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# THE DIOCESAN TIMES

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DIOTIMES

NOVEMBER 2024 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



Photo: St. Paul's Anglican Church on the Grand Parade, Halifax, NS.

## Happy 275th anniversary!

St. Paul's Anglican church celebrated its 275 anniversary on September 15, 2024. St. Paul's has opened its door to pilgrims since 1750. See page 9 for more.



# Pray as you can

It's a matter of perspective. Sitting in a circle in a conference room, a group of us listened to the facilitator asking us to look at our surroundings. She then asked us to describe what we saw. As you can imagine, those facing the door described a large rectangular opening. Those in front of the window mentioned the view. And so on. The point of the exercise was to demonstrate differing viewpoints and how they can all be "true."



So, it is with prayerful reading of the bible in a group setting. Praying with scripture is a longstanding practice. *Lectio Divina*, given to us by the monastic tradition, and imaginative prayer in the style of Saint Ignatius are two options; and the Anglican Council of Indigenous Ministries offers a newer form of praying with scripture through Gospel Based Discipleship (GBD). These prayerful reading practices are not bible study, not analysis, not theological debate but are encounters with the Living Word. An encounter with the Word will be unique to each person. No one else stands in your shoes or has your perspective.

How is Gospel Based Discipleship practiced? Information gathered from The Anglican Church of Canada website and a GBD fact sheet from the Anglican Communion tells us it situates the Gospel in the centre (of a group) or as the focus (for an individual). The Gospel reading for the day is read

three times. After each reading, a question is asked.

- What words or phrases did you hear?
- What is Jesus (the Gospel) saying to you?
- What is Jesus (the Gospel) calling you to do?

There are no right or wrong answers; it is a practice of personal reflection on a Gospel reading based on each person's experience.

In a group setting, after each reading, each participant is encouraged (but not required) to share their response to the question(s) and the remaining participants listen to what the Spirit is saying through the responses.

Gospel Based Discipleship may be used by any group. An experienced leader is not required. In fact, rotating leadership is recommended. And the entire group

encounters the Gospel as peers, whether lay or ordained. GBD may be used by a study group, to begin a church meeting, as a form for worship, or as a personal devotion. Normally, the appointed Gospel for the day is used (see below for links to daily readings). Two or three translations of the reading are recommended – The NRSV and The Message are two possibilities.

The different translations encourage "listening" to both the Gospel and to each other.

Starting a meeting with GBD grounds participants in the Scripture and focuses the energy of the group. Some congregations use GBD as a way to focus on what God is calling them to do in their community. Spiritual friendships develop through GBD as people become more familiar with the process and each other. People know one another in a new way, not based merely on similar likes

or dislikes, but as disciples on a journey together.

The following is the Rule of Life taken from the GBD "A Disciple's Prayer Book," but I like to think of it as a prayer we can try to live by with God's help.

Creator God,

We acknowledge and give thanks that in Jesus we know we belong to a Sacred Circle with the Gospel and Baptismal Covenant in the Center.

In this Sacred Circle:  
 We are all related;  
 We live a compassionate and generous life;  
 We respect all life, traditions, and resources;  
 We commit ourselves to spiritual growth, discipleship, and consensus.  
 Amen

Links to Daily Gospel Readings:

<https://www.anglican.ca/im/introgbd/> under the image, two months of readings are provided.

<https://lectionary.anglican.ca/> – look for the Gospel selection in the Holy Eucharist readings.

HEATHER CARTER  
 DIOCESAN REPRESENTATIVE  
 ANGLICAN FELLOWSHIP OF PRAYER



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

## NEWCOMERS

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# Halloween, All Saints and All Souls Days: October 31<sup>st</sup> to November 2<sup>nd</sup>

All Hallows Tide or the three days of Halloween, All Saints and All Souls are very much linked but where possible I will try to separate them out. All facets of life, including festivals and religious ideas and practices, change with time and different societies. Sometimes those changes are deliberate, made by powerful individuals or groups for particular purposes. God is unchangeable, but nothing else is.

Two basic concepts make those three days very much tied together. In origin all had a connection with death and the dead, and all were associated with the coming on of winter, the lessening of light and the end of the agricultural year. Most of the information I use here is based on traditions from northern Europe, specifically from Germany and the British Isles and this has been transmitted to North America. Mixed into that are influences coming out of the Mediterranean countries, particularly Italy, Spain and Portugal. These ideas went into Mexico and Latin America where they found and were transformed by the beliefs and practices of the Indigenous peoples like the Mayans and Aztecs.

Halloween: The name means the eve of or day before the Feast of All Hallows/All Holy, the day we now call All Saints Day on November 1. So the English name for Halloween has Christian origins though most of its practices have nothing to do with Christianity. Scholars think that Halloween goes back to the ancient pre Christian Celtic peoples who in the first few centuries BCE were already living in the British Isles, France and northern Germany. They celebrated a festival called Samhain which had to do with the end of harvest and beginning of winter. Samhain signified the year's growing darkness and was positioned half way between the autumn equinox and the winter solstice. The Celts believed it is a liminal (boundary) time when there is easy crossing between this living world and the world of the dead. They thought that spirits of the dead could easily come into this world. People believed that dressing up to disguise



Photo: The "El Muerte" figure

themselves could stop the spirits from taking them back to their dead world. They made sacrifices of crops and animal to appease the dead. Likely some human sacrifices occurred, especially in dangerous times.

The Celts made lanterns, often hollowed out gourds or large beets called mangle wurtzels, and our common pumpkins are their descendants in North America. (I challenge you to try and find locally a suitable mangle wurtzel for Halloween carving!) Today those strange rites of earlier times have evolved into the light hearten fun, games and costumes of the Halloween we know.

Coming out of Mediterranean societies, in Latin America the festival which goes from Oct 31 to Nov 2 is called Dia de los Muertos. Centuries ago it had its dark, fear filled side but family members also believed it was a time to welcome back the souls of deceased family for a brief reunion. They set up candles at home so the spirits could find their way back. Favorite foods were put out, often a favorite book or musical instrument. Today in these countries the emphasis is very much on remembering the beloved dead, continuing to celebrate them and turning the whole thing into a great party, often a street parade with bands and crowds in costumes. The emphasis on death remains

in the skeleton costumes and designs, the skeleton figures everywhere and the little cult pieces kept in homes and public places. For some it is essentially a happy party time, but for others it is more the painful remembrance of those beloved people ones they have lost and the somber thought that for all living things, including us humans, there is an end to the existence which we know now, when this body becomes a skeleton and eventual dust.

As Christianity expanded various church leaders were keen to reframe some (but not all) pagan festivals to suit a Christian purpose, which is to let people maintain some of their old ways but gradually to give them new meanings. Certainly, Christianity had a civilizing spirit of removing ideas of blood sacrifices from those older pagan customs. At least by the 4th century Christians everywhere were holding various days to celebrate the martyrs and saints. In 609 AD Pope Boniface IV introduced a new festival, All Saints Day, on the first Sunday after Pentecost in late spring in order to coincide and gradually to replace the pagan Roman festival of the dead called the Lemures which had lingered on for centuries in some areas. By the 8th and 9th centuries the western Christian church was growing more in Germany and the British isles. In order

to assist that development and to cover over the pagan festival of Samhain there, Popes Gregory III and IV moved All Saints Day to November 1, leaving the day before, October 31 as All Hallows Eve or Halloween. (In the eastern Orthodox Church, all Saints Day is still celebrated as a spring festival, normally the first Sunday after Pentecost and Halloween is virtually unknown.)

In the past All Saints Day in the west celebrated both the named saints like Peter and Paul as well as those saints, as it was put, "known only to God." Today it also celebrates the great saints of our generation, people like Bishop Tutu and Saint Mother Theresa as well as good, special people among our friends and neighbors. For Christians, All Saints Day remains the most important part of All Hallows Tide. In some places, e.g., in southern, that is mostly Roman Catholic Germany, it is still a public holiday where besides going to mass families regularly make visits to cemeteries, carrying flowers and candles and saying prayers for the deceased when they arrive. While many of those traditions have been abandoned here in North America, in the Roman Catholic, Lutheran and Anglican churches it is still considered one of the major festivals, a day when Christians are encouraged to go to church and receive the Eucharist as a symbol of our communion and fellowship with all the saints over the centuries. For me, a simple, charming and childlike modern hymn "I Sing a Song of the Saints of God" captures the essential idea of the great range of the Saints of God, while encouraging us to strive to become part of that Great Communion.

For Christians, All Souls Day on November 2 is often called the "Commemoration of all the Faithful" and is especially a day to remember the beloved departed through prayer, and sometimes individual visits to the cemetery. The Roman Catholic church teaches that is a day to commemorate the souls in Purgatory during their time of purification for the blessedness of Heaven to follow. In pre-

Reformation times, which is up to about the mid 16th century Christian churches in the British Isles rang their church bells on November 2 to comfort the dead and remind them they were not forgotten.

At the same time they lighted candles which served to kindle a light for the poor souls languishing in darkness. "Soul Cakes" were given out to the poor and to children. Some scholars think that custom is reflected still in our way of giving Halloween treats to children. Even after the Reformation the custom of making Soul Cakes lingered on and may be found in some places in the UK and beyond. An internet search provided me with various recipes for Soul Cakes for November 2 and those who are interested can find a charming piece of doggerel verse to accompany eating the cakes.

But what are we Anglicans to do with the day since theologically we reject the concept of Purgatory and at least since the time of Luther have looked askance at the concept of Indulgences which is still part of Catholic dogma though it is variously interpreted.

In the Anglican Church it is an optional day of celebration, a lesser feast day than All Saints Day. It serves best to highlight the Doctrine of the Resurrection of the body and the Communion of Saints. At the same time it calls us to remember that you, I, and all of us at some point in time will die and life as we know it now is over. We need to learn how to deal with that and accept it. Our Christian faith can give us the strength we need. The rituals around death can also help- a time of grieving, talking about the beloved person with family and friends, a real funeral and a burial. Jesus wept at the tomb of his friend Lazarus and there had been a burial. But there was also a resurrection for Lazarus. In our Christian faith that resurrection has also been promised to all of us but we need to accept and believe in its promise.

GERALDINE THOMAS,  
LAYREADER,  
ST. PAUL'S, HALIFAX



# The act of encouragement, courage on parade

Standing in front of the full assembly on a Sunday morning was at first quite an easy task. I spoke in English, and it was translated into Kiswahili followed by Kikuyu. After language school I decided to improve my communication by writing out the sermons in Swahili and read them. I noticed a marked difference in the congregational response. They could see I was trying, and as a result they began to connect with me. On one Sunday I just said to myself, **“no more!”** Laying aside the notes, I spoke extemporarily in Swahili. The translator for Kikuyu was a little stunned and had to work harder to concentrate. The congregational body language, evidenced in smiles, affirming comments, and eye contact was a real encouragement to me. It seemed like they had begun to sit up in their seats a little more. I felt lifted having crossed the linguistic Jordan. Not only was I encouraged, the church was too. It began to change everything.

The act of positively affirming another and being encouraged is crucial if we desire a life of affirming relationships and self confidence. This is where a real human ‘one on one’



Bryan Hagerman

emotional connectivity is being developed. It is largely productive and affirming because an emotional safe corridor has been created, is being created.

If we don't like people, if we don't care about people, if we are too busy being caught up in our own world this article isn't for you. And yes, our lives, our existential existence can be fraught with real life issues, like pain, grief, work, relationship struggles, health issues, personal stress, achievements, success, busyness. And if that is true, this is largely what people will see when they view us from a distance or up close. The phrase **“don't meet your hero, because when you do you**

**might be very disappointed”** may ring true. But that is not what we are speaking about here. We are talking about encouragement, the act of imparting courage to another.

Encouragement is a purposeful endeavour of building up the other through the gift of **courage**. With that comes a marked confidence and ability to better engage life on a higher level. Who does not like, or need encouragement? It can come through a smile, a compliment, empathy, validation, a hug. My father-in-law, the renowned Dr Charles Foster was able to give encouragement (courage) through his smile. His beaming face warmed the heart of the other and created emotional safety. It was real, genuine, and authentic. It empowered him to enter into reality with you together, leaving one feeling that they mattered.

This is one wonderful way of encouraging someone. To the recipient, encouragement gives permission for the inner walls to lower, as layers of distrust, insecurity, start to disappear. When someone encourages us, it gives proof that they believe in us. And we may slowly begin to believe

in ourselves. We all know what the general response to encouragement is. But that isn't why we offer it. We offer it as free gift to someone we know or don't know who's lives may be shaken, who are enduring great pain, or who are unhappy with their current life. When we offer courage, we are telling the truth, and we are saying **“I'm offering you safety.”**

Consider Zacchaeus. **“Jesus entered Jericho and was passing through. A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. He wanted to see who Jesus was, but because he was short, he could not see over the crowd. So, he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today.” So, he came down at once and welcomed him gladly. All the people saw this and began to mutter, “He has gone to be the guest of a sinner.” (Luke 19(1-6)**

Imagine the courage given to Zacchaeus that day. Jesus saw him up in the tree, read his

heart, and knew how to build him up. Jesus believed in him.

Who needs courage in your life today? It may be the most unlikely person. A kind word, a compliment, a smile, a small gift, a hug. Courage opens many doors. CS Lewis wrote, **“Courage is not simply one of the virtues, but the form of every virtue at the testing point.”** So, when we encourage another, we build into their life an ability to better withstand peril, animosity, and fear.

Imagine a world where courage is offered. Let's proceed beyond the virtual to its reality.

Robert Collier wrote:

**Most of us, swimming against the tides of trouble the world knows nothing about, need only a bit of praise or encouragement - and we will make the goal.**

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## NEWS FROM AWAY

Dear Diocese,

What did your parish do to celebrate Season of Creation? It's not that we're nosy at the Diocesan Environment Network (DEN) but, from the smallest activity to the largest, the more the merrier. Just think, your parish can be a positive influence on other parishes.

Season of Creation is when we take time to engage collectively in intentional ways in living out the baptismal vow: **“Will you strive to safeguard the integrity of God's creation and respect, sustain, and renew the life of the earth?”**

In his upcoming book on the Holy Spirit, Professor Rob Fennel from AST writes, **“To be holy is to appreciate and love the holiness and goodness of all creation. It is to respect the sacred reality that is embedded by God within all that lives. The very life that is in... each natural process, is a sign of God's presence.”**

The question in our parish, The Church of Saint Andrew, Cole Harbour, on the fourth



Sunday of Season of Creation just before we blessed the compost bins, was, **“What does that have to do with composting?”**

Composting is not always the first word that comes to mind when we think about loving God, being Holy, spirituality or spiritual practices. Saying grace, asking God's blessing on the food we are about to eat is more likely to be experienced as a spiritual practice, than after the meal, when we dispose of the leftovers.

When those scraps are casually tossed into the garbage bin instead of the

compost bin, the possibility of a holy moment, consciously caring for God's creation by contributing raw material for a fresh start, new soil that can be used to grow more food is lost, taking up precious space in a growing landfill.

Diane Dreher wrote in Inner Gardening: Four Seasons of Cultivating the Soil and the Spirit: **“Composting is part of the natural cycle in which nothing is wasted. Apple parings, ends of vegetables, onion skins, tips of green beans, last week's leftovers, vegetables that have gone bad in the refrigerator..., they're part of a larger process of transformation, turning remnants of the past into better tomorrows.”**

The table scraps we offer for transformation might not be as well presented as the meal, but over time, they become fine compost for growth and regrowth.

2 Corinthians 5:17: **“So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!”**

I read that composting as a spiritual practice, is **“an act of love where we care for the soil, loving God's earth and prayerfully caring for people... “At its heart, the composting process and alchemy is a metaphor for spiritual change. When we make the time to compost, we're engaging in and accelerating one of nature's miracles: the transformation of waste into life. Compost, then, is the spiritual, life-giving transformation of the planet.”** A holy moment.

And so, we pray:

Creator God, we give thanks for the Green Bin program that helps keep waste out of landfill by collecting and processing organics into material that can be used to create nutrient-rich compost used to feed and nourish soil.

We give thanks that composting allows us another opportunity to conserve the health of Earth and to help Her to heal from the innumerable injuries each of us has caused.

May we always remember

that the cycle of life is a miracle, and we have a role in that miracle every time we empty scraps into these compost bins, raw material for a fresh start.

We remember that this prayerful act becomes something holy, that composting is **“nothing short of spiritual, creative process. A very real reminder of birth, death and rebirth process that every living being in nature must go through.”**

We ask your blessings on all those involved in our parish who contribute to composting as together we transform decay to fertility, death to life.

Bless these compost bins, the compost they will be filled with, and those who use them, good stewards of your garden, this planet, for future generations, in the name of God, Jesus, and Holy Spirit. Amen

Blessings from the outer world, Rev. Marian Lucas-Jefferies Coordinator, Diocesan Environment Network (DEN)



# Challenging violence of every kind

CYNTHIA PILICHOS FOR  
ANGLICANS POWERING  
POTENTIAL

As Christians, as Anglicans, we are to pursue peace and reconciliation – it is an essential part of a key Mark of Mission. In a world torn apart by war, conflict, death and destruction, it would seem to be an impossible pursuit. However, with God, all things are possible. So, let's start by taking a closer look at the component parts of the 4th Mark of Mission. Before the final statement to pursue peace and reconciliation, we are to challenge violence of every kind.

It is all too easy to think that violence references the most extreme that we see in conflict zones. As horrendous as this violence is, with so many innocent victims on all sides, it is also all too easy to accompany our good fortune in Canada not to be in a conflict zone with a sense of complacency.

Let's return to the 4th Mark of Mission. The very first part of this Mark of Mission challenges us to transform unjust structures of society. Now we start to get to the root of the problem of all forms of violence, violence of every



kind. Are you aware that Nova Scotia's Mass Casualty Commission concluded that gender-based violence (GBV) is at an epidemic level, a conclusion shared elsewhere? How often is this statement dismissed as mere hyperbole? How often is it dismissed by titled leaders in our society? The Mass Casualty Commission also noted that addressing gender-based violence requires a whole of society response (and not only the many women's organizations that have been carrying that burden for decades).

November is the month when we turn our eyes both to the violence associated with war and that of GBV. With the former, we honour all those who have served, and continue to serve, in our

armed forces to help achieve a world at peace. We pay special tribute to those who have made the supreme sacrifice and given their lives in pursuit of peace and justice. And we give thanks for that sacrifice.

Regarding GBV, we have White Ribbon Sunday (November 24 in 2024) that opens the 16 Days of Activism Against Gender-based Violence (November 25 – December 10). Nova Scotia's Mass Casualty Commission identified gender-based violence as one of the key pillars that led to the horrific rampage in April 2020 in Nova Scotia. The link between GBV and generalized violence was, and is, significant. With gender-based violence at epidemic levels, generalized violence is a likely next step.

But we need to dig deeper. A key element in addressing GBV is unpacking and deconstructing our gender stereotypes that give rise to everyday sexism and misogyny, normalizing it as a given. With gender inequity normalized, we have unjust structures in our society that need to be transformed.

I had the opportunity in September to listen to 12 amazing women who shared

what they are doing to build peace and security in many places around the world. The Dallaire Institute at Dalhousie University hosted a series of panel discussions in one very full day and evening, showcasing Women Leading in Building Peace and Security. This diverse group of women from many parts of the world, including locally, work tirelessly in many ways to promote peace and security, often at great risk to their own safety and that of their families. They face their fears buoyed by knowing they are doing the right thing. They do what they need to do, with great humility, never losing hope. They are inspirational.

It was clear to me that these women are living what the German theologian, Dietrich Bonhoeffer, proclaimed with his famous quote that we are not simply to bandage the wounds of the victims beneath the wheels of injustice; we are to drive a spike in the wheel itself.

We may feel helpless in the face of global conflict, with no sense of how to change the trajectory of this violence, to live out the 4th Mark of Mission of pursu[ing] peace and reconciliation. We may not feel we have any

opportunity to drive even a nail in that injustice, let alone a spike! However, people one meets every day are subjected to behaviour that eats away at their dignity, robbing them of their humanity. These are micro (and macro) aggressions about which we can do something: even small nails can impede the progress of that particular wheel of injustice.

The White Ribbon pledge not to commit, condone, or remain silent about all forms of gender-based violence and discrimination is a pledge we can embrace. How often do we remain silent when we hear sexist, misogynist comments? And if we do challenge such comments, we may well be subjected to responses that admonish us for not knowing how to take a joke. Violating the dignity of another is not a joking matter.

Wear a white ribbon on White Ribbon Sunday and for the 16 Days of Activism Against Gender-based Violence, take the pledge, plus stay tuned to ways that Anglicans Powering Potential can help us feel more confident responding to sexist and misogynist statements that respects the dignity of all.

## For all the Saints (November)

Submitted by Rev. John K. Morrell

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

### 2 November – All Souls Day

On this day we call to mind all the faithful departed who are now with God in Christ Jesus. We especially remember all those who have touched our own lives, and the men and women of our own parish [church or community] whose good works have sustained and enhanced the ongoing life of our Christian community. The Church has kept this memorial of all the faithful departed since the eleventh century, when it also began to celebrate the feast of All Saints. The Church believed that the souls of departed saints were immediately taken into the presence and full glory of God. In the eleventh century the church also believed that the unfaithful needed an intermediate time (the doctrine of purgatory) of healing before coming into God's presence.

With the establishment of the Church of England, this doctrine of purgatory was criticized. The Anglican tradition has not withdrawn

that criticism, but over the centuries we have learned to believe what we have prayed in the Burial Office — that the good work which Almighty God began in the faithful departed may be perfected unto the day of Jesus Christ. So we magnify God's power by confessing that the divine mercy continues to perfect the souls of the departed according to the measure of eternal life revealed in Jesus Christ.

### 12 November - Charles Simeon - Priest, D. 1836 —

Charles Simeon was an Anglican priest who died in 1836 after fifty-four years of ministry at Cambridge University, where he was a spiritual guide for innumerable students and a shining light in the Evangelical Revival of his day.

Simeon went to Cambridge as a serious young man who imposed such burdens on his own conscience that he experienced the eucharist as an occasion of guilt, not

gladness. Then, as he prepared to make his Easter communion in 1780, he came to know worthiness in Christ alone, and when he received the Sacrament on Easter morning he experienced the sweetness and beauty of the risen Christ in his own life. From that moment he devoted himself to helping others know the same joy.

After his graduation and taking Holy Orders and was appointed Vicar of the University church. His enthusiasm for Christ was considered vulgar by academics and townspeople alike, and rowdy students often disrupted worship in his church. But his faithfulness as a pastor, especially towards those who suffered during a local famine, finally outmatched the hostility and by 1800 his spiritual authority was unrivalled. Though Simeon won his greatest fame in the pulpit, he exercised his most enduring influence at "conversation parties," where he entertained undergraduates and provided

them with tea and serious discussion as an alternative to the drunkenness, idleness, and bullying which beset their peers. These parties formed several generations of students and gave them a fervent commitment to Christ, so that Simeon had a truly evangelical impact which reached far beyond Cambridge and was felt in all corners of England long after his death.

### 18 November – Hilda, Abbess of Whitby, D. 680

Hilda was a seventh-century Englishwoman who became the abbess of Whitby and nurtured adjoining households of nuns and monks. She was born into the royal family of Northumbria and lived a quiet, devout life in the world until the age of thirty-three, when she decided to take the habit of a nun. At once she was given charge of a small community at Wearmouth, and her guidance proved so effective that she was asked to renew the life of another community nearby.

In the year 657 she finally moved to Whitby, a monastery which included a household of monks and a household of nuns. Under her leadership it became the most famous religious community in all England. The Venerable Bede went on to say: "So great was Hilda's prudence that not only ordinary people but also kings and princes sometimes sought and received her advice when they were in difficulties. She compelled those under her direction to devote so much time to the study of the holy Scriptures and so much time to the doing of good works, that there was no trouble in finding many who were fitted ... for the service of the altar."

So, we give thanks for Hilda of Whitby, who died in the year 680 and used her own gifts of holiness and wisdom to nurture holy gifts in others, that they might serve the people of Christ and make seventh-century England a household of God.



# Composting as a spiritual practice

by Rev. Marian Lucas-Jefferies

Composting is an act of faith. You place compost on the garden in autumn. You let it sit over the winter, with an occasional turn and toss. And come spring, newly planted vegetables will be growing green and I'll be preparing to saying "Thankyou very much" over a summer salad.

So I compost in faith, that in darkness and amid the muck, things might yet grow. As I compost, I am reminded that new life, indeed, all life, is out of my control, beyond my action, logic or planning.

Composting is an act of hope. I affirms that in the very midst of autumn decay, through the bleak breakdown of winter, things might get grow, that death is never the end of the story, that confusion and chaos, are simply the raw material for a fresh start.

Composting is a prayerful act of love. To care for the soil becomes for me a practice both of loving God's earth and prayerfully caring for people. In the peace of my garden I let go, offering people and places to God, inviting God's power into the dark places of the world.

Composting. It has become a spiritual practice that connects me in prayer with God and my world.

## **Composting as Spiritual Practice** **Goddess Continuing,** **Unitarian Universalist** **Community Church,** **Augusta, ME**

A compost pile turns leaves, grass clippings, and kitchen waste into rich new soil. The same principle holds true for our inner lives.

Composting is part of the natural cycle in which nothing is wasted. Apple parings, ends of vegetables, onion skins, tips of green beans, last week's leftovers, vegetables that have gone bad in the refrigerator — all go into the compost bin. No apologies. Whatever they are, wherever they come from, they're part of a larger process of transformation, turning remnants of the past into better tomorrows.

Doing composting seva (inside an ashram and / or in our homes) will be one of the most purifying spiritual practices we can do to conserve the health of Earth and to help Her to heal from the innumerable injuries each of us has caused Her due to our collective lack of education, lack of awareness, and / or lack of personal effort.

## **From the City of** **Fredericton**

## **Composting**

A large share of the waste that arrives at the landfill is organic, including food scraps, yard trimmings... As these materials decompose, they produce methane, a potent greenhouse gas and key contributor to climate change. Composting is an easy and effective way to divert this kind of waste from the landfill while offering many other benefits.

Taking advantage of natural processes, composting transforms organic waste into rich nutrients that can be used to feed gardens and lawns.

Embracing composting is an important step toward a... more sustainable community.

## **Ecclesiastes**

For everything there is a season, a time for every activity under heaven. A time to be born and a time to die. A time to plant and a time to harvest. A time to kill and a time to heal. A time to tear down and a time to build up.

Compost where all the old and used up and unwanted parts of our food become something new, something that feeds the tulips and nourishes the trees... We remember that our gratitude, our prayer, turns the mundane of this moment into something holy. The old scraps of food into rich, vibrant soil.

The Green Bin program helps keep waste out of landfill by collecting and processing organics into material that can be used to create nutrient-rich compost used to feed and nourish soil.

## **Composting a spiritual practice**

Composting was a smelly and feral process, but at its heart, so healing and therapeutic as I witnessed it's transformative power. Rather than throwing out all those vegetable scraps I could just collect it and allow it to decompose naturally then watch it transmute into other stuff - physically and emotionally it turned out. Composting became the theme of 2020 for me, as I gardened more I began to release a lot of old ideas and beliefs and truly allow that magic alchemical process to play out at the hands of Mother Earth.

Deeply inspiring and highly recommended.

...allow it be transformed into something else, it's nothing short of spiritual, creative process. A very real reminder of birth, death and rebirth process that every living being in nature must go through. Even us fusty humans!

At its heart, the composting process and alchemy is a metaphor for spiritual change. When we make the time to compost, we're engaging in and accelerating one of nature's miracles: the transformation of waste into life. Compost, then, is the spiritual, life-giving transformation of the planet.

A few years ago I was reading a book on permaculture and I came across a quote about soil that captured my imagination: "The soil is miraculous. It is where the dead are brought back to life." This launched me into the slow process of being re-wired – seeing with new eyes, altering my actions, converting myself to the truth that the soil is not dead, but alive! I could no longer waste what I once thought was waste. I had to get in touch with the death-brings-life cycles of creation, and I had to do this through a tradition called composting.

Composting in the city is tough – especially in the winter! But having had some deep experiences with compost and soil, I can't help but practice this discipline and consider some of the observations for my discipleship journey.

1. Compost is a transformative process – Compost is created out of what most would consider waste: food scraps, newspaper, hair clippings, wood shavings, dead leaves, etc. With the help of bacteria, fungi, and other microorganisms (there are billions in a teaspoon of soil!), these lifeless materials are broken down and brought back to life. This process is part of the ongoing creation of the world, a creation that values everything, uses everything, transforms everything. Nothing is wasted. Nothing. Is. Wasted. As one writer put it, compost is "resurrection in a bucket".

2. Compost can be offensive – Don't let my romanticizing of compost make it sound easy. It can literally stink if not managed properly, and that is why we usually throw things in the garbage to never have to think about them or deal with them again. It's waste, trash, useless, smelly! Throw it out! Interestingly, it seems to me that the scriptures were written from the perspective of and for those who had been thrown out, forgotten, useless, marginalized. The God of the Bible rescues, takes what is lowly and lifts up,

gives honor where there was shame, breathes life into the lifeless. That can be pretty offensive.

3. Compost becomes us – As I throw a watermelon rind in the compost bucket under my sink, I consider how this rind will become me. In a mystery that is too great for my brain to understand, this rind (along with everything else in the bin) will transform into beautiful, dark compost, full of nutrients. This compost will go into our garden beds, and become the nutrients that feed our tomato plants, that grow the tomatoes we harvest. These nutrient-dense tomatoes, packed with potassium, calcium, and phosphorous (thanks to our homemade compost), will become the tomato sauce that we ingest on our delicious gluten-free pizza (thanks to my wife's g-free diet!). We take in these nutrients that started with the compost bin under our sink, and these nutrients help build cells that become things like our brain. Compost becomes us. In the Hebrew creation story, Yahweh forms "the human (Adam) from the topsoil of the fertile land. Adam from Adamah. Human from humus. We come from the soil, from the humus, from the earth, from the compost bin.

4. Compost is radical – Making my own compost at home may not be as big a deal as Ghandi making his own salt, but it's right up there! It's a first step of getting away from the chemical fertilizers and pesticides we've become accustomed and enslaved to – the ones that pollute our watersheds and decimate the miraculous life of the soil. A little bit of compost to a garden bed goes a long way by inoculating the soil with new life. This life is what causes forests to grow and thrive without the help of chemicals bought from a store. This act of observing the fecundity of the forest, and applying creation's rhythms to our backyard says a lot about which economy we trust in – Caesar's or God's?

5. Compost as a spiritual discipline – While participating in compost, I invoke a number of the traditional Christian disciplines. I meditate on grace and resurrection, even the redemption of God as I turn the compost pile and notice the steam that rises

like incense. As I spread the finished compost on the garden, I pray for soil fertility and the abundant life God brings through it. I practice simplicity in valuing everything, not wasting a single apple core. I celebrate over meals of God's goodness from our garden.

But one discipline stood out to me recently that I hadn't considered before. Service. In her book, *Scripture, Culture, Agriculture*, Ellen Davis studies the Hebrew words till and keep found in Genesis 2. She notices how they are translated elsewhere in scripture as serve (till) and preserve (keep). The task of the first human in scripture is to reflect the image of God by serving and preserving the garden of creation. The simple task of composting can become the glorious task of serving the soil, which is a direct service to plants, animals, and humans.

In this spirit, may we all embrace our primal identity as gardeners of creation. May we learn to serve and preserve. May we connect with the soil from which we come from. May we learn to compost. And may the God who wastes nothing, bring life and resurrection to the garbage of our past, composting it, so that our steps may be filled with new life and abundance.

Sydney Morning Herald - Resurrection in a Bucket June 19, 2004 — 10.00am Margaret Simons, investigative journalist and author, has converted her skills for turning up the truth into a book about compost. The immediate market for Resurrection in a Bucket might seem to be green thumbs, devotees of permaculture and perhaps a few unreconstructed hippies with a longing for grassroots, earth-mother vibes. The reality is that Simons has written an absorbing read for anyone with an interest in the environment.

Simons brings clear, jargonless language and embellished anecdotes together in her study of what largely - for most of us - amounts to household waste. But to suggest that the book is a clinical read would be wrong. Compost, Simons points out, creates its own kind of characters and lore. Much of what she writes is very funny and, at times, surprising. xpectedly sweet, and always resistant to glorification.



# “Walking Together for Peace”

Addressing the climate crises goes hand in hand with disarming the nuclear weapons arsenal and choosing peace over war. This idea of hope shaped itself into the act of walking. Involving youth, educators and communities en route in the vision to reimagine the Pugwash story of disarmament and a peaceful future, Walking Together for Peace took place in Nova Scotia from September 8 to 21st. Over 20 international, national and local participants walked the 200 km that was both historic and transformative.

Support for ‘Walking Together for Peace’ came from Canadian Voice of Women for Peace; Women’s International League for Peace & Freedom(Canada); Jai Jagat International; Mahatma Gandhi Canadian Foundation for World Peace, Science for Peace; Canadian Pugwash Group; Canadian chapter of International Physicians for the Prevention of Nuclear War; International Campaign to Abolish Nuclear Weapons; Peace Quest Cape Breton and Reverse The Trend and Nova Scotia Voice of Women for Peace

Nova Scotia Voice of Women for Peace took on the task of co-organizing the route, overnight accommodations and events in communities and schools which was only possible through the gracious willingness to welcome us. We are particularly thankful to DEN, the Diocesan Environment network and Rev. Marian Lucas Jeffries for all her help connecting us with church communities and also for her participation!

The churches we stayed



Photo: Niten, Global Peace Walker, from India and Marian Nicolas

at included Sharon United in Tatamagouche where we were heartily welcomed by Reverend Linton Worrell. In Truro, our 2 day visit at the spacious parish hall at Immanuel Baptist Church in Truro was coordinated by Hannah Marriott. This included a generous bonus - a pizza making supper hosted by parishioner Brenda Leenders and her friend Jennifer. Toppings from Brenda’s garden and a delicious chocolate cake and ice cream dessert fueled us onward!

At Holy Trinity Emmanuel Church in Dartmouth we enjoyed a beautiful supper at the St. Andrew’s United

Church (Halifax). We were delighted to meet parishioners and learn about the upcoming Rockathon, a rocking chair marathon.

It was clear to the Nova Scotians that coming together for nuclear disarmament and climate justice on a global scale is tied to community issues of security and wellbeing. Sharing local Mi’kmaq history and African Nova Scotian experiences with participants was essential for the local organizers. Peace means moving towards understanding decolonization and reconciliation in Mi’kma’ki. Peace means understanding the historic need for reparation implementing innovative possibilities, such as land trusts in African Nova Scotian communities.

### Walking the Walk

From beginning to end we were accompanied, led, smudged, prayed for, and guided by Grassroots Mi’kmaq Water Protectors. Darlene Gilbert, Thunderbird Swooping Down Woman opened the walk at the Kijipuktuk/Halifax launch with a smudge and words of welcome to the territory. Dorene Bernard shared the water ceremony both in Pugwash and with students at the high school, as well as walking with us. Marian Nicholas and Amy Maloney participated and led the walk through their territory. The peace walk joined the Justice for Iggy - Walk

for Awareness on Sunday, September 15th with the Sipekne’katik community and shared a meal. We were honoured to participate in The DownTheMarsh Land Trust land opening and blessing, a highlight for the celebration of justice and peace in the context of the historic community rebuilding housing security for African Nova Scotians.

Conversations about peace and disarmament in schools are being shaped by the political agenda in this country. Despite the hesitation in some of the schools, persistence paid off and we had wonderful sessions in classrooms. Who wouldn’t enjoy the experience of a Raging Granny combined with a Buddhist monastic sharing their visions of peace? The two high school visits, organized by Lia Holl a(IPPNW) were energetic, informative and extremely well received. Lia’s enthusiasm and excellent scripting brought the theme of nuclear disarmament to Pugwash HS and Auburn Drive H.S., Dartmouth.

Over 100 letters for peace from elementary students were presented to Senator Marilou MacPhedran. Students were given peace cards from the Mahatma Gandhi Canadian Foundation for World Peace which they kept as a keepsake.

International participants, Dr. Jill Carr Harris brought together new vistas of possibilities and was tireless

in her dedication to calling for a national understanding of nonviolence in every aspect of Canadian society with a strong emphasis on a nonviolent economy and disarmament. Rajagopal, Gandhian peace activist and organizer from India shared his extensive history of building Ekta Parishad, an organization based on youth education and centering community knowledge in the movement to confront poverty and the violence of repression. The incredible fact that over 50 solidarity walks were occurring in India brings this action to a new level of international cooperation and the demand for collaboration for global peace. Three international peace walkers, Yogesh and Niten from India and Ikeda from Japan brought a dynamic interest to the walk itself. Walkers recognize the incredible contribution of national VOW co-chair, Lyn Adamson and Ellen Woodsworth WILPF for their leadership and media presence.

The vision of the threefold braid of decolonization, demilitarization and decarbonization were shared throughout the event and provided the foundation for the overall purpose of nuclear disarmament. In Canada, among all federal departments and agencies, it is the military that has the biggest carbon boot print. The Department of National Defense (DND) including the Canadian Armed Forces (CAF) consumes the most fossil fuel and is the largest emitter of GHGs. Carbon emissions from the military account for over 61% of all emissions by the federal government. Yet, military emission reductions are absent from Canada’s reports on Nationally Determined Contributions (NDCs) and the federal climate plans.

In Nova Scotia, where there are so many military personnel, it is important to point out that disarmament is never a conversation about taking resources away from those who serve or veterans. Indeed, we can agree that ultimately protection is a matter of solving conflict through diplomacy and mitigating climate catastrophe. Protecting one another in a culture of care is a shared goal, and advocating for nuclear disarmament is one facet of that protection that we can work towards together.

k. Winkler NSVOW



Photo: Ellen Woodsworth, Vancouver ( co pres. WILPF Can. - Women’s International League of Peace and Freedom Canada), Marian Nicholas, Sipekne’katik Community, Grassroots Grandmother, Water Walker, Masa Kateb, Vancouver.



# The “Piecemakers” of Trinity

MAUDE BAILEY  
TRINITY ANGLICAN  
CHURCH,  
SYDNEY MINES

“Gracious God, as we place our hands on these quilts, we join the giver and receiver recognizing the unity of all people in the body of Christ. We give thanks for the fellowship of all who work together to make these quilts- the laughter, the shared stories, the joy of creating something beautiful with one’s own hands and hearts for one another.

We send these quilts as a sign of God’s love and blessing to each person who receives one, trusting the quilt will be a source of comfort. Amen.”



Photo: Some of the “Piecemakers” with their creations.

Rev. Jackie Warren,  
Associate Priest at Trinity  
Anglican Church in Sydney

Mines recently spoke these words as she blessed the lap quilts made by a dedicated

group of ladies of the church- The Piecemakers, who gather weekly to make these beautiful gifts.

In fact, the first recipient of a lap quilt, specially made for her, was Pencie Granchelli, a much-loved parishioner who has been a Trinity member since childhood.

In addition to making these lap quilts, the ladies make a large quilt that is a fundraiser through ticket sales, usually just before Christmas.

Previous lap quilts were blessed by the rector and were distributed to dementia patients at various long-term institutions in our area.

I was reminded that these ladies use every scrap

available. The trimmings, threads, and bits of batting are saved and placed in gently retired pillowcases that are donated to local animal shelters to be used as cat and dog pads, bringing a bit of softness to their kennels.

Often the ladies begin their quilting days with tea and coffee as they participate in “group therapy” airing problems, laughter, and worries with each other believing that laughter is truly the best medicine.

We are truly fortunate to have this devoted group to carry on this tradition of serving their community. We thank them and ask God’s blessings upon them.

## Three thoughts for the 16 days of activism against gender-based violence

### A Place for Them

**Standing against domestic violence and abuse**

Globally, every 11 minutes, a woman or girl dies at the hands of an intimate partner or family member\*.

**These women and girls should still be with us.**

**This seat is reserved to highlight the void left behind by each and every one of them.**

[restored-uk.org/redchair](https://restored-uk.org/redchair)

\*United Nations Office on Drugs and Crime (2021).



#### WEAR BLACK ON THURSDAYS

Another simple yet profound global movement around the world is the Wear Black on Thursdays. Wear black clothing and/or wear the pin to show you are resisting the attitudes that promote and encourage rape and violence against women and girls. “In every country, gender-based violence is a tragic reality. This violence is frequently hidden, and victims are often silent, fearing stigma and further violence.

We all have a responsibility to speak out against violence, to ensure that women and men, boys and girls, are safe from rape and violence in homes, schools, work, streets – in all places in our societies.”

International Anglican Women’s Network 6.3 million women and girls in Canada will experience sexual violence or intimate partner violence in their lifetime. Every 2.5 days a woman or girl is killed in Canada Indigenous women and girls are 6X more likely to be killed than non-indigenous women

#### CAN’T BUY MY SILENCE CAMPAIGN

What do Non-Disclosure Agreements (NDAs) have to do with Gender Based Violence? NDA’s began in the early 70s to protect companies from having the secrets of their trade shared with others. Think of Kentucky Fried Chicken’s spice recipe. If a person left their employ, they were asked to sign an NDA. Since that time NDAs have gradually come into play in sexual assault and discrimination cases to the point where victims are silenced and not allowed to speak their truth while perpetrators continue their egregious conduct and work life.

At a recent talk featuring Prof. Julie MacFarlane and others, the use of NDAs in protecting companies, organizations, and individuals while victims are left with no recourse for justice or healing was shocking. Can’t Buy My Silence is a campaign to have sexual misconduct and discrimination cases legally excluded from the Non-Disclosure Agreement.

Legislation has made P.E.I. the first province in Canada to limit NDA use in cases of sexual misconduct cases. In Nova Scotia it is on the books but the discussion was shelved.

Find more information here: <https://www.cantbuymysilence.com/>

BY MARY STONE,  
PRESIDENT, CANADIAN  
MOTHERS’ UNION

#### THE RED CHAIR PROJECT

One of the silent events at the recent Canadian Mothers’ Union Hope All Things Conference was the Red Chair Project. The presence of the red chair spoke volumes although it remained silent. The empty chair acts as a powerful symbol of the many women who’ve been killed through gender-based violence – women who should still be with us today. This chair was for them.

The project usually runs during the 16 Days of Activism Against Gender Based Violence, but it can be carried

out anytime of the year when deemed appropriate. You can participate in this project:

Designate a chair in your church, at a local cafe, or even a public space like a park. Remember to ask permission first if needed! If the chair is not red, paint it or cover it with red fabric. If you can’t get hold of any fabric or paint, printing a sign and making sure the chair is left empty will still have impact.

If this is the first time your church or community has thought about domestic abuse and violence against women, you could organise a short segment in a church service during the 16 Days of Activism to talk and pray about domestic

abuse. You could even devote a whole service to the issue, with a Red Chair, prayers, and information.

Find resources for the Red Chair Project here - [https://](https://www.restored-uk.org/resource-directory/red-chair-project-pack/)



[www.restored-uk.org/resource-directory/red-chair-project-pack/](https://www.restored-uk.org/resource-directory/red-chair-project-pack/)



Find out more here - <https://wdpcanada.ca/restore/understanding-violence/>



# What do envelopes and church have in common?

by Paul Sherwood

In an age where convenience reigns supreme, the act of buying envelopes serves as a compelling metaphor for a deeper exploration of how we connect with our surroundings and each other. On one hand, the allure of purchasing envelopes online is undeniable—simply a few clicks, and they arrive at your doorstep. On the other hand, venturing out to a local store not only fulfills the need for envelopes but also opens the door to human interaction. This choice mirrors our relationship with church attendance, where the convenience of staying home contrasts sharply with the enriching experience of communal worship.

Imagine this: you decide you need envelopes. You could easily log onto an e-commerce site, choose your preferred style and quantity, and in no time, they are delivered to your home. This process is efficient, saving you time and energy in a world that often demands both. However, in this convenience lies a significant downside—the lack of engagement with the world outside your door. While the digital age has made life easier in many respects, it has



also contributed to a culture of isolation, where personal interaction is often replaced by clicks and screens.

Now, consider the experience of stepping out to buy those envelopes in person. You enter a local store, greeted by the familiar sights and sounds of commerce. You might chat with the cashier about the latest sales or exchange a smile with another shopper. In these seemingly small interactions, you find a moment of connection, a reminder that you are part of a larger community. Each conversation, each encounter, adds a layer of richness to your day, fostering a sense of belonging that online shopping cannot replicate.

This dynamic can be likened to the act of attending church. While it may be easier to stream a service from the comfort of your home, there is an undeniable power in gathering with others in a shared space. Church services provide an opportunity to connect with people on a deeper level, to share in collective joys and struggles. It's in these moments—through shared prayers, songs, and experiences—that we truly feel the pulse of community life. Just as buying envelopes in person allows for spontaneous interactions, attending church nurtures our connections with others, reinforcing the bonds that unite us.

Moreover, engaging with the world when buying envelopes or attending church has tangible benefits for our mental and emotional well-being. Human beings are inherently social creatures; we thrive on interaction. When we step out to purchase envelopes, we not only fulfill a practical need but also engage in a vibrant social ecosystem. This experience is a reminder that we are not isolated entities but part of a larger narrative—a sentiment echoed in church communities where support and fellowship are fundamental.

The choice between online shopping and in-person purchasing often reflects broader societal trends. As we prioritize convenience, we may inadvertently neglect the richness of community engagement. Church attendance, similarly, faces challenges in the digital age, where many opt for the convenience of online services rather than the immersive experience of communal worship. Yet, it is this very engagement that fosters a sense of purpose and belonging, essential components of a fulfilling life.

The question we face is not merely one of envelopes or

church attendance, but of how we choose to live within our communities. While the ease of online shopping allows us to bypass potential inconveniences, it also shields us from the vibrant tapestry of life that exists outside our walls. Likewise, while streaming services provide access to spiritual nourishment, they cannot replace the warmth of human connection found in shared experiences.

In conclusion, whether we're buying envelopes or attending church, the choices we make speak volumes about how we engage with the world around us. While convenience may beckon us to retreat into isolation, the richness of human interaction and community engagement offers a counterbalance that is vital for our well-being. As we navigate the complexities of modern life, let's embrace the opportunities for connection that await us beyond our screens, recognizing that true fulfillment often lies in the moments we share with one another.

*Photo by Kelly Sikkema on Unsplash*

## St. Paul's celebrates 275 years

St. Paul's Church is an evangelical Anglican church in downtown Halifax, Nova Scotia, within the Diocese of Nova Scotia and Prince Edward Island of the Anglican Church of Canada. It is located at the south end of the Grand Parade, an open square in downtown Halifax with Halifax City Hall at the northern end. Built during

Father Le Loutre's War, it is the oldest surviving Protestant church in Canada and the oldest building in Halifax. There is also a crypt below the church and the St. Paul's Church Cemetery. The official chapel of the church was the Little Dutch (Deutsch) Church. Saint Paul's was designated a National Historic Site of Canada in 1981. In

1981, it was designated a Municipal Registered Heritage Property by the former City of Halifax, and in 1983 it was designated a Provincially Registered Heritage Property both under the provincial Heritage Property Act.

History: It was founded in 1749. The construction was begun in 1750 and is based

on the ground plan of Gibbs' Marybone Chapel in London, with later additions such as a larger tower. Reverend William Tutty opened the church on September 2, 1750. Rev William Tutty was the first minister; followed by Rev John Breynton and Rev. Thomas Wood, who served at the same time. The church also served as the site for the

initial congregation of St. Matthew's United Church until this church was built.

During the anniversary service on Sept 15th, Archbishop Linda Nicholls, Primate of the Anglican Church of Canada celebrated her final service. She stepped down from her role that same day.



*Photo: Archbishop Linda Nicholls at the Eucharist.*



*Photo: Archbishop Linda Nicholls giving a blessing.*



*Photo: Archbishop Linda Nicholls receives a felted gift from the children.*



# Our Healthy Coastline Research Project - what can I say?

The proposed project landed on our doorstep just as the parish was looking at how to reach out beyond the church walls in a way that would meet the needs of the communities we serve. The communities of the Eastern Shore were just recovering from Hurricane Fiona.

Climate change arrived well before that and it plays out every day in our lives. It has initiated a serious conversation between us and Mother Earth, pushing us to understand connection between science and the spiritual. Guiding us as we seek to understand our role in caring for creation, including all fish, plants, birds and each other, to do our part in sustaining Mother Earth. Humans have changed the planet so familiar to us in large and fundamental ways, our familiar globe, causing melting, drying, acidifying, flooding, and burning in ways no human has ever seen before.

As Bill McKibbin, an environmentalist says: "Due to the relentless burning of



Ann Turner Martin, Stuart Turner and Camilo Botero standing beside one of the weather stations.

fossil fuel and deforestation of the world climate has become disrupted and unstable. over the last 50 years 60% of the planets, mammals reptiles, birds and fish have been wiped out by human land development and habitat destruction .more than 1 million species are on the way to extinction. Oceans are acidified and warming. Fish are being displaced by plastics.

Sea levels are rising, coral reefs are dying and ecosystems collapsing ." Even as local lobster fishermen in our area this season, who have experienced an abundance of catch in the past, the south shore, where the water is now much warmer had poor catches. With water warmer in one area, fish will migrate to cooler waters to be sustained. Record

breaking weather patterns are increasingly, deadly droughts, floods, storms, and rising temperatures, fires raging, food supply disruption due to weather events, water storage and unpredictable seasons will only increase. Deadly micro plastic is a common every day word now. Apparently, a litre of bottled water includes 240,000 tiny pieces of plastics . Is this the time right to get

involved with ecology rooted in faith? Absolutely, for me! And here is an opportunity, time for this amazing project to link the community and church,. The community, parish, and Marine Drive Academy are acting on the 5th Mark of Mission, caring for the planet. That includes supporting teacher, Jonathan's Oceans 11 course. And that's just a beginning. We now have the opportunity to be leaders, teaching others to be citizen scientists.

As a missional parish, we are exploring issues of food storage and insecurity in our community, homelessness, and affordable housing, the health care crisis, the benefits of immigration to our province, sustainable energy, and how to reduce energy consumption, and use energy wisely. Our Healthy Coastline project can be a spark igniting opportunities and our obligation to act on the Fifth Mark of Mission.

Ann Turner Martin, Parish of Port Dufferin



Photo: DYC participants gathered at Malagash Bible Camp in October.

## DYC chooses Joy

On the weekend of October 4 to 6, 26 youth and 11 leaders gathered for a joyful weekend of community at the annual Diocesan Youth Conference (DYC)! This year, DYC was held at Malagash Bible Camp with a theme of We Choose Joy, and we certainly did choose a lot of joy in our time together.

Throughout the weekend, we worshipped together and heard reflections on scripture from Bishop Sandra Fyfe, Rev. Dr. Charlie Bell, and Rev. Kris MacKenzie, speaking clearly about how loved each of us are, for exactly who we are, how we find joy in being tied to one another (both literally and metaphorically), and

how to be people of joy in the world.

We also spent a lot of time having fun – playing soccer baseball (or kickball, as some folks call it!), volleyball, basketball, laser tag, and board games, creating art of all kinds, walking on the beach and just being together.

Thank you to the planning team who dreamed up this year's DYC, to the leaders who so generously gave of their time to be at the weekend, and to all of the participants and their families.

DYC has been a core program of diocesan youth ministry since 2003, inviting youth in

grades 7 to 12 from throughout the diocese to come together as a community to learn, play, pray, and grow together.

For more information about the Diocesan Youth Conference, you can go to: [www.nspeidiocese.ca/diocesan-youth-conference](http://www.nspeidiocese.ca/diocesan-youth-conference)



# The sacred work of church changing:

## New adventures in a Shared Ministry Arrangement



By Cathy Lee Cunningham (*she/her*)  
Lead Minister, Shared Ministry Arrangement  
Parish of St. Andrew's,  
Timberlea-Lakeside  
Church of the Good Shepherd,  
Beaver Bank

*"With God, nothing will be impossible."*

NOTE: Before you dive in, this article is the second installment in a series on the Shared Ministry Arrangement between the Parish of St. Andrew's, Timberlea-Lakeside and the Parish of the Church of the Good Shepherd, Beaver Bank. If you missed the first article in the October Issue, you may wish to go back and read it first.

### NEXT "DANCE" STEPS

After we discerned - quite palpably - that by the power of the Holy Spirit, we'd found our "dance partner", it was time to drill down on the hopes and expectations of each parish, test what was reasonable and what wasn't, and prepare to bring a detailed draft proposal for a Shared Ministry Arrangement, first to our respective Parish Councils and then to Parish Special General Meetings, to test and discern if what we had negotiated so far made sense to our broader parish bases. Each parish also compiled **five-year financial projections**, to demonstrate the Shared Ministry Arrangement would be

viable and sustainable — A canonical requirement - rightly so - of the Diocese for approval of all ministry transitions in parishes.

### FOUNDATIONAL QUESTION: WHAT ARE THE (REASONABLE) NEEDS AND EXPECTATIONS FOR EACH PARISH?

When I met with Rev. Marian Conrad and Bev Higgins, one of the key lay leaders at St. Andrew's, they brought an initial draft position description for the position of a half-time (50% full time equivalent) rector, to serve as a basis for our discussion about the allotments of time in the areas most important to the parish. As a general guide — realizing that during any given week the time allotments might shift by necessity — the named areas and suggested time allotments for a twenty hour work week were:

- **Spiritual Development** (Sunday worship and worship preparation) 1 1/2 time blocks (6 hrs. per week);
- **Administration** (e-mails, correspondence, etc.) 2 time blocks (8 hours per week);
- **Pastoral Care**

(including funeral preparation) 1 block (4 hours per week);

- **Parish Council** (meetings, parish events, etc.) 1/2 block (2 hours per week).

At Good Shepherd, I was able to spend more time on pastoral care and Christian education instead of administration due to the amount of administrative work that the lay leadership had taken on. So, at Good Shepherd, the actual named areas and time allotments looked like this:

- **Spiritual Development** (Sunday worship and worship preparation, leading discipleship-focused Bible Study and other Christian Education programs) 2 time blocks (8 hrs. per week);
- **Administration** (e-mails, correspondence, website, etc.) 1/2 time block (2 hours per week);
- **Pastoral Care** (funeral preparation, visitation, community outreach) 2 time blocks (8 hours per week);
- **Parish Council** (meetings, parish events, etc.) 1/2 block (2 hours per week).

These hours included leading worship and preaching every Sunday and even though our agreement was for 50% time, 20 hours per week, it was important to both the parish and to me that I be there every Sunday.

In addition, Good Shepherd agreed that if I needed to be away one Sunday a month for my congregational consulting work (which required me to travel to parishes, usually by plane), the service would be led by the Licensed Lay Minister.

### CONTINUED DISCERNMENT

Over the next couple of months, both parishes stayed in touch and continued the discernment process, with our parishes separately, and in more fruitful conversations together. When it became clear that God was truly guiding us to work together, we finally scheduled a meeting of the Transition Teams elected by each parish. Very quickly during that meeting, we knew for sure, we had a partner match for the "dance floor" of Shared Ministry Arrangements. I think our song should be, "Lord of the Dance"!

When our teams met together, we came with open minds, the solid

foundation of knowing what the needs and hopes of each respective parish were for a Shared Ministry Arrangement (NOT an amalgamation).

Each parish would continue to be its own separate Parish Corporation, with all that entailed, and we would use the initial area and time allotments above as a guide for a formal Draft Shared Ministry Arrangement Proposal, to be presented to each respective Parish Council, and ultimately to a Special General Meeting of each Parish.

Both Parish Councils unanimously agreed that the Spirit was calling us to work together. Then, each parish called its own Parish Special General Meetings, with unanimous support to proceed.

Next month, I'll share with you how we crafted the draft proposal together.

### A FRANCISCAN BLESSING FOR NEW MINISTRY ADVENTURES

I leave you with inspiration from one of my favourite prayer books, entitled, *Common Prayer: A Liturgy for Ordinary Radicals* by Shane Claiborne and Jonathan Wilson-Hartgrove:

*May God bless you with discomfort at easy answers, half-truths, and superficial relationships so that you may live deep within your heart. May God bless you with anger at injustice, oppression, and exploitation of people, so that you may work for justice, freedom and peace. May God bless you with enough foolishness to believe that you can make a difference in this world, so that you can do what others say cannot be done.*

I'll see you back here in the December Issue with more learning from our Shared Ministry

*Photo Credit: Ardian Lumi, Unsplash*



# MINISTRY TRAINING

'GUIDING LIGHT' learning sessions on Zoom.



## GUIDING LIGHT Ministry Training

If you have a deeply compassionate heart for those who are isolated, sick or lonely, these dynamic, practical sessions are for you. Join with other like-minded people from across the Diocese to explore these important

pastoral ministries. Education sessions for any laity or clergy, continue this autumn, online and from the comfort of your home.

TIME: 6:30 p.m. to 8 p.m.

PRESENTER: Rev. David Puxley, Holy Trinity-Emmanuel, Dartmouth, and Hospital Chaplain.

TOPIC: PASTORAL VISITING

Pastoral Visiting - active listening, best practices, confidentiality, etc.

DATE: Part 1 - Tuesday, Oct. 29

DATE: Part 2- Tuesday, Nov. 12

TOPIC: DEMENTIA: Ministering to individuals and their caregivers

DATE: Tuesday, Nov. 19

We are seeing an increasing number of Anglicans in our Diocese express an interest in growing their skills and confidence in serving their communities. The Holy Spirit is moving and we celebrate this the ministry of all the baptized.

Got questions?

Contact Lisa  
- [missiondirector@nspeidiocese.ca](mailto:missiondirector@nspeidiocese.ca)

or 902-789-4840.

REGISTRATION:

If you already signed up for GUIDING LIGHT, you will receive an invitation with the Zoom link via e-mail. If you have not registered already, SIGN UP HERE

[www.surveymonkey.com/r/GUIDINGLIGHT](http://www.surveymonkey.com/r/GUIDINGLIGHT)



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## ANNOUNCEMENTS

■ Please note that Cathedral Lane is undergoing an extensive infrastructure project, resulting in street closures around the Synod Offices. Our Parking Lot is still accessible however delays are expected. Access to the center and the Cathedral will be limited. For the first part of the project, please use College Street. We expect this access to change as sections are completed. The project will run until November of this year.

■ Rev. Joanne Neal appointed Pastoral Administrator for the Anglican Churches of Pictou County (ACPC), effective July 1, 2024, to June 30, 2025.

■ Extended appointment of Rev. Debra Burleson as Priest-in-Charge for the Parish of Tangier, effective July 1, 2024, to Dec 31, 2024.

■ Extended appointment of Rev. Julia Ford as Priest-in-Charge for the Parish of Weymouth, effective August 1, 2024, to February 28, 2025.

■ Rev. Canon Dr. Gary Thorne appointed as Priest-in-Charge for the Parish of St. George, Halifax.

■ Extended appointment of Rev. Mark Pretty as Priest-in-Charge for the Parish of St. Stephen's Chester, effective September 1, 2024, to April 30, 2025.

■ Rev. Dr. Dawna Wall appointed Rector of the Parish of St. John's Lunenburg effective October 16th, 2024.

# Missional Imagination Conference



Mission Conference 2025 on Zoom

MARK YOUR CALENDAR! Sure to inspire and encourage, a Canadian Anglican online learning event is planned for this winter.

Open to anyone and taking place on Zoom, this conference is an opportunity to explore how to develop a missional imagination. Where is God at work in our

neighbourhoods and how might we join what the Spirit is doing to invite seekers to explore the Christian life? Participants, laity and clergy, will learn how to listen deeply, to better understand and respond to the culture around us, and to consider adapting church structures that will empower mission at diocesan and parish levels.

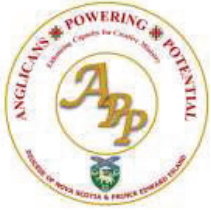
Save the dates of Thursday, Jan. 30 (evening) and

Saturday, Feb. 1 (morning and afternoon). This event features a variety of diverse, gifted speakers offering short TED-type talks, to be followed by small group discussions.

This conference is the first of its kind for those in the Canadian Anglican Church. Organizers are diocesan missional leaders from across the country. Watch for details and registration information.



**ANGLICANS POWERING POTENTIAL**  
*Diocese of Nova Scotia & Prince Edward Island*



*White Ribbon Sunday*

**The 16 Days of Activism against Gender-Based Violence**

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

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

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

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



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

Comment below was taken from the Government of Canada website:

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

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**Saint Paul's at 275**  
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**3 March 2024**

10 am Choral Eucharist  
 The Rev'd Dr. Ray Aldred  
*Director, Indigenous Studies Program, VST*

**15 September 2024**

10 am Choral Eucharist and Celebration  
 The Most Rev'd Linda Nicholls  
*Primate, Anglican Church of Canada*

**3 November 2024**

7 pm Choral Evensong  
 The Rev'd Dr. Rhonda Britton  
*Senior Pastor, New Horizons Baptist Church, Halifax*

**1 December 2024**

10 am Contemporary Eucharist  
 The Rev'd Dr. Heather McCance  
*President, Atlantic School of Theology*

**16 December 2024 (Updated)**

7 pm Christmas on the Grand Parade  
 The Rev'd Canon Dr. Paul Friesen  
*Rector, St. Paul's Halifax*

**26 January 2025**

10 am Contemporary Eucharist  
 The Most Rev'd Brian Dunn  
*RC Archbishop, Archdiocese of Halifax-Yarmouth*

**11 May 2025**

7 pm Choral Evensong  
 Mr. Jonathan Eayrs  
*Formerly: Associate Priest, St. Paul's Halifax*

**1 June 2025**

10 am Contemporary Eucharist  
 The Right Rev'd Sandra Fyfe  
*Bishop, Diocese of Nova Scotia and Prince Edward Island*

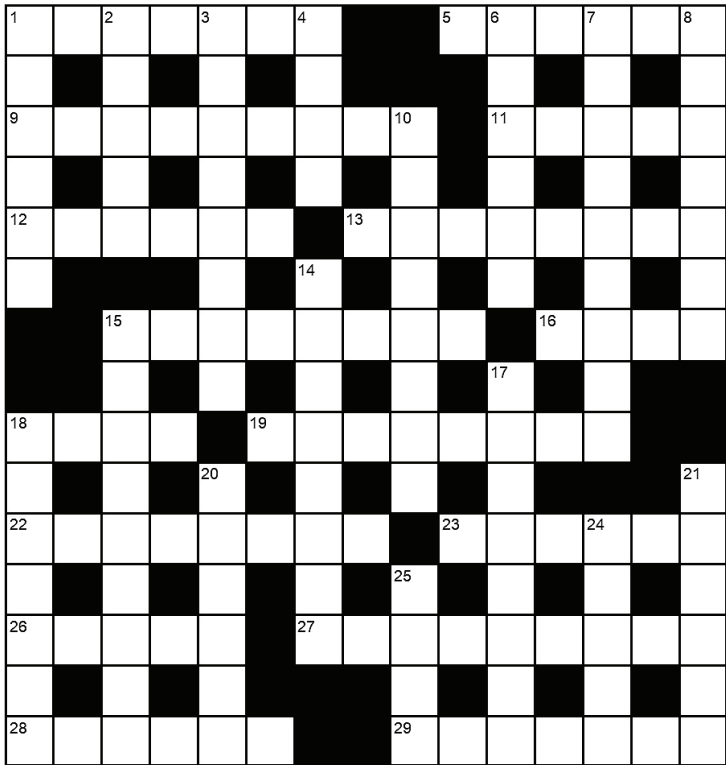


**Saint Paul's on the Grand Parade**  
 stpaulshalifax.org



# November Bible Crossword

by Maureen Yeats



# NOVEMBER 2024 Clues

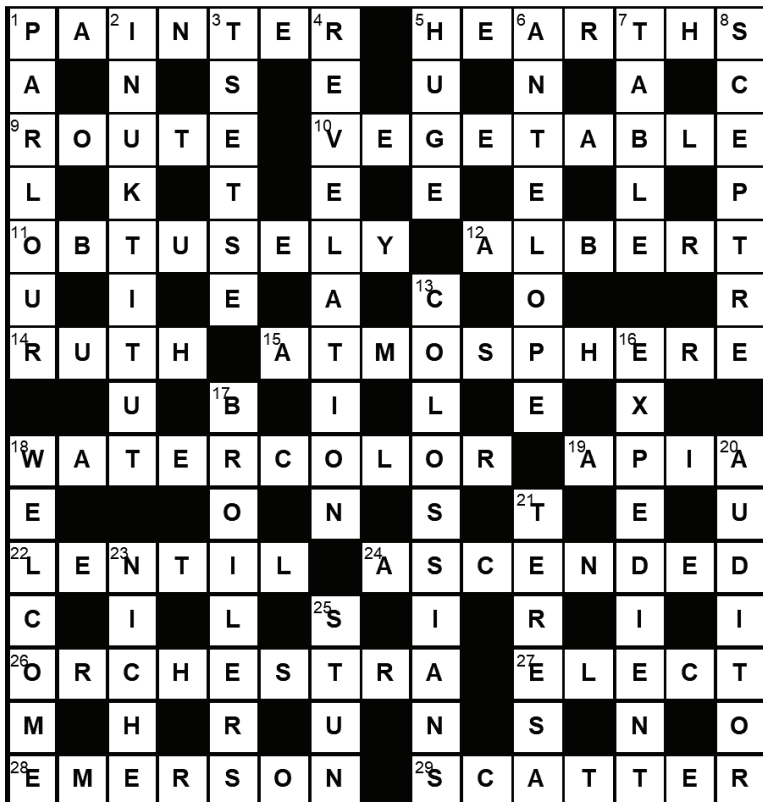
**ACROSS:**

- 1- Ruler of an empire (7)
- 5- "I went away at once into \_\_\_\_\_" (Gal. 1:17) peninsula in the Middle East (6)
- 9- Wife of Uriah, later a wife of David (2 Sam. 11) (9)
- 11- Holy woman, abbess of Whitby in 7th century (5)
- 12- Go on with after an interruption (6)
- 13- Canoe travelling 17th century fur trader in Canada (8)
- 15- "\_\_\_\_\_ are not greater than their master" (John 13:16) unfree persons (8)
- 16- Organized group of people (4)
- 18- 18th century composer, J.S. \_\_\_\_\_ (4)
- 19- Ailments caused by bacteria or viruses (8)
- 22- One of the epistles (8)
- 23- Necessary item in the pantry (6)
- 26- Utterly foolish person (5)
- 27- "\_\_\_\_\_ produces character" (Rom. 5:4) lasting quality (9)
- 28- Submissively (6)
- 29- "\_\_\_\_\_ and his angels fought" (Rev 12:7) a warrior archangel (7)

**DOWN:**

- 1- Small live coals (6)
- 2- Narrow walkways (5)
- 3- An herb (8)
- 4- Flightless bird of South America (4)
- 6- Rewarm (6)
- 7- "A great number became \_\_\_\_\_" (Acts 11:21) Christians (9)
- 8- An \_\_\_\_\_ of "stop" is "post" (7)
- 10- "The \_\_\_\_\_ gathered around Jesus" (Mark 6:30) early followers (8)
- 14- Male singing voice (8)
- 15- "They offered a \_\_\_\_\_" (Luke 2:24) offering to God (9)
- 17- Understood by a select few (8)
- 18- A Christian rite (7)
- 20- Pertaining to the teeth (6)
- 21- Revoke a law (6)
- 24- Large black and white mammal (5)
- 25- The first man (Gen. 2-4) (4)

## OCTOBER Puzzle Answers



**Dinner Theatre Plays**  
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**ANGLICANS POWERING POTENTIAL**  
Seeks your support for our Diocesan  
**Community Roots Day Camp**  
Thank you for the more than \$2,000 raised through the Anglican Foundation's *Say Yes! to Kids* Campaign 2024.  
Here's how to continue the momentum!

**Cheque payable to: Anglicans Powering Potential**  
**Community Roots Day Camp in the memo line, addressed to:**  
**Marjorie Davis**  
#204 - 111 Pebblecreek Drive  
Dartmouth, NS B2W 0L1  
OR  
E-transfer to: [app.nspeidiocese@gmail.com](mailto:app.nspeidiocese@gmail.com)  
**CONTRIBUTIONS WELCOME SEPTEMBER 1, 2024 - FEBRUARY 28, 2025**  
Any questions, e-mail: [app.nspeidiocese@gmail.com](mailto:app.nspeidiocese@gmail.com)

What's *Community Roots Day Camp*, you ask? Check here:  
<https://www.nspeidiocese.ca/ministries/diocesan-youth-and-family-ministry/pages/participate-in-community-roots-day-camp>

**COMMUNITY ROOTS**  
**Day Camp Program**  
Ministry for Kids, Training for Leaders





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# SHINE LIKE STARS: Portraits in Faith

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

This month our series of portraits in faith of laity graciously serving in their parishes, includes ministers (by virtue of baptism) from **Amherst, Dartmouth and Hubbards**. These profiles feature a few snapshots of how people in Nova Scotia and Prince Edward Island live out their discipleship.

As celebratory stories, these are shared to encourage, inspire and remind us to embrace our own unique gifts, passions and ministries. Faith testimonials feature ordinary Christians, doing ordinary things, loving God and their neighbours to impact the world around them for good. These are just a small sample of the many Anglicans who are committed in Christ and living it out faithfully in our neighbourhoods.

**NAME:** Marilyn Hawkes

**PARISH NAME:** Christ Church, Amherst, NS

**HOW LONG HAVE YOU BEEN AN ACTIVE ANGLICAN/CHRISTIAN?** I have been an Anglican for 60+ years. I have lived in five provinces in Canada and was active wherever I lived. When I moved back to Amherst I reconnected with Christ Church Parish.

**WHAT IS YOUR FAVOURITE MINISTRY?** I have always enjoyed engaging with the seniors in the parish; getting to know them, their families and their history, but my favourite is getting to know the children and helping them to know Jesus on a personal level.

**WITH WHAT OTHER MINISTRIES ARE YOU ENGAGED?**

In the Church I have held many positions, such as a Parish Council member. I have been on the Spiritual Development Committee, Secretary of the Parish Council, and Warden of the Church. I was Sunday School Coordinator for 13 years and teacher for 18 years. I assist the Altar Guild in preparing the church for special occasions. I'm active in St. Monica's Ladies group. I volunteer at the local food bank. I am an instructor for a Youth Sewing Group at the Community Youth Center. I have been Coordinator for World Day of Prayer for Amherst for 10 years.



Photos: Marilyn Hawkes, Matthew Hartling and Clair MacInnis

**WHY DO YOU PARTICIPATE IN THESE ACTIVITIES?**

I want my Parish to be strong, active and healthy. I have always felt the need to help others wherever I am needed. Because so many young families don't feel the need to participate in church these days I want to be able to show them how wonderful it is to have Jesus in my life.

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

My favourite Bible story is when *Jesus fed 5,000 people*. It was the caring about people's basic needs and at the beginning, with so little to share. It amazes me. If we all share a little of what we have, imagine how many people can be fed and clothed!

**WHAT IS YOUR FAVOURITE HYMN/CHRISTIAN SONG? WHY?**

*She Comes Sailing on the Wind*, because it fills me up with the Holy Spirit and makes me feel like I could fly. Oh what joy it gives me!

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

I would love to see a building that could house the food assistance network, new-to-you clothing for families and household items, that people share. The building would also house offices for counsellors to assist people in meal planning – stretching the dollar. It could be a space in which to counsel people on job searching, personal presentation and parental guidance.

+++

**NAME:** Matthew Hartling

**PARISH NAME:** St. Luke's, Dartmouth, NS

**HOW LONG HAVE YOU BEEN AN ACTIVE ANGLICAN/CHRISTIAN?** My whole life - 29 years.

**WHAT IS YOUR FAVOURITE MINISTRY?** Altar Serving. I enjoy being up front, helping at the altar during worship.

**WITH WHAT OTHER MINISTRIES ARE YOU ENGAGED?**

Depositor, music, Parish Council, Regional Council, Regional Council Treasurer, Diocesan Synod, and reader.

**WHY DO YOU PARTICIPATE IN THESE ACTIVITIES?**

I enjoy being involved with the church. I enjoyed learning how the church operates and with what goes on Sunday mornings. When I was younger, it gave me volunteer options for my resume, plus got me involved with church. Now I keep going as I enjoy the ministries I'm involved in.

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

One of my favourite scripture passages is "*For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.*" - John 3:16. I like this because if we believe in Jesus, we will not die, but live forever with him.

**WHAT IS YOUR FAVOURITE HYMN/CHRISTIAN SONG? WHY?**

One of the many songs I enjoy is, *Part of the Family*. One reason I enjoy it is because of the catchy tune. Also the song is great as the lyrics welcome

everyone to our church family.

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

I would love to make sure everyone has food and shelter, so there's no poverty. There's too much poverty in our community right now.

+++

**NAME:** Clair MacInnis

**PARISH NAME:** Hubbards, NS (St. Luke's, Hubbards & St. Mark's, Mill Cove)

**HOW LONG HAVE YOU BEEN AN ACTIVE ANGLICAN/CHRISTIAN?**

I became an Anglican 47 years ago and was confirmed a few months after our wedding. I was brought up in the United Church and Christian Reformed Churches.

**WHAT IS YOUR FAVOURITE MINISTRY?** Helping out, whether that is reading a Scripture passage, leading prayers or a service, hosting the Café or visiting someone.

**WITH WHAT OTHER MINISTRIES ARE YOU ENGAGED?**

Two Coves Café, delivering muffins after the Café to people who can't easily get out. Once a month we deliver soup to most of those people. I am a member of St Luke's Outreach Mission Group, and I have a volunteer position with the Aspotogan Heritage Trust.

**WHY DO YOU PARTICIPATE IN THESE ACTIVITIES?**

I see a need for building relationships with people in

the community and hosting a Café for the community is one way to do that. Through contacts and relationships made at and through the Café, we are able to meet more people and find out some of the needs in the community. It is hard to meet needs if they are hidden. It is great to provide a gathering place where people can meet neighbours, friends and new people in a comfortable atmosphere. We celebrate birthdays and have special speakers or music events for Remembrance Day. The patrons are so generous and we are able to help others with basic needs, help the schools, community and global organizations like PWDRF.

The work of the Outreach Group is rewarding as we seek to discern, meet needs, and discover ways to reach more community members. We held a variety of monthly events from January to June to meet new people and have people come and meet us. I want to become an active member of the community at large.

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

The *Pentecost* passage in Acts 2:1-21. The rhythm of the prose and the outpouring of the Holy Spirit on so many people, enabling the church to grow. We need another Pentecost today.

**WHAT IS YOUR FAVOURITE HYMN/CHRISTIAN SONG? WHY?**

There are so many and many remind me of my Dad because he had so many favourites. I will chose *Praise the Lord with the Sound of Trumpets*. It is so joyful and says it all: Praise the Lord, anytime and anywhere.

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

To be able to provide housing for people who have no place to live, by renovating an existing building or building something new. Not sure about the model, whether co-op, transitional spaces or collaboration with another agency.

Is there someone in your congregation that would be a fitting Portrait in Faith? Let us know and e-mail us: [missiondirector@nspeidiocese.ca](mailto:missiondirector@nspeidiocese.ca)