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Serving the Anglican Church in Nova Scotia and Prince Edward Island

“Being With” – In conversation with The Reverend Dr. Kate Heichler

BY JENNIFER ANANDANAYAGAM

I’ve always sought out communities and people who have an “unjudgemental” way of being with one another.

Even within a church’s four walls, who I am typically drawn to are people who are open-minded, people who ask questions and people who listen with a desire to understand.

This is why the program “Being With” caught my eye. It’s a program that can be hosted with the guidance of “course hosts,” and participants are encouraged to share their thoughts, wonderings, uncertainties, hurts and questions about faith in a group setting, where there is no fear of judgement.

The program is open to anyone who’s curious about faith.

Assistant Priest for Congregational Life and Community Engagement at the Cathedral Church of All Saints, Halifax, The Reverend Dr. Kate Heichler is hosting “Being With” at the Cathedral Church of All Saints.

I sat down with Heichler to find out more. Here are some excerpts from the interview.



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The Reverend Dr. Kate Heichler

What inspired you to introduce/facilitate the “Being With” program at Cathedral Church of All Saints?

My job title combines Congregational Life and Community Engagement. Being With is a wonderful way to address both of those ministry areas – it helps longtime church-goers

to explore Christian faith in ways that can deepen their spiritual lives and commitments, and it creates a gracious space that makes it easy for newcomers to enter into community. It is both “in-reach” and “outreach.”

It is also a wonderful way for me to get to know some members of the congregation on a spiritual level, find out where their gifts and passions, hunger and anxieties lie, so I can better serve them and partner with them in making God’s love known in the regions around the Cathedral.

Who can attend?

Being With is open to everyone, within the congregation or from outside. It is intentionally designed to be a space where there are no “experts,” where the experiences and stories of each participant becomes part of the course and we learn and grow together. A person who has never attended church is as welcome and valued as the person who is deeply involved in church life.

How is this initiative helpful when it comes to orchestrating discussions focused on “being with” rather than a more traditional faith study

model?

Being With is not didactic. Unlike many other excellent courses in the basics of Christian faith, which offer a talk followed by discussion, Being With prioritizes the stories of participants. The sessions do not begin with a talk – they begin with a “Welcome question,” which is the same each week: “What was the heart of your week?” – which invites each person to bring themselves and their current life into the room. There is no discussion of people’s responses – we just receive and hold.

That portion is followed by four “Wondering questions,” which are different each week and tied to the theme of that session. Wondering questions are intentionally open-ended, not “yes or no,” and invite the stories of participants. Some elicit positive responses – “Tell about a truly wonderful,” for instance; or invite reflection on more painful parts of our lives: “I wonder if you’ve ever felt there was a story that had no place for you.” Again, there is no discussion of responses, just grateful receiving.

Cont on page 4

Becoming Christian in Canada

BY REV. CANON LISA G. VAUGHN

Practical theologians in Canada are questioning how people with no faith background are engaged and commit to the Christian tradition. Statistics Canada’s 2021 Census shows that the largest growing religion-related cohort is a group they call ‘religious nones.’ In the last 20

years, the number of people who reported no religious affiliation has grown 16.5%, representing almost 35% of the Canadian population.

If church leaders are seeking to connect with people who may be open to exploring a spiritual path or are curious about Christianity, how do they help them discover authentic, active faith? Two An-

glican scholars from Ontario set out to identify patterns and helpful insights to assist congregations in nurturing Christ-followers.

“Finding Faith in Canada Today: A Study on How Canadians Become Christians,” published in January 2024, is a research paper by Dr. Jeremy McClung and Dr. John Bowen (retired). These

professors in evangelism at Wycliffe College, Toronto, used questionnaires with initial responses from 7,717 cross-Canada respondents. Of those, 318 self-identified as coming to faith as an adult and completed an extensive survey. Although this data is not fully comprehensive, it does provide some important principles for connecting with people who

are not active church-goers.

The average adult age of those who embraced becoming a Christian is 35. The range was 17 years to 70. About two-thirds of respondents said they identified as Christ-followers by the age of 40. This reveals an openness on behalf of younger generations to exploring faith. **Cont. on page 7**

Pray as you can

BY HEATHER CARTER

DIOCESAN REPRESENTATIVE

ANGLICAN FELLOWSHIP OF PRAYER

"It's not easy being green". So begins the song written by Joe Raposo, sung by Jim Henson and made popular by Kermit the Frog on the TV shows "Sesame Street" and "The Muppets". Kermit longs to be a different colour. Yearning for something other than what currently confronts us is human. You may be in a season of lament, grieving the loss of loved ones or weeping at the gashes apparent in God's creation. You may be searching for purpose in life, or weary of maintaining commitment to a way of life. You may be suffering oppression, war, homelessness, loneliness or even despair. From the devastating to the mundane, sometimes, we wish life were easier.

Scripture abounds with lament. Both the Psalms and the book of Lamentations are poetic and use specific forms so that the emotions expressed are provided with structure designed to channel the spill of emotions while stating what needed to be said.

We all have different preferences for connecting with the Divine, but when life is difficult, coming to God by way of the psalmist can be helpful. Identifying and naming emotions allows us to experience what is. Once the feeling is named (and for many of us, escaping uncomfortable feel-



Photo by David Clode on Unsplash

ings is much preferable), we can share these feelings with God, utter cries of protest, ask for help, ask for mercy and rest in Presence. Lament is not complaining. Lament is not wallowing. Lament is following in the footsteps of our forebears who grieved before God, and of Jesus who grieved over Jerusalem and wept for his friends.

Lament fosters our dependence and trust in the Lord, and God's saving grace is revealed as a moment of peace, an insight into right action, renewed hope or sometimes simply a release of tension.

We may write poetry or engage in other creative expressions of lament, such as photography, singing, journaling

or long walks. We may lament in community with protests, advocacy and support groups. The key is taking the time, expressing the emotion and trusting that God is there with us. The structure of lament creates movement toward trust and hope, rather than allowing us to stagnate in difficult states of being.

You may wish to write your own prayer of lament using the following steps. The scripture references tend to be more generalized, but you can be as personal and direct as you wish.

Greet God. Address your prayer to the one who always listens.

"My God, my God, why have you forsaken me?" Ps. 22:1

"Oh Lord, make haste to help me." Ps. 70:1

Complain. God knows your heart already. Do you? Identify and name your concern.

"How long will you hide your face from me? Psalm 13:1

"Fire has devoured the pastures of the wilderness, and flames have burned all the trees of the field." Joel 1:19

"How lonely sits the city that once was full of people." Lamentations 1:1

Request a response.

"Let my prayer come before you; incline your ear to my cry." Ps 88:2

"Give light to my eyes; or I will sleep the sleep of death." Ps 13: 3

"Keep me as the apple of your eye; hide me in the shadow of your wings." Ps 17:8

Trust that God will respond.

"Oh Lord, you are my strength and my shield; in you my heart trusts." Ps 28:7

"Weeping may linger for the night, but joy comes with the morning." Ps 30:5(b)

"I believe that I shall see the goodness of the Lord in the land of the living." Ps 27:13

No matter our situation, like Kermit, we are encouraged to be honest with the Lord in our lament, trusting that the Divine will lead us to wholeness and peace.

Waiting at the Traffic Lights

We all dislike the inconvenience of traffic lights – they stop us mid-journey and delay us from reaching our destination. However, think of the chaos on our roads without them.

In our busy lives we can become so impatient to reach our destination that we grow irritated with life's many red lights. Sadly, when interruptions make us frustrated, it is the first sign we are losing our graceful way. If we don't check this, it won't be long before we are so preoccupied with our own plans that we have

become completely insensitive to the destinations of others and God's plan for our lives.

Instead, we should take every delay as an opportunity to relax and look around. If we don't, we'll never enjoy life's journey because we're too focused on reaching our goals. God is in control of all life's traffic lights. We should be confident of reaching our objectives at precisely the right time – even allowing time to show compassion and consideration to other travelers. (Philippians 4:11-13)

If we continue to speed

through life's red lights, God is the policeman who stops our reckless driving to avoid a fatal accident. He gives us a ticket (divine discipline) to remind



us there are other drivers on the road-of-life who also have

significant appointments.

Isn't it time to relax and enjoy life's journey? To God, the graceful-mindset we have as we travel through life is more important than where we are heading.

The Lord is good to those who wait for Him. To the soul who seeks Him. It is good that one should hope and wait quietly for the salvation of the Lord. Lamentations 3:25-26.

Written and illustrated by Ian Coate (Free Christian Illustrations)



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BISHOP'S COLUMN

Creating communities of care



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

Having spent about a dozen years living and serving in the Annapolis Valley, the news in August of an out-of-control wildfire in the western end of the Valley was jarring. Friends and colleagues uncertain about Nova Scotia geography reached out to ask: “how close is the fire to you?” And while I knew that it was a long way off, that didn’t stop my heart from racing. The smoke was visible at times – and we could even smell it all the way from Summerside, P.E.I., one weekend! I remembered other recent climate-related disasters: the devastation of Hurricane Fiona, and the wildfires in 2023, and then – much closer to our home – the floods later that year.

While my family wasn’t directly impacted by the Long Lake wildfire, so many others were, including people we know. Evacuation alerts became evacuation notices and before long community halls were converted into comfort stations and communication hubs. There were places to get a coffee or a meal, a hug or a prayer, a recommendation about temporary accommodations, financial support, and an opportunity to charge devices so that loved ones could be contacted. Firefighters, water bombers, heavy equipment operators and first responders of all sorts came together sacrificially, doing their absolute best to protect people, animals, homes and other structures, and to care for those impacted. It was (and, at the time of writing, still is) a labour of love, and a reminder of how deeply Maritime hospitality resides in our bones. It is a living parable about care for our neighbour and the stranger.

Scattered among the regular alerts, press conferences, and updates on news and social media, there were stories of incredible acts of kindness: strangers offering to pick up animals and livestock and tend them for as long as was needed; people opening their homes, dropping off truckloads of food and water, providing gift cards and donations, or taking shifts to cook for first responders; as well as the generosity of local (and not-so-local) businesses and community groups and the unwavering support of first responders from all across Canada.

The Annapolis and



Photo © Twila Robar-DeCoste, Parishes of Aylesford and Berwick

Bridgetown parishes and some of their Church buildings are on the edge of the wildfire’s impact but have still stepped up to help evacuees. Other parishes have reached out with food, gift cards, donations, and an abundance of prayer.

One of the stories that touched me most was about Meghan Yelland and Michael Zeeman, a young couple who had moved to the West Dalhousie area from Montreal earlier this year. They decided this was where they wanted to live and start a family. At the time the fire broke out, they were expecting their first child (who has since been born) and had just set up a nursery in their home. Tragically, they were one of about 20 families who lost their home when the high winds from Hurricane Erin fuelled the fire on the weekend of August 23-24. While devastated about the loss of their home, they didn’t express any sense of regret for making the decision to move here. It would have been perfectly understandable if they had. Instead, they spoke about the love and care they were experiencing on all sides. “We came out here to start a family,” said Meghan Yelland in a CBC news story of Aug 27, 2025. “We wanted a place that

would welcome us and feel like a community and really, this has shown us that we found the right place.”

In another media report, Meghan spoke of wanting her family to remain here for generations.

While officials say it may take a month or more for the Long Lake wildfire to be extinguished, there is a spirit of hope permeating the tragedy. This is in large part because of how the people in the communities most impacted have been held in prayer, and loved and cared for by so many, often people they didn’t even know.

Many of us will have seen a quote attributed to Mister Rogers about helpers: “When I was a boy and I would see scary things in the news, my mother would say to me, ‘Look for the helpers. You will always find people who are helping.’” As a person of faith, I can’t help but see these helpers, in all their many forms, as the heart and hands and feet of Christ, just as, paradoxically, we believe they meet Christ in those they serve.

I know there is much work to be done to mitigate these climate emergencies and to take better care of creation. That

is an imperative. The Season of Creation reminds us of the stewardship that has been entrusted to us by God and our call to care well for the earth and all living creatures.

Those most directly impacted by this disaster have a long road ahead as they rebuild their homes and livelihoods, and cope with devastation, grief and loss. In the midst of it all is our call to love and care for one another, as modelled by the life and example of Jesus. As we hear in his words in Matthew’s Gospel: “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” (Matthew 25:40, NRSV). These words are echoed in a reciprocal fashion in the hymn, The Servant Song: “Sister, let me be your servant, let me be as Christ to you. Pray that I may have the grace to let you be my servant, too.” (Common Praise, Anglican Church of Canada. Anglican Book Centre, Toronto, Canada. 1998). May these words inspire our hearts and our actions in the weeks and months ahead.

Staying in the lane

BY BRYAN HAGERMAN RCT
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The runners stood upright, waiting for the biggest race in their lives to begin. 100,000 fans sat in excited anticipation for arguably the greatest event of the Olympics, the 100 metre race. The 10 fastest people on the planet had run this distance too many times to count. Their respective coaches had trained them in how to approach the 100 metres: 1) don't be emotionally affected by your opponents, don't let them psyche you out by what they say or do, 2) pay attention to and listen to the starter. Follow their instructions. 3) Don't burst out of the blocks until the gun sounds, 4) run the 100 meters as trained. Don't look to the left or the right, but straight down the course. At 40 metres, you are at your fastest until the 70 metres, when your body slows down. 5) At the tape, lean the upper body ahead in case someone is close. The upper body crosses the line first. This would be practised over and over hundreds of times in events and on the track. It would become second nature to the runners.

But in the heat of the moment, in front of a world television audience and the people in the stadium, emotions take over. And a battle erupts in the body between the mind and the emotional world of the runner. In 9 seconds, it will all be over. The 9 most important seconds of some-



Photo by Héctor J. Rivas on Unsplash



Bryan Hagerman

one's life. The starter speaks.

Here is the breakdown:

1. **"On your marks":** Runners move to the starting line and position themselves, with one foot slightly in front of the other, and their hands ready to be placed on the track.
2. **"Set":** Runners move into their final starting position, shifting their weight forward in preparation for the start in the blocks, hands on the track. Upwards they look straight

down the track, waiting.

3. **Gunshot:** The starting pistol is fired, officially beginning the race. Out of the blocks they go!

However, there is one thing the coach has not mentioned. It should be self-evident to all runners. "Stay in your lane!" Each lane is about four feet wide. To place one foot in another lane as you run down the track means disqualification. Seems counterintuitive, but this does occasionally happen.

Let's now equate staying in your lane in track to something else in everyday life. Let's call it personal boundaries, set for you, or by you, for others. In her groundbreaking book, "Set Boundaries, Find Peace," author Nedra Glover Tawwab writes, "Boundaries are expectations and needs that help you feel safe and comfortable."

Safe and comfortable. Bound-

aries or lanes in life, are set by you for others, and others for you and them, and they begin in grade school. Here we learn how to line up, ask a question, behave in class and recess, how to address adults at school, the various rules we must obey and the overall expectations of school. Step out of any of those lanes and a consequence follows.

In life, boundaries between people are saying, "this is what I want and will expect in our relationship." This is where I will feel safe. Generally, they are non-negotiable. If those boundaries are not kept after being carefully explained, a further limit is placed on a relationship. In some cases, a relationship ends temporarily, finally or can be halted. And we must be assertive in stating and keeping up those boundaries, no matter the pushback from the other. This will help create a healthy relationship

and will foster emotional and physical safety. That's the purpose of boundary-setting.

We need to create boundaries with everyone – from the local barista at your favourite coffee shop to a parent, child, sibling, stranger, colleague, partner or people on public transit. They will vary in regard to the individual and context. But they will begin to ensure emotional and physical health.

We create boundaries/lanes for people because they: 1) have become consistently inappropriate, 2) try to manipulate us, 3) habitually use passive-aggressive language, 4) try to exert control over us, 5) have either emotionally, physically, spiritually or sexually abused us, and a host of other reasons.

When to begin? Now! Who needs a boundary set by you? What does it look like? If it is a person close to you, put it into writing and send it off. If there is a pushback, restate the boundary, letting them know the relationship will be temporarily halted if said pushback happens again. Be prepared to follow through.

Being in a lane is a safe place. Create that space for yourself without guilt. Be firm, yet kind. Be assertive and consistent in doing so. Jesus was creating a boundary for himself when he said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns."

Who right now needs a boundary set by you?

"Being With" ...

Cont. from page 1

Then comes a short talk (written by the Being With designers), into which the "story-teller" weaves some of the sharings from participants that session, and only after the talk is there discussion. Then people can discuss any part of the session.

The design ensures that people's emotional and spiritual lives are given space before the intellect gets to take over, and the lack of discussion of people's sharings also enables people to be more vulnerable.

How do you see this approach addressing the unique spiritual needs of people today, particularly those who are skeptical of or disconnected from traditional church

structures?

One of the core assumptions of Being With is that God has been active in the lives of participants, whether or not that has been recognized or named. The wondering questions elicit stories that help many participants to "connect the dots," to see how things that may have happened long ago resonate in responses they have now. It invites them to locate their stories in the Great Story of God's love for us in Christ – and that Great Story unfolds gradually and creatively through the ten sessions. Hence, Being With honors the paths we walk whether or not they were in traditional church structures, and helps us see where God was with us. It

celebrates that our life in God does not take place within the confines of church buildings, but everywhere.

This is what a colleague in my previous diocese wrote about Being With:

The striking quality of the "wonderings" is the depth of sharing that they draw out of a group of people who start out knowing little if anything about one another. The very structure of the course, with ample space for storytelling and silence, teaches us something about being with one another and about God's deep desire to be with us. We discover through our own stories and the stories of others that we know far more about God than we may have realized,

that we have learned more from our lives than we may have given ourselves credit for, that we have survived bleaker and more terrifying times than we often admit, and that God has been with us through it all. – The Rev. Anna Olson, Episcopal Diocese of Washington, DC

What advice would you give to other churches or faith communities considering implementing this program, and how can they maintain its core relational focus?

I would urge them to get a few of their leaders trained through the website, and perhaps to experience the course somewhere else before offering it. That could be helpful but is not essential – the website

is full of helpful videos and information. Maintaining the core relational focus is easy if you follow the procedures they have developed – stay with the sequence of "Welcome" and "Wondering" questions, without responses, followed by the talk and discussion. In one training session, a participant expressed a desire to have the talk come first – that would let the "head" take over from the start and not give as much space for the heart and spirit. My core advice would be "offer the course as it has been designed; don't mess with it."

Interested in knowing more? Visit being-with.org

Exploring consent, respect, justice and reconciliation

BY CYNTHIA PILICHOS FOR ANGLICANS POWERING POTENTIAL

Have you heard of the “red zone”? Do you know what it refers to? Some of you reading this column may know of a red zone in the game of football, but that is not the red zone being referenced here.

That was the opening paragraph for APP’s October 2023 column in *The Diocesan Times*. The following paragraph offered an explanation of what the “red zone” meant in the context of that column two years ago.

This “red zone” has to do with sexual assault on university and college campuses [in Canada and the United States] . . . By the time you are reading this . . . students will be four weeks plus into what is considered a 6 to 12-week period of time when the majority of sexual assaults on campus take place. It is a space of time known as the “red zone”.

The APP November 2023 column addressed the work being done on university campuses to create a culture of consent and respect as a way to counter the devastating reality of the “red zone,” with the understanding that such a culture needs to be an integral value of campus life. The column drew on the work of Lauren MacDonald, a then second-year commerce student at Queen’s University in Kingston, Ontario (2021), who shared ways to build a culture of consent and respect.

As I learned then of more work being done on campuses regarding the matter of consent, the overarching message was loud and clear: what was being conveyed and absorbed about consent needed to start much, much earlier than post-secondary institutions. Enter four brave, recent high school graduates and former school board student trustees: Audrey Akharoh, Grace Ding, Murado Murado and Mirari Ubani



Photo by David Schultz on Unsplash



with their student-led movement, The High School Too Project, designed to address the consent education gap across Ontario. You can read about this project, “Consent education is letting students down, so we’re taking the lead (July 23/25)” in *The Globe and Mail*. In this *Globe and Mail* contribution, it is worth noting the opening two paragraphs:

“As Canadians await the verdict in the Hockey Canada trial, many are wondering: how could something like this happen? But as recent high school graduates, we know too well how these issues begin. They start in schools.

High school is where we discover who we are and how to

advocate for ourselves. Ontario’s education model is failing to prepare students for the real world, perpetuating a culture in which people never learn what consent and healthy relationships look like.”

There is programming available at the junior and senior high school levels in both N.S. and P.E.I. that has students learn what healthy relationships look like and to encourage a culture of respect and consent, but it is a curriculum feature that is optional for schools to use and often dependent on available funding, so not embedded as essential. I think you would agree that what one learns in the following link would be of benefit for every and all youth: awrcsasa.ca/prevention-education/healthy-relationships-for-youth-hry-program/

The Toronto *Globe and Mail* article about the High School Too Movement was published just before the verdict in the Hockey Canada trial. Another opinion piece in the

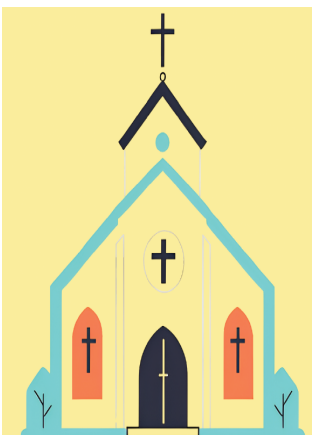
same newspaper days later (July 26/25), directly following the verdict in that trial, was provided by Prof. Jennifer Llewellyn of the Dalhousie Schulich School of Law, the founder and director of Dalhousie’s Restorative Research, Innovation and Education Lab, entitled: “Restorative justice could have offered a better path for everyone involved in the Hockey Canada trial.”

Llewellyn opens her opinion piece with: “After the verdict of not guilty was handed down in the Hockey Canada trial, Megan Savard, counsel for one of the accused, Carter Hart, emerged from the courthouse. ‘Instead of pursuing restorative justice,’ she said, ‘the Crown forced a distressing and unfair trial to the detriment of Mr. Hart, his co-accused, the complainant and the Canadian public.’

Some will dismiss this call for restorative justice as a self-serving bid for leniency for the accused. But amid all the commentary that has followed

the ruling – some lauding the judge’s careful legal reasoning, others decrying the decision’s potentially chilling impact on survivors – there was one common thread: that the justice delivered by Canada’s legal system felt inadequate to all involved.”

The issues that underlie both these contributions to the *Globe and Mail* in July 2025 are worthy of our attention, as they speak to the core of the fourth Mark of Mission: to seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation. It is from Dalhousie’s Jennifer Llewellyn that I learned of the phrase, “Equality of Relationship: one where we accord one another equal respect, care, dignity and concern.” Anglicans Powering Potential will be exploring ways to encourage further and ongoing conversation about the underlying issues of respect, consent, justice and reconciliation. Stay tuned!



PARISH NEWS AND EVENTS

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

Our finest gifts

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

Dear Diocese,

Sometimes, I'm overwhelmed by the commitment of Anglicans to care for God's creation. My job, as co-ordinator of the Diocesan Environment Network (DEN), is to offer support to the huge number of people and parishes who are making an effort to care for creation. We are all unique, so each person and parish brings different gifts, interests and passions to the table. Every story and contribution can be inspiring, so I asked The Rev. Lorraine Otto for her story.

“Where did my interest in water start?”

Why do I care what is going on with our lakes and streams, our aquifers and oceans? Someone asked me that a while ago and this is an attempt to answer. I am not an expert, so some of what I write is my own interpretation of what I have observed in my 73 years.

Have you ever watched a toddler with water? They explore the feel, taste and sound. They splash around in puddles and can play with water for hours. We seem to be drawn to water and this, like most things, is good and bad. We need water to live, and water can make us



The Rev. Lorraine Otto



ill or even kill us.

When I was young, we collected rainwater for the garden, to use for washing (especially our hair). On dry summers, in particular, when the well was low, we were sent out with a bar of soap to bathe under a good rain shower. When we went into the woods for a day, we drank from streams. Can you imagine letting children do that now? We did not take water for granted, even in Ireland, where in my memory, it rained nearly every day.

When we moved to Lawrencetown in 1960, we relied on a well and found that the best-tasting water came from a small, shallow well right next to the saltwater bog. It never went dry while the much deeper well, only 50 feet away, went dry nearly every summer. Why? And how could water from a well so shallow and close to saltwater taste good? (There were some trout living in that well too, as was common in the community. To keep the water good.)

In 1969, I started university and was studying biology. My coursework examined the impact of gold mining on downstream lakes, rivers and wells, the transformation of lakes into peat bogs, and why some clear lakes were lifeless. I learned about water filtration, aquifers and factors influencing well water quality and quantity. By the early 70s, our studies focused on acid rain's

role in damaging Nova Scotia's lakes and rivers and its effect on salmon and trout populations. We were poisoning our water, and it was poisoning us.

I thought that when Canada and the United States signed the Air Quality Agreement in 1991, the water quality would get better. I thought that we had learned that water was too precious to allow anything to foul it. It has made a difference. Projects like liming and habitat restoration have helped many lakes and rivers recover, but full restoration is hindered by pollution from forestry, mining, housing, road salt runoff, septic field drainage and even dog waste near the water.

And now we are going backward at an alarming rate. Governments seem to be determined to not only allow industry to pollute our life-necessary water but to encourage it.

So, I will continue to fight for clean water for all as long as I have a voice to use.”

On behalf of DEN, I want to thank you, Rev. Lorraine, for the difference you make.

Blessings,

The Rev Marian Lucas-Jefferies

Coordinator, Diocesan Environment Network

For All the Saints, August – October, 2025

BY THE REV. JOHN K. MORRELL

Excerpted from Stephen Reynolds' "For All The Saints".

October 10 – Paulinus, First Bishop of York, Missionary, D, 644 r

Paulinus was a Roman monk who was made a bishop in the year 625 and sent to the Anglo-Saxon kingdom of Northumbria, where he settled at York and ministered to the few Christians at the court of King Edwin. The pagan king engaged Paulinus in long private discussions about the Christian faith and eventually called a council of his nobles to debate whether he should accept Paulinus's religion.

One of them answered in the classic tones of the Anglo-Saxon heritage and said:

“This, O King, is how the present life of man appears to me in comparison with that time which is unknown. You are sitting feasting with your nobles in wintertime; the fire is burning on the hearth in the middle of the hall and all inside is warm, while outside the wintry storms of rain and snow are raging; and a sparrow flies swiftly through the hall. It enters at one door and quickly flies out through the other. For the few moments it is inside, the storm and wintry tempest cannot touch it, but after the briefest moment of calm, it flits from your sight, out of the wintry storm and into it again. So this life of man appears but a moment; what follows or indeed what went before, we know not at all. If this new doctrine brings us more certain information, it seems right that we should accept it.” The

council decided that Edwin would do right to become a Christian, and on Easter Day, 627, Paulinus baptized him. Many Northumbrian nobles followed their king's example, and Paulinus was able to extend his mission beyond York, founding churches as far south as Lincoln. But his work suffered a terrific setback when Edwin was killed in battle with the pagan Mercians, who then ravaged the Northumbrian church. Paulinus decided to quit northern England and return to Kent, where he was made bishop of Rochester and devoted himself to his flock until his death in the year 644.

October 13 – Edward the Confessor, King of England, 1066

Today, we remember Edward, a king of England who died in 1066 and was called “the

Confessor” because of his religious devotion and many pious works. He spent much of his early life in exile with his mother in France because a Danish invader had killed his father and older brother and usurped the Anglo-Saxon throne. But when the usurper died without a credible heir, the English recalled Edward and asked him to be their sovereign.

He proved to be a cautious ruler who rarely left his palace and preferred anything or anyone French over English ways. But he also had the wiliness of a survivor and managed to outmanoeuvre the ambitious earls of his kingdom, so that England enjoyed 22 years of relative peace. Edward devoted a good deal of his royal income to the relief of the poor and the protection of the ordinary folk, and he lavished enor-

mous amounts on the Church. He was responsible for the building of Westminster Abbey, which was consecrated in 1065 and eventually became the place where England's kings and queens received their coronation. Unlike his father and older brother, Edward managed to die in his own bed rather than on the battlefield. But because of an ill-considered promise made to Duke William of Normandy many years earlier, his immediate bequest to England was a confused succession and, in its wake, the Norman Conquest. The Norman kings, in fact, were the major advocates of Edward's canonization; and we commemorate their success in this cause by remembering him on the day in 1163 when his Norman successors moved his remains to a splendid shrine in Westminster Abbey.

Becoming Christian in Canada

Cont. from page 1

When asked about their religious background, surprisingly, 26% of people reported that although they would have identified as being Christian, now they say they really were not. They were connected to a church community but had not really committed themselves to the faith tradition. This is an indicator to our church leadership in helping existing parishioners to more fully delve into living out their baptism. There continues to be room for everyone on the parish list to grow as disciples.

Those who claimed the ‘spiritual but not religious’ (SBNR) category represented 20% of respondents. Close to one third said they were either atheist, agnostic or not religious before adhering to the Christian life.

Seeking to understand the personal openness to Christianity before becoming active in faith, McClung and Bowen gathered information on the spiritual condition of those surveyed. “Before they were Christians, 47% had a sense that something was missing, 30% said they were wondering about the meaning of life, and 28% said they were struggling with personal issues,” the authors wrote. “Only 27% said they were curious about God and Christianity, and even fewer said they had a sense of shame about their past (15%) or were suffering with a sense of guilt (11%).”

As ministers (laity and clergy), we might wish to consider how to hold a safe space for people who want to ask questions about the restlessness and meaning-making that



Photo by Young Hwan Choi on Unsplash



they may be experiencing. As communities that are judgement-free and invite open exploration of these existential matters, what might it look like to offer caring companionship and opportunities for gentle inquiry into “the immeasurable riches of God’s grace in kindness toward us in Christ Jesus”? (Ephesians 2:7)

For these 300+ new Christians that were surveyed, what was the process like to become a committed Christ-follower? Only a small number (16%) of people experienced a one-time, impactful conversion event. It appears that for the

vast majority of people, their faith grew gradually over time. The authors report, “39% said it was a process with no single discernible moment of conversion or turning point, 38% said it was a combination of a process and a specific moment of becoming a Christian.”

“Finding Faith in Canada Today” tells us something about the timeframe of supporting people to fuller Christian maturity. What is the likely amount of time that is required for this process of spiritual growth? Survey results of those who said becoming a dedicated Christian is a process show that the timing varied. McClung and Bowen’s research reveals that, “39% said less than a year, 25% said one to three years, 17% said four to ten years, and 19% said more than 10 years.”

This reminds us in our congregations that encouraging

folks to “come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ” (Ephesians 4:13) will take time and likely will not be the result of hosting one event. Attending a special worship service or participating in one teaching session (or even a few) may not be enough to satisfy the spiritual search or soul-related needs of people. Ongoing and consistent opportunities to experience the love and generous spirit of Christ within community are required to support faith investigation and ongoing growth. Patience is also a virtue.

The survey inquired about five key characteristics of this process of nurturing faith. Main categories involve matters of the ‘heart’, will’, and the ‘head’. Of somewhat lesser importance were ‘social’ dynamics. ‘Supernatural’ was ranked the lowest. The scholars deduce that, “becoming Christian is a wholistic experience – don’t focus on just one aspect.”

Wise church leaders connecting with new people would be mindful of all the facets of Christian spiritual engagement – education (Bible study, book clubs, seminars, etc.), spiritual disciplines and prayer practices (contemplation, fasting, labyrinths, retreats, icons, etc.), worship (Eucharist, healing services, hymn-sings, etc.) and action (serving community, participating in social justice causes, etc.). These aspects reflect the wholistic approach to living out our baptismal vows (BAS, pg. 158-159).

Other insights from the research reveal that friend-

ship, authentic faith community (church), a positively influential spouse/life partner and reading the Bible were significant factors in becoming a committed Christian. This nurturing process was further helped by demonstrations of the Love of Christ by other Christians, being invited to worship, seeing the Christian life lived out (genuinely and actively), having their questions answered (without judgement), and engaging in practical faith teaching.

“Finding Faith in Canada Today” reveals to our congregations that being companions with people who are seeking meaning and answers to what may be missing in their lives is not that difficult. Our parishes do not require big budgets and complicated projects to help connect with new people. Lovingly, respectfully encouraging folks to explore a relationship with God requires us to deepen our roots in the Christian basics, and create safe and non-threatening spaces in which to discover this Christ who loves us. Other key practices involve gracious invitations and humble, over-the-top loving service to people who are open to exploring Christianity in the Anglican tradition.

Read more and get the details in the entire “Finding Faith in Canada Today” report, which can be found here: <https://institute.wycliffecollege.ca/wp-content/uploads/2024/01/2024-GI-Jan-Finding-Faith-in-Canada-Today-1.pdf>

The Rev’d. Canon Lisa G. Vaughn is the Diocesan Director of Mission and Ministry Development

Shedding light on poverty

BY ANDREW SHERIN

The most injurious and debilitating characteristic of poverty is loss of dignity.

There are two dates in October calling for action to alleviate poverty and increase food security. October 16, is World Food Day, established in 1979 to raise awareness about hunger and promote action for food security and sustainable agriculture. World Food Day calls us to work together to ensure a greater variety of nutritious, affordable, accessible, safe and sustainable foods in order to achieve food security and healthy diets for all.

A major reason why persons

and families suffer food insecurity is poverty. Often, the need to pay rent, utility bills and medications means there is insufficient funds to purchase sufficient nutritious food, even if it is easily accessible in their community.

October 17 is the International Day for the Eradication of Poverty. The day was declared by the UN General Assembly in 1992.

At General Synod in 2010, the synod passed a motion calling for National Strategies to Address Poverty and Homelessness, specifically endorsing the Dignity for All Campaign, launched

by Citizens for Public Justice (see September issue of DT) and Canada Without Poverty, with these stated goals: a) a federal plan for poverty elimination that complements provincial and territorial plans, b) a federal anti-poverty Act that ensures enduring federal commitment and accountability for results, and c) sufficient federal investment in social security for all Canadians. Dignity for All influenced federal strategies to reduce poverty and affordable housing, notably, the legislation of Canada’s first National Poverty Reduction Strategy and the National Housing Strategy.

At General Synod in 2025 a motion to “Direct the Primate, on behalf of the Anglican Church of Canada, to write to the federal government and urge them to implement a universal basic income, unconditionally, in alignment with the living wage for all Canadians” was put forward. This motion was deferred to the Council of General Synod for consideration.

A universal basic income has been tested in Canada in Manitoba and Ontario and evaluated as effective in significantly alleviating poverty in the pilot communities. A bill to develop a framework for a universal basic income was

recently defeated in the House of Commons.

Senate Bill S206, “An Act to develop a national framework for a guaranteed livable basic income” had reached second reading before the election. A basic income that allows for adequate food and appropriate and safe housing is foundational to the return of dignity to those persons and families experiencing poverty. The Face of Poverty Consultation will hold a lunchtime webinar to mark October 17, the International Day for the Eradication of Poverty.

Watch NetNews for details on how to register.

Serving one another in love

BY JENNIFER ANANDANAYA-GAM

On May 7, 2025, there was a benefit concert. It was in memory of Ahmad Al Mar-rach, the high school student who was fatally stabbed in a parking garage near the Halifax Shopping Centre on April 22, 2024.

Hannah Griffin, who is a member of the Saint George's Refugee Sponsorship Committee, was one of the main organizers of the concert.

The benefit concert featured renowned Syrian oud player Nazih Borish. The event was a heartfelt effort to raise funds that would allow the Al Mar-rach family to be reunited with members of their extended family following the death of their son.

"As Christians, indeed as humans, we are called to serve one another in love," shared Griffin. "That is what we were striving to do with this benefit concert, and what we are trying to do by sponsoring this family."

The Saint George's Refugee Sponsorship Committee is a collaborative effort between members of St. George's Round Church, St. Patrick's Roman Catholic Church, students at the University of King's College, St. George's YouthNet, and other community members in North End Halifax.

I sat down with Griffin to find out more. Here are some excerpts from our chat.

How did the parish of St. George come to be involved in the refugee sponsorship effort and the concert?

St. George's Round Church is situated in the heart of the North End of Halifax. Their mission statement reads: "In response to the Gospel of Jesus Christ, the Parish of Saint George offers a unique combination of traditional Anglican worship and a commitment to Inner-City Ministry. Open to the community that surrounds it, Saint George's dares to be shaped by the Inner City, yet seeks to transform our neighbourhood by preaching, in Word and action, the Gospel of Jesus Christ."

St. George's has had a long-standing ministry to the people of North End Halifax. In the 19th century, the Rev'd Robert Fitzgerald Uniacke started a school for underprivileged children in the Parish Hall. Fast forward to the end of the 20th century: In 1994,



Photo by Jamez Picard on Unsplash



Scenes from the benefit concert. May 7, 2025



the parish renewed its commitment to serving the North End when it rebuilt the Round Church, which had been all but destroyed by a fire. Soon after that, the congregation started two new ministries that still work closely with the parish: St. George's YouthNet and Halifax Humanities. St. George's has always been outward-looking, seeking to respond to the calling of service to its neighbourhood.

So when the congregation heard last April (2024) of the death of Ahmad Al Marrach, a 16-year-old boy whose family lives in Uniacke Square, within the parish's bounds, they sought a way to help his grieving family.

Ahmad was known and loved by many at St. George's, having participated in St. George's YouthNet programs over the years. Ahmad loved YouthNet's camping programs, especially, which brought him to Cape Breton, Cape Chignecto, and other beautiful places around the province.

After Ahmad's funeral last April, Apollonia Perri, the Director of YouthNet and the then rector of St. George's, Fr. Hatt, visited the home of the Al Marrach family and asked what we could do to help in the wake of this terrible tragedy. They responded by asking St. George's to sponsor the extended family of theirs to Canada, as a consolation to them all in their time of immense grief. St. George's responded to the call. The Refugee Sponsorship Committee got to work and began fundraising for \$45,000, the amount required by the Government of Canada

in order to submit an application to sponsor a family of six and support them in their first year in Canada. As part of their fundraising efforts, St. George's presented a benefit concert on May 7, 2025 at the Round Church, which was an important event not only in terms of successfully raising money towards this cause (the concert brought in over \$10,000 in ticket sales and donations) but also in terms of supporting the grieving family and bringing together people from different communities.

The family we aim to sponsor is that of the sister of Basima Al Marrach, Ahmad's mother, who are currently taking refuge in Lebanon, displaced from their home in Syria. It is a mother, father and five children. They have three daughters, aged 3 months, 8 and 10 years old and two sons, young men of 18 and 20 who are currently studying. This family would love nothing more than to come to Canada, to find safety for their family, and to be reunited with their extended family, the Al Mar-rachs, whom they have not seen since they fled from war in Syria to Halifax in 2015.

You talked about how the concert brought together diverse musical instruments and people. Care to elaborate on that?

The concert featured Nazih Borish, a renowned oud player from Syria recognized throughout the world as one of the foremost experts of this instrument so integral to Arab music. Now living in Montreal, he came to Halifax to perform this special concert alongside

Canadian bassist Roberto Occhipinti (two-time Juno Award nominee, who travelled to Halifax from Toronto) and Halifax-based percussionist Nick Halley (regular drummer with James Taylor, Assistant Director of Music at All Saints Cathedral, Halifax, and the Founder and Director of Cappella Regalis Choirs).

There were over 350 people in attendance, which filled the Round Church to capacity. The audience was large and diverse, comprising many people from the various Muslim and Christian congregations across Halifax, English and Arabic speakers, young people and old alike. Friends and schoolmates of Ahmad's, his teachers, staff and volunteers from St. George's YouthNet, other community workers in the area, including those from Hope Blooms, the YMCA and the Halifax Refugee Clinic. All these people came together to remember Ahmad and support his family and this fundraising initiative. The family was there of course, too, including Ahmad's mother Basima, brothers Abdul, Mohamad, Moetaz, Motassim, and sisters Heba and Aseel.

There was a welcome from the Priest in Charge at St. George's, the Rev'd Canon Dr. Gary Thorne in English, as well as a welcome in Arabic from Magi Abdul-Masih, a member of the Refugee Sponsorship Committee and a parishioner of St. Patrick's Roman Catholic parish, from Egypt.

Why do you think initiatives like these are important within the Christian faith community?

Initiatives like the benefit concert itself are important because they draw us outside ourselves and into community. They allow a chance to support one another in our suffering and our grief. They provide a way of healing, for ourselves and one another.

They also provide a context for cultural exchange. To see on stage the musical brilliance of Nazih, Nick and Roberto as individuals achieve something greater than the sum of their parts as a trio was thrilling. It brought hope, light and joy to me and I know it did to the family of Ahmad and in particular, his mother. It was also an opportunity to connect with neighbours of ours in Halifax, both Christians from other churches as well as Muslims and people of other

faith traditions. There were people there from Our Lady of Lebanon Maronite Church, St. Antonio's Antiochian Orthodox Church, St. George's and other Anglican churches, St. Patrick's and other Catholic churches as well as Muslims from the Ummah Masjid Mosque and others in Halifax.

What do you see in the future of the St. George's Refugee Sponsorship Committee?

The St. George's Refugee Sponsorship Committee has been active for over a decade and plans to continue its important work, not only of helping sponsor families to Canada but also of supporting these families and others once they arrive. There has been a great need shown in our neighbourhood by newcomers who need help navigating life in Canada. We are currently supporting a number of other families, who seek our help, whether that be helping them learn English or connecting them with the Halifax Refugee Clinic to receive immigration advice.

Our present desire to sponsor this Syrian family builds upon a decade of work of the St. George's Refugee Sponsorship Committee. This group came together a decade ago when some King's students responded to the then widely publicized Syrian Refugee crisis and energized a downtown Anglican parish (St. George's) to collaborate with our neighbouring Roman Catholic parish (St. Patrick's) to provide the long-term continuity needed to support a refugee family during their first year in Canada. Since 2016, our committee has supported 20 members of refugee families from Syria, Iraq, and South Sudan in coming to Canada.

We invite readers to consider helping us reunite this family by helping us reach our goal of \$45,000. People can make a tax-deductible donation online through CanadaHelps, by e-transfer to treasurer@roundchurch.ca (with a note that this is for Refugee Sponsorship) or by cheque made out to: St. George's Refugee Sponsorship Committee. Visit roundchurch.ca/refugee-sponsorship for details.

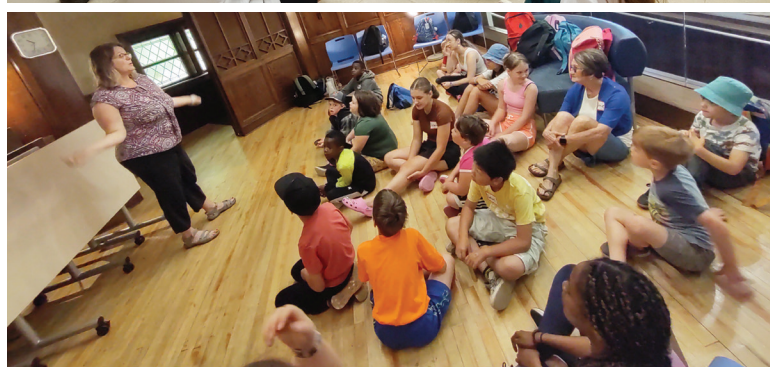
Community Roots Daycamp brings ripples of joy to Kentville

BY REV. KRIS MACKENZIE, RECTOR

This summer, we were overjoyed to host our second year of Community Roots Camp at St. James, Kentville. With this year's theme, "Ripples & Waves," the camp welcomed children from across the area for a week of meaningful experiences that reflected the impact one small action can have, just like a ripple in water.

The week was filled with curiosity, wonder and joyful discovery. Each day began with Godly play, a creative and engaging approach to Bible storytelling that invited campers to explore sacred stories in a calm and reflective space. Through this activity, campers were encouraged to wonder about their faith, their world and their place in it.

Beyond the walls of St. James, campers explored the community around them. A trip to the Kentville Library was a highlight for many, where stories came to life and imaginations soared. Another memorable moment came from a special visitor: a member of the congregation who gave an energetic and educational presentation about spiders. We came face to



face with some and explored parts of the church where common Nova Scotia spiders dwell. The campers (and a few adults) came away with a new appreciation for these often misunderstood creatures.

Another offering from the community was a creative rock painting activity where the children expressed their faith and imagination through colourful designs. Some of their beautiful creations now adorn our parish's Garden of Rest, bringing a message of hope to all who visit. Campers also participated in the parish's weekly communion and anointing service, a mean-

ingful time of spiritual connection that deepened their understanding of faith and community.

Throughout the week, science experiments sparked curiosity and wonder, giving kids a chance to explore God's creation in new ways. The campers reconnected with old friends and made new ones, building bonds that will last beyond the summer. The camp wasn't just for the kids; adults joined in the fun too, playing games, helping with crafts and sharing in the joy of the week. Together, the community came alive with learning, worship and play, making this



year's day camp a truly memorable and spirit-filled event.

Of course, none of this would have been possible without the dedication and creativity of our exceptional camp team. A heartfelt thank you goes to Kim, Sarah and Allie, whose energy, care and leadership made each moment meaningful. We're also deeply grateful to the many volunteers who gave their time, talents and love to help create a safe, enriching and welcoming environment for every camper.

We extend our sincere thanks to the diocese for the opportunity to host Community Roots again this year.

At St. James, our visioning group (called "The Way Ahead") has been actively discerning how we can deepen our presence in the wider community. Community Roots is one powerful answer to that prayer, a chance to open our doors, build relationships and celebrate the abundance of gifts that surround us. From the children's laughter echoing in the halls to the friendships formed across generations, the ripples of this week will carry far beyond the summer.

We are already looking forward to what next year's waves will bring.

Another Summer of Community Roots!

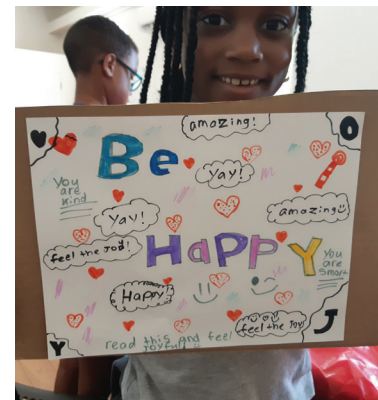
BY ALLIE COLP

With another year of Community Roots Day Camps in the books, we are looking back on a summer full of playing games, making new discoveries in science experiments, creating incredible art projects, singing songs, praying together, and having lots of fun with one another in community!

Our theme this summer was Ripples and Waves, and we explored water in stories of our faith and in the world around us in all kinds of ways. Through all seven weeks of camp that happened, we had over 100 campers and more than 80 volunteers, which tallied up to more moments of wonder, joy, and feeling near to God than we could possibly count.

We're already looking forward to another incredible year of ministry with kids in communities throughout the

diocese next year, so if you think your parish might like to participate, or you'd like to learn more about the program, please check out www.nspeidiocese.ca/community-roots.



What's old can be made new again (Part II)

BY MONICA EBSARY

ANGLICAN CHURCH OF THE HOLY SPIRIT, DARTMOUTH

In the September issue of The Diocesan Times, I shared some history about Stir-Up Sunday in the Anglican/Episcopal and Catholic churches. Traditionally, it is observed on the Sunday before the Advent season begins. I also shared the letter I received 38 years ago when I wrote to the coordinator at the historic Trinity Church in Newport, Rhode Island.

Now I am happy to share the original recipe with you. My hope is that the tradition can be revitalized. Outreach and a sense of community are essential in these challenging times. Opening our church doors to the neighbourhoods, with a warm Maritime welcome, creating a sense of family, and celebrating with food in different ways with the seasons, can enhance a faith community for connection.

The Trinity Church Plum Pudding Recipe

This batter yields about nine pints.

- 1 pound dry breadcrumbs, rolled fine (about 4 cups)
- 4 cups all-purpose flour
- 1 pound granulated sugar (2 cups)
- 1 teaspoon salt
- 1 tablespoon ground cinnamon
- 1 tablespoon grated nutmeg
- 2 pounds finely chopped or ground suet (for baking, check local farms or meat markets)



- 2 pounds currants
- 2 pounds seedless raisins
- 1 / 2 pound mixed chopped candied peel
- 2 cups chopped, peeled apples
- 12 large eggs
- Rind and juice of 2 large lemons
- 1 / 2 cup brandy
- 1 cup sweet apple cider
- Mix dry ingredients well in a very large bowl/vat or pan, adding suet and fruits. Beat eggs thoroughly in a separate

large bowl and add the other liquids, including lemon juice and rind. Add to dry ingredients and mix well.

Pour mixture into small, well-greased bowls or pudding moulds (found at Lee Valley or online). Bowls should be less than 2 / 3 full. Cover the bowls with greased cloth or heavy waxed paper. Tie covers on with a kitchen cord (such as for lacing poultry). Put bowls in a steamer or on a rack in a pan of boiling water, which should come about three-fourths of the way up the bowl or pudding mould.

Cover pan, bring water to a boil, then reduce heat to the lowest point and steam for three hours, keeping water at a simmer. Remove bowls or moulds carefully and let them cool to room temperature. Remove cover. Wrap pudding in foil and refrigerate. The pudding will keep for up to one year in the refrigerator. If

pudding is made in November, it will taste very nice for the Christmas season.

To reheat, steam the pudding in its mould or bowl as described above, for about an hour. Turn the finished pudding onto a serving plate. Heat 1/4 cup brandy, pour over pudding and flame for serving (with extreme care! If you have decorated the serving plate with the traditional holly sprig, it can easily burn).

Serve the pudding with plenty of brandy sauce or hard sauce:

Brandy sauce

Cream one cup of granulated sugar and one-third cup of soft butter. Add 2 whole beaten eggs and one cup whipping or heavy cream. Cook over low heat until slightly thickened. Do not boil. Add one teaspoon of vanilla and 4 tablespoons of brandy. Make the sauce ahead of time and warm it over hot water just before serving.

Hard sauce

Cream one-third cup butter; gradually add 1 1/4 cups of powdered (icing) sugar, 1 teaspoon vanilla, beat until very light, set in the refrigerator until chilled. A few drops of brandy may be added if desired.

In September, I mentioned that the stirring process has come down with lore attached. "The batter must be stirred clockwise, the direction in which the sun was assumed in ancient days to proceed around the earth at the centre

of the universe. To stir in the opposite direction – 'widdershins' is to ask for trouble." From Time-Life Books' "The Cooking of the British Isles".

If a parish is interested in starting this tradition, it is recommended to purchase the currants, raisins, candied peel and some ingredients early before supplies are limited with holiday baking.

Thirty-eight years ago, the biggest challenge was finding containers for the pint-sized batter portions. Now they can easily be found at Bulk Barn and other locations. Preordering/prepayment may simplify calculating the quantity of puddings to make. You will be making the batter and putting it in the containers. Attach the directions for how to steam the puddings when they get home and the recipes for the sauces. This can be done in a well-equipped hall kitchen or individuals may volunteer to mix one batch each to add up to the quantity needed. Parishes may choose to print the recipes in newsletters/websites for people to mix the batter at home and give the puddings away as a special gift to others. This can be a unique fundraising event too.

This recipe makes about nine pints, unless "someone samples the brandy too much!" Remember, save some batter in a big bowl for the parish "stirring"! Mix this with music and laughter; it will create warm memories for all ages.

Lending a helping hand to The Bridgetown Fire Department

A donation of \$815 was made to The Bridgetown Fire Department, to be used for whatever is most needed.

There was also a donation of a box of items for The Salvation Army for displaced families. This donation was from the parish service held on August 31, at St. Augustine's Church and some local New Rossers. A big thank you goes out to all who donated and a bigger thank you to all the firefighters who are fighting the fire in the Long Lake area.

Rustin Broome presented The Bridgetown Fire Department

with the donation from The Parish of New Ross and other local donations on Monday, September 1, 2025.



Janet Buchanan Bursary Awards

St. Francis By The Lakes, Lower Sackville, annually presents two Janet Buchanan Bursary Awards for Music Studies to students from St. Francis.

The late Janet Buchanan was a former organist and choir director at St. Francis.

Congratulations to Sadie LeBlanc for receiving the Senior Bursary award.

The Junior Bursary goes to Adele Ashford (not in attendance). The bursary was presented by our Sr. Warden, Jane Nauss.



Choosing to be “unhurried” even when life is “full”

BY JENNIFER ANANDANAYAGAM

I am in a season of my life when I'm busy, extremely busy. There are multiple projects, including a program of study that are making demands on my time. In the spirit of complete transparency, I ought to drop one (or two) of these commitments but I pride myself on being able to manage it all. But lately, I've been drowning.

This season of busyness has arrived abruptly after a season where there was time for quiet reflection in the morning, a workout that helped the body (and the mind), and a beautiful ease into the day's responsibilities.

I had vowed to myself, in the quieter season, that I'd never be too busy to not take a call from a loved one or friend. I'd vowed that I'd never be too busy as to not have time for a rejuvenating walk or a strength-training session that left me invigorated. I'd also vowed that I'd always get enough sleep, eat well and be unhurried enough to “stop and smell the roses,” so to speak.

This quieter season arrived at the same time when I stumbled on a YouTube video about being an “unhurried” presence like Jesus, by founding pastor at Bridgetown Church in Portland, Oregon, John Mark Comer.

Rarely does something draw me in so deeply that I'm inspired to put into effect actionable goals for myself. This video did. I set out on a mission to be mindful and unhurried. I kept picturing my answer to a simple question



Photo by Frames For Your Heart on Unsplash

Comer often asked, “What does the Jesus in the Bible look like to you? Was he a hurried presence?” My answer, every single time, was, “No.” Jesus had time to realize that a woman who had been subject to bleeding for 12 years had touched his cloak, even when he was surrounded by a throng of people.

When Jesus visited with the two sisters, Mary and Martha, he gently, yet firmly affirmed to Martha, her sister's decision to prioritize being with him over being too busy.

Jesus takes the time to notice the tax collector, Zacchaeus, up on a tree, while on his way to someplace else. This interaction eventually leads to Zacchaeus's spiritual transformation.

And then there's the famous saying, “Let the little children come to me,” spoken by Jesus when the disciples try to turn children and their parents away.

Comer keeps going back to a central theme in most of his preaching – the ruthless elimination of hurry. In fact,

he even has a book by the same name, “The Ruthless Elimination of Hurry: How to Stay Emotionally Healthy and Spiritually Alive in the Chaos of the Modern World.”

The current busy season of my life cannot be magically transformed into a quieter one overnight, but I'm making a new list of actionable goals for myself, which I thought I'd share with you.

Start every day with the profound yet simple knowledge of who your “boss” is

This has reshaped my thinking drastically. It is easy to let the world and its people pull you in five different directions and forget, in all this tugging, where your loyalty lies. I have chosen, time and time again, to remind myself about who it is I'm really reporting to – God.

Make time for people

The first “re-alignment” each morning typically helps me stay open for people if they seem to need me. It might be

as simple as helping a co-worker look for their set of keys which they've misplaced or lending a listening ear to someone who wants to vent about a bad day.

Even if this takes me away from my own work, I'm telling myself that, in the end, this is what's going to matter. All of the other worldly “stuff” is not going to mean anything.

Stop and smell the roses

Living in a province as beautiful as Nova Scotia, this one comes naturally, to be honest. With the weather turning cooler and the skies illuminating with that beautiful bright pink sunset, I'm compelled to stop and look. I'm forced to give thanks for what is before me. I'm reminded to breathe.

Switch off, even when you feel like “talking” about work

This one is new to me. I've often been someone who wanted to share my victories and challenges with my partner and other loved ones when I get the chance. However, as of late, I've been telling myself to “stop” whenever I find the need and to talk about something else instead.

The other day, it was about a song I'd heard on Spotify. The day before that, it was about a Blue Jay I was fortunate enough to see. It's amazing how much more relaxing and mindful the ensuing conversation can become when you “choose” what it is you want to talk about in your free time.

Learning to say “no”

This one is particularly challenging for me, as it might be

for most people who have an innate need to please people. But, I'm proud to say, I'm getting better at it. Opting out of weekday socializing, giving yourself a weekend to just stay in and connect with your nearest and dearest, and choosing to prioritize a lazy Saturday morning on a two-hour video call with a family member rather than attend the next big event – all of these have intentionally brought an unhurried rhythm into my week.

Learning not to be a perfectionist

I am accepting, with great difficulty, that I might not be able to get that workout in every single day. I may not be able to read for 15 minutes at night, every night. Choosing to be kinder to myself when the “routine” gets disrupted helps me be kinder to the people around me.

Stop and think when you want to say, “I'm busy”

Isn't it thought-provoking to stop a minute and think whenever you want to use the words “I'm busy”? It has been for me. It's made me really dig deep into what it is that's occupying my time and ask questions like, “Can I put this aside for a minute or two?” “What matters in the grander scheme of things?” “Am I going to regret saying this one day?”

How are you choosing to be unhurried this season?

Send me an email and let me know. I can be reached at jenjustleft@gmail.com

Where will you be on October 24, 2025?



Photo by Stainless Images on Unsplash

We hope you will be sitting in one of the chairs at The Cathedral Church Of All Saints from 6.30 p.m. (for 7.00 p.m.) to be a part of a fabulous live music benefit concert, a fundraiser for our refugee family and special projects!

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Summer Breakfast Program at St. John's Anglican Church in North Sydney

St. John's Anglican Church in North Sydney just concluded another successful Summer Breakfast Program.

They serve a free Continental Breakfast with a choice of bagels, toast, eggos, cereal, fruit, yoghurt, juice, tea or coffee on Monday, Wednesday and Friday for the months of July and August.

The work is carried out totally by parish volunteers and is for anyone who cares to



drop in on those days between 10:00 a.m. and noon. Everyone is served – all ages from 5 to 95, whoever wants to come and for whatever reason they may have.

“Our job is not to judge,” note the parishioners. “This summer, we served 700+ people with a smile and enjoyed every minute of it, and met lots of new friends.

We received many thanks and an abundance of appreciative comments. Please God, we will be back again in 2026. God is good all the time!”

Being silent enough for God (and others) to speak to us – Christian meditation

BY JENNIFER ANANDANAYA-GAM

There is a Christian meditation group at the Cathedral Church of All Saints in Halifax. The gathering is coordinated by The Rev. Frances Drolet-Smith.

“We meet via Zoom on Thursday evenings, 6:30 p.m. – 7:30 p.m. ADT,” shared Drolet-Smith.

“We begin by listening to a teaching about some aspect of Christian meditation, followed by 20 minutes of silent meditation, and conclude with a prayer.”

After the session, a transcript is emailed to those who registered for the session, even those who were not able to join. This transcript serves another purpose – it allows the participants to be able to “hear” the meditation session again.

Having long been intrigued by contemplative practices like meditation, I was eager to find out more from Drolet-Smith.

It all started in May of 2020 when church services (and most other engagements) moved to virtual platforms.

“I began hosting an online series as a prayer ministry of the Cathedral Church of All Saints in Halifax. It was called ‘Pray As You Can’ and using themes, my friend Heather Carter and I offered several four-week series on a variety of ways to pray: Lectio Divina, the Examen, using art as a



Photo by Sage Friedman on Unsplash

way to pray, etc.,” explained Drolet-Smith.

“One of these sessions was on Christian meditation. Several people expressed interest in learning more and having a time to practise together and so, in July 2020, the online CM group began. Our final series of Pray As You Can concluded in September 2023, but the meditation group continues to meet weekly.”

Meditation is universal

One might instinctively associate the word “meditation” with Buddhism, given the central place the practice has in the world religion and philosophy that originated in ancient India.

However, according to Drolet-Smith, there is a universality to this age-old practice of mindfulness.

“Every major religious tradi-

tion has a meditation practice. It is ‘common ground’ we all share and can be the place where we can most effectively begin to work for peace,” shared the priest.

The faith of the person who is meditating is what makes Christian meditation “Christian,” per Drolet-Smith.

“It is a spiritual practice, not a technique,” added Drolet-Smith. “It’s not meant to replace other prayer practices; we still need to give thanks, intercede for others, seek guidance and pray for peace, healing etc.”

However, meditation can be a way to cultivate stillness in our bodies, especially at a time when most of us are in constant movement, according to Drolet-Smith.

“We’ve been socialized to ‘be productive’ rather than just ‘be.’”

Drolet-Smith shared that the Bible references the spiritual practice – in St. Paul’s Letter to the Thessalonians, for example, where chapter 5, verses 15 and 16 refer to “pray always” or “to pray without ceasing.”

“Also, in his Letter to the Romans 8: 26, St. Paul says ‘the Spirit is pleading for us’ (in our inmost being beyond words, beyond thoughts, beyond images) ‘with sighs too deep for words.’”

“Contemplative prayer has a long history in the Western and Eastern churches,” added Drolet-Smith. “In the writing of John Cassian, a fourth-century monk living in the Egyptian desert, we read: ‘The mind thus casts out and represses the rich and ample matter of all thoughts and restricts itself to the poverty of a single verse.’”

The minister also referred to a classic book of Russian spirituality, titled “The Way of the Pilgrim,” which was written in 1870.

“[It] has popularized the Jesus Prayer – ‘Lord Jesus Christ, Son of God, have mercy on me, a sinner.’ It is the story of an anonymous peasant’s quest for the ‘secret of prayer,’ trying to understand what St. Paul meant when he said that Christians should pray always.”

Drolet-Smith shared that we, as humans, can be so “wordy” with one another, and also with God.

“Silence gives others the opportunity to speak to us – also gives God the opportunity to speak to us.”

How to get started

Drolet-Smith recommends that those who are interested in Christian meditation but don’t have a background in the practice should start by joining a group, either online or in person. A group can offer a space to learn.

You can visit The Canadian Christian Meditation Community website at wccm-canada.ca and find groups in your province.

“Meditation is experiential. We need to experience meditation to start to understand it,” explained Drolet-Smith.

“John Main [a Roman Catholic priest and Benedictine monk], when asked what ‘happens’ in meditation, said, ‘not much happens really, not much that is measurable that is, but what becomes increasingly important is what happens between meditation periods.’”

Drolet-Smith added that the fruits of this mindfulness practice are the Fruits of

the Spirit – love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.

“I have found that the regular practice of meditation helps cultivate these “fruits” within me – and in my relationships with others. So, like the Nike slogan: Just do it! You learn to meditate by meditating.”

Drolet-Smith thinks that meditating on your own is an important part of it all, even though most people may find this difficult, especially when life throws curveballs your way.

Additionally, “meditating once a week with others, even though we are silent most of the time we’re together, fosters a deep connection – a community,” said Drolet-Smith.

The priest went on to elaborate on some benefits that Main had uncovered over the years. For one, meditation creates community.

“The silence in a group can often be deeper than when we are alone. The group gives support and encourages people to keep on practising on their own. People who meditate together find the experience bonds them to each other at a deep level, even when they do not know much about each other,” shared Drolet-Smith.

If you’re interested in checking out the Christian meditation group at Cathedral Church of All Saints in Halifax, email them at prayasyoucan3@gmail.com

“We welcome newcomers to meditation, along with those who have practised this form of Christian contemplative prayer in the past,” shared Drolet-Smith.

Letters to the Editor

The editor of The Diocesan Times welcomes letters on any relevant subject but reserves the right to condense them. Letters, including those sent electronically, must include the name, contact information and telephone number of the writer. Pen names may not be used.



Email: diocesantimes@gmail.com

Ex Cathedra

BY CYNTHIA PILICHOS FOR THE CURRENT CATHEDRAL NEEDLE-POINT PROJECT

Lord of truth and beauty, we thank you for the opportunity of using our stitching skills to add to the beauty of the Cathedral building. Inspire our minds and guide our hands that the work we accomplish may be to your honour and glory and the helping of those who worship in this place. We ask this blessing in the Name of your Son, our Saviour, Jesus Christ. Amen.

This was the Needlework Project Prayer of over 40 years ago when more than 100 kneelers and cushions were being stitched by women and a few men in the Cathedral congregation and in many of the diocesan parishes, all to beautify the Cathedral Church of All Saints, Halifax. As such, it was a project of immense scope that required a great deal of faith, love, skill, and organization to bring to life.

Its inspiration was the needlepoint in the National



St. Luke's altar kneeler

Cathedral in Washington, DC. When the late Dean Austin Munroe was at a North American Deans' Conference in the US capital in the early 1980's, he was very impressed with the needlepoint there that had a contribution from every diocese in the American Episcopal Church. He had the sense that a similar project was possible for All Saints Cathedral in Halifax.

Under the initial coordinat-

ing leadership of the Cathedral's Diane Davie, a canvas designer in Toronto, with Nova Scotia roots, Geoff Smith of Monomania, was engaged. Smith's time in the Cathedral, with measuring tape and camera in hand, involved measuring and photographing everything in sight – stained glass, wood carvings, hangings and brass. The resulting designs from these sources are truly exquisite.

It is appropriate to comment on features of the designs for St. Luke's Chapel, seeing as October is the month that honours St. Luke (October 18, to be exact). Symbols of St. Luke the Evangelist and Physician are featured: the caduceus, emblem of the medical profession; the bull, for the evangelist; the crests of St. John Ambulance and the International Order of St. Luke, a healing order. One altar rail cushion tells the story of the Good Samaritan from St. Luke's Gospel.

Future columns will comment on the intentional designs of the kneelers and cushions for other parts of the Cathedral. The stitchers of the 1980's/90's have provided an amazing legacy of beauty, faith and love. It is now the work of the current Cathedral Needlepoint Project Team to honour these stitchers and the designs with the production of a book of photos and text. It, too, like the original project, requires a great deal of faith, love, skill and organization. With that

understanding, we have this current prayer for our meetings and deliberations:

Gracious God. We come before you asking that you be with us and bless us as we engage in this ministry for our Cathedral community. May our decisions be wise. May our interactions be sweet. May your presence be felt in our midst. May all that we think and do bring glory to you. We thank you for all those who have gone before us and who have laboured to create beautiful articles for our Cathedral. May all we do bring honour to them. Thank you for being a God who is always with us, and thank you for blessing us and our labours in ways we cannot even imagine. All this we pray in Jesus' name. Amen.

Please e-mail Elissa at elissa.barnard@gmail.com if you have information to share about the Needlepoint Project of over 40 years ago.



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Hope in these last days

BY MICHELLE BULL

If anyone is paying even marginal attention to the news these days, they may find it difficult to find any cause for hope in our sorry world. There is so much going on, on so many fronts, that it is impossible to keep track of it all, and when we try, we can become burned out, depressed and anxious.

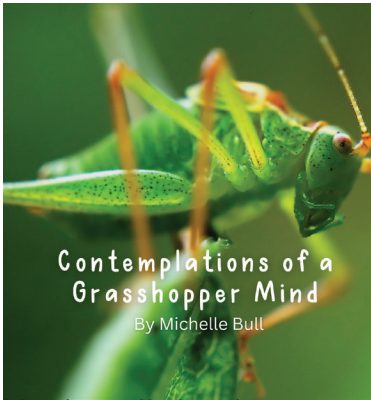
So how can we respond, without becoming apathetic or disengaged? How can we maintain our sanity and our humanity, our empathy and compassion in the face of all this? Here are some things I find helpful.

1. I read the Bible, especially the Psalms and Old Testament prophets. They describe situations so similar to ours that they might well be talking about the modern day. Did you notice this over the summer? Readings from Amos? This reminds me that our current situation is not unique. There have been oppressive dictators before now. And the Bible is absolutely clear that God is not on their side. All of the dictators throughout history have fallen. I find that perspective helpful.

2. I try to balance my news consumption. I ration the ordinary, often bad, news, and I actively seek out good news stories. I seek out stories of people helping each other, being kind, even self-sacrificing,



Photo by JOHN TOWNER on Unsplash



like the staff of Médecins Sans Frontières, in areas of terrible danger, giving medical care and refuge to anyone who comes. The Alongside Hope stories are examples too, or stories of resistance in places of oppression. Current stories and past stories. I read about a French pastor during WWII who organised his whole village to harbour and help Jewish people, whom the Gestapo was rounding up.*

Everywhere you look, there are good, ordinary people doing

good, ordinary things. My neighbour takes a turn once a month to cook a hot meal for some homeless people her church provides shelter for. Any of us can do those things. Learning about them gives me hope.

3. I take time off. When it all seems too much, I take a holiday and stop reading about it. Actually, I've discovered the world won't fall apart if I step away from the news for a couple days. And I spend that time with friends, doing ordinary things. And I go out into the beauties of nature. Nothing gives a better sense of God's presence than God's creation.

4. I do something active to help. That might be attending a protest or writing a letter to the Prime Minister or Premier — no shortage of material there. Or I might contribute

to a charity that's making a difference. Or I might donate to a food drive. It might be listening to an elderly person for a while. It might be sitting with someone who's trying to figure life out, and just being there with them. When I actively do something to make the world a better place, it reminds me that I have agency, I can do something.

5. I pray. I pray for our planet and for all the oppressed and hurting people on it, and for our governors and rulers, as St. Paul said, even the ones I don't like. Especially them. Not that they will succeed in all they do, rather that they will do better things.

6. I give thanks. Every day, I find something to give thanks for, and I thank God for it. Firefighters in the summer. Rain. Beautiful leaves. Anything. It helps reset my soul.

Karl Barth famously said that preachers should prepare their sermons with the Bible in one hand and the newspaper in the other. Our faith was never meant to be a private thing. It has always been engaged in the world. That's the point of the incarnation: the Son of God came and took our flesh and dwelt among us. He brought the love of God to us directly, and we are called to be incarnate in the world, too, to carry the love of God to the world. Jesus proclaimed God's dream of what this earth could, and should, be like, and asked us to work for that.

But, we need to maintain our sense of proportion. We are responsible to do whatever lies in our power to make the world more like God's dream (loving neighbours as ourselves sums that up). But we are not responsible to do it alone or to do it all. Just to do what we can do, whatever is within our power. Pressure's off.

And to do that, we need to maintain hope — hope that God still cares and hasn't abandoned us. Hope that what we do can make a difference, maybe a small difference, but a difference. Hope that these things, too, shall pass. Because they shall.

**The pastor is André Trocmé, in Philip Hallie, Lest Innocent Blood be Shed (Harper Perennial, 1994).*



Photos from the Institution of the Rev'd Dr. Dawn Davis, The Rev'd Taunya Dawson, The Rev'd Will Ferrey, The Rev'd Mike Tutton, and The Rev'd Dr. Kate Heichler, Cathedral Church of All Saints (noon), followed by tour and orientation. Also in the photos is Bishop Sandra Fyfe.

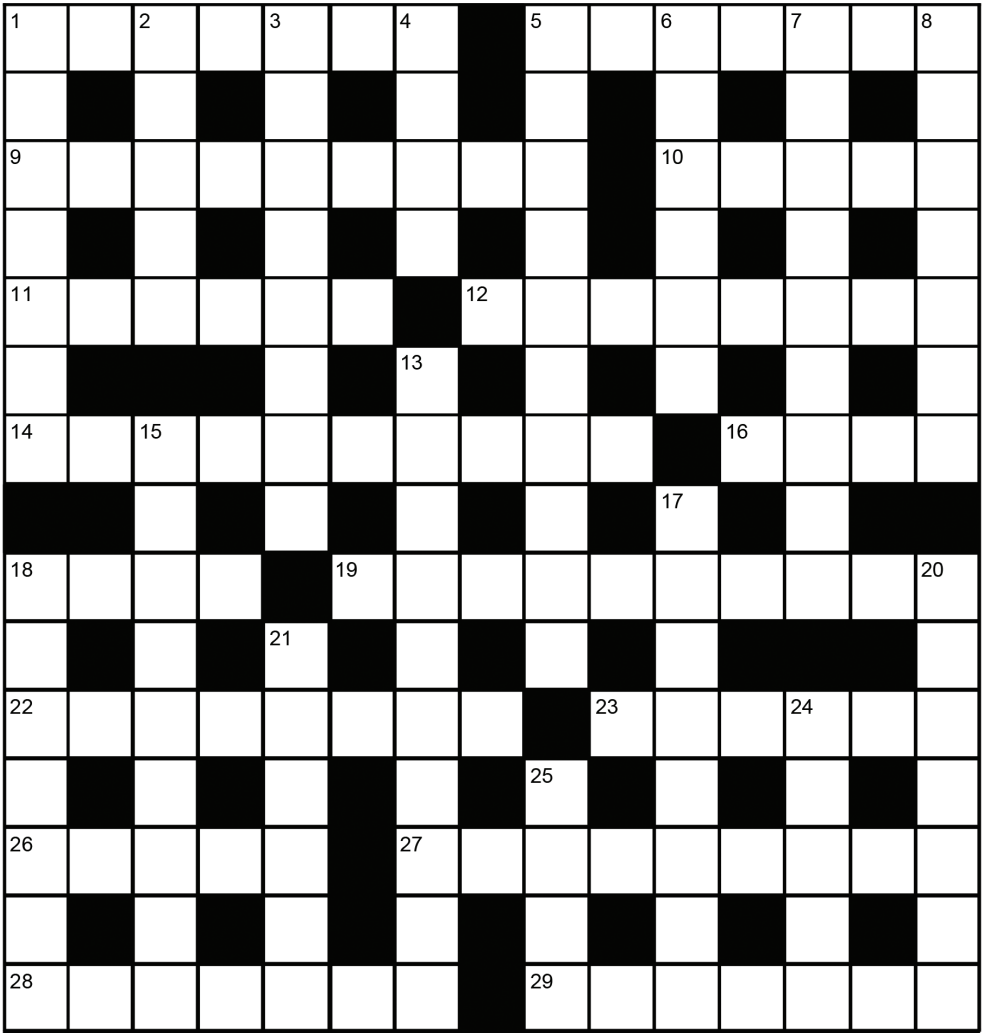


October Bible Crossword

BY MAUREEN YEATS



October 2025 Puzzle Clues

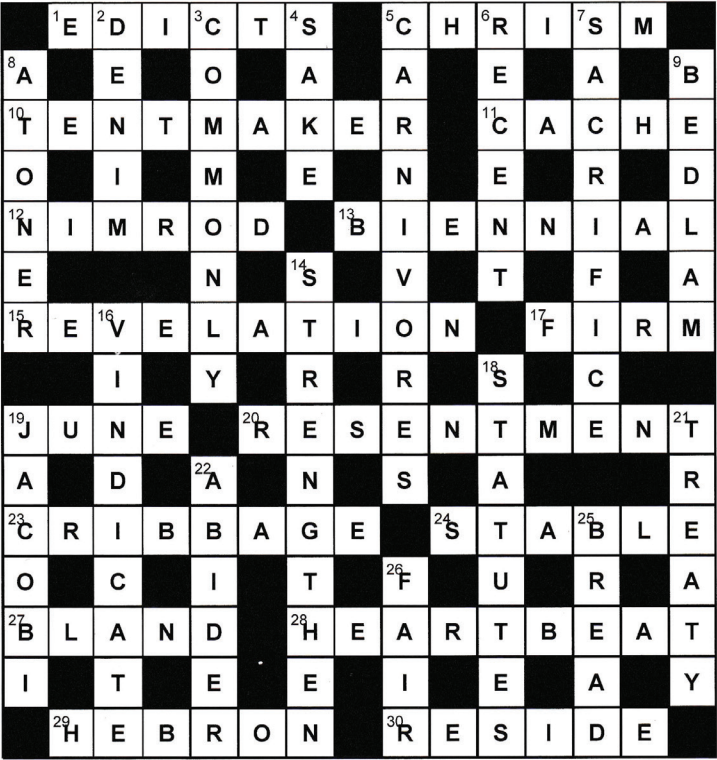


- ACROSS:**

 - 1- Loss of the sense of smell (7)
 - 5- "... served the creature rather than the ____" (Rom. 1:25) attribute of God (7)
 - 9- Large carnivorous reptile (9)
 - 10- Ill with rabies (5)
 - 11- Catch in a snare (6)
 - 12- Formal curse (8)
 - 14- "Bear fruits worthy of ____" (Luke 3:8) contrition (10)
 - 16- Cook in an oven, for example, bread (4)
 - 18- Yields, as a return on an investment (4)
 - 19- "And he was ____" (Matt. 22:12) lost for words (10)
 - 22- "that he might redeem us from all ____" (Titus 2:14) wickedness (8)
 - 23- Adherent of Islam (6)
 - 26- Baby hen (5)
 - 27- Pharisee who visited Jesus by night (see John 3:1-2) (9)
 - 28- Members of a choir (7)
 - 29- Short trips for a specific purpose (7)
- DOWN:**

 - 1- Non-professional (7)
 - 2- Baby barn owl (5)
 - 3- One-sided severe headache (8)
 - 4- Low female singing voice (4)
 - 5- Name of two Old Testament books (10)
 - 6- White, heron-like birds (6)
 - 7- Plates, knives, forks, etc., (9)
 - 8- Emit heat or light (7)
 - 13- "I saw seven golden ____" (Rev. 1:12) holders for oil lamps (10)
 - 15- "Luke, the beloved ____" (Col. 4:14) medical doctor (9)
 - 17- Joint where the arm is attached to the torso (8)
 - 18- Sons of kings (7)
 - 20- East Indian snack food (7)
 - 21- Clasp for fastening a belt (6)
 - 24- Citrus fruit (5)
 - 25- Measure of land area (4)

September Puzzle Answers



Anglicans Powering Potential


Diocese of Nova Scotia and Prince Edward Island

Anglicans Powering Potential (APP) of the Diocese of NS and PEI, under the overarching 4th Mark of Mission for Anglicans: *to seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation*, encourage and remind us that no matter the size of the nail, or our ability, even in a small way, we can help to disable the Wheel(s) of Injustice.



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Dietrich Bonhoeffer.

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Thanksgiving — Thanks and giving

BY ANGELA RUSH

As one word, with Thanksgiving, we all think of that special celebration with family and friends — celebrating over a feast that likely includes an oven-roasted, golden and stuffed turkey with all the trimmings.

A heaping spoon of mashed potatoes, glazed carrots, cranberry sauce and that delicious bread and sage stuffing that just fills the home with an aroma so inviting. We feel blessed and grateful for what we have in our lives, and we share stories (hopefully) of what we are thankful for.

It's October. I just love this time of year. The AC is turned off; the heat is not yet turned on. We have the best of both worlds for daytime and nighttime temperatures. The leaves have changed colour. There is a scent in the air that I call the fragrance of fall. I am not exactly sure what creates this scent, but I smell it every October. Perhaps it is the damp leaves that have fallen and the fresh earthy smell of the pine trees and walking paths. Often, we sense the aroma of brush fire, as some burn, rather than bag their leaves. It's October; I love it and for me, it is so much more than that one-day feast that leaves you with a week of "what to do with turkey tonight".

For me personally, Thanksgiving is: thanks and giving. It is a two-word rather than a one-word experience. It is a time when I remember things that forever changed my life. It is a month where I try to reflect on things that I am so grateful for. It is a time when I like to say thanks to people who have been there for me through hard times. It is also a time for giving. To give is part of God's purpose for all of us. If we reflect for a moment on Luke 6:30-38, there is so much in there about giving.

30 - "Give to anyone who asks; and when things are taken away from you, don't try to get them back."



Photo by Megan Watson on Unsplash

35 - "Love your enemies! Do good to them. Lend to them without expecting to be repaid. Then your reward from heaven will be very great, and you will truly be acting as children of the Most High, for He is kind to those who are unthankful and wicked."

38 - Give, and you will receive. Your gift will return to you in full — pressed down, shaken together to make room for more, running over, and poured into your lap. The amount you give will determine the amount you get back."

I feel like the Lord wants me to share a part of a very tragic story that had a moment of such thanks and giving combined. Some of you may know about my daughter Meghan, who battled two illnesses in 2005. Her first illness HLH led to a bone marrow transplant as initial treatments failed. No one in our family was a match as a donor, so the search went worldwide. She needed a 7/10 match to be successful. God delivered a

10/10 match from an unknown middle-age man from Europe, flown in to have his marrow harvested to save her life. God found him, he gave. The transplant, by the way, took place October 16 of 2005. The month of Thanksgiving — perfectly timed.

I wrote a book about her journey — "Meghan's Beads". I wanted it to be something to share with the world — to give to people who read it a glimpse of how amazing God is, and how thankful I am for having Him guide me in so many situations. Through her journey, Meghan wanted to give people hope and courage by sharing her very intimate story. Meghan asked me to write her story, (God had a hand in it for sure), and to give it to the world so she could help others. Let me share the poem I wrote of how thankful I am to the donor for having given us that precious marrow. We were, by his gift, blessed with two more years with Meghan. She did pass on April 28, 2007, but without the giving, we

wouldn't have had that time. In those two years, the words "thanks" and "giving" were focal points over and over in so many situations. Thanks be to God, and thanks for the answered prayers, over and over. If you're interested the book is available with me, and also on Amazon.

The poem

Someone Said Yes

I'll never forget that moment; it all caught me by surprise.

As I read that special email, tears flowed freely from my eyes.

I called out to my daughter "Sweetie, I need to talk to you."

She hummed and hawed, a typical teen, "Oh mom do you have to."

"Please come here, it's really important. I need to talk to you right now."

"Ok, Ok, I'm coming. Sheesh relax mom, don't have a cow."

I looked into her pretty blue eyes, "Sit here, I've something to say."

"Um ok mom, you're freaking me out. Why are you acting this way?"

As I looked at her with tears,

my words were: "Someone said yes."

Our prayers were heard and answered sweetie — "Someone said yes."

We held each other; we cried a lot, overwhelmed with emotions inside.

Gratitude, happiness, love, joy — all we felt we could no longer hide.

"Do you think it will hurt him, I don't want him to feel any pain?"

When he gives me his marrow, to give me my life back again."

"Yes it will hurt a bit, but I thank God for what he is going to do."

It's the most incredible act of love and he's doing it just for you."

My friend you are our silent hero, who you are would be a guess.

You'll be treasured and loved always, thank you for saying yes.

So from my heart to yours, Happy Thanks and Happy Giving.

In Meghan's own words "It's not about how long you live, It's about how you live your life."



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