



CONNECTIONS

A Newsletter for St. James United Church • 197 Main Street, Antigonish, NS

By the Outreach & Communications Committee

Volume 14 • Issue 3 • Autumn 2020

*Do not fear, for I am with you, do not be afraid, for I am your God;
I will strengthen you, I will help you, I will uphold you with my victorious
right hand.*

- Isaiah 41:10 NRSV

Dear Friends in Christ,

Six months ago because of Covid-19 we closed the building and began to offer an online worship service for the congregation. This fall we are reopening the building and slowly adapting to the reality of living with the pandemic. Some activities and events will remain exclusively online but others will be offered in person or in both formats.

Starting in September there will be two worship opportunities offered on Sunday morning- one online and the other in person. Each person and family will need to decide for themselves which service is best for you to attend. If you decide that the online service is best for you then the services will be posted on our website and on our social media accounts on Sunday morning before noon.

If you decide that you are comfortable with the in person worship service please call earlier in the week to the office (902-863-2001) and let us know that you are planning to attend. We need to know who is coming because we have reduced seating to ensure social distancing and we are required to collect the names and telephone numbers for contact tracing purposes. If you are intending to come to the in person worship service but are feeling unwell on Sunday morning, please attend the online service instead.

As you enter St. James and put on your mask, take a moment to sanitize your hands and then head

toward the section of the church you are going to sit. Don't worry about picking up a bulletin from the usher as they are already waiting for you in your seat. Find the row you want to sit in and then sit from the blue line toward the aisle. You are welcome to sit with family members and other household contacts (anyone whom you would not normally social distance with at your home.)

There are some smaller differences you will notice as the service progresses. Congregational singing is a high risk activity so we won't sing together but most weeks we will have a soloist or small group to sing at a safe distance from the congregation. Another difference is that we will not be passing the offering plate. There are opportunities to make your offering as you leave the service.

I know that we are anxious about resuming activities this fall. We've been careful and cautious about reopening the building and want to keep everyone in St. James and the wider community safe. Our comprehensive plan to do that, "Living Faithfully During Covid-19", is a more detailed description of the steps we are taking and can be found on our website or by calling the office.

May God continue to be with us,
The Rev. Peter A. Smith

Annual Meeting of Regional Council 15

On 10 June, Rev Peter, Joan MacGillivray, Tim Hinds and myself attended the Annual Meeting of Regional Council 15 via a video conference. Along with almost another 200 good United Church folks.

For Tim and I, it was the first time and, honestly, a little frustrating. I know I for one, would have much preferred face to face meetings. Ahead of the meeting there were a series of “webinars” to review the upcoming issues for discussion. I know Rev Peter and Joan were able to access these, but we (Luddites!) were unable to unfortunately. On the other hand, there was a wealth of information contained in the 78 page “reports” document (<https://ucceast.ca/wp-content/uploads/2020/06/Reports-to-RC15-2020-06-10rev4.pdf>) that I was able to read ahead. No one told us there was so much homework involved in being a representative! It is interesting to see how widespread the tentacles of the church reach throughout the Maritimes. Also, during the actual meeting, Tim and I were unable (technical difficulties again) to both vote. Fortunately, none of the votes was remotely close. One entertaining technical glitch was that during a session of “break out rooms” we were seeing one group, but hearing another. Amusing when you had a man speaking but with a woman’s voice, etc. You’ve just got to love technology! So saying, overall it worked well and will no doubt improve if this is the way of the future for these meetings.

The actual meeting was accomplished with no major problems. There were all the standard items of any AGM. But the Mission, Vision and Core Values were of interest to “newbies” like us:

Mission –

Inspired by God, we are Christ’s people in Bermuda and NS, loving each other, following Jesus, empowered by the Holy Spirit.

Vision –

To become a transformed, courageous, Spirit-filled community, risking discipleship based on the radical love of Jesus.

Core Values –

Connecting and strengthening communities of faith by:

- Living into expansive belonging
- Growing compassionate leadership
- Nurturing creative ways of Christian vitality
- Uniting by effective communication
- Sharing and living the Good News
- Modelling Christ’s humility and justice
- Moving forward in hope and generosity

There was a vote on Remit 1 – Amendment to the Basis of Union’s Article 10.0 on Ministry Personnel. The background to this is that the 43rd General Council in 2019 approved a change to Article 10.0 of the Basis of Union to be inclusive of persons of all gender identities; and (ii) authorized this Category 1 Remit to Regional Councils to test the will of the church with respect to this change. The Question: Does the Regional Council agree that: (a) the Order of Ministry be open to persons of all gender identities; and (b) the Basis of Union be amended to reflect this change as follows 10.0 The Order of Ministry shall be open to persons of all gender identities. This passed after brief discussion.

Fairly standard Auditor’s Reports and 2021 Budgets were passed. It was noted that almost all churches are experiencing financial struggles at this time and therefore caution is a recurring theme. Elections were then held for the General Council Commissioners. Following the benediction, the meeting wrapped up.

Tim and I were pleased to participate and if nominated would certainly consider returning. But we also encourage any of you to think about attending. Our church is strong and it’s an honour to observe it in action.

- Michèle Ashby

More Thoughts . . . from Andrew Murray

We all miss each other terribly. I miss trying to see over your statuesque physique in the choir loft! I don't know about you but I find myself humming hymns during the most unusual activities. My most common area to do the humming is while I'm gardening. I have been meaning to submit this true story to connections for about a year so now is a perfect time!

Last summer a couple from the United States were visiting Antigonish and dining at the Brownstone Restaurant. Their server inquired where they were from.

"We are from Massachusetts and are on a tour of the Maritime Provinces. We are researching and enjoying houses of worship wherever we go. We are especially struck with the beauty of the United Church down the street. However, we have a concern: the steeple has quite a lean to it. It certainly is not plumb."

The server replied, "Well, as far as I know it's always been white."

UCW Report



On August 28 the Orpah Unit of the UCW and the Hospitality Group gathered at Betty Webber's house for our first meetings since February. Both groups had short meetings about moving forward followed by snacks and time to visit.

It was wonderful getting together and being able to see everyone after so long with an oppor-

tunity to catch up. We were very careful, ensuring proper social distancing with chairs spaced out.

Thank you to Betty for her hospitality and care in ensuring that everyone was safe. It was a wonderful afternoon.

Joan MacGillivray



Times Available On Line!

Are you familiar with the KAIROS Times? Do you know who KAIROS is and the United Church's connection to them?

KAIROS is a Greek word for the right, critical or opportune time for action. KAIROS Canada is a charitable joint venture administered by the United Church of Canada, that brings together over 10 churches and religious organizations working collectively for ecological justice and human rights. Through KAIROS, ordinary Canadians of faith and conscience work jointly for extraordinary change. It is an ecumenical movement whose justice commitments and roots reach back over 40 years.

The KAIROS Times, their monthly electronic news magazine (Motto – Faithful Action for Justice), is available on line at: <https://www.kairoscanada.org/resources/kairos-times>

What sort of topics does it cover? Well, a look at the September 2020 issue shows the following articles of interest [NOTE information for this article was largely quoted directly from the KAIROS Times]:

- **September is Climate Action Month at KAIROS** (including a calendar with 30 Climate Actions), covered five weekly themes: Season of Creation, Just Transition, Indigenous Rights, Global Climate Justice, and Water
- **UN Declaration legislation needed this fall, says Indigenous rights coalition**, explained why the Coalition for the Human Rights of Indigenous Peoples, which is made up of Indigenous Nations and representative organizations, human rights groups and faith communities, including KAIROS, is urging the federal Minister of Jus-

tice to table legislation to implement the United Nations Declaration on the Rights of Indigenous Peoples as soon as Parliament reconvenes.

- **Where is the support for the women defending land and water, Canada?**, an op-ed by Gabriela Jiménez, KAIROS' Latin America Partnerships Coordinator, originally published in The National Observer on August 23, 2020, explained that despite public support for the environment, the federal government prioritizes the interests of Canada-based extractive companies which have a reputation for disregarding the rights of land and water defenders, especially Indigenous and Afro-descendant women, who do the daily, ongoing work for climate justice within and beyond the borders of this country.
- **Action needed to end attacks against human rights defenders in the Philippines**, spoke of the tragic story of Zara Alvarez, who was a grassroots-level human rights activist, a community health worker and member of the Church People – Workers Solidarity. She demonstrated courage and commitment to justice, human rights, and faith despite red-tagging and death threats. Her recent assassination has sparked calls for renewed and urgent action for human rights in the Philippines.
- **Trailblazer: Kanahus Manuel and The Tiny House Warriors**, the Tiny House Warriors, a group of Secwepemc land and water defenders in British Columbia, have a simple message: "Water is life; our land is our home." Their mission: stop the expansion of the Trans Mountain pipeline from crossing unceded Secwepemc territory.
- **The More Actions** section shows you how to build a better world via e-petitions, letters to elected officials, and advocacy events housed on the KAIROS Advocacy page. Learn how to take action today! Information is also published on such upcoming events as World Week for Peace in Palestine and Israel, taking place Sept 14 – 21.

If you don't already subscribe to KAIROS Times and you are "on line", consider getting this informative, monthly e-newsletter.

How does one commemorate a milestone birthday in the age of pandemic restrictions?

Well in the case of Mavis Murray's 90th birthday you organize a Great Drive-Thru Birthday Bash! This involves a great deal of organization in having friends arrive in cars or walking on foot up the driveway at Bob and Mavis's apartment on



Main St., visit for 10 minutes, then depart the other driveway. Repeat, and repeat! All very safe and with some overlaps great reunions of friends meeting friends. Mavis had about 60 friends to greet and a wonderful time was had by all. A highlight was the arrival of a 1930 antique car, created the same year as Mavis, both looking younger than their years! Mavis agreed, the most unique birthday in 90 years! Many thanks to organizers and guests.





The Therapeutic Power of Gardening

Dorothy Lander & John Graham-Pole

Can our anxious minds find solace working with plants? We all say Yes—and if something isn't eating your plants, you're not part of the ecosystem! Like this beautiful horn worm oozing its way upwards towards the tomato plant on our stoop—a gift from our expert Syrian 'gardener-in-residence', Toufic Al Zhouri, whose garden is a work of art and industry.



Aug 3, horn worm becomes hummingbird moth



Dorothy next to Toufic's showcase garden

In May this year we started bubbling with the Al Zhouri family, one of the first Syrian families to arrive in Antigonish. We soon had red cherry tomatoes everyday and were on full alert to stall progress and witness transformation of the horn worm to a hummingbird moth. (FYI, Horn moth pupae are typically

brown, two inches or more in length, and many have a pronounced snout at the end of their heads).



Dorothy's wild white musk mallow



A gorgeous early eggplant



Aug 16 - garden spider

Meanwhile, there were whispers from the bees on our flowering mugwort, which has abounded in our garden this year. We've stopped mowing our grass altogether and are cultivating a bee and butterfly garden instead, but sadly we've had not a single monarch butterfly sighting despite an abundance of flowering milkweed. [The Latin name for milkweed

is *Asclepius Tuberosa*, which John is especially fond of because *Asclepius* is the god of medicine]. As a prayer for the return of the monarch butterfly to Nova Scotia, Dorothy has created one of her botanical collages of monarchs feasting on milkweed.



A honeybee on a flowering mugwort

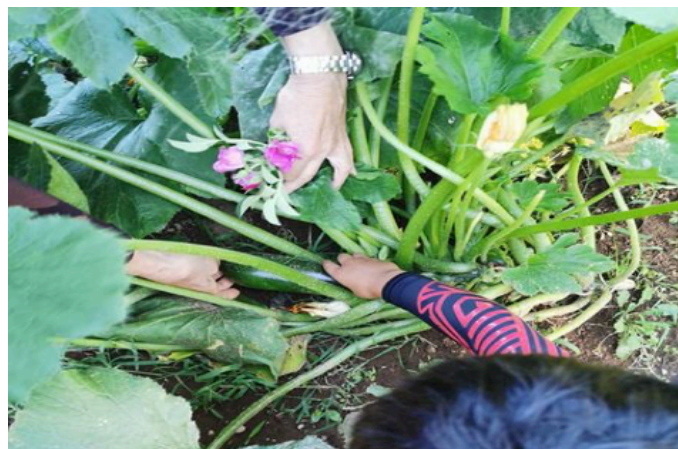


Dorothy's monarch collage

Mugwort is one of Dorothy's favorite plants, though you may need to work on holding your own boundaries because it will make itself as comfortable as you let it. It has many uses—it's great for dream work and for cleansing the air, as well as de-worming goats, should you happen to have need of such a thing.

Dorothy takes credit for our zucchini, which seem to double in size overnight. John calls them vegetable marrow, and remembers how prized for their size they would be in England. They are marvelous for baking when filled all sorts of other assorted veggies.

As Toufic's garden blossomed, and we struggled to keep up by garnering expert tips from him, our friend Cathy Lin and her mom and children, Ethan and Amelia, came by for a garden tour and to sample some of our yummy homemade blackberry and apple pie a la mode. Two-year-old Amelia gazed at the early green veggies that Toufic gifted to them and later announced to her mom for the first time: "Pepper!" (in both English and Chinese). We credit Toufic for our wonderful supply of peppers, eggplants, and not least a plentitude of parsley for our daily tabouli salads.



Zucchini, anyone?



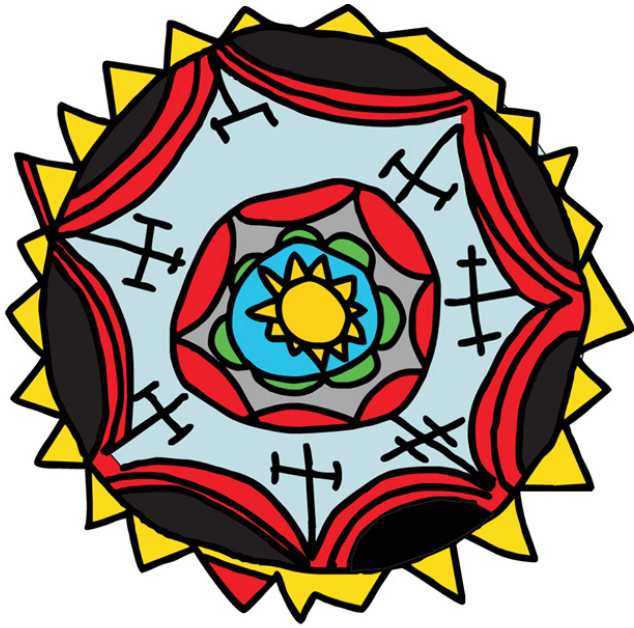
Ethan and John join battle

Ethan and John had to break off from harvesting for a zucchini sword fight before Cathy's family headed off to catch lots of striped bass. Now Ethan and Amelia are in no doubt where their veggies come from.

And a word of praise for the abundance of lovely healthy plants at Gray's Greenhouse this summer—social distancing in place, hand sanitizer at the door. Sing joyfully!

Photo credits: Cathy Lin and Dorothy Lander

Indige-Curious? Part II



At this time when the eyes of the world are focussed on racism in all its nasty forms, Canadians, and Christians in particular, owe it to ourselves to study these issues more fully. It is heartening to see the response in Black Lives Matter marches around the world and protests about recurring Indigenous deaths at the hands of the police here in the Maritimes. It is no longer enough to be “not racist”, we need to become “anti-racist”. No more looking the other way or turning a blind eye/ear when family members crack jokes that aren’t “politically correct”, etc. This is what has allowed these unacceptable attitudes to remain and/or proliferate for years. It was encouraging to see the thousands of people of all generations and ethnicities who took to the streets of Antigonish in the Black Lives Matter March on 6 June!

One excellent way to gain greater perspective on Indigenous history is to participate in a KAIROS Blanket Exercise. These are offered periodically at the Antigonish Library and other local venues. Keep an eye out for one and go if you can – it’s quite an experience.

So now to address some of the questions raised in Part I of this article in the last Connections edition. Every Canadian should research these issues in depth, but here are a few short responses.

Why were folks across Canada standing in support of the Wet’suwet’en hereditary chiefs earlier this year?

It’s an extremely complicated issue, but to quote a KAIROS article published in January 2020: “On January 13, the RCMP set up an Access Control Checkpoint on Wet’suwet’en territory, exactly one month after the UN Committee on the Elimination of Racial Discrimination called on Canada “to guarantee that no force will be used against Secwepemc and Wet’suwet’en peoples and that the Royal Canadian Mounted Police and associated security and policing services will be withdrawn from their traditional lands.”

The checkpoint on the Morice West Forest Service Road was in response to the BC Supreme Court’s decision to grant Coastal GasLink’s (CGL) application for an interlocutory injunction prohibiting land defenders from interfering with CGL workers on Wet’suwet’en territory.

This checkpoint was established just over a year after heavily armed RCMP officers entered unceded Wet’suwet’en territory on January 7, 2019 and forcibly removed a Gidmit’en checkpoint in response to another court injunction granted to CGL. This action led to the arrest of fourteen land defenders and the bulldozing of traplines and damage to other personal property. [...]

Last January’s violent dismantling of the Gidmit’en checkpoint and this month’s establishment of the RCMP checkpoint on Wet’suwet’en land that, among other things, requires Hereditary Chiefs to provide identification to access their territory, ignores the Indigenous rights of the Wet’suwet’en People and the authority of the traditional hereditary leadership, and contradicts the Supreme Court of Canada decision that recognized hereditary leaders as the proper title and rights holders.

The Wet’suwet’en Hereditary Chiefs are acting on an ancestral responsibility to protect the ecological integrity of their lands. Their opposition to the pipeline is based on the threat it poses to their lands and waters, and to the climate.”

This issue is further complicated by the fact that the hereditary chiefs eventually signed an agreement with the federal and BC governments that laid preliminary groundwork for future negotiations on land rights and title. It will only apply to future rights and interests concerning traditional Wet'suwet'en territory in northern BC and does not mention the disputed Coastal GasLink pipeline project. Under the memorandum of understanding, Wetsuwet'en's rights and title over those lands will be recognized by both governments upon its being signed by all parties.

Now Coastal GasLink says it is starting its summer construction program which will see sections of pipe buried in the ground in BC in July.

What's the difference between hereditary chiefs and those that are elected?

Hereditary chiefs represent different houses that make up a First Nation as a whole. Their generational titles are passed down through families.

"The hereditary chiefs draw their authority from Wet'suwet'en law, so their law is the law that pre-exists colonization in the territory," Kim Stanton, a lawyer at Goldblatt Partners LLP who specializes in Aboriginal law.

Alternately, elected band councils are, and are voted in by, members of individual communities. These councils resulted from The Indian Act (established in 1876) and define how the federal government works with Indigenous people. They impose a leadership structure that is similar to Canada's government.

"They don't have the authority under The Indian Act to make decisions on traditional territory," according to Pam Palmater, an Indigenous lawyer and the chair in Indigenous Governance at Ryerson University.

Why are we seeing the Truth & Reconciliation Commission's "Calls to Action" in our church bulletin every week?

Many Canadians are sadly uneducated about Indigenous history. I know what little was taught when I was in school glossed over or put down Indigenous culture and downplayed the brutality with which

they were oppressed over generations. It's only recently that these issues have been acknowledged by governments and institutions. Apologies have been made for the mistreatment by governments at all levels and by churches that were complicit – including ours. However, even RCMP Commissioner Brenda Lucki stated on 12 June that "I did acknowledge that we, like others, have racism in our organization, but I did not say definitively that systemic racism exists in the RCMP. I should have. Throughout our history and today, we have not always treated racialized and Indigenous people fairly. Systemic racism isn't about the behaviour of a single individual or the actions of one person. It's in the institutional structures that reflect the inequities that persist in our society. And it shows up in policies, processes or practices that may appear neutral on the surface, but disadvantage racialized people or groups."

The Truth & Reconciliation Commission did years of important work that is still not well enough known to Canadians. By publishing and promoting this information it is hoped that more people will take an interest in the issue and thoughtfully consider what they can do to ameliorate the current situation.

What's with all these "land acknowledgements" anyway?

Land acknowledgments started being used to open many meetings and gatherings some years ago. A sample might be to say that we are currently "located in Mi'kma'ki, the traditional and unceded territory of the Mi'kmaq People." This gives credit to the fact that Indigenous people and cultures were here long before non-Indigenous and this land is still legally theirs. However, some people (including a few original Indigenous drafters) feel that land acknowledgments have now become meaningless, simply a way for non-Indigenous people to make a token statement and then not have to take much concrete action. Sincerity of intent is perhaps the deciding factor in their practice. They should not be lightly used.

What's "MMIWG"?

MMIWG stands for "Missing and Murdered

Indigenous Women and Girls”. A National Inquiry into this issue released their report in June 2019, and their full findings are available at: <https://www.mmiwg-ffada.ca/final-report/>. The report reveals that “persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada’s staggering rates of violence against Indigenous women, girls and 2SLGBTQIA people. The two volume report calls for transformative legal and social changes to resolve the crisis that has devastated Indigenous communities across the country. The Final Report is comprised of the truths of more than 2,380 family members, survivors of violence, experts and Knowledge Keepers shared over two years of cross-country public hearings and evidence gathering. It delivers 231 individual Calls for Justice directed at governments, institutions, social service providers, industries and all Canadians.” There is no doubt that Indigenous women are murdered and go missing at incredibly higher rates than non-Indigenous women. And here’s where we go back to the systemic racism issue. Are their deaths and disappearances taken seriously enough by our police? By society? What can be done about it?

Truth & Reconciliation in Mi’kma’ki

Nova Scotian Treaty Education is an organization which now teaches Treaty History in Nova Scotian schools. Treaty Education addresses four questions:

Who are the Mi’kmaq?
Why are treaties important?
What happened to the treaty relationship?
How can we reconcile our shared history?

Perhaps we can consider these questions in the next edition of Connections?

“Education got us in to this mess and education will get us out of it.”

- Justice Murray Sinclair
Chair of the Truth & Reconciliation Commission

Joint Letter on Anti-Racism from Three Major Canadian Churches

In response to the demonstrations across the United States and Canada in the wake of the May 25th death of George Floyd in Minneapolis, the leaders of the Evangelical Lutheran Church in Canada, the Anglican Church of Canada, and The United Church of Canada have issued a joint letter:

“The events taking place across North America in response to the murder of George Floyd have given all of us a stark reminder of the ongoing sin of racism in our communities. Centuries of anger at injustice and anti-Black racism are literally bursting into flames as people stand for political and cultural change to address these deep-seated systems that work to oppress so many members of our communities. Coupled with the death of Ahmaud Arbery, the threat against Christian Cooper who was participating in a park activity so many of us take for granted, and so many other day to day activities, we are reminded of the horrendous consequences of anti-Black racism again and again, depriving people of their safety, their freedom and their lives.

We as church leaders, acknowledge the pain, frustrations and anger of our Black communities, and recognize that systemic anti-Black racism is prevalent in our context in Canada as well; in the streets of our communities, in the justice and policing systems, and in our congregations and parishes. It is important for church members in our largely white churches to look at how we continue to perpetuate anti-Black racism, either inadvertently or intentionally.

George Floyd’s words, “I can’t breathe,” continue to ring in our ears; they act as a prophetic voice of the pain and re-traumatization that is coming from peoples of African descent again and again. The voice is weary and tired. “We can’t breathe” is the collective chant of peoples of African descent, espe-

cially those in North America, as they continue to struggle against centuries of racism and systemic discrimination.

We are hearing the same voice from ministers of African descent, particularly as they pastor predominantly white congregations. This voice is tired of violence towards Black lives. This voice is tired of the exclusion of people of African descent in our structures of leadership. This voice is tired of the emptiness that comes from supposed allies who aren't willing to acknowledge their own privilege and responsibility.

As Primate of the Anglican Church of Canada, The National Bishop of the Evangelical Lutheran Church in Canada, and Moderator of The United Church of Canada we want to affirm our commitment to ending our silence about and working towards the dismantling of anti-Black racism.

In March, we jointly released a letter in support of the International Decade for Peoples of African Descent, acknowledging the reality of racism in our institutions and committing ourselves to naming and working towards the eradication of anti-Black racism. We are inviting the members of our communities to join us in this commitment by visibly and concretely demonstrating the call for solidarity in the UN decade. Some suggestions are:

- Reach out to a friend of African descent and listen to their story and how these events have affected them. This is also a good practice for primarily white congregations whose minister is African descent.
- Conscientiously and prayerfully consider joining public expressions of solidarity towards seeking justice against anti-Black racism;
- Read books and other materials on Black history in the Canadian context, the impact of anti-Black racism, and the reality of white privilege;
- Research critical elements of Black legacy;
- Engage with the artistic and cultural production of people of African descent, with a commitment to learn the history and context within these expressions. We call upon our members to join with us in this commitment.”

Sincerely yours,

The Rev. Susan Johnson,

National Bishop, Evangelical Lutheran Church in Canada

The Most Rev. Linda Nicholls, Primate, Anglican Church of Canada

The Rt. Rev. Dr. Richard Bott, Moderator, United Church of Canada

Moderator Richard Bott adds:

“I am asking people in the United Church to delve into this topic individually and at church boards. If we don’t look at this issue and realize we are part of the problem, we can’t be part of the solution. This is the work of White members of the church, and the time has come to commit ourselves to this work, for everyone’s sake.”

“We affirm Black Lives Matter,”
says the Executive of the General Council.



United against Racism

The General Council Executive issued a statement yesterday (June 18, 2020) confirming unequivocally that Black Lives Matter to The United Church of Canada. The Executive acknowledges racism as a sin, and admits that the church has not confronted adequately the racism within its churches and councils. The letter to members states:

We confess that our United Church has not been such a sanctuary against racism. In particular, we regret that our church has been complicit in racial injustice, and that systemic anti-Black racism still exists within our structures. The church has not always lived up to its



understanding of itself. We are sorry for our inability to hear and respond to the pain of our Black siblings.

The Executive commits to making anti-Black racism a priority, encouraging the church to

- publicly commit, in worship and elsewhere, to the stance that Black Lives Matter
- educate themselves about anti-Black racism and White privilege
- name and confront anti-Black racism and White privilege wherever they appear in our personal lives, communities of faith, structures of The United Church of Canada, and in Canadian society

- provide safe spaces for people of colour to report racist harassment and achieve redress

The letter is in response to the tide of Black Lives Matter demonstrations sweeping across the continent and is part of the church's continuing response to the last hours of the 43rd General Council in August 2018, when many clergy and members spoke about their own painful encounters with racism in the church. The church's actions have not fully lived up to the good intentions voiced, but the Executive's statement vows to change that, concluding: "Love, not in word or speech, but in truth and action"—these are words that no member of the United Church, with our creedal commitment to "seek justice and resist evil," can ignore.

Leydy's Summer

Leydy had an adventurous summer for an old dog. She loves sunbathing on our neighbour's front lawn, and going outside the front door and in from the back door - and seldom the other way around. She got to explore Dartmouth, Truro, Sterllarton, and New Glasgow during a few staycation days. But her biggest adventure was having surgery on her mouth and head. She had two small tumours removed from her ears, as well as a 3cm x 5cm mass in her mouth.



The vet said she was a really good girl and didn't fuss or cry. She was all bounds when she was picked in the evening. She didn't need to use the cone at all, and didn't bother her stitches. The vet said her heart-beat is very healthy, but she should lose five pounds to ease the stress on her old hips. Post surgery, she wasn't shy to show her disappointment in having to live on a liquid diet for a few days, but made it through. Now her treats have been cut back, but they have been made up for with snuggles and belly rubs.

Sarah (she/her)

Located in Mi'kma'ki, the traditional, ancestral, and unceded territory of the Mi'kmaq people

Thoughts About On-Line Services

While I miss the sense of community and comradeship of experiencing Sunday worship in St. James, I really do enjoy the on-line service each Sunday morning. I look forward to it each week and thank Rev. Peter and those who put in the effort and those who agree to participate.

Brenda Botterill

Our Contact Tree

Telephones have been around a long time..almost 145 years since Alexander Graham Bell patented it in the U.S. Now in 2020 at St. James this invention which might seem antiquated to many, can actually serve to help us through our Covid challenges. People are wondering how can we reach each other when our circumstances seem to be changing on a regular basis. St. James is a caring close community, but our usual paths expressing this have been removed. No more after church coffee time, no in person Study Group, Choir, Stump Frolic or Holly Tea. And to simply rely on the online transmission of information means that a good chunk of people are not receiving it.

Our group, Outreach and Communication, wants to partner with other groups in our congregation to promote a ContactTree. The purpose is to convey information that is considered important. At the same time, it is also a way to touch base. The challenges are multifaceted. Not every one wants to be receiving phone calls. Many prefer emails. With both we will need permission to move the project forward.

We hope you will support this project. It might be a silver lining to this pandemic!. You will hear more as we explore various ways to make this work. If you see yourself as part of this project, please either phone the church office (902 863 2001) or email Fran at fwittgens@gmail.com

