Together we can build a future defined by respect and empathy. The *White Ribbon Campaign* is for everyone – let's help it flourish and grow!

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

Comment below was taken from the Government of Canada website:
The 16 Days of Activism Against Gender-based Violence is an annual international campaign that begins on November 25, the International Day for the Elimination of Violence Against Women, and goes until December 10, 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.

St. Keble and the Oxford Movement

SACRED ART

BY CYNTHIA PILICHOS FOR THE CATHEDRAL'S NEEDLEPOINT BOOK PROJECT



St. Keble cushion

As the publication of Sacred Art: Needlepoint in the Cathedral moves ever closer to reality, and excitement for this outcome increases, it is worth spending a little time with a more modern saint of the English Church, memorialized in one of the canon stalls of the cathedral's chancel, St. Keble (1792 – 1866). St. Keble was an English Anglican priest, scholar, and poet, whose Feast day is March 29, with a lesser festival on July 14, the date of the publication of his famous sermon, National Apostasy.

The publication of this sermon on July 14 at Oxford University marks the beginning of what became known as the Oxford Movement, of which St. Keble was a key leader. It argued for a reinstatement of older Christian traditions of faith, as Keble and those associated with the movement believed that the Church of England had moved too far in a Protestant direction, thereby reducing the centrality of the sacramental life of the church. The Oxford Movement also argued for a unity of different Christian denominations and the use of more powerful symbolism, while decrying the secularization of the nation of England.

The Movement's influence was felt in our diocese, especially under the leadership of Bishop Binney, who was also the first promoter that there be a "proper" stone cathedral in our diocese for the seat, or cathedra, of the Diocesan Bishop.

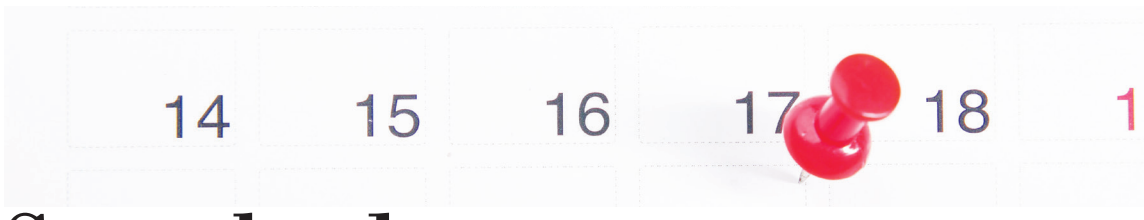
The St. Keble cushion, stitched by Mildred Millar of the Cathedral and consecrated in 1989, depicts a chalice bearing the letters "INRI," from which rays of light shine. This chalice represents the Eucharist, which did become more central to worship as a result of the Oxford Movement—St. Keble and his colleagues would be pleased with that development; however, the secularization of modern society continued unabated. The Latin phrase "INRI," for "Jesus of Nazareth, King of the Jews," was the inscription over Christ's head during his crucifixion. Focusing on this act of sacrifice represents the centrality of faith and devotion for which St. Keble argued.

We continue to give thanks for the incredible prayer and monetary support of so many for this needlepoint book project. We are anticipating a book launch for late November 2026, and we continue to welcome donations as we move ever closer along that timeline. You can have your contribution be in memory of, or in gratitude for, a loved one. If that is your desire, please be sure to include the name of the person(s) being memorialized/honoured with your contribution. Financial support will be publicly recognized (unless otherwise requested).

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.

Cathedral website: https://www.cathedralchurchofallsaints.com/ click give and choose Needlepoint Project from the dropdown menu.

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



Save the dates

2027 Missional Imagination Conference: Beyond survival, a call to missional faithfulness. Hosted on Zoom—January 28 & 30.

Pathways to Peace 2027 Retreat. Friday, April 30–Sunday, May 2 at Mount Allison University, Sackville, N.B. A cross-Canada Anglican initiative.

JOHN D. STEELE'S SONS LTD.
www.johndsteeles.ca
MONUMENT CENTRE & DISPLAY
171 Steeles Street, NORTH SYDNEY
A Cape Breton Industry Since 1896
Office: (902) 794-2713
johndsteeles@ns.sympatico.ca

Respect... for you, your family and your community
Personalized support and customized services for small or large gatherings.
• Providing traditional, cremation & memorial services
• Personalized support and customized services for small or large gatherings
• Serving all faiths and budgets
• Funeral Pre-Planning service provided
ATLANTIC FUNERAL HOMES
HALIFAX 453-1434 6552 Bayers Rd.
SACKVILLE 864-1434 125 Sackville Dr.
DARTMOUTH 462-1434 771 Main St.
www.atlanticfuneralhomes.com PROUDLY CANADIAN

HERITAGE OAK
columbarium & memorial garden
Housed in a secure and dignified building in the heart of downtown Dartmouth with a peaceful memorial garden
Heritage Oak Columbarium
Open to all faiths.
52 Wentworth St, Dartmouth, NS
902-466-2443 www.HeritageOak.ca

A Parrsboro landmark restored



Pics by John McIntyre, Warden, St. George's Anglican Church, Parish of Parrsboro Shore and Tom Dueck, Tom's Construction.

The steeple at St. George's Church on Main Street in Parrsboro has been a community landmark for over 160 years. Thanks to a successful fundraising campaign, it has been strengthened and restored.

Built by local carpenters and shipbuilders in 1865, the steeple features "ship's knees" in its construction for added strength. Its 500-pound bell, still rung every Sunday, was brought to Parrsboro from Boston by sailing ship in 1871.

For several years, the congregation at St. George's was concerned about the steeple's deteriorating condition and water leaking into the church entryway below, but estimated costs of nearly $70,000 for repair were disheartening. Thanks to a donation from the late Mary Hudson and proceeds from the Keith and Jenny Willigar Trust, plus many contributions from parishioners past and present and from the Parrsboro community at large, the parish was able to move ahead with repairs this summer. Community contributions came from a wide variety of sources, among them a fundraiser by "The Salty Spoon," a popular restaurant across the street from St. George's; an outdoor concert organized by the Parrsboro Band Association; and even another church congregation. By late August, St. George's had met its fundraising goal.

Tom Dueck of Tom's Construction in Upper Kennetcook was brought in to do the work, and the entire community of Parrsboro watched in awe as he and his team worked from lifts raised high in the sky.

Long a symbol of the church's presence in the heart of Parrsboro, St. George's steeple now stands secure.

Gathering of generations

BY ALLIE COLP

One of the most common things that I hear from everyone involved in our Community Roots Day Camp—from volunteers, parents, caregivers, and even campers—is how special it is to gather together with a group of people of all different ages. It's a regular day for the ages of people who are part of a Community Roots camp to span 60 years, but often it's even more than that!

Of course, they are so right. It is special to have people of multiple generations gathered together to be in community with one another. Given the structures of much of our society, apart from dinners with



extended family, it's not a very common occurrence. People born in different times often have different experiences or different perspectives and have so much to learn from one another.

Community Roots exists as a ministry for kids and is intentionally designed to offer campers space to wonder, to explore ideas, and to share. Camp leaders of all ages are invited to learn and grow alongside campers so that they aren't just dispensing wisdom but receiving it as well.

Day camps and ministries that are centred around kids and families can really easily foster this kind of intergenerational learning and growing together. It doesn't happen automatically, though—having a group of people of a variety of ages in one space doesn't immediately mean that it is truly intergenerational. It takes some care and intention to create the space for that to happen.

The same is true for worship in many of our parishes. If you were to take a tally of who is there in various age groups, it wouldn't be uncommon for a variety of age groups to be represented (though, if we are being honest, many would skew towards the older end of the range!). If you were to then take another tally based on the ages of people who are in roles of leading or serving in worship, you'd likely see an even greater skew towards the older end. Giving some thought to how to more meaningfully engage the full range of your church community in being active participants in making worship happen, rather than leaving some to primarily just observe, can be one meaningful way to tap into the potential that exists when multiple generations are gathered.

The structure and contents of the liturgy itself offer the possibility to unleash more of that potential. Praying in ways that use accessible language, that invite movement or creativity, or that invite active participation in some way is one example that can be incorporated into most liturgies and can help many people (not just kids!) see and feel that worship is for them too.

Church being a gathering of multiple generations can be a real gift and an absolute joy, and when we take care, think creatively and with open hearts, working to embrace and engage can lead our communities to being a more full reflection of the Body of Christ.

World of Gifts: Gift giving made easy

BY LEAH MARSHALL (ON BEHALF OF THE ALONGSIDE HOPE DIOCESAN TEAM)

As Fall turns to winter, it's that time of year where many are starting to consider the coming festivities of the Christmas season. A time of service and celebration, a time of giving and receiving. Perhaps you already have all your gifts planned? If you're like me, maybe you're scratching your head at what to give your relatives when they seem to already have everything they need.

We live in a time when there is an abundance of 'stuff'. I recently heard someone refer to the decorations and chaos of consumable goods that have taken over the grocery stores as "landfill maxing," a wealth of things that will serve short or temporary purposes in our homes and yet have a long life in our landfills. I can't say that gave me a warm, fuzzy feeling to think about. So, what makes a meaningful gift? As I told my roommate this year, I'm a firm believer that a "good" gift is one that is either something cozy, something practical, something personal (meaningful), or something fun.

Maybe you might be interested in giving the gift of something that doesn't fill our homes or landfills but rather makes a real, lasting impact in someone else's life—even if it's someone you may never meet.

Alongside Hope's annual World of Gifts catalogue is available for 2026. The World of Gifts is an opportunity to bless one of our partner communities across the globe or here in Canada with the gift of food security, clean water sources, access to health care, or sustainable agriculture.

Our eight-page guide includes 41 ways to support our partner programs, from solar panels in Cuba and mushroom huts in Zimbabwe to advocacy training in the Philippines and clean water programs in Kenya. You can also support Alongside Hope's ongoing work to partner with Indigenous-led community groups across Canada, as well as support emergency relief efforts, both in Canada and abroad.

"A small seed is planted, and with care, light, and water, it grows into something much bigger. The 2026 World of Gifts celebrates this everyday miracle. Small gifts make a big impact on communities in need. Not only are you helping fund our partners' work, but you're also letting them know that they're not alone." (Alongside Hope, 2026)

This year, thanks to a generous donor, all gifts from the World of Gifts catalogue are matched 1:1 up to $100,000! Gifts supported by the Canadian Foodgrains Bank are matched up to 4:1 by the Government of Canada.

Our 2026 Christmas cards are now available too. There are two beautiful watercolour designs to choose from, and in using these cards, you are also supporting our partners' projects. Contact your Alongside Hope parish representative or Alongside Hope directly to order a pack of 12 Christmas cards today.

Parishes, Sunday schools, and individuals across Canada every year take this holiday season as an opportunity to put their change together to equip a community we are walking alongside with the gift of hope. If you or your congregation are interested in learning more, look for the Alongside Hope World of Gifts bulletin in the Anglican Journal, or order directly online from the World of Gifts online store, alongsidehope.org/get-involved/shop-pwrdfs-world-of-gifts/

Plant in faith, harvest in hope: the World of Gifts awaits.

