



# Resurrection of Christ and Women at the Tomb

1440-42  
FRESCO, 181 X 151 CM  
CONVENTO DI SAN MARCO,  
FLORENCE

This is the fresco on the wall of Cell 8 of the Convento di San Marco in Florence. On the left, St Dominic in meditation. The three women on the right were painted by Benozzo Gozzoli who that time was an apprentice in the workshop of Fra Angelico. He collaborated in the pictorial decoration of the Dominican convent of San Marco.



## Altering the pace...

walking  
slowly walking  
walking slowly  
the beauty of movement  
human steps  
steps toward  
the centre of something  
we cannot know until we  
arrive  
and then,  
having arrived,  
we long to stay...

but others need  
to come to this place  
and so  
we must leave  
and encounter them on  
the way,  
making room  
towards that which we  
know  
to be life  
and love  
and grace

by Sandra Fyfe, June 1, 2011

A reflection after an experience of watching and walking the labyrinth in community at Common Ground, a Canadian Ecumenical Youth Ministry Forum held in London, Ontario from May 31 – June 5, 2011

COLUMNIST

# A rose by any other name...

What do we call this new fella who has been with us for almost a full year? That is the unasked question around the parish. Some feel we should be using the title of Father now that Jason has been ordained priest; others are horrified at the thought of such a thing. "It sounds like we are Catholic" some of the older folk say. Others answer "Well we are Catholic. We say that every time we say the creed." We seemed content to use Rev when we spoke of Rev Billie but Jason has tried to explain that Rev is not a title and if it was to be used it maybe should be Rev. Mr. Now that sounds much too awkward for me personally.

A few old veterans will use the name Padre, a name they used oh so many years ago, when they were in the Services. Pastor has been



ST. BART'S BY THE BOG

Sarah Neish

used by our Lutheran friends and "the Minister" is an old name we still hear often.

An English fellow who moved in a few months ago, will call Jason Vicar. My Orin says that sounds like he has been watching too many programs on PBS, that or reading too much Agatha Christie.

Benny Smith, our handyman/jack of all trades around the parish refers to Jason as "HE" ...as in HE has asked me to build a ramp up to the altar, or HE wants to have the front door painted a bright red.

I'm afraid I have taken to calling him by his Christian name, Jason, and he seems to be fine with that. He is almost young enough to be my grandson so referring to him as Father seems a bit silly, especially when he has his big feet under my kitchen table, munching on my freshly baked cookies and asking for a glass of milk instead of tea.

Orin refers to him as Rector; Jason calls Orin Warden in return. That works for both parties. I think they both have a twinkle in their eye when that exchange happens.

I have noticed that the

young ones are calling him Father J. To give our young spiritual leader credit, it seems to be working in a community where there is very little else to keep the young ones away from their electronic toys and interacting through sports.

Charlie has started to say Dada and we sometimes hear his rather loud voice when Miranda has him with her in church.

There are so many names for our rector. They are all used with the love and respect we feel for this fine young man.

If we ever ask Jason what the proper name or title should be, his answer is usually, "whatever you want to call me is fine ...if you call me in time for dinner!"

Life is fun here By the Bog. I'll keep you posted, Aunt Madge



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**THE P.C.C.**  
THE PAROCHIAL CHURCH COUNCIL MEETS EVERY NOW AND THEN TO DISCUSS THINGS TO DO WITH THE CHURCH. THESE ARE THE PEOPLE WHO ARE PART OF IT

VICAR. OFTEN THE CHAIR. GETS SAT ON BY THE CHURCHWARDENS

TREASURER. IT IS THEIR JOB TO SAY 'NO'.

DEANERY SYNOD REP. USUALLY VOTED IN IN THEIR ABSENCE

CHURCHWARDENS. KEEPERS OF LAW, ORDER AND THE KEYS TO LOTS OF THINGS

YOUNG IDEALIST. PLANS TO CHANGE THE PCC, THE CHURCH AND ULTIMATELY THE WORLD. WILL LAST 5-6 MONTHS

SECRETARY TAKES MINUTES. IT WOULD TAKE ME HOURS

INSPIRER OF TANGENTS AND POINTLESS DISCUSSIONS. ADDS 37 MINUTES TO AVERAGE MEETING

CLOCK WATCHER. JOB: TO ENSURE MEETING FINISHES AN HOUR BEFORE LAST ORDERS. USUALLY FAILS

DISSENTER. SPOTS THE FAULTS IN ALL PROPOSALS AND ASKS DIFFICULT QUESTIONS AT THE ANNUAL GENERAL MEETING

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# BISHOP'S LENTEN MESSAGE



Rt. Rev. Ron Cutler,  
Bishop of the Diocese of Nova  
Scotia and Prince Edward  
Island

(Column reprinted from 2014)

*"We follow him...from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life." The Liturgy of the Palms, BAS p.297*

*"So they took Jesus; and carrying the cross by himself, he went out to what is called the place of the skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them." St. John 19:16b-18*

*Lord Jesus, you embraced the cross that we might learn to give our lives for the sake of love: God of compassion.*

**Hear our prayer.**

*"Litany for Lent"*

While I was on sabbatical I attended the Palestine of Jesus course run by St. George's College, Jerusalem (along with four other bishops from the province of Canada). Among many profound experiences was walking the "Way of the Cross". The first record of this pilgrim practice, walking the way of the cross in Jerusalem after the death and resurrection of Christ, comes from the Spanish pilgrim Egeria. In 381A.D. she made a Good Friday pilgrimage from the Mount of Olives to the Church of the Holy Sepulchre, where she joined other Christians in a three hour liturgy. I didn't have to go to Jerusalem to find his devotional practice. A number of the churches in our diocese have physical representations of the stations of the cross and in

many places it is the central act of worship on Good Friday. In his little book *A Walk in Jerusalem*, Canon John Peterson writes: "the Crusaders had taken the idea of Stations of the Cross home to Europe, where murderous struggles between Church and State, wars among nations, the Black Death, and famine had given the people of medieval times a new appreciation for Christ's suffering, death and

resurrection. These particular attributes of Christ became the principal focus for medieval spirituality. Walking his Way of the Cross was a meaningful expression of the penitent's pain and of ultimate healing through resurrection." In 1563 Jan Pascha wrote in his book *Spiritual Journey*, "Those who cannot go there in person can still make this voyage by the grace of God, through devout and pious meditations as follow". The original 9 'stations' of Jesus' walk from the place of judgement to the point of his burial, found in the gospels, were supplemented by

5 more from popular medieval piety.

The day we walked the Stations of the Cross was cool and overcast and it rained sporadically (the only rain in nearly two weeks). The walk took us along the Via Dolorosa, the Suq Khan ez-Zeit and Suq Ed Dabba Gha, ending at the Church of the Holy Sepulchre. We were not the only group of pilgrims who were walking the Way, periodically we could hear voices raised in song or prayer, but it wasn't easy to hear because the 'Way of the Cross' takes place along the narrow crowded streets of the old city of Jerusalem: Food is cooking, merchants are calling out to tourists, children are playing, the call to prayer echos from minarets and car horns are sounding. As we walked along, taking turns carrying a large wooden cross, people reacted in a variety of ways: from respect to laughter, tourists taking our picture! and "Do you want to buy an umbrella?"

Whenever I had prayed the stations of the cross before, it has been in the quiet of a church or among a small devotional group. The atmosphere had been hushed, reverent, as we focused on the intensity of emotion as Jesus walks to death. I suspect that what we experienced in Jerusalem is a lot closer to the reality of Jesus' walk to Golgotha than our worship would make it. The way of the cross is not reserved for a special holy time or place but is found in the middle of the everyday. The words "Father forgive..." lost in the clamour of the market.

In these final days of Lent, our worship encourage us to continue to walk with Jesus as he heads toward Jerusalem, a journey that will end with his way of the Cross, his death and his resurrection. So much of our devotional life encourages to rush to the 'Alleluia' (oops... I'm not supposed to say that word during Lent) of Easter without confronting the reality of Jesus' cross. The theologian Dietrich Bonhoeffer referred to this as 'cheap grace'. The cross is the implement of torture and death, it is the worst that the world can do, it is the great 'no' in the face of Jesus' proclamation of God's kingdom. At the same time the cross liberates that proclamation from an earthly body, from a single time and place. The Good News overcomes death on the cross, but you cannot get to the resurrection without going through the cross.

What are the ways that we have allowed the Good News to be restricted, robbed of its power to transform? What are the things that we have to die to, either as individuals or as congregations, in order that the power of God's love may be freed? Jesus gives a challenge but also an option to those who think about walking in his way. IF we want to be his disciple, it means "taking up the cross" (not simply accepting an unavoidable difficulty), intentionally choosing a death to this world's glories in order to find abundant life in God's kingdom.

+ Ron

**As we walked along, taking turns carrying a large wooden cross, people reacted in a variety of ways: from respect to laughter, tourists taking our picture! and "Do you want to buy an umbrella?"**

## So... how did you do?

On Ash Wednesday (March 1st this year!), your priest called you "to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the Word of God." (from Ash Wednesday Liturgy - BAS Pp. 282.)

Frankly, most people don't know what these spiritual disciplines are - not to mention how they are to be exercised! No wonder one of my mentors said, "The Anglican Tradition is wonderful! If we ever became who we said we were, we'd be SENSATIONAL!!!"

That is so true!

Now, I might get fired for saying this but there's a big elephant in the living room of the Anglican world in North America. Over 100,000 have left the Church. It is a painful time! This cluster of



Rev. Dr. John Roddam

Anglicans, especially those in the USA, are one of the fastest growing groups in the entire Church - among all denominations! Why?

Two reasons -

1. They have discovered that the Anglican Way of doing things is rich and compelling for modern families. However, they are packaging it a bit

differently and engaging the 20 and 30-somes in a relevant way that is attracting them in droves! So... why can't we do the same?

2. They are teaching young families about the comprehensiveness of Anglicanism and challenging them to follow Christ in a distinct way which is the 'via media' (The Middle Way), drawing best practices and vitality from across the Body of Christ. Most traditions in Maritime Canada are "ethnocentric." We cannot, and in many cases don't want to look at anything outside our denomination.

I am not only an Anglican by birth but one by conviction. I love the Church and have spent over 30 years serving in vital and growing churches. My first two parishes in the Diocese of NS/PEI grew from untenable, broken

communities to viable parishes. How? I had to grow with the Church in understanding God's love and His desire to bless His people.

So... what is the problem? Frankly, you don't get far focusing on problems. Most effective leaders look at where things are working and 'borrow' (or in my case STEAL!) practical ideas from other parts of the Church (Anglican or not!) that work! If they cannot be applied directly in our context, a little tweaking can make the concepts work.

Tragically, many Anglicans have embraced the liturgical phrase "as it was in the beginning, is now, and ever shall be..." applying it to dead religion. One of my mentors said - when the horse is dead, DISMOUNT!

We should not be afraid to look at where there are vital

Christian communities - even if we disagree theologically... or otherwise! As my mother would say, "Perhaps you might LEARN something by listening to someone you disagree with!" We do not need to be threatened by others. In fact, Anglicanism where it is vital can stand with the best of any expression of Christianity! As we prepare to celebrate the utter amazing fact of Jesus' resurrection from death, breaking the power of darkness, sin, sickness, and a whole bunch of other nasty stuff, let's be optimistic about the future of our parishes and dare step out of our comfort zones to see that God's promises are true! His plan for us is abundant life - John 10:10.

# ENCOUNTER CHRIST

By RICK RATCLIFFE

More than a year's reflection and hard work has the Teens Encounter Christ (TEC) Community at the ready to host and celebrate its first ENCOUNTER- A TEC Movement Weekend. Many young and old have explored possibilities of re-working the event to make in more attractive and equally as exciting and rewarding for those between the ages of 15 to 18. This enriching experience will be held at All Saints Anglican Church, Bedford the weekend of April 28 to 30, 2017.

A modified and compressed format will enable the event to take place on a regular weekend as opposed to its regular time slot of the Victoria Day Weekend which proved to be problematic for some potential attendees. But this has not compromised any of the content and participants can expect a time of deep self-reflection and joyous and sometimes raucous celebration of their personal Christian

Journey.

"After two decades in the Diocese, it was time for a bit of a shake-up" said Rev. Trevor Lightfoot, member of the organizing committee and a participant in the first TEC Weekend in 1995.

"The youth and the organizers both recognized the need to change things. The workshops held over the past year have accomplished what was needed and with a lot of hard work and much discussion, we have the new deal which will have definite appeal to our youth" said Rev. Brianna Andrews, a participant in the third Tec Weekend in 1997.

An impassioned group of "TECIES", the name given to those who have attended a Weekend Event, will "provide the experience of a lifetime" said Bower. She went on to say that despite the changes to the schedule, some things will remain the same, with the weekend continuing to "offer hope, support, and a lot of fun to the Diocesan youth in their



walk with Christ."

The music will be uplifting and inspiring, the message personal yet shared, the food fantastic and the experience is one not to be missed are the

guarantees of this Diocesan supported event.

Those interested in attending or who know someone who might be, are encouraged to register on line at [tecsandpei.wordpress.com](http://tecsandpei.wordpress.com)

on or before April 17, 2017. All others are encouraged to keep TEC and the participants in their prayers.

## EMERGE Young Adult Retreat

By JEN SCWARTZ

The Emerge Young Adult Retreat happened for the second time at Windhorse Farms in New Germany. This Eco-friendly, serene but comfy location provided an open space that fostered a sense of community and togetherness among the 12 participants.

As a community we spent time together in discussion, in food preparation, in silence, in nature journeys and in worship.

We talked about what it's like to be a young adult, both in the church and in general. We dreamed about the future for youth and young adult ministries in the diocese, and traded stories. We snacked, played, drank tea and prayed. Many of us welcomed this time to just "have time". A much needed respite to connect (with each other and with God) and disconnect (from technology and the usual demands of our lives routines). We have found ourselves grateful for space - to grow, explore and just to simply be. Who knows where the next steps may lead, but we're excited for the journey.



Photo: The 12 participants who attended the Emerge Young Adult Retreat. The retreat happened for the second time at Windhorse Farms in New Germany, an Eco-friendly and serene location that fostered a sense of community and togetherness.



# How can we truly change the world?

## By being as kind to ourselves as we are to our friends

by Cathy Lee Cunningham, Part-time rector of the Church of the Good Shepherd, Beaver Bank and Founder, The Vocapeace Institute

Greetings and peace to you in the name of our Lord Jesus, as we continue our Lenten journey and look forward to an intentional, sacred and glorious observation of Holy Week and Easter!

### SELF COMPASSION IS A WONDERFULLY LENTEN DISCIPLINE

The season of Lent is a perfect time to consider Karen Armstrong's Third Step to a Compassionate Life: Compassion for Yourself.

In her book, *Twelve Steps to a Compassionate Life*, Armstrong encourages us to take a fearless look at our motivations, behaviours and ways of thinking - good and bad - in a fresh and powerful way: With the same level of love, kindness and understanding that we would afford a dear friend. This is the starting point for any practice of self-compassion.

Then there are the pitfalls we face when we fail to practice compassion for our self on



Rev. Cathy Lee Cunningham

our journey toward a more compassionate life. She writes:

The Golden Rule requires self-knowledge; it asks that we use our own feelings as a guide to our behavior with others. If we treat ourselves harshly, this is the way we are likely to treat other people. So, we need to acquire a healthier and more balanced knowledge of our strengths as well as our weaknesses.

Building on the concept of extending friendship to our self, the process helps us to unblock the intrinsic God-created goodness that can

remain trapped inside our own unacknowledged pain, anger, jealousy, greed, resentment or cruelty. As we grow in trust and face our fear of opening up, we are able to embark on a great learning adventure that promises to take us into the heart of Jesus. In case you're thinking it: Yes, many of the best adventures in life are indeed scary and require a certain degree of risk on our part! I do promise, that when we say "yes" to the self-compassion journey, while it might not be easy, it will indeed open new and fruitful paths to personal and professional growth.

Armstrong gently challenges us with the raw truth of life on Earth:

Suffering is a law of life, and it is essential during this step to acknowledge our own pain or we shall find it impossible to have compassion for the distress of others.

When we imbue our Lenten practices of "self-examination, penitence and prayer" with Godly, Genesis love, not just for our neighbour, but also for ourselves, nothing will be impossible. Through these daily private acts of devotional courage, we will surely amplify

our capacity to reach out and heal the broken places, not only in our own hearts, but in the world immediately around us.

### HOW TO START A PRACTICE OF COMPASSION FOR YOURSELF

One of the foremost experts on the practice of self-compassion is Kristin Neff, Ph.D. In her seminal work, *Self Compassion: The Proven Power of Being Kind to Yourself*. While Jesus has said, "Take up your mat and walk", Neff has written, "It's time to stop beating yourself up and leave insecurity behind."

So, what are we waiting for? If you have access to the internet, she has a wonderful resource-packed website where you can learn more about her and her work: [www.self-compassion.org](http://www.self-compassion.org). I suggest you start with her videos, among them, her TEDx Talk, *The Space Between Self-Esteem and Self-Compassion* ([www.self-compassion.org/videos](http://www.self-compassion.org/videos)). Next, take her online *Self-Compassion Test* (it's free and anonymous!), which you'll find at [www.self-compassion.org/test-how-self-compassionate-you-are](http://www.self-compassion.org/test-how-self-compassionate-you-are). Finally, you'll find an extensive list of books for further reading and websites for further exploration at [www.self-compassion.org/resources](http://www.self-compassion.org/resources).

As the foundation of her own daily practice, Dr. Neff engages in mindful meditation, which many faithful Christians around the world also practice. Armstrong also suggests that we practice some form of mindful meditation on love, each and every day, describing it as "a discipline that helps us to take greater control of our minds and channel our destructive impulses creatively". If you'd like to give it a try, I've included her example of the Buddha's "immeasurable love meditation" with my article. You'll also find several free guided meditations under "Practices" in the top navigation on Dr. Neff's website.

If these forms of meditation don't work for you, pick a Bible passage on love that touches your soul; read it, try to clear your mind of distraction, and listen in holy silence. If you have trouble

picking a Bible passage, start with I Corinthians 13, and go from there. Alternatively, use an image of sacred art or a piece of sacred music that evokes feelings of peace for you. For Lent and Holy Week, you might like to use an image of Jesus's Passion. During services of worship, make a conscious effort to clear your mind and let God's love for you flow into your heart. Bring before God any weakness or brokenness that you are feeling in your life; things that you feel you've "done and left undone" that cause you to feel guilt, remorse, sadness or regret.

Be gentle with yourself (that's the whole purpose!). Remind yourself that in the course of a fully human life, we all make mistakes and that you are always loved by God, no matter what. Most importantly, take Dr. Neff's advice and don't "beat yourself up".

Finally, dear Child of God, if you are dealing with something that has locked you in deep depression or an unending cycle of grief, or if you are having trouble coping and functioning in your daily life, go to see your doctor. Often, reaching out and asking for help is the very thing that can change your whole life and illuminate the path to healing.

As Armstrong writes, it is "only once you have started to feel a genuine compassion for yourself" that "you will be able to extend it to others."

I'll see you back here in the May Issue, as we consider the Fourth Step to a Compassionate Life: Empathy. Let the self-compassion journey begin!

As always, I am ever yours, in deep love for Jesus,

Cathy Lee

### A MEDITATION ON LOVE

When your mind is filled with love, send it in one direction, then a second, a third, and a fourth, then above, then below. Identify with everything without hatred, resentment, anger or enmity. This mind of love is very wide. It grows immeasurably and eventually is able to embrace the whole world.

*The Buddha, as Quoted in  
Twelve Steps to a Compassionate Life*

**MORE RESOURCES!** Head to [www.vocapeace.com](http://www.vocapeace.com) to get access to the fully-updated Compassion Page, to support you and your parish explore and act on The Charter for Compassion in 2017.

# MEDICALLY ASSISTED DYING: A SECOND PANEL AND CONVERSATION



Photo: Attendees on November 23 at The Great Hall in All Saints Cathedral for the panel discussion **MEDICALLY ASSISTED DYING**: a just

expression of care for the dignity of every human being. This panel discussion was presented in follow-up to the Anglican Church of Canada's

June 9th Report on physician assisted dying, which does not argue for or against the practice, recognizing that it is now part of the legal landscape, but

focuses on pastoral obligations. This discussion explored the implications for all concerned including patients, families, care providers and support

communities. The panel of theological, medical and legal experts presented information and addressed the audience's questions.

This is the second installment from the three panelists presentations on November 2017

## On medically assisted death



REV. CANON DR. JODY CLARKE  
ATLANTIC SCHOOL OF THEOLOGY

The Anglican Church of Canada in its 2016 document *"In Sure and Certain Hope Resources to Assist Pastoral and Theological Approaches to Physician Assisted Dying,"* (ISCH) is a thoughtful beginning to what should be a comprehensive response to the issue of medically assisted dying. In the first section, it affirms the fact that all people are made in the image of God and as such possess an inalienable dignity, one that must be protected. The fact that people are made in the image of the divine means that we must appreciate the precious nature of life. Additionally,

our faith make demands on us as Christians, specifically to treat each other with love and compassion. It is perhaps ironic that our commitment to an appreciation of the sanctity of life and our commission to love creates a double trajectory, one that is evident throughout the document.

This double trajectory affirms the sacred nature of life while at the same time recognizing that the church has a responsibility to be present to those who, considering the Supreme Court of Canada's 2015 decision to permit medically assisted dying, make such as choice. This tension is imbedded throughout the document. One of the criticisms of *In Sure and Certain Hope* is that it does not take a stand. For example, the Roman Catholic Church and many of the Orthodox Churches have come out in opposition to the very notion of assisted dying. Their critique is essentially two-fold; bring about death denies the essential integrity found in suffering-with Christ. Secondly, medically assisted dying violates the Sixth

Commandment, "Thou shalt not kill."

While the document does not make an overt stand, it also refused to abandon those who suffer. ISCH rightly notes that the only criteria set out by the Supreme Court is that the people who can participate in orchestrating their death must have "a grievous and irremediable illness and who are experiencing intolerable suffering." ISCH argues that Canadians must not view assisted dying as the only option in the presence of suffering. The church has from its earliest times occupied an ancient role in relationship to those who are living with the spectres of suffering and dying. We must continue to walk with and be present to those for whom death is not an abstract concept. Those who follow Jesus are also asked to be present to those who have an intimate appreciation of suffering. Bearing these responsibilities in mind, ISCH affirms the church's practical and prophetic role in strengthening palliative care practices and supporting the ongoing maturation of

the hospice movement in Canada. Such initiatives have direct bearing on some of the key factors that contribute to suffering, such as pain control, the loss of meaning and the relentless reality of a chronic and debilitating illness.

*In Sure and Certain Hope*, a forty-eight-page document, is available on the Anglican Church of Canada's website. In addition to laying out the complexity of the church's response to medically assisted dying, the report offers a number of useful sections. For example, Section 5 "References and Definitions" succinctly defines key terms such as "brain dead," "euthanasia," "extraordinary treatment," "termination of treatment," and "withholding of treatment." Section 6 "Prayer Resources" underscores the prayers that are already available in the Anglican Church of Canada's *Book of Common Prayer, Book of Alternative Services and Occasional Celebrations*. It offers a series of other prayers that might be helpful in times of suffering, anxiety and uncertainty.

The later part of the report underscores the importance for the church to see itself as a part of a larger context. That context orients itself around Jeremiah's understanding of 'the city.' Notes ISCH, that in such a space "we have a duty to care about, to pray for, to live in harmony with, and to act with respect to all others on the basis of their inherent human dignity and worth. This extends to the ways in which Anglicans have consistently offered spiritual care to any who call upon us, and those whom we encounter in daily life (of any faith tradition or no faith tradition)." Such an argument pushes against notions of western individualism echoes John Donne's notion that "no man (sic) is an island." It also resonates with First Nation spiritual principles about the nature of community and harmony with all creation rather than competition and separation. Those living with an irremediable illness are a part of us, and we them.

## ANNOUNCEMENTS

Rev. Ian Wissler appointed to archdeacon of the South Shore effective March 1st, 2017.

Bishop Cutler extended the appointment of Rev. Debra Burleson as Anglican Formation Director at the Atlantic School of Theology

for an additional year. Burleson will remain in this ministry until June 2018.

The ordination of Michelle Bull to the priesthood took place March 3rd, at St. Peter's Eastern Passage, 7p.m.

The ordination of Susan Slater to the priesthood took place March 24th, at St. Columba Chapel of Atlantic School of Theology, 7p.m.

The ordination of transitional deacons to take place June 22nd, at the Cathedral Church

of All Saints, 7p.m.

Rev. Cap't Bruce Murray appointed priest-in-charge of the parish of Seaforth March 1st, 2017.

Rev. Edwin Ebsary appointed as chaplain for Mothers' Union

in the Diocese of Nova Scotia and PEI. Ebsary is rector of the Church of the Holy Spirit in Dartmouth.

Rev. Janet Hatt appointed priest-in-charge of the Parish of St. Peter's Birch Cove March 1st, 2017



# Priested in Eastern Passage



Photo: Bishop Ron Cutler with newly priested Michelle Bull at her ordination service on March 3rd, at St. Peter's Eastern Passage, 7p.m.

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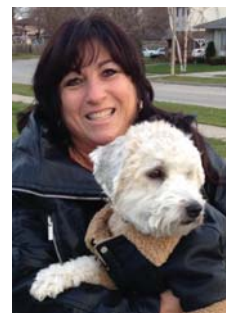
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## Meet Angela: our new advertising agent for The Diocesan Times

Diocesan Times editor Paul Sherwood extends a warm welcome to our new advertising agent Angela Rush. When she applied for the advertising position at The Diocesan Times, the opening words in her e-mail were "As I sit at my computer, I pray – God please give me the right words to say, because I feel in my heart this is the job for me!" Her ministry with advertising led Angela to be the advertising person for other Canadian Anglican newspapers after she reached out to them at the last General Synod.

Rush brings a successful track-record in advertising, sales, marketing and customer service with over 15 years of experience as an advertising representative with several magazines. She organized and led many successful promotional and fund-raising initiatives, led an ALPHA group and is a 'cradle' Anglican. Contact Angela For all your advertising needs or suggestions for new initiatives: [diocesantimes.ads@gmail.com](mailto:diocesantimes.ads@gmail.com) or (905) 630-0390 (Burlington, ON)



Diocesan Times advertising agent Angela Rush with her dog, Karma. Photo: A. Rush

# It's A New Day!

## Jesus' trade school

BY REV. LISA G. VAUGHN

**B**atman and Robin. Nancy Drew and Bess Marvin. Sherlock Holmes and Dr. Watson. All classic examples of apprenticeships. The Gospel accounts affirm our similar relationship with Jesus. As "disciples" we apprentice under him. That's the word Jesus uses to describe his followers. Disciple is also the term applied within the early church. In fact, the word disciples appears 263 times in these sacred texts. ("Christian" is cited only 10 times and was first used by others to describe Jesus' disciples.)



Rev. Lisa Vaughn  
Diocesan Parish Vitality  
Coordinator

that intentional discipleship and the regular practice of making disciples are central to our understanding of salvation, mission and ecclesiology."

These respected international Anglican Church leaders emphasize the importance of prioritizing ministry on the first two of the Five Marks of Mission: to proclaim the Good News of the Kingdom and to teach, baptize and nurture new believers. The Great Commission from Jesus mandates that we "GO... and MAKE DISCIPLES of all nations, baptizing them ... , and teaching them to obey everything that I have commanded you." (Matthew 28;19,20)

So, as devoted disciples how do we make disciples? Firstly, it is important to understand that as disciples we cannot make anyone anything for God. This is the intentional cooperative work we do with the Holy Spirit and with the invitation and active nurturing of interested people (seekers) toward this whole-life transformational relationship with Christ.

There are three basic methods in disciple-making:

(1) **OSMOSIS:** This is the most common approach in our churches today. It involves an expectation of a slow absorption of the faith-life through the observation of Christian behaviour, mostly through Sunday worship. Unfortunately the amount of teaching and hands-on mentoring of mature disciples with potential disciples is very limited. It is not an ideal environment, nor is there enough time to intentionally nurture these spiritual seekers. Steep declines in newcomer attendance to attractional church and irregularity of participation on Sunday mornings are also challenges. Osmosis-type disciple-making can work, but it is the least effective approach.

(2) **ONE-ON-ONE:** This is a mutually agreed arrangement between a disciple and a spiritual seeker to explore the scriptures together, and share in spiritual disciplines like prayer, fasting, giving, serving and worshipping. It is an intentional mentoring

relationship where one more mature Christ-follower walks with someone who is open to learning about and trying out the authentic Christian lifestyle. One-on-one disciple-making requires a serious investment of time and energy in a close personal relationship. It works well for people who are more introverted and need flexible time commitments.

(3) **SMALL GROUPS:** These are the forming of regular gatherings of up to 12 people for teaching, sharing and exploring of the scriptures and spiritual disciplines. Small group disciple-making allows one or two mature disciples to engage with a larger number of inquirers in a relaxed, supportive family-like setting. There is openness and honesty amongst the group members' interactions, but not the intensity of a one-on-one mentoring method. The model is a microcosm of church, offering a diversity of voices, experiences and opinions, as well as the opportunity to explore the Bible, worship, serving, etc. This is the most effective, impactful method of disciple-making, and increases numbers of committed disciples in a congregation more quickly than the other two approaches. Participants may feel more comfortable exploring Christianity and growing in their faith within a group where there is support and others who are seeking and asking similar questions.

When we examine the Gospels we see Jesus engaging potential disciples in all of these methods. His most common and effective approach was through small groups, whether that be the three of Peter, James and John, or Lazarus, Martha and Mary, or through the twelve apostles. He started nurturing disciples with a small group 2,000 years ago. Those few committed and faithful women and men grew the church to be what it is today. In 2016 it was estimated that there are 2.2 billion Christian disciples in the world.

*Rev. Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI. and Anglican Net News, "Six-Minute Study."*

“

Jesus' most common and effective approach was through small groups, whether that be Peter, James & John, or Lazarus, Martha & Mary, or through the twelve apostles.

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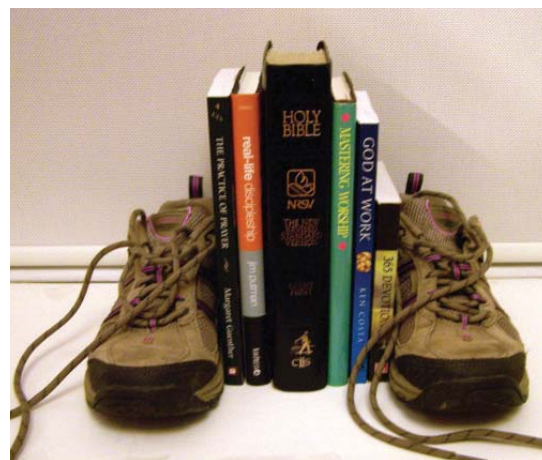
Disciple is often defined as a student or learner, but the more accurate New Testament understanding is closer to apprenticeship, denoting a relationship not only of the Master teacher passing along the principles and theories, but also the sharing of day-to-day hands-on knowledge to the pupil. Imagine yourself as a disciple walking, talking, witnessing the miracles, learning and practicing a faithful life and ministry side-by-side with the Lord. It is Jesus' trade school, representing authentic discipleship.

To be clear, this Christian apprenticeship is not a course, nor a solo pursuit. Bishop of Rupert's Land, The Rt. Rev'd. Dr. Donald Phillips, in an article called 'Discipleship –

Discover, Develop and Deploy' says this: "Discipleship is not a programme. It is not something with a five-year plan and myriad of different processes." He writes, "It is the work of the Holy Spirit in and through the members of the Church."

For congregations and the baptized, living out our discipleship and disciple-making are not options. They are priorities. As the Anglican Consultative Council wrote in their 2016 document named, 'Intentional Discipleship and Disciple-Making: an Anglican guide for Christian life and formation,' the authors state: "It is very clear from the study of Scriptures, the life of the early Church and the witness of different Christian traditions over 2,000 years

*Photo: "The best decision anyone can ever make, at any point in life, in any circumstances, whoever they are, wherever they are, is to become a disciple of Jesus Christ," – Archbishop Justin Welby*





# MISSION (is) POSSIBLE:

## Diocesan stories of people responding to God's call "Building Bridges with Breakfast"

by Rev. Lisa G. Vaughn

'Café Wednesday' is so much more than just breakfast food. For close to two years parishioners at Holy Trinity, Yarmouth, have been providing nutritious morning meals and a pathway into a faith community.

Every Wednesday, from 8:30 a.m. to 10 a.m. some 40 to 50 people gather in the church hall for a restaurant-like homemade-cooked breakfast and community time. Parish rector, the Rev'd. Helen Chandler describes it as another congregation that is bubbling up through supportive friendships and tremendous hospitality offered by folks from Holy Trinity.

Patrons of Café Wednesday come from a variety of backgrounds. Some are seniors who are seeking community. Some are people who can't afford to eat well, and others are folks with mental health and other social challenges.

Breakfast workers are several parishioners and a few others from the wider community. There are three people who take orders and serve, and up



Photo: Some of the Café Wednesday breakfast members in Yarmouth, NS.

to three people cooking in the kitchen. Rev. Helen said one of their goals, besides providing a place for good food and a supportive environment, was to provide an opportunity for some local residents to be

involved. Training in food handling and dining service are provided. "These people discover what they can and cannot do," said Rev. Helen.

There is a sense of harmony and radical acceptance at the breakfast gatherings amongst the guests and congregants. Whether it is helping one another with reading or offering support when there is a personal crisis, the regulars have formed authentic relationships.

"It's not an 'us and them' thing," said the priest. "It's about shifting attitudes towards one another. There's something heart-warming about this," Rev. Helen explained.

Café Wednesday operates on a shoe-string budget and with

plenty of assistance by local stores, parishioners who cash in their grocery loyalty points, a thrifty supermarket shopper and free-will donations. They even launched a "Toonies for Tummies" fundraising campaign.

Each Café opens with prayer, sometimes led by the patrons. Immediately following the breakfast a 10 a.m. Morning Prayer worship is hosted in the church. Rev. Helen says they encourage guests to participate in the liturgy. She said, "It's about offering people worth and meaning. You are valued in this community."

The rector's dream is that one day they would hold a family-type service in the hall, with comfortable chairs and a table with sacred objects, an

environment whereby they carve out space for the holy.

Leadership at Holy Trinity parish are growing in their ability to move outside the existing congregation to reach other residents in Yarmouth for Christ. Rev. Helen said from time to time there are some who express reservations about the breakfast gathering, but most understand the direction that they are moving in.

"We have a great parish council that thinks missionally," said the priest. "They are demonstrating missional attitudes and behaviours."

## MORE moves East

Lay and clergy leaders in the Eastern Shore Region are gathering on April 22 for the Diocesan MORE: Mission School.

This introduction to the topic of mission - what it is, what it looks like and basic approaches - takes place at St. James' Hall, 64 Dolby Hill Rd., Head of Jeddore (off Route #7), from 9:30 a.m. to 3:30 p.m. MORE - Mission School, Module #1 is free and open to anyone, including Anglicans from other regions who may have missed this first module in their area.

The engaging and interactive workshop features talks, videos,

plenty of small group discussion, a case study and MORE! Congregations are encouraged to bring a team. Bishop Ron Cutler and the Innovation Group facilitate each session. Materials and a simple lunch are provided at no cost to participants. Registration is required - see [www.nspeidiocese.ca](http://www.nspeidiocese.ca) or call Kathy Saunders - 902-420-0717

DEADLINE is April 19. MORE - Mission School will have at least five modules. Session #2 focuses on challenges to mission and begins circulating in the regions this autumn.

Diocese of NS & PEI  
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M O R E

# Teach us to Pray: Practicing resurrection

Have you noticed, when reading the resurrection narratives, that there are a lot of people running in these stories? In John's telling, Mary runs from the empty tomb to find Peter. Then he and the other disciple go racing back there, running neck and neck. The other disciple, who in some translations, is also known as the Beloved Disciple, actually beats Peter to the tomb. But then he stops, just at the opening, and Peter goes rushing past him, straight to the finish line inside the tomb. John 20:1-10

While it may seem somewhat comical hearing it retold, all of this running speaks to me of the sense of urgency, of the panic, fear, dread even, that those first disciples must have felt, just three days after the worst day of their lives.

Mary Magdalene had been first on the scene, and when she discovers the great stone removed, she imagines the worst and goes to tell Peter. That's when he and the other disciple scramble back there, jostling one another on the way. Surely we can identify with their eagerness. The evidence that something untoward has happened is laid before us. Peter enters the tomb first. With the same kind of forensic detail we have come to expect from television crime shows, there is a thorough description of the scene: the linen wrappings;



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

the cloth that had been on Jesus' head, isn't lying with the rest of the linen wrappings but is rather, rolled up by itself. Recorded in the witness statement of the other disciple, who, as has already been established, reached the tomb first, not only went in – he also “saw” (presumably meaning, that there was no body) – and he believed. The testimony concludes: “for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.”

These verses make it clear that neither Peter nor the other disciple can as yet fully comprehend the implications of what they've seen – and they won't, until they connect it with the scriptures. When they return home to the rest of their company, all they

can verify is that the tomb is empty. We can infer from other passages in John's Gospel that what the beloved disciple now believes is that Jesus is who he says he is.

What we see unfolding here is the very essence of our Christian faith. The resurrection is central to us, for without it, we cannot, with any integrity, proclaim faith in a God who created us, a God who knows and loves us, who calls us by name and hears our cries, who forgives with redeeming love, who welcomes us into the fold with loving arms.

Though there is still some debate as to the dates of when the Gospels were written, they were most assuredly completed before the close of the first century and were therefore written by eyewitnesses or under the direction of eyewitnesses. Likewise the epistles, the letters to the various emerging churches, give us singularly enticing snapshots into the life of early Christians, chronicling their maturing faith. In the first Letter of John we hear a compelling statement from an eyewitness, reflecting on his experience:

“What we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life— this life was revealed, and we have seen it and testify to it; so that you also may

have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.” 1 John 1:1-9

Imagine receiving that on a postcard from Ephesus on one of those days when your faith is weak and your resolve faltering? Or imagine receiving that message of joy and encouragement on a day when your faith is strong and your hope buoyant. Wow! Imagine the impact in either case.

Eugene Peterson says that “we Christians are stationed at a crossroads. As people of an Easter faith, we are here to affirm the primacy of life over death, to give a witness to the connectedness and preciousness of all life, to engage in the practice of resurrection.”

This idea of practicing resurrection comes from a poem by Wendell Berry.

He writes: “every day do something that won't compute. Love the Lord. Love the world. Work for nothing. Take all that you have and be poor. Love someone who does not deserve it. Be like the fox who makes more tracks than necessary, some in the wrong direction. Practice resurrection.” What if we were to really live this faith we profess? What if we were to really believe – and trust with that first century zeal?

Prayer is more than a solitary, private matter; more than a communal exercise on a Sunday morning. Prayer is a way of life – prayer changes things; prayer is, in fact, practicing resurrection.

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

Photo: Vicki Fioratos



## LETTERS FROM AWAY

Dear Diocese,

A few years ago, while I was composing a sermon for World Day of Prayer, my six year old granddaughter looking at the screen asked, “Grammie, what are you doing on your computer?”

“I'm writing a sermon. I will be talking about the story of Martha and Mary on Friday evening. Do you know anything about Martha and Mary?” No, she said. I explained that they were two of Jesus' disciples.

She wanted to know what a disciple was, so I explained that a disciple was a friend of Jesus, someone who learned from Jesus. In this particular story, Martha, a woman of action, welcomes Jesus into her home. Then

she makes every effort to make her friend comfortable.

In that sermon I spoke about a “Martha”, a woman of action, who was an amazing influence in my life, a woman from Guyana, a political refugee who lived in New Brunswick. A member of parliament in her country, she had to run to for her life, escaping to Canada. Her passion for justice had not been deterred by the bayonet wounds that left scars on her leg. Later, she made a difference in her adopted country by sharing that passion with other women. She took me under her wing and became my mentor.

Like Mary in the gospel story, I sat, listened and learned. But Philomena also expected me to be a Martha too

and translate that into action. She encouraged me, supported me, and taught me, sharing her knowledge and skills. That was when I learned that I could only be a Martha if I was first a Mary.

A few years later she moved away and we lost touch.

About twenty years after that, a member of the Canadian delegation, I attended the World Congress on Rural Women in Spain with women from over 100 countries.

The final day of the conference, I missed my bus to the hotel so jumped on the only bus still in the parking lot, the one carrying the Guyana delegation. We immediately established a connection when I

told them that I would not be in Madrid if it had not been for a woman from Guyana.

With great excitement they told me that Philomena had returned to Guyana. She was again a member of parliament, the minister responsible for women's affairs and she was the reason they were there too. Philomena had continued to dedicate her life to supporting and encouraging women, especially the poor. We can all benefit from the “Martha's” of this world, women and men who have so much to offer. That includes the Martha's in our diocese, people who welcome and host refugees, people like Philomena. People who care about and advocate for anyone in need.

The story of Martha and Mary invites us all to draw from what we learn as “Mary's”, then take “Martha” like action, putting that knowledge to use in service to God and humanity, nurturing others, tending the hearth and tending the soul of the world.

The blessing for me has not only been my relationship with that incredible refugee Philomena, but as coordinator of the Mission, Outreach and Social Justice Team (MOST) cheering on the Martha's of our diocese who are at the door welcoming and caring for others.

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



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**April Clues**

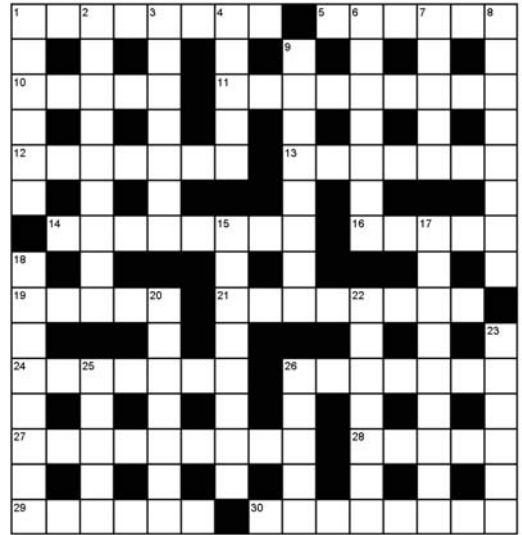
- ACROSS:
- 1 - "Today you will be with me in \_\_\_\_\_" final abode of the righteous (Luke 23:43) (8)
  - 5 - Most important feast of the church year (6)
  - 10 - "Those who had \_\_\_\_\_ were four thousand men, besides women and children" been fed (Matt. 15:38) (5)
  - 11 - Process of growth (9)
  - 12 - "He will come to us like the \_\_\_\_\_" light rain (Hos. 6:3) (7)
  - 13 - "The \_\_\_\_\_ appear on the earth." blooms (Song of S. 2:12) (7)
  - 14 - "It was two days before the \_\_\_\_\_" Jewish feast commemorating the Exodus (Mark 14:1) (8)
  - 16 - "I fed you with milk, not \_\_\_\_\_ food." substantial (1Cor. 3:2) (5)
  - 19 - Sharp, rugged ridge on a mountain (5)
  - 21 - Volcanic glass, usually dark in colour (8)
  - 24 - Inhale and exhale (7)
  - 26 - Institute of higher education (7)
  - 27 - A history (9)
  - 28 - Damp (5)
  - 29 - Things in addition (6)
  - 30 - Imperil (8)

- DOWN:
- 1 - To give pleasure or satisfaction (6)
  - 2 - A statement of reasons (9)
  - 3 - Domestic beasts of burden, smaller than horses (7)
  - 4 - Things planted in the ground (5)
  - 6 - Watery (7)
  - 7 - "One \_\_\_\_\_ is cut off from Israel this day," group of related people (Judges 21:6) (5)
  - 8 - First row of seats around a boxing ring (8)
  - 9 - "I am he who \_\_\_\_\_ you." consoles (Isa. 51:12)
  - 15 - "And on their own heads their \_\_\_\_\_ descends." injurious physical force (Ps. 7:16) (8)
  - 17 - Yeast or other substance that causes dough to rise (9)
  - 18 - Cook on a grill over an open fire (8)
  - 20 - Country on the Baltic Sea, formerly a Soviet Socialist Republic (7)
  - 22 - Predicament (7)
  - 23 - Middle, American spelling (6)
  - 25 - Large white wading bird (5)
  - 26 - Not dirty (5)

**Bible Crossword**  
by Maureen Yeats



**April Puzzle**



**March Solution**



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Prayer the Church's banquet, angels' age, God's breath in man returning to his birth, The soul in pilgrimage, the heart in paraphrase ...  
— George Herbert

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# The Halifax Mission to Seafarers

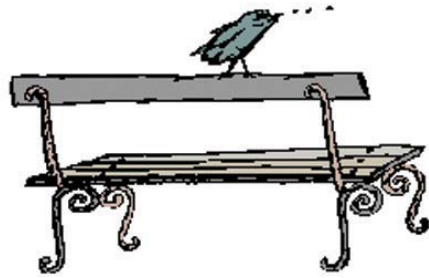
## 1942—2017

BY MAGGIE WHITTINGHAM-LAMONT AND MISSION VOLUNTEER, GLENN TAYLOR

On April 17th, 1957, the chairman of the British Mission to Seamen wrote from Salisbury England to Ms. Lilly James, Lady Warden, at the Halifax Branch of the Mission to Seamen thanking her for her sixteen years of 'long and faithful' service to the Mission. This letter would suggest that organizing for the Halifax Mission to Seafarers began at least in 1941. By 1957 the Mission was located at 1253 Barrington; that building is now a hostel. During World War Two when Lilly James and others opened the Mission it was located at 1588 Barrington, now known as the Kyber Building. Archbishop MacKenzie declared the Mission's Recreation Room open on July 23rd 1942. The Mission though was involved in much more than just recreation during the war.

Early records tell of merchant mariners torpedoed at sea and eventually finding their way to Halifax. Unable to find immediate passage back home, the Mission became their home. It was also a magnet for merchant mariners waiting to head overseas. The Mission to Seafarers was known by several names in its early years including 'The Flying Angel Mission.'

One newspaper article reported on a 17 year old merchant mariner named Raymond Rundell who had survived his ship being torpedoed and sunk at sea. Both his mother and father were prisoners of war. He was unable to contact any of his five siblings and wasn't



View from the Deacon's Bench

even sure where they were. The newspaper article went on, "He has only been a week at this port, but already is a frequent visitor to the Flying Angel Mission".

The Halifax Mission to Seafarers has welcomed thousands and thousands of visitors over the 75 years it has been operating. Most seafarers have used the Mission for social reasons, for example a place from which they can contact their families back home. However, every year for the past three quarters of a century, staff and volunteers have also had to come to the rescue of mariners in much more serious need. In 1988 a ship left Halifax without a sailor. Arriving on the dock and seeing his ship gone he walked alone to the Mission, which by then was located where it is now on Marginal Road. He had nothing but the clothes on his back. He had no passport, no money and very little proof he was even who he was. He spoke no English. He was not repatriated to Sri Lanka until mid April and was supported by the Mission and others until he was able to fly home.

As daunting as this issue was for the Mission it pales in comparison to others. Mariners in the past 75 years have gone missing at sea, died at sea and sadly some have even been murdered at sea. Entire ships and their crews have been lost and each time the Halifax Mission chaplain and volunteers have responded. Crews have gone on strike due to desperate conditions on board and asked for Mission help in resolving their issues. Ships have been declared unseaworthy by the Coast Guard. The Mission has responded each time with food, clothing, phone cards home and more as it has when ship owners refused to pay their crews.

**On one occasion in 1991 it was the captain who put his foot down. In fact he put both feet down, one after the other walking off his ship and flying back to Europe, leaving his crew on board to fend for themselves. He had brought his ship through an ice choked Gulf of St. Lawrence and was of the opinion it should not go one wave farther. In any case he was determined that he wouldn't!**

In 1957 the Mission established a 'Young Women's Auxiliary. Connected to parish Anglican Young Peoples Associations, the young women were to volunteer at the Mission. There was even mention of holding a dance during Port of Halifax week. In 1943 a local 'Lightkeepers Crew' was established. Young preteen Lightkeepers raised money to purchase supplies for mariners as well as prepare small Christmas gifts. They collected magazines and books which were donated to the Mission for distribution. A regular column in the Halifax paper, entitled "Ashore and Afloat" was published. A

**On one occasion in 1991 it was the captain who put his foot down. In fact he put both feet down, one after the other walking off his ship and flying back to Europe, leaving his crew on board to fend for themselves.**

Harbour Lights Guild was established. It met once a month. The Guild held monthly luncheons, sponsored teas for former members and assisted the chaplain as well as caring for the chapel. In 1988 the Mission launched a new service, a radio telephone truck. With help, including financial support, from Maritime Tel and Tel, the truck boasted four mobile phones. Seafarers could phone home via satellite right from the dock where their ship was tied up. They could even pay for their calls in their home currency. The van was operated by volunteers from the Knights of Columbus.

In September 1989, Rev. David Craig was welcomed as the Halifax Mission's new chaplain. Craig was an Anglican minister who hailed from Townsville Australia. He replaced Rev. George France who had been the chaplain in Halifax since January 1986. Craig remained with the Mission for three years and was himself replaced in 1995 by Rev. Jack Wainwright, Rev. Dr. Brian Evans followed in 1996, Rev. Donald Lawton in 2003, and Rev. Alan Fry in 2008 the current chaplain is Rev. Maggie Whittingham-Lamont who has served at the Mission in various capacities since 1991. Current Manager Helen Glenn joined the Halifax Mission in 2012. The Mission's first chaplain was Rev. F. W. Weaver. Rev. Weaver had served in similar capacities in Shanghai, Hong Kong, Manila and Australia.

Visiting seafarers will often acknowledge they have received royal treatment when

they show up at the Mission but on July 6, 1991 the Mission itself received royal treatment. Princess Anne was visiting Atlantic Canada and had learned of the work the Mission was doing. She asked to visit the Mission and was welcomed there by chaplain Craig, Bishop Peters and Mrs. Peters, Terrance Donahoe the Minister of Culture and Tourism and Mrs. Donahoe.

To welcome in and celebrate the new Millennium in 2000 the old trailer that had served the Mission for many years was replaced by the current permanent building. Annual Christmas dinners and golf tournaments have replaced flea markets as methods of raising funds to support the Mission and its work. Nevertheless the formula that served the first mission chaplain and volunteers in 1942 continues in force to this day. Augmented by commercial and association sponsors and generous individuals, a small army of volunteers, continues the work started seventy-five years ago. **The current volunteers and staff who drive the vans, serve the dinners, pack the Christmas gift boxes, serve on the Board of Directors, keep the Mission building open and respond to emergencies proudly carry on the tradition and commitment begun and maintained by countless other volunteers and staff since 1942. They do so on behalf of the merchant mariners of the world who pass through our port every year on ships from, and destined to, the far corners of the earth.**





# Lenten concert at St. Paul's, Halifax

This year, Holy Week at St. Paul's in Halifax will feature something totally different. On Monday April 10 at 7:30 pm, St. Paul's will host a free concert called Lenten Carols, featuring original music performed by 22-year-old parishioner Mark Flowerdew.

"For a while, I've had the idea to perform a live version of the album I recorded last year. When I suggested a Lent concert to my church leaders, they were super supportive," says Mark.

When Lent arrived last year, instead of giving up chocolate like every other year, Mark decided to set a goal to finish writing

one song for each week of Lent. After four months of writing and recording, Mark completed a solo album of songs inspired by Lent. "The season of Lent makes me think of austerity and quiet self-reflection, like when Jesus wandered the wilderness for 40 days. In this music, I see myself positioned on the difficult path to the cross, asking myself if I'm willing to deny myself and follow Jesus to his death, trusting in the promise of reward on the other side of the suffering."

The concert will feature a wide variety of styles, from emotional ballads to upbeat electronic pop — including flavours of ska and dubstep. Mark plans

to build the arrangements live using a looping pedal, which records and layers his piano, ukulele, trombone, and vocals.

Mark hopes his music is a catalyst for self-reflection in his audience. "A major theme of these songs is the broken and temporary nature of our journey on earth. In the long run, the only thing that will matter is whether we let Jesus journey and suffer alongside us."

Preview Mark's music on [markflowerdew.bandcamp.com](http://markflowerdew.bandcamp.com)  
Send any questions to [flowerdewmark@gmail.com](mailto:flowerdewmark@gmail.com)

## Vital Church Maritimes 2017



Plans are shaping up for another exciting Vital Church Maritimes conference. This year's event for lay and clergy leaders, is being held in Truro at the Holiday Inn, from Thurs., September 21 to Sat., September 23. **MARK YOUR CALENDAR!** VCM, now in its fourth year, features seminar teaching and discussion on themes related to Fresh Expressions of church and mission-oriented

ministries. The 2017 theme is "Streams of Hope." Watch for an announcement soon on our keynote speaker. Registration will be open in May. Last year more than 120 people participated at VCM 2016 conference. Almost two-thirds of those who attended were lay people! See [www.nspeidiocese.ca](http://www.nspeidiocese.ca) and the Anglican Net News for updates and registration details.



Community Craft & Artisan Market

SPRING HAS ARRIVED!  
LET'S GO TO THE  
St Luke's MARKET

SATURDAY, April 29, 2017  
9am - 4pm

**Place: St. Luke's Parish Hall**  
**10 Shoreclub Road, Hubbards**  
Light lunch, tea, coffee  
available to purchase.

**Admission: \$2.00**  
**Contact: Carol Simms**  
(902) 857-9222 or  
carolsimms@bellaliant.net

*Proceeds go to, The Primates World Relief and Development Fund.*