

# THE DIOCESAN TIMES

NOVEMBER 2020 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

## Meet our new bishop



Photo: Rev. Sandra Fyfe - bishop-elect for the Diocese of NS & PEI.

*Press release statement from the Diocese of Nova Scotia and Prince Edward Island.*

On Saturday, 12th of September, Rev. Sandra Fyfe was elected next Anglican Bishop of Nova Scotia and Prince Edward Island.

When consecrated bishop she will be the 17th person to hold the post. Owing to Covid-19 restrictions, the 149th Session of the Diocese met in eleven locations throughout the two provinces to conduct the election. She was voted in on the 3rd ballot.

Rev. Sandra Fyfe is currently the rector of the Parish of Horton, St. John's Church, Wolfville, where she has served since 2009. A graduate of Queen's Theological College, St. John's, NL with her Masters of Divinity, she was ordained deacon in 2000 and priest in 2001. Other places where she has served have been: curate at St. Thomas Church, St. John's, NL; rector at Christ Church, Shelburne; and, priest-in-charge of the parishes of St.

James Church, Kentville, and Lockeport-Barrington. She was Archdeacon of the South Shore Region until 2009 and Archdeacon of the Valley Region until 2017.

*From her nominee information*

Our Bishop needs to be a person of hope. How can our worship and buildings be places where people experience hope? And how can we witness to that hope outside of our buildings, especially in times of violence and isolation and fear? This requires an ability to help people think theologically about the struggles of our time and how God is present in the midst of them.

Our Bishop needs to know and trust the story of God's hope for the world. I am deeply grounded in Scripture, which is a constant source of challenge and hope, and I bring this to my preaching and teaching and leading and witness. I am hopeful about the future of the church.



Photo: Rev Nita Barteaux blesses one of the many pets brought forward on Saturday afternoon.

## Blessing of the animals

This time of year, people in various places may notice something odd. A procession of animals, everything from dogs and cats to hamsters and even horses, is led to churches for a special ceremony called the Blessing of Pets. This custom is conducted in remembrance of Saint Francis of Assisi's love for all creatures.

Francis, whose feast day is October 4th, loved the larks flying about his hilltop town. He and his early brothers, staying in a small hovel, allowed themselves to be displaced by a donkey.

Francis wrote a Canticle of the Creatures, an ode to God's living things. "All praise to you, Oh Lord, for all these brother and sister creatures."

And there was testimony in the cause for Saint Clare of Assisi's canonization that referred to her little cat!

*From <https://www.franciscanmedia.org/blessing-of-animals/>*

On Saturday, Oct. 3 at 2pm at the O'quatitek Amphitheatre, Annapolis Royal a combined service to bless the animals was held with participation from St. Luke's Anglican Church and St. George & St. Andrew United Church

All animals were welcome with social distancing of 6 feet required. Pets were in appropriate carriers or on leashes.

COLUMNIST

# Thanksgiving in a time of isolation



**THE DIOCESAN TIMES**

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We continue to live in self isolation here by the Bog. The cranberries have been busy ripening and like many other products in this time of shutdown, the harvest seems to be very generous. It is almost like Mother Nature is saying "see, if you slow down the pollution and stop abusing my earth, I will reward you." I know we have found our garden has been more than bountiful this year and others have said the same thing. The downside to this might be the need for more 'mason jars' as we pickle and preserve the fruits of the harvest.



**ST. BART'S BY THE BOG**

*Sarah Neish*

A neighbour who fancies himself as an expert naturalist says he is seeing more birds around this summer and even my Orin with his deaf ears says the bird songs can be heard, just like when he was a boy! I can tell you, our hummingbird feeder has been a very popular spot and we have enjoyed watching the little 'Hummers' as they buzz around, pushing themselves into their favourite spot for a feed. They have gone now, and the feeders have been brought inside, scrubbed clean and put away for the winter. We do miss seeing the tiny birds.

Thanksgiving came and went with no big family gatherings this year. It seemed so strange to sit down to our big dinner and realize that instead of a table full of children and grandchildren it was just us! We still had a lovely festive meal with all the trimmings and although we couldn't share table space with neighbours, we still shared our meal by delivering plates of food to a few of our seniors who live alone. Orin was kept busy driving around with deliveries. Jason had supplied

us with some names so we had a good idea the food would be welcomed. The last delivery was to the rectory family so that Miranda did not have the burden of cooking. Our van smelled of turkey and stuffing for days following.

Jason wanted to have some show of harvest at St. Bart's and so we decorated outside this year. The pumpkins and baskets of fruit and vegetables were placed around the front lawn of the churchyard. Folks were encouraged to bring their offerings to the church and do their own decorating...keeping social distancing always in mind. By early Saturday afternoon St. Bart's looked wonderful.

Sunday morning, we had an outdoor service and we even sang a hymn! Irene brought a small portable organ from home and had it plugged in to the power in the church. The volume could have been better and next time someone suggested hooking up a few speakers.

Our singing drew a few fellow Boggers; families who had lived close to the church but had never darkened the door. They gathered at the foot of

the hill and Jason stopped the service to invite them inside the fence. The service continued with a short sermon and Communion shared in a very different way. We were told to come forward in family clusters and receive a wafer in our outstretched hands. Jason used silver sugar tongs to place the wafer in our hand and we were asked to take it back to our spot on the lawn and reverently consume the bread. It was a very moving service for me personally and for others too I'm sure. It had been so long since we had been to Communion that the familiar words made my heart sing with joy and thanksgiving.

We will continue to worship in small groups. We will continue to wear masks and sanitize our hands over and over again and we will pray that soon this time of trial will be just a memory.

I'll keep you posted,  
Aunt Madge.

## GIVING

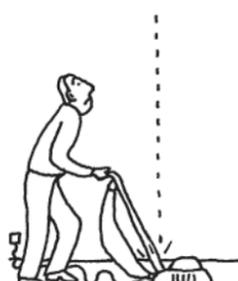
### WHY I DO NOT CONTRIBUTE



THE CHURCH HAS PLENTY OF MONEY



WE CAN'T AFFORD IT



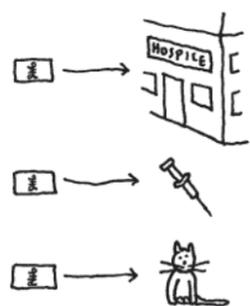
I GIVE MY TIME AND TALENTS INSTEAD



CHURCH ISN'T THE PLACE TO TALK ABOUT MONEY



DOESN'T THE GOVERNMENT PAY FOR IT?



I GIVE TO OTHER CHARITIES



MY GIFT WOULDN'T REALLY COUNT  
WHAT I COULD GIVE WOULDN'T MAKE A DIFFERENCE



THE DIOCESE MIGHT GIVE IT TO THAT CHURCH DOWN THE ROAD  
THE MONEY WON'T BE WELL-SPENT



OUR VICAR DOESN'T DESERVE TO BE PAID



SOMEBODY UPSET ME ONCE

## BISHOP-ELECT'S COLUMN

## Taking up the mantle



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



Photo: Vicki Harris assists Canon Russell Elliott cutting his 100th birthday cake, She made the cake for his 100th birthday and is a parishioner at St. John's, Wolfville.

When I was training for ordained ministry more than 20 years ago, one of the books I read for my Moral Theology course was *The Briefcase Boys*, written by Russell Elliott. The book chronicled not only Russell's life and ministry, but also that of a group of idealistic priests in the Diocese of Nova Scotia and Prince Edward Island working to make the church accountable for its social action and witness. I was attending Queen's Theological College in St. John's, NL, and the author's name didn't register with me in any way. While I had been born and raised in this Diocese, I left in my 20s and had never heard about the work of these "upstart" young clergy. I remember how I felt after the reading of the book, though: inspired and hopeful about the church I was preparing to serve. At the time, I was involved in a variety of ecumenical social justice initiatives and this gave me a boost. Maybe the church really could be an effective advocate for social transformation; maybe we could be agents of social change; maybe we could make the world different.

I could never have imagined then that not only would I one day meet this influential author, but that I would also serve alongside him in ministry for over a decade. What a blessing that has been!

The Reverend Canon C. Russell Elliott, affectionately known as Canon Elliott or Father Elliott to many, died on October 2nd in Pugwash at the age of 102. As one of the clergy who ministered to him near the end of his life noted, he was "a legend." Russell always referred to himself fondly as "a New Ross boy." Deeply rooted in the importance of home and community, he was able to create community and contribute to that wherever God called him to serve. This included Pugwash, Bridgetown, Lantz, St. John's Fairview, Liverpool, and his longtime home of Wolfville, where he served in the Parish of Horton and surrounding community for almost 40 years after his retirement.

Growing up on a farm and learning firsthand about the cycle of life and death, Russell also learned about the value of hard work. He struggled with giving up his independence and wanted, perhaps more than anything, to continue to serve the Lord. He wanted to be "useful," he always told me, as long as he was on this earth. And he was. Canon Elliott was still offering a homily and the blessing at monthly communion services in a local assisted-living facility (a ministry he faithfully provided for many years) right up until this past February, when the Covid-19 lockdown prevented us from even entering the building. He was

101 at the time! He also preached from time to time at special services and at a few fourth-generation baptisms. He had not only baptized the mother of these baptismal candidates, but also their grandmother and great-grandmother.

Of course, Russell was "useful" in so many other ways as well (not that that's the only measure of a life). His mentorship and gentle guidance helped to form and shape the character and ministries of clergy across the Diocese and beyond. A devout man, he prayed "without ceasing" for the church, her clergy and people, and anyone he knew to be in distress. His deep concern for the welfare of the whole human family challenged our Diocese to respond to issues of social inequality, poverty and need in our towns, villages, cities and communities. Russell became a champion for such causes in the communities he served. He was without doubt "a priest of the people."

Russell also left his mark – literally – on St. Anne's Anglican Youth Camp in West Dalhousie in the Valley Region. As a tribute to him as a founding member of the Camp, one of the cabins bears his name. His passion for youth ministry and determination that the church should provide opportunities for young people to hear the Gospel and be nurtured in this rustic camp-setting never wavered throughout his lifetime. In fact, Russell remained an active Honorary member of the St. Anne's Camp Board until 2019.

Of course, Russell was also affectionately described as a "thorn in the side" of many bishops throughout his ministry – a comment that caused him to chuckle in later years. With his fellow "briefcase boys," Karl Tufts, Staff Tanton, George Bickley, Mel French, Bill Anthony, Ted DeWolf, he attended Diocesan synods with a briefcase tucked under his arm prepared to do battle (in a sense).

Russell was always ready to call the church to be the best it could be and to do the best that it could do. This passion led to the formation of the Anglican Fellowship for Social Action, "an unofficial group of clergy and layfolk pledged to advocacy of Christian social principles," as an early poster describes. While his ministry for the last decade or so of his life focused on pastoral visiting and preaching, Russell never lost his zeal for reform in church and society – and I have no doubt that being in his nearer presence for so long had an impact on me.

As I write this, I've been reflecting on what it means to be preparing for my consecration as the 17th Bishop of Nova Scotia and Prince Edward Island with Russell's shadow looming large. It's hard not to feel a bit like Elisha, who in 2 Kings 2:1-14 mourns the impending death of his mentor Elijah. In that passage, as Elisha accompanies Elijah on his final journey, Elijah says to this one who will follow him, 'Tell me what I may do for you, before I am taken from you.' Elisha replies, 'Please let me inherit a double share of your spirit.' He knows that Elijah has done great things and he hopes that he might accomplish even more.

Speaking personally, though, I would be happy to accomplish half as much as Russell did during his long and faithful life!

After I was elected on September 12th, I asked Russell if I might use the cope he left at St. John's as my episcopal cope. I knew it wouldn't quite fit me the way it had him, so I asked if I could have it altered for size, and if I could incorporate colour and images to reflect the culture and heritage of our Diocese as I assume the mantle of responsibility being placed on me as its 17th Bishop. Russell humbly agreed to pass on this "mantle," given to him by clergy at his induction as Archdeacon of the South Shore in 1968. His cope is now being reassembled by fabric artist Mary McMillan in preparation for my consecration and installation as Diocesan Bishop on November 30th, the Feast of St. Andrew. As I take up this mantle, I will do my best to honour Russell's memory. In an email he sent the morning after my election he wrote: "...may His Holy Spirit continue to be your guide and mentor in the years that open ahead, both for the Church at large and for our diocesan family."

May it be so, Russell. May it be so.

Sandra+

## NEWS FROM AWAY

Dear diocese,

It is fall. As a matter of fact, it is late fall. By the time you read this, most of the leaves will be off the trees. But as I write this, the grey of November seems far off in the distant future.

The final days of September were breathtaking! As we looked out over miles and miles of forest during our drive up the highway early Monday morning this week, at the trees dressed in various shades of brilliant red, orange, yellow and green, we were in awe of the beauty of creation.

But I admit, a cloud hung over our experience as we drove bright and early that morning. We were on our way to the vet.

It hadn't been the best week in our two cat's lives. Both have (or is that had) been

extremely healthy, so trips to the vet have been rare. Then there are weeks like this past one.

Just over a week before, a larger animal, a predator, perhaps a fox, thought the male cat would make a great snack. The good news, at least for the cat and us, was that the cat escaped, but not without injury. He was however injured enough for a trip to the vet. That trip was squeezed between the female's pre-op visit and her surgery. (Yes, it was also an expensive week.)

I must say that those trips, up and down the highway, back and forth to the vet, gave me time to reflect on that part of the story of creation that reads: *"God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps*

*upon the ground of every kind. And God saw that it was good."*

In the lines immediately following, humans come into the picture and right after that, we are instructed to care for creation (including the cats I suppose).

This week we celebrated the life of For St. Francis, whose deep and rich relationship with God and awe of the whole world inspired his commitment to people, animals and the earth, to incredible acts of love for all of creation. We have a lot to learn from St. Francis, including the Rule of St Francis where we learn that it is important to be thankful, for the earth and all that is in it.

Personally, like Francis, I'm not certain that ecological responsibility should be approached because we need

to make sacrifices or repent. I'm with him when he says that living in harmony with nature should/could be seen/understood as joyful and pleasurable, although that does bring with it responsibility as humans struggle to consider the effect we have on creation and how we can practice good stewardship.

If we see ourselves as a sacred part of a sacred earth, perhaps we can respect and love the earth, ourselves, and each other as part of creation. That would mean that all that we do, all activity would be sacred. Then, constantly conscious of the Creator, God and of the created, we would allow every moment to be holy.

Please let the Diocesan Environment Network (DEN) know how we might support

you, your parish's or your group's efforts to care for creation.

And finally kudos and thanks to all those parishes that shared their celebration of Season of Creation.

Blessings from the outer world, The Rev. Marian Lucas-Jefferies

Check out our Diocesan Environment Network webpage: [nspeidiocese.ca/den](http://nspeidiocese.ca/den)  
Connect through our Facebook group: Environment Network Diocese of NS & PEI  
Or join our Email list by Emailing [endionspei@gmail.com](mailto:endionspei@gmail.com)

# The relatively unknown

A few years ago I decided to have some fun. I wanted to discover what it would be like to be someone else for a short period of time. Having ordered my coffee at a local café I was asked for my name. "Hank", I retorted. In a few minutes the name Hank was called, I picked up my order with the name Hank in bold on the cup, a smiley face attached, and for a second or two and in front of that packed café, I was Hank 😊

Who could argue? The Barista didn't question me with, "no you don't look like a Hank, what is your real name?" In that moment I was Hank. The trouble is, the Barista has a photographic memory. Up until this day I am greeted as "Hank."

We grew up watching TV shows and reading comic books, where heroic figures wore masks. There was Zorro, the Lone Ranger, Bat Man, Robin, to name a few. So, was the wearing of the mask a form of humility for these heroes? Did they want to save humanity anonymously? Or did they wear the mask so that they



BRYAN HAGERMAN

could enter their everyday life relatively unknown, anonymous, normal, and seemingly ordinary, until that is, the next quest to save humanity arose?

The mask is a way of life now. Previously it worn to keep us from getting an infection during a surgery. Doctors and Nurses wear those masks throughout surgery for the protection of the patient. I recall being in a burn unit in my early twenties where everyone wore masks, except for the one time my surgeon appeared without one, and smoking, in my sterile

environment.

With this in mind, the Coronavirus pandemic has given the world some challenges. For most of us it is the first time that we have experienced a global crisis of this nature. And we have been asked to adhere to some very strict procedures. Along with the coronavirus some new words and catchy phrases have been added to our now daily nomenclature. For example; social distancing, flatten the curve, quarantine, asymptomatic, community spread, herd immunity, shelter-in-place. Now that we can be in public, there is mask use. With the mask use comes new challenges. The mask is for the safety of the other, protecting those whom we are in close proximity with.

But let's use the mask as a metaphor. The human face often substitutes as a mask. In effect, behind that face who really knows us, our thoughts, feelings, our true private self? There may exist an unknown person, or at least a relatively unknown one. The face becomes a mask when the one behind

the face lives a life of emotional anonymity. The face then becomes a safe zone. Years of emotional pain can be covered up by an inability to be transparent, open, honest with others, ourselves, even those we love. Too, the hiding of one's true self leaves us missing the richness of being approachable, and of deep emotional connectedness with others. The face as mask creates a barrier for knowing and being known. For the wearer it becomes a safe hiding zone, creating an emotional distance, where we safely shelter in place and self protect!

Let's get spiritual for a moment. I cannot imagine Jesus ever wearing a mask, or being anything or anyone but his true person. Imagine looking into those eyes? Imagine again the look coming directly back at you from the only true human to ever live. And with a face that reads you. What might reflect off of that face? Well, perhaps; curiosity, empathy, compassion, kindness, gentleness, acceptance, fun, love, trust, to name

a few. Upon looking into his face and have his read ours, we would feel absolute emotional safety. Pure peace and serenity. We might also be challenged to move from the relatively unknown to the known approachable person.

The overly confident among us however who project strength often do so, as a way to cover up a deep insecurity, a multitude of pain. However, when Jesus looks at us, into our face, our eyes, he alone sees the true person behind the expression. And he not only accepts but loves that face. In trusting Jesus one can move away from the relatively unknown, to the known unmasked person. Imagine what others might begin to see? Visualize what it would be like to look into the face of Jesus. What would you see, feel? What do you see and feel?

BRYAN HAGERMAN  
OUTREACH COUNSELLOR  
ST PAUL'S CHURCH,  
HALIFAX

# Survive, thrive, lead: practice hot and holy conversations

By CATHY LEE CUNNINGHAM, RECTOR, CHURCH OF THE GOOD SHEPHERD, BEAVER BANK



Rev. Cathy Lee Cunningham

“Leaders create the conditions where people choose new actions. The choices are voluntary. They’re made by people who see a new landscape, new opportunities and new options. You can’t make people change. But you can create an environment where they choose to.”  
Seth Godin, [www.seths.blog/2019/08/leadership-2](http://www.seths.blog/2019/08/leadership-2)

In my nearly two decades of working as a transformational change and conflict consultant with church leaders — where, together with God, we’ve co-created sacred “environments where people choose to change” — there is one leadership practice that is absolutely crucial for success: how to have a conversation that can be both “hot” and “holy”.

Let’s face it, wherever we are planted to serve God in parish life, whatever the community in which we live, large or small, we have been forced into a cataclysmic time of change. And where such change is forced upon us, without the time required to process the complex fears and emotions that arise, there will conflict.

Our sacred call and duty as followers of Jesus, and the chosen guardians of his Way, is to provide the safe space for these moments to be made holy and to advance His mission.

You’ve heard it said, “We must change or die.” Well, it is now for us as Church a literal truth, as much as it is for our human race fighting the Corona virus.

These times are especially hard for those among us who don’t like to wear masks,

maintain social distance, move church furniture around, enter and exit church in an orderly process that takes a little more time, learn new technology, transform the way of safely serving and distributing the turkey supper, or adapt to any kind of change, let alone follow rules imposed by an external authority.

Before it’s too late

In his book, *Tribes: We Need You to Lead Us*, Seth Godin offers this for our reflection:

“The largest enemy of change and leadership isn’t a ‘no’, it’s a ‘not yet.’ Change almost never fails because it’s too early.

It almost always fails because it’s too late.”

- Seth Godin, *Tribes: We Need You to Lead Us*, p. 119

So, as we press on with making these changes before it’s too late, we may indeed find ourselves in conflicted conversations. And they may well become pretty hot.

You know you’re in a hot conversation when you’d either like to erupt out loud (or someone already is, with hot lava flowing from their mouth and pores like Mount

St. Helens on May 18, 1980), throw something or get up and run like “h”-“e” double hockey sticks to the exit door for safety.

While I call such conversations “hot and holy”, Brene Brown, the author of *Dare to Lead*, calls them “rumbles”.

An invitation to “rumble” — to have those hot, holy, difficult conversations, with love

According to Brown:

“The word rumble has become more than just a weird West Side Story way to say, “Let’s have a real conversation, even if it’s tough.” It’s become a serious intention setter and a behavioural cue or reminder. A rumble is a discussion, conversation, or meeting defined by a commitment to lean into vulnerability, to stay curious and generous, to stick with the messy middle of problem identification and solving, to take a break and circle back when necessary, to be fearless in owning our parts, and, as psychologist Harriet Lerner teaches, to listen with the same passion with which we want to be heard. More than anything else, when someone says, “Let’s rumble,” it cues me to show up with an open heart and mind so we can serve the work and each other, not our egos.”

- <https://brenebrown.com/blog/2019/05/01/lets-rumble/>

Brown’s list of “Rumble Starters and Questions” (*Dare to Lead*, p. 172) is a great resource to add to your change leadership toolbox for hot and holy conversation work:

- What is the story I’m making up in this moment, that may or may not be based on the facts?
- What am I curious about?
- Tell me more.

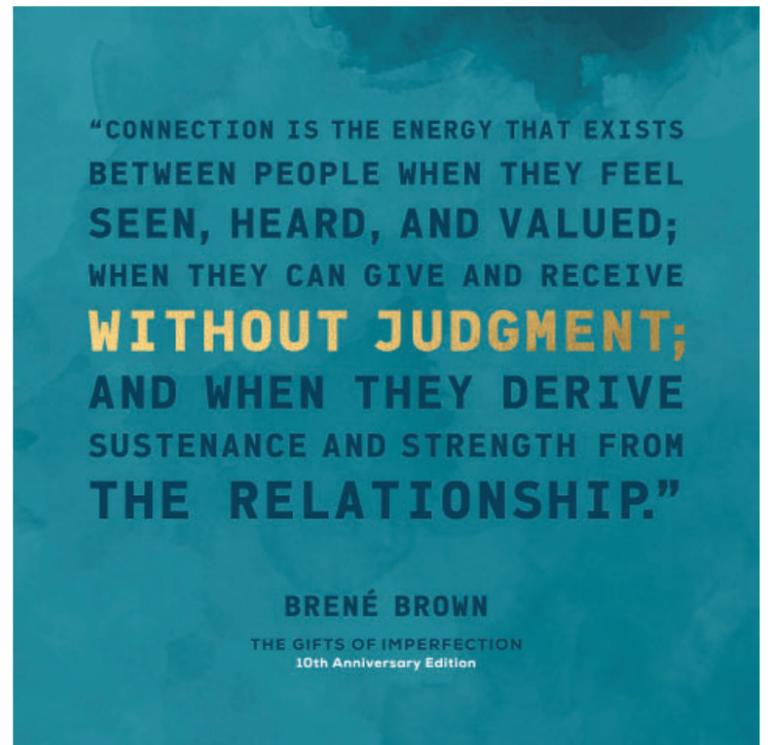
- That’s not my experience (instead of “You’re wrong about her, him, them, it, this....”)
- I’m wondering....
- Help me understand.....
- Walk me through....
- We’re both dug in. Tell me about your passion around this.
- Tell me why this proposed change doesn’t fit/work for you.
- I’m working from these assumptions, what about you?
- What problem are we trying to solve?

3. Agree on how you will call the person back to “holy”, with a friendly reminder, such as “HOLY” written on a piece of paper that will be held up or the “time out” sign or another creative, compassionate, non-judgemental or shaming cue that feels right for your gathering.

In the December Issue, I continue my exploration of all things leadership, with an Epiphany Season resource I’ve made to help you and your parish engage these conversations and rumbles with confidence and grace.

Photo Credit: <https://brenebrown.com/tgoi-downloads>

If you need any help, assistance or resource suggestions to move through this time of pandemic, contact me directly at [cathylee@cathyleecunningham.com](mailto:cathylee@cathyleecunningham.com) and find me on social media @vocapeace.



## ANNOUNCEMENTS

Rev. Sandra Fyfe has been elected the next Anglican Bishop of Nova Scotia and Prince Edward Island. When consecrated bishop

she will be the 17th person to hold the post.

The Service of Consecration is scheduled for Monday, November

30th, 2020 and will be held at All Saints Cathedral, Halifax.

As further details become available they will be

posted to the diocesan website and Net News.

Reverend Dr. Brian Spence has been appointed Regional Dean of Chignecto

# MISSION (is) POSSIBLE:

## Diocesan stories of people responding to God's call The connectors - three's a charm

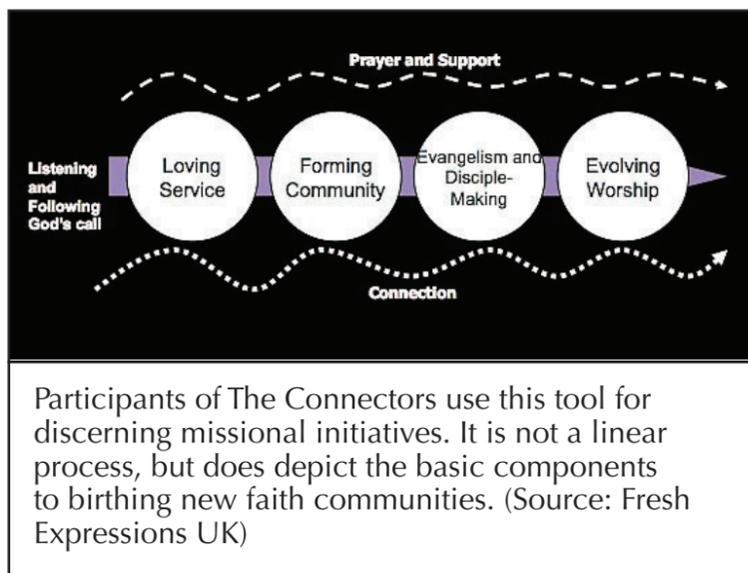


Photo: The Connectors TWO meeting in October.

By Rev. Lisa G. Vaughn

Interest is already gathering for the next missional leadership cohort, The Connectors THREE. This Diocesan initiative takes up to ten participants through a year of praying, learning and engaging in missional ministry. The Connectors fosters skills in discernment, rediscovering the local parish context, exploring authentic discipleship and learning how to build respectful relationships with new people. They listen and then lovingly serve with the feet, hands and heart of Christ, so as to introduce people to the God who loves them.

All ten members of The Connectors TWO are attending their last session this month. They are: Amanda Avery, All Saints Bedford; Heather Carter, Cathedral Church of All Saints; Patsy Clothier, St. John's Wolfville; Nichola Fish-Cumine, St. Mark's Halifax; Lorraine Fisher, Christ Church Berwick; Edith Marshall,



Parish of Tangier; Gillian Power, Hatchet Lake & Terence Bay; Catherine Robar, Parish of New Germany; Maxine Simpkin, St. John the Evangelist Middle Sackville; and Ashley Slauenwhite, St. James' Mahone Bay. (Their ministry work continues long past the wrap-up of the program.)

The group functions as a supportive network of peers – a blend of lay and clergy -

who mutually encourage one another, while being held accountable to missional goals. Remarkably this cohort has been able to respond and adapt to missional ministry during this challenging pandemic time. Here's a sample of these women's activities:

- Organized a 'mission squad' to help the parish integrate and plan missional initiatives.
- Making soup and deliver-

- ing to neighbours.
- Installed a prayer box on a busy city street corner to gather requests.
- Sewing masks, packaging them with washing instructions and prayers. Free gifts to general public.
- Delivering care packages with devotional resources, homemade cookies, hand-crafted cards and a personal note.
- Offering pastoral support to those who are struggling with mental illness, sickness and family difficulties.
- Sharing gift cards and cheerful notes with health care providers and other essential workers.
- Establishing a *Spiritual Café* for those who are 'spiritual but not religious', providing open and safe discussions.
- Running a virtual Alpha Course and book club.
- 'Blessing by Beagle' on trails. Walking and warmly greeting people to foster friendships.
- Teaching modes of prayer via Zoom – *Pray As You Can* series.
- Hosted a labyrinth outdoors in a high-traffic downtown location. Instructions and faith conversations were offered.
- Forming a residents group to build relationships with new people.
- Hosting *Tea & Talk* monthly gathering at a local pub. Discussion centres around identifying needs in the neighbourhood.
- Underwent Naloxone training to minister to those with addictions.
- Crafting *Feely Hearts* to give away to those who are grieving.
- Organizing seasonal

- children's programming through Zoom and delivering activity packages.
- Starting up a seniors' social time for community members in the church hall.
- Welcoming and hosting dinner at home to several new neighbours.

The Connectors are pioneering, exploring new ministry territory in a rapidly changing context. Maxine Simpkin says she appreciates the strength of the group. "God's call to action can be unsettling, requiring us to propose activities which are new and untested," she said. "The Connectors program introduced me to a welcoming support group of like-minded people who have resolved to the work that God is calling us to do."

Our next leadership cohort begins in early 2021 and will be a mixture of ten online Zoom sessions, as well as in-person gatherings. It involves prayer, discussion, study, goal-setting, trying new approaches to ministry, guest speakers and mutual peer support. Costs are covered by the diocese.

Are you curious and may be interested in being involved in The Connectors THREE? If so, send an e-mail to [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca) with your contact information. Outline the reasons why you would like to be part of the learning cohort and briefly share about your related experiences and skills. Anyone in the diocese – lay, postulants or clergy of any background - may apply.

CORRECTION: The Bible & Brew story from October's edition, incorrectly identified the Anglican Churches of Pictou County rector. She is Rev. Darlene Jewers.

## VCM 2020 CONFERENCE IS ZOOMING!



Rev. Tasha Carrothers, Missioner for Parish Development

Vital Church Maritimes conference goes virtual November 14th as participants examine how to boldly lean into the winds of change. Join on the Zoom platform with a variety of church leaders to learn about practical approaches to navigating transformation.

Whether it is coping with COVID-19-related restrictions and ongoing pandemic effects, dreaming about a new

ministry project, or moving into a redevelopment plan, exploring options for effective practices and potential pitfalls can help equip you and your congregation for the season ahead.

Special guest speaker is Missioner for Parish Development from the Diocese of New Westminster, B.C., The Rev'd. Tasha Carrothers. She offers coaching and consulting

guidance to parish leaders, including times of transition and redevelopments. A few other 'surprise' leaders may join us too!

VCM 2020 runs 10 a.m. to 3 p.m. and registration is open to anyone, laity and clergy from any congregation or denomination. The conference features reflections on Bible passages, short presentations, group discussions, idea sharing and practical resources.

TO REGISTER: See 'Events' page of [www.nspeidiocese.ca](http://www.nspeidiocese.ca)  
Cost: \$10 per person. If possible, participants are encouraged to gather in small groups. Preparation materials and Zoom instructions will be e-mailed prior to Nov. 14. Deadline to register is Nov. 8 at midnight. Got questions? E-mail: [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca)

# Mothers' UNION

Christian care for families



## “NO MORE 1 in 3”

BY MARY STONE

It is hard to believe that 1 in 3 is the estimated number of women and girls around the globe who suffer from domestic or sexual abuse. This is unacceptable.

Throughout Canada, the COVID-19 pandemic is having an unprecedented impact on vulnerable women and girls. As a result, programs and services are seeing a surge in gender-based violence and financial problems and they are struggling to meet women's needs.

The situation becomes more urgent everyday.

On December 5, as part of the

16 Days of Activism against Gender-Based Violence in 2020, the Worldwide Mothers' Union will hold its first 'Global Day of Action'. For this day, members around the world are being asked to step out of their comfort zones and support survivors.

Mothers' Union members and friends are being called on to give a voice to the voiceless and stand together in an act of protest – highlighting that the statistic of 1 in 3 must change.

How will the Mothers' Union Global Day happen?

This year due to COVID-19 restrictions, the Mothers' Union Global Day will be an online protest engaging as

many persons as possible.

You can help to make this happen by participating in a photo event! Anyone can participate.

1) Print out our sign which is found at <https://www.mothersunion.org/resources> – or use it to create your own if you wish! Make sure it is clear it is Mothers' Union and it includes the hashtags - #NoMore1in3 and #1in3NotMe

2) Ideally if you have 3 people in your household gather them together to get involved – all ages are welcomed and encouraged. If there aren't 3 of you – don't worry, please still take your photo and join us.

3) We suggest that you all wear a plain black top or an MU t-shirt for this.

4) 1 person in the 3 (or 1 person if there are 1 or 2 of you) paint a cross over your lips – we have found the best way to do this is simply with a red lipstick but you can use band aids or tape or an alternative.

5) Take a photo of the three of you (or however many there are) holding up the sign

6) If you want to, you can also film yourself holding up the sign and saying: "No more 1 in 3". This can just be filmed on your phone – landscape is best!

7) Send your photo and /or video to [communications@mothersunion.org](mailto:communications@mothersunion.org) ASAP – please note by sending us your photo / video, you are consenting to our using it across our social media channels, press releases and on our Mothers' Union website.

The images and videos will be woven together to form a protest video that will be launched on December 5th.

The next day, Sunday, December 6, is a memorable one in Canada. It was on this day in 1989 that the Montreal Massacre occurred when 14 young women were murdered. In 1991, the Parliament of

Canada declared December 6 to be a National Day of Remembrance and Action on Violence Against Women. It is also known as White Ribbon Day.

Church communities in Nova Scotia and Prince Edward Island are urged to recognize this day during their services. It would also be an opportunity to raise funds for services that provide support to families suffering abuse in your community, for example, Adsum House, Alice Housing, Avalon Centre, Chrysalis and others.

For a complete list of services in Nova Scotia visit <https://nsdomesticviolence.ca/help-in-my-community>

For a complete list of services in Prince Edward Island visit <https://www.princeedwardisland.ca/en/information/social-development-and-housing/supports-family-violence>

**#NoMore1in3**  
**#1in3NotMe**

## Of feasts and festivals



REV LAURA MARIE PIOTROWICZ  
RECTOR, ST. JOHN'S, LUNENBURG

November is a month full of feasts and festivals, commemorations and celebrations. It's a time when we embrace the practices and traditions both sacred and secular, and are invited to dive deeper into rich history from near and far.

November is a month of remembrance.

History is important; especially when we try to perceive it as balanced as possible. To do this, we must be intentional about calling to mind - remembering - the women in history.

Starting with the feasts of All

Saints and All Souls (1st and 2nd), the commemorations of theologian Richard Hooker (3rd) and the Saints of the Old Testament (4th), and ending with the Feast of St Andrew (30th), this year we also incorporate the Reign of Christ (22nd) and the First Sunday of Advent (29th).

In the midst of these and others, we must not forget the days of Margaret, Queen of Scotland (16th), Hilda of Whitby (17th) and Saint Cecilia (patron of hymns and pipe organs, 22nd).

Lest we forget National Aboriginal Veterans Day (8th) or Remembrance Day

(Armistice Day; 11th) where we recognise the sacrifice of those who have served (and serve today), pray for peace, and commit ourselves to the Christian work of justice.

It is a day when we must not forget the women whose contributions to the services must not be overlooked or underappreciated.

To round out the month, we have cultural events (like Guy Fawkes Day on the 5th, and the UN International Day for Tolerance on the 16th) and fun days (like Nacho Day is the 6th - yum! - and World Kindness Day the 13th).

It is a busy month, indeed! A month to remember our history - and learn our HERstory - that we may honour the past and journey into the future with a well-rounded base of those that have gone before us.





Photo: Bishop-elect Sandra Fyfe gets a virtual hug from retired Archbishop Ron Cutler as presiding Archbishop David Edwards (Diocese of Fredericton) looks on.

# An Electoral Synod like no other

BY REV WILL FERRY  
EXECUTIVE SECRETARY OF  
DIOCESAN SYNOD

On September 12, 2020, our Diocesan Synod gathered in a brand-new way, and elected a new Bishop. We called this a dispersed Electoral Synod, since we were in regional gatherings, rather than one big gathering. Having a dispersed Electoral Synod meant that we were able to gather and still stay within the Public Health restrictions of both Nova Scotia and Prince Edward Island. There were 11 gatherings around the diocese, with one for each region, plus a central gathering at the Cathedral.

As is always the case with an Electoral Synod,

we began the day with a Eucharist. Each location had their own celebration, but we all joined up via Zoom to listen to Archbishop David Edwards' sermon. After the Eucharist, and some housekeeping issues, it was time to vote!

We voted on paper ballots, which were collected and counted in each region. This meant that there was a large team of scrutineers, all of who worked really well and really quickly. The team of scrutineers was led by the Rev. Sue Channen, who received the results from each region, collated them, and gave them to the Archbishop to announce.

We all had to wear masks the entire time, as well as social distancing, which

was the longest many of us had had to wear a mask. For many it was also the first time to be at a Eucharist Service since before the lock down. This added to the feeling that we were engaged in a big and important task, listening to the Holy Spirit and electing a bishop who will guide us through the next stage of the life of our diocese.

In order to elect someone, we needed a majority in both the house of clergy and the house of laity, with each house being counted separately. It only took us three ballots to have the majority in both houses, and elect Rev. Sandra Fyfe, who is currently the rector of the Parish of Horton in the Valley Region.

This was a Synod unlike any other. With all the different gatherings, as well as the usual complications in electing a bishop, we had to work very hard and very creatively. Don Brushett is the chair of Synod Arrangements, and did a terrific job guiding us through the planning. Tanya Moxley organized and headed all the technical arrangements, which were some of the most important parts of this Synod. The Diocesan Administrators, Lori, Paul and Gordon all pitched in and helped in various ways, as did the assistant Executive Secretary of Synod, Tom Henderson. Along with the chief scrutineer Sue Channen, we managed to do what had never been

done – electing a bishop in the middle of a pandemic! I am so grateful to the whole synod arrangements team for pulling this all together.

Rev. Sandra Fyfe has been elected the next Anglican Bishop of Nova Scotia and Prince Edward Island. When consecrated bishop she will be the 17th person to hold the post.

The Service of Consecration is scheduled for Monday, November 30th, 2020 and will be held at All Saints Cathedral, Halifax.

As further details become available they will be posted to the diocesan website and Net News.



Photo top: All candidates and spouses practised safe social-distancing during the election as they awaited the results.

Photo below: Results from the third and final ballot.

Chief Scrutineer's Report for BALLOT # 3

### Results of the Third Ballot

	Lay			Clergy		
	# votes	% votes cast	Ranking	# votes	% votes cast	Ranking
BOURBONNIERE, Katherine	32	16.8	3	17	13.1	Tied
FRASER, Carl	53	27.9	2	17	13.1	tied
FYFE, Sandra	104	54.7	1	95	73.1	1
Spoiled ballots	1			1		
TOTAL BALLOTS COUNTED	190			130		


 Diocese of Nova Scotia and Prince Edward Island



## The Parish of St. John at Truro turns 200

BY ADELE STOKOE

What an exciting year for the Parish of St. John at Truro Anglican Church. Two hundred years have passed since July 1820 when Rev. John Burnyeat arrived in Truro as a missionary and established a permanent Anglican presence here and St. John's continues in 2020 as an active and vibrant faith community.

The name of the parish changed on Feb. 19, 2010 from St. John the Evangelist to The Parish of St. John at Truro to reflect the inclusion of parishioners from Christ Church Anglican in Clifton and St. George's Anglican Church in Bible Hill.

Currently, St. John's enjoys the leadership of a Rector, the Rev. Lori Ramsey, and associate priest, the Rev. Dorothy Tay. Together they are a dynamic clergy team. They are supported in their ministry by two vigorous and spirited music directors, Diane MacLeod and John Greer and a choir of 18 dedicated singers. The clergy team is also supported by effective and enthusiastic Licensed Lay Ministers, Lectors, Chancel Guild, Greeters, Prayer Chain and Ministers of Communion. The church continues to offer a Sunday School Program which stretches across several age groups.

In keeping with its mission statement, St. John's has a firm commitment to looking beyond the walls of the church buildings by supporting

the local and worldwide community with many and varied outreach programs. Kaulbach Hall, adjacent to the church building, not only houses an administration office for the church. It is also used frequently by a number of community organizations for meetings and functions.

In 2015, St. John's entered into negotiations with a contractor to build a link between the church building and Kaulbach Hall. Construction was completed in 2016. The link has been aptly named Founders Memorial Link and, complete with an elevator and other special features, it affords St. John's the luxury of being fully accessible.

Originally, burials from the church took place in the churchyard. Eventually, however, it became necessary to establish a new cemetery. As a result, a piece of land on Kaulbach Street was purchased from Samuel Rettie in 1873 and Terrace Hill Cemetery was established. Additional adjoining land was later donated by John Stanfield. In 1938, sixty of the early pioneer stones from around the church, some dating back to 1784, were moved to Terrace Hill. A monument was commissioned and installed in memory of those pioneers in 1994. Improvements over the years have resulted in Terrace Hill Cemetery being a peaceful and beautiful final resting place.

The clergy and congregation of St. John's are giving thanks and they are honouring and recognizing the bicentennial and hosted several special events throughout the year. Celebrations included: New Year's Levee, Stone Soup special anniversary free lunch, Holy Cross celebration – on-line, Gala dinner, and an upcoming Santa Claus parade – November 21, 2020

Amos Pewter was approached

and hired to produce a commemorative pewter ornament which is a precious reminder of our heritage. Jigsaw puzzles showing the church and congregation were also produced. (to purchase, call the church office 902-897-0566 or visit Totally Local, 47 Forrester Street, Truro.)

Archival information suggests St. John's is the oldest church in Truro which makes this bicentenary very special

indeed. It's a celebration the whole community of Truro and surrounding area is invited to enjoy.

The future of any church is uncertain. We rejoice, therefore, that St. John's has withstood the test of time for 200 years and that there exists plenty of optimism it will remain an important piece of the fabric of Truro for years to come.



Photo: The 1000 piece church puzzle is available as a fund-raiser



# The parish bike project

By Rev Colin Nicolle

The Parish Bike Project has begun! After several weeks of waiting and watching the door for the FedEx truck the e-bike arrived and then underwent several hours of assembly and fine tuning in the Rectory living room before taking it out for its inaugural ride around the block. After a few more adjustments I was ready to go the next morning to my first official piece of parish work: dropping in on a yard sale being held to benefit the church.

After many oos-and-aws from the yard sale hosts I returned to the bike to find a \$50 sticker on it. Since then I have put about 50km on the

bike for trips to the hospital, churches, and visits to parishioners, though unfortunately have not been using it quite as much as I would like due to it needing a few more adjustments only a bike shop could make. As of today, the bike is in Charlottetown getting the once-over from a professional before I'll have it back and on the road again. In the meantime I have created a website and blog for you to follow along with the PBP and you can visit it at [www.parishbikeproject.com](http://www.parishbikeproject.com)

*Photo: Colin's new bike*



**BREASTFEEDING FRIENDLY CHURCH TOOLKIT**  
 Anglican Diocese of Nova Scotia & PEI

**By supporting breastfeeding, we can create healthier people, healthier relationships and healthier communities.**



**BREASTFEEDING**  
 community of practice

## Breastfeeding Toolkit

CONTRIBUTED BY MARIANNE CUTLER AND REV. MELLANIE COHOON

You may remember last autumn, reading a story, in the Diocesan Times, about a breastfeeding toolkit that had been developed for parish use. The committee that developed it shared it with a handful of parishes at the end of 2019. Our plan had been to make it available to folks throughout the diocese in the first part of 2020.....and then Covid hit! Since then, the toolkit has been revised, based on feedback we have received. Here is a brief excerpt:

*“A parent who feels comfortable breastfeeding in church is more*

*likely to attend services, meetings and other church activities with their young children. This increases their sense of belonging in the church community and also makes it more likely that their children will grow up connected to the life of the church.”*

As parishes and congregations begin to return to meeting in person, to one degree or another, it is more important than ever to help everyone feel not only safe but welcome. This toolkit has lots of practical information to help with this in terms of the breastfeeding parent. Our hope is to be able to share it with you in the next couple of months.

# It's A New Day!

## Christmas with COVID



Photo by Waldemar Brandt on Unsplash <https://unsplash.com/photos/XTZp7u5T1Nk>

By Rev. Lisa G. Vaughn

'Twas the month before Christmas and all COVID restrictions in place; Church is looking different, but new opportunities to embrace!

Now more than ever, people are longing to lean into God's promise of hope, peace, love and joy. These pandemic times for Advent, Christmas and Epiphany are going to be strange at best, and for some they will be troubling and sad. As faith community we know and have experienced the power of God to comfort, heal, forgive and restore. Our ministry in words and actions are as captivating today as they ever were in history. People are searching and hurting and we have an abundance of grace and gifts to share in the name of Christ.

The angel said, "Do not be afraid, for see - I am bringing you good news of great joy for all the people." – Luke 2:10

Although many of our customs and traditions are being interrupted or restricted this year, we are also being spurred on to reimagine and creatively connect with people in our neighbourhoods, especially those who are feeling isolated, lonely, frightened and adrift. The Spirit

beckons us to step out and try fresh ways to serve and build caring relationships. Here is an offering of ideas to help ignite your innovative ministry efforts:

**Advent, Christmas & Epiphany in a Bag** – These seasonal lessons in a brown paper bag can be prepared for children, youth, teens and adults. Symbols, stories and activities can illuminate the Christian basics of these beloved times. Prepare packets for pick-up or drop-off. Review your Baptism and Confirmation Registers, along with lists from Sunday school and VBS to glean recipient names. Inquire of grandparents and neighbours too. One good planning source is the *Building Faith* website (Virginia Theological Seminary). Search for "in a bag". [www.buildfaith.org](http://www.buildfaith.org)

**St. Nicholas' Day Surprise Packages** – December 6<sup>th</sup> is this saint's day. Delight children and youth in your community by secretly dropping off festive packets of activities and treats on their doorsteps. Include an explanation about this slothy Bishop Nicholas of Myra, a third century Christian who is known for his care for the poor, those in trouble and children. Be sure to insert your parish's name and number.

**Carols in the Car** – Hark like the herald angels while you park! Set up vocalists and musicians with loudspeakers and lead your guests with favourite

choral chestnuts. Serve hot chocolate and individually wrapped treats. (Outside carol singing may also be an idea, as long as public health directives are followed.)

**Season's Greetings are Good** – Christmas cards are simple, inexpensive ways to show you care and share a message of hope during the holidays. Craft your own or purchase them by the box. Handwritten greetings reveal a personal touch of compassion. Remember those from your congregation who are homebound and/or lonely, but especially people who have no connection to a faith community. Send a note of thanks and support to local organizations and businesses who provide employment and enrich your area. Hand-deliver place them as doorknockers or snail mail them.

**Making Merry Music** – We may not be able to sing together, but we can still join in! Gather and distribute musical instruments like shakers, bells, drums, etc. Or teach the congregation American Sign Language to use during a song refrain. Have people move in a particular direction, sway together, share in a simple action (ex. pretending to rock a baby), or wave small flags during special parts of songs. (Be sure to disinfect items before their next use.) See *The Hymn Society* website for details. <https://thehymnsociety.org/resources/new-ideas->

[for-music-making-during-covid-19/](#)

**Walk-Through Christmas Story** – Tell the nativity story in an outdoor setting using props and people from your own community. Arrange scenes with costumes, some narration and carol music. This is usually a one or two-day event. Another adaptation may be to host an **Advent (or Christmas) Trail**. Set up signs and displays for people to walk through a pathway and discover Bible stories on their own. This could be available for several days. Individuals and families may be seeking a low-cost, low-(virus) risk festive outing. Provide a take-home kit that explains the Christmas story, along with information about your congregation, treats, etc.

**The Show Must Go ... Online** – Host your traditional pageants and Christmas concerts on Zoom or Facebook live. Participants wear costumes and take turns to tell the story. Use interesting props and sing and play seasonal music favourites. (Hint: Google search 'virtual theatre') Take your entire presentation online and then invite your guests to join in on the Chat Box function (or similar). Congregational singing can still happen. Just ask people to mute their mics as they sing along.

**Bluer Than Blue Christmas** – With families unable to gather, grieving, dealing with job losses, chronic isolation, anxiety and loneliness, the pastoral need for this type of worship is obvious. Host Blue Christmas or Longest Night worship times online (or small group in-person). These are gatherings whereby we name the not-so-happy holiday realities, through prayer, stories, music and sharing. Be sure to emphasize the gospel's message of hope in Christ and the pastoral supports of your faith community.

**Virtual Christmas Dinner** – How many people do you know who eat alone this holy season? Host festive mealtime sessions online. Invite people to dress up, either semi-formally or in an ugly Christmas sweater, etc. Encourage folks to have a special menu, use fancy dishes and candlelight. Make

this time extraordinary as you share a meal together with stories, prayer, trivia and other bits of relationship-building fun. Deliver (or offer for pick-up) swag bags with cheery Christmas party favours, game pieces, serviettes, treats, printed prayers, etc.

### A FEW BEST PRACTICES:

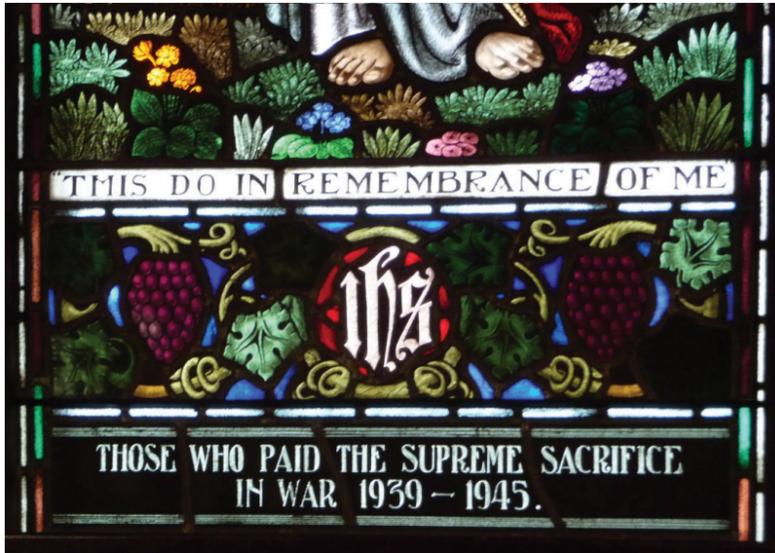
- ✓ **Intentionally invite** lapsed parishioners and people not connected to any faith community.
- ✓ **Share who you are**, how your congregation helps. Promote your worship and activities.
- ✓ **Always provide contact information** – website, phone number, e-mail, etc.

Our faith communities have an unprecedented opportunity to step into the gap and offer invitations to people who are disconnected with faith community and who may be open to exploring Christian spirituality. Offer simple, safe, easy and low-cost ways for people to encounter this God who loves them, and the congregation who does too! \* REMINDER: Ensure public health directives are followed, like safe handling of food, physical distancing, wearing masks, etc.

Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator.

For more ideas to navigate pandemic restrictions, visit the Diocesan COVID-19 Resource pages – [www.nspeidiocese.ca](http://www.nspeidiocese.ca). For additional articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI", and the Anglican Net News, "Six-Minute Study".

# Teach Us to Pray: in the month of remembering



I've been reading Caroline Moorland's *A Train in Winter*, a moving, often devastating non-fiction account of 230 incredibly resilient women, part of the French Resistance during World War II. The train referred to in the title transported them to the first Nazi-run camps in which they would be imprisoned.

The women chronicled may not have wielded guns or planted bombs, but they did hide refugees in their homes, print papers in their basements, and hand out flyers in the streets. Rather than simply endure the occupation, they chose to risk their own safety. They were grandmothers, mothers, daughters, each drawn into the fight for their own reasons. They fought for their children's futures; for their

terrorized neighbours; many wanted to continue the work of those fallen before them. *A Train in Winter* recounts their maltreatment at the hands of both their own French government and the occupying Nazis.

In January 1943 they boarded a train bound for Auschwitz. Only forty-nine would return to France. The author interviewed six survivors and their families. She sifted through German, French, and Polish archives; and documents held by the Resistance, to uncover a dark and dreadful chapter of human history. Their individual stories tell not only of the depravity and cruelty of which humanity is capable – we are also given insight into the bravery of these women who managed to stand against the madness.

I've also been reading *The Golden Rule* by Ilene Cooper. We are all familiar with some version of "do unto others as you would have them do unto you", but what does it really mean? And how do you follow it? In this beautifully illustrated book, we hear with our ears what we already know in our hearts: that the Golden Rule means we covenant to care for others as we wish to be treated ourselves.

The story is a conversation between a boy and his grandfather, discussing the universality of the Golden Rule and ways to practice it. Grandfather points out that many religions and cultures have similar adaptations and he quotes six examples. "It's golden because it's so valuable, and a way of living your life that's so simple, it shines." The boy wonders what the world would be like if more people practiced the Rule, and Grandfather explains that "It begins with you."

As followers of Jesus, we are called to practice "loving our neighbors as ourselves"; that's how people will know we are his disciples. We use the word "practice" because, knowing we will never arrive at perfection, we must keep making the effort. This practice, central to many faith traditions, is a prayer in



Rev. Frances Drolet-Smith

motion, the common ground on which we can build a better world.

How is it that we know the fundamentals of peaceful coexistence and yet it seems impossible to achieve it? What the Golden Rule teaches us is that, by virtue of our common humanity, we are unavoidably connected, we are inter-dependent; for better or worse, we are in relationship with one another. And true relationships require respect, dialogue, interaction, along with compromise, and even better, consensus. There is strength in diversity – we can learn from each other – and be better for it.

Part of the insidious nature of war is that we cease to see others as fully human. "They" become faceless, nameless. We cease to exercise empathy, or to see their intrinsic value, created

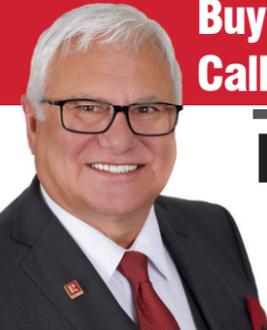
and loved by God – just as we are. We forget they were once children, have parents, love and are loved. We can't imagine that they laugh and cry, have dreams and aspirations, suffer pain – bleed. Add to that blindness to poverty, illness, greed, fear, power imbalance, and the desire for revenge and you have distorted perceptions. And yet into the mess of it, the Golden Rule, crossing all sorts of religious and cultural lines, calls us to another way. A simple rule, but not easy to follow.

And so, where to begin? In this month of remembering, it's not enough to pray for peace – we must also act for peace. Maybe the best way for us to remember and to truly honour our war dead and those who aided their cause, is to each find a way to practice the Golden Rule more intentionally, for the sake of the whole world. For indeed, that prayer begins with you and with me.

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

*Photo credit: Vicki Fioratos  
Remembrance Window, St. Alban's, Woodside*

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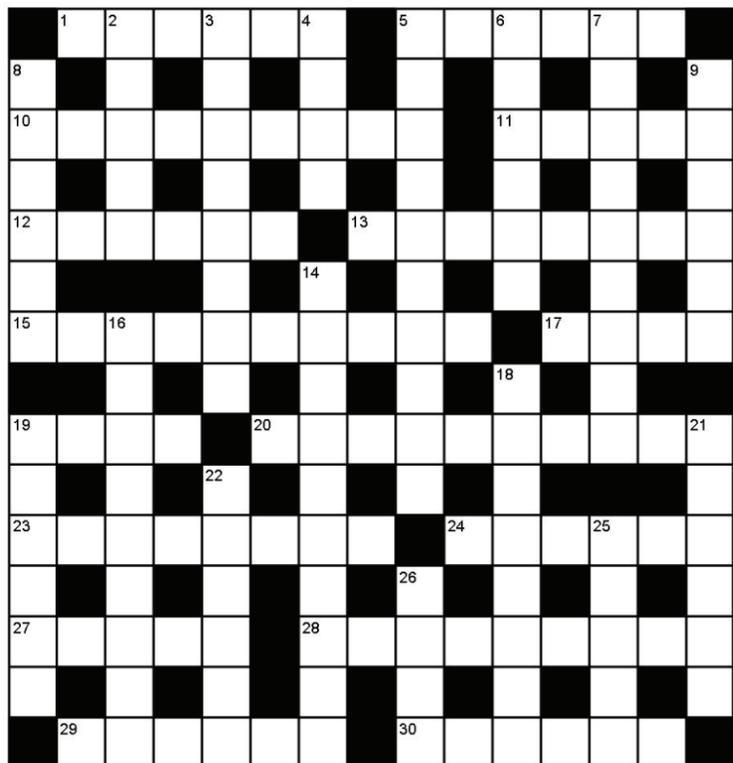
54 Wentworth St, Dartmouth, NS  
902-466-2443 [www.HeritageOak.ca](http://www.HeritageOak.ca)

# Bible Crossword

by Maureen Yeats



## NOVEMBER Puzzle



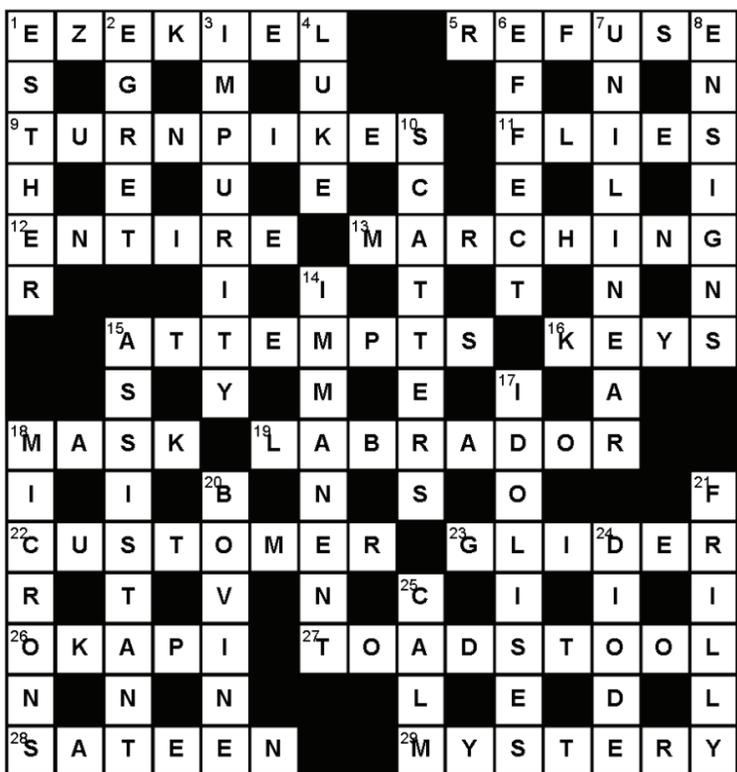
ACROSS:

- 1- List of things to discuss at a meeting (6)
- 5- Ring of light around the moon during an eclipse (6)
- 10- "(She) brought an \_\_\_\_\_ jar of ointment" ornamental white jar (Luke 7:37) (9)
- 11- Embedded dirt (5)
- 12- "Though I am \_\_\_\_\_ in body, yet I am with you in spirit" not present (Col. 2:5) (6)
- 13- Credited (8)
- 15- Free from germs (10)
- 17- Noise a contented cat makes (4)
- 19- "What did you go out to look at? A \_\_\_\_\_ shaken by the wind." tall grass (Luke 7:24) (4)
- 20- Works at a second job (10)
- 23- Can be said of a vegetarian dish (8)
- 24- Major blood vessel (6)
- 27- A very small infectious agent (5)
- 28- "I will \_\_\_\_\_ my covenant between me and you." bring into being (Gen. 17:7) (9)
- 29- Large hawk that feeds on fish (6)
- 30- "(God) \_\_\_\_\_ on the seventh day." did no work (Gen. 2:2) (6)

DOWN:

- 2- An Egyptian plague of insects (Exod.8) (5)
- 3- State of being orderly (8)
- 4- New Testament book (4)
- 5- "It was in Antioch that the disciples were first called \_\_\_\_\_." followers of Jesus (Acts 11:26) (10)
- 6- "You do not \_\_\_\_\_ people with partiality." look upon (Mark 12:14) (6)
- 7- Device for cleaning fingernails (9)
- 8- Yellow fruit (6)
- 9- "There came a man named Jairus, a \_\_\_\_\_ of the synagogue." person in charge (Luke 8:41) (6)
- 14- Material used to cushion and cover furniture (10)
- 16- Dictionary of synonyms and antonyms (9)
- 18- Pathogenic bacteria (8)
- 19- Take away (6)
- 21- Curved blade with a long handle, used to cut hay (6)
- 22- Nearer (6)
- 25- Persons of the highest class (5)
- 26- Mix with a spoon (4)

## OCTOBER Solution



### ANGLICAN CHURCH WOMEN BOARD, Diocese of Nova Scotia & Prince Edward Island

## White Ribbon Sunday

**16 DAYS OF ACTIVISM**  
Against Gender-Based Violence  
#OurActionsMatter



Honour **White Ribbon Sunday** - wear a white ribbon on **November 22** and for the **16 Days of Activism** (Nov. 25 – Dec. 10), with **the pledge never to commit, condone, or remain silent about violence against women and girls.**

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** is our campaign – let's help it flourish and grow!



Anglican Church Women Board, Diocese of Nova Scotia & Prince Edward Island

White Ribbon Sunday was initiated by the 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.

Image (16 Days of Activism Against Gender-Based Violence) was taken from the Government of Canada website (Status of Women Canada)

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# The WRC and GBV

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN BOARD

What is WRC and GBV you might ask? We hope that all *Diocesan Times* readers are familiar with the *White Ribbon Campaign* (WRC) and *White Ribbon Sunday*, the closest Sunday before November 25 (November 22, 2020), the start of *16 Days of Activism*. However, you may not at first glance have recognized the acronym GBV- *Gender-Based Violence*. The *16 Days of Activism against Gender-Based Violence* campaign, starting on November 25, the *International Day for the Elimination of Gender-Based Violence*, to December 10, *Human Rights Day*, has been supported in the past by the



Anglican Communion Office (ACO) through an awareness campaign on social media with videos and posts on facts about gender-based violence.

In the 2019 video, staff from the Anglican Communion Office noted that 16 days of activism needs to see the conversation and action continue beyond

this time frame, just as the Anglican Church Women Board advocates that one need not be limited to *White Ribbon Sunday* or the ensuing 16 days to wear a white ribbon. The *White Ribbon Campaign* and *16 Days of Activism* are designed to raise awareness, increase knowledge, and encourage action that goes beyond the 16 days. The ACO video states that tackling the deep injustices of gender inequality is part of “our Anglican mission.” It encourages individuals and churches to help in tackling injustices locally.

According to the posts during the *16 Days of Activism* in 2019, one was able to gain greater knowledge by learning that 35% of women worldwide

have experienced physical or sexual violence at some point in their lives and some 200 million women and girls aged 15-49 have undergone female genital mutilation. Posts included facts on violence against women across the world and victims’ stories. There were blogs from bishops including comments from the Primate of the Anglican Church of Canada, Linda Nicholls: **“My message is to pay attention. Pay attention to the smallest ways that people degrade others based on their gender.”**

There is a starting point – maybe a small one, but significant nonetheless. **Do not remain silent in the face of misogynist statements that rob women and girls**

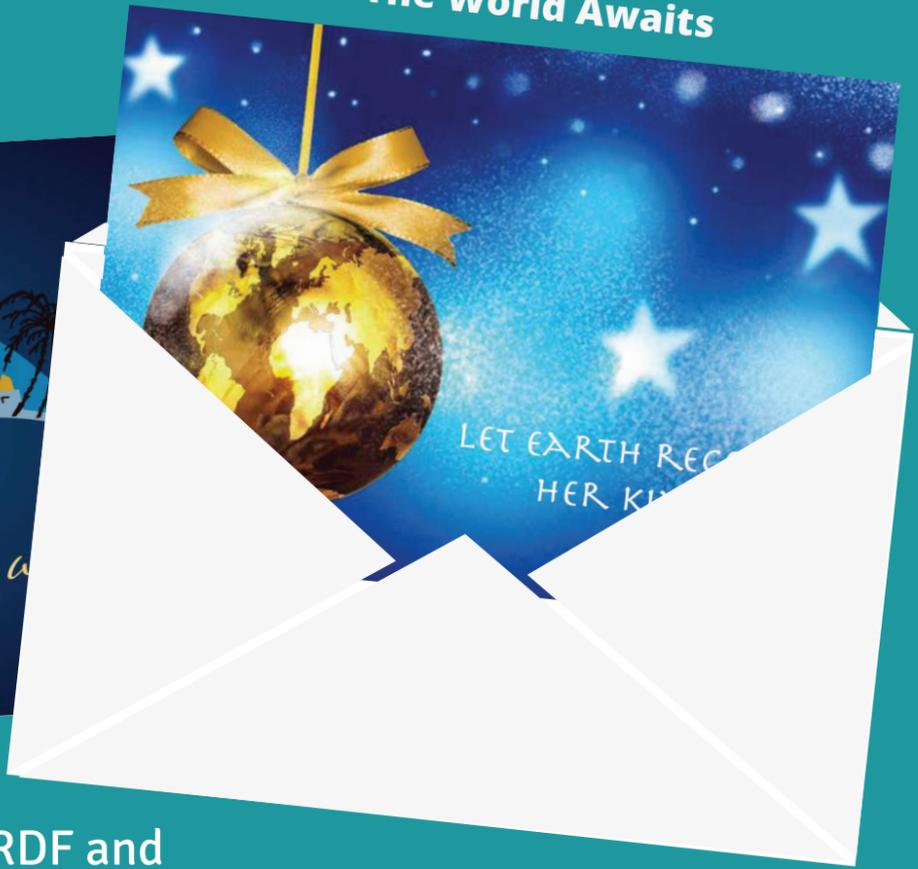
**of their full humanity. Act on the baptismal promise of respecting the dignity of every human being, no matter what.** Imagine that Jesus is present and is waiting for you to respond, to give evidence in word of this respect, dignity, care, and concern. The Most Rev. Linda Nicholls said the example had been set by Jesus himself, who spoke out, healed many, paid attention, and raised up people to stand against injustice. 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. Honour *White Ribbon Sunday* and wear a white ribbon for the *16 Days of Activism*. . . and beyond.

## Order your PWRDF Christmas cards today!

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The Anglican Church of Canada

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# The third and final in a series of interviews with Presiding Bishop Michael Curry of ECUSA conducted by Deacon Dani Gabriel

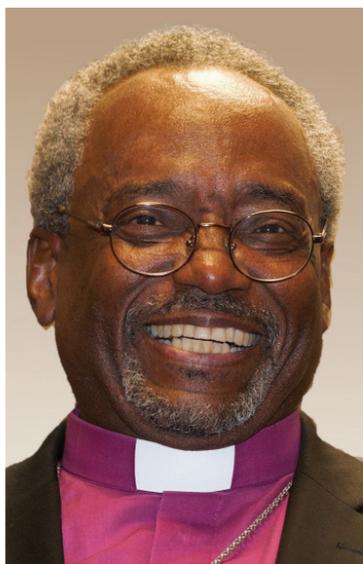


Photo: The Most Reverend Michael Bruce Curry, Presiding Bishop of the Episcopal Church, greeting people at Christ Episcopal Church, La Crosse, Wisconsin, United States in 2018

Credit: Jonathunder - Own work, GFDL 1.2, <https://commons.wikimedia.org/w/index.php?curid=74813594>

**Dani:** What does the diaconate have to do with evangelism?

**Bishop Curry:** Ah, that's actually it...I'm going back to Francis as a model. That Francis of Assisi became frustrated with the church that wasn't reaching out and teaching people about Jesus and about His life, and about His teachings. And he was frustrated with a church that wasn't, at least as consistently as it needed to, actually... walking in the footsteps of Jesus. And so Francis was

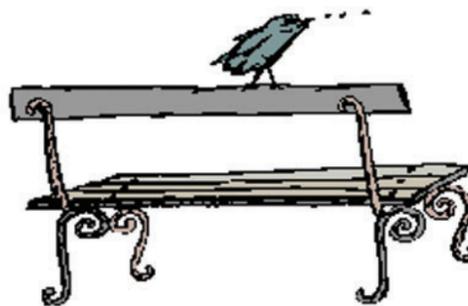
busy...he went to meet the Muslims during the crusades. Part of what he was thinking about, he was going to convert actually. He later kind of backed off that a little bit with the Muslims, because he realized there's some integrity there. That's not my job. But it was evangelical mission. That was his thinking. So that when he was in Italy, he was actually trying to help people find a deeper faith. He really was...

See deacons are practical people.

**Dani:** Yes they are.

**Bishop Curry:** So they're going to talk with practical people, you see what I mean? And so you're talking about formation, preaching [and] spiritual formation is greatly in the hands of deacons. I don't need them to teach Sunday school. I mean, they do that. But, I mean in terms of part of their job is to form people who are in the Christian community as people who dare follow the teachings of Jesus, not just the Christmas Jesus, not just the Easter Jesus, but the sermon on the mount Jesus.

That Jesus. Who follow Jesus and they're following His footsteps in their lives, and will help people learn how to do that. That's an evangelical. That's evangelism through the church. They are also people who are supposed to be in the



## View from the Deacon's Bench



Deacon Dani Gabriel

world which means because they probably, unless they're retired, are working secularly. I remember a couple deacons in North Carolina, who were in secular positions, most of them were until they retired. And they would talk about all of the sudden they were having spiritual relationships and conversations with people in the workplace when people found out they were deacons... Whereas most priests if they're working through the church,

they're in the church.

You know what I mean? That's just the nature of the beast...they're creatures of the temple...

The deacon is actually in the world. I mean priests are supposed to get out there too, but their ministry is in the world. And so they are part evangelists in the world. I know people quote a quote attributed to Francis. I don't think it really was Francis. "Preach the Gospel at all times and if necessary use words." Actually scholars don't think he actually said that.

But even if he didn't, it's a good saying. But the irony of it is, everybody jumps to "preach the Gospel, and as necessary use words," assuming we don't need to use words. Now in 21st century America, you got to use words...In 21st century America, people don't know

the religious story, Christian or otherwise. I mean, we're living in a pretty secular society. So, actually, this a context where you need some words...the deacon is positioned to...do as well as speak.

You ever read, it's in one of the C. S. Lewis books, I want to say it's in Mere Christianity. Where he talks about Christians as kind of this, like, not underground army, what does he call it? He talks about it as the good infection. They're positioned around the world, they're kind of a good infection, they're in great positions of power, and they're in workplaces, and they should be the good infection in the places where they are. [He] talked about the incarnation as God's good infection of creation. Deacons are particularly that good infection and can help and show the average person sitting in the congregation who is part of a community, here's one way we do this. Your job is to be that good infection in the world. See the deacon is the role model to help folk actually be followers of Jesus in their lives for real. And not just in some vague, being a nice person sense. But in a real concrete sense of the teachings of Jesus...

And the dismissal. Go out and do it.

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