



## “Yes Virginia, there is a Junior Auxiliary!”



*Photo above: The attached picture was taken following the JA Enrollment at St Francis by the Lakes on March 13th. Nine children were enrolled following the morning church service into the Junior Auxiliary.*

by Donna Parsons

This is the only Junior Auxiliary group left in the diocese. It's wonderful to see 25 youngsters enthusiastic about being in church and taking part in so many activities. They are learning about the God, the church and world around

them without pressure to “win” or “be first”. They love to come to Junior Auxiliary meetings. They have taken the Nova Scotia Anglican Church Women's Annual Projects to heart and learned about the projects and have held teas and coffee parties to raise funds for the projects.

## An uncommon gathering in Sydney Mines

by Merdina Bond  
 How often is it possible to get 5 men who attend two different service together and robed for a photo? Almost never. Jack Humphries became a lay reader because of his Godfather Andrew Caldwell who was a long lime lay reader at Trinity. Jack thoroughly enjoys the fellowship and extended family of our church. Gary Crowther, nephew of Rev. John W. Crowther, a son of the Parish of Trinity. Now at Trinity, he has

served on the parish council for a few years and has been carrying the Cross for a number of years. Bill Boutilier was involved as lay reader for 31 years. Held positions of warden, Sunday school superintendent and is presently treasurer. Jim Prince is the newest lay reader and a member of the parish council. Rev. Peter Rafuse, has served as rector of Trinity since 2001. This past year he was appointed Chaplain for the Sydney Mines Fire Department.



*Photo: Jack Humphries, Gary Crowther, Rev. Peter Rafuse, Bill Boutilier and Jim Prince*

## COLUMNIST

# St Bart's is sporting a new roof

The winds of winter had done a job on the roof at St. Bart's. I should say the winds of many, many winters had done their worst but this past winter seemed to be one of the windiest in living memory.

There were new shingles lying on the ground every Sunday. The men would stand and stare up at the leeward side of the building and speculate as to when and where the first leak would appear inside the church. This became a weekly ritual that preceded the service. The time spent staring up depended on the wind chill factor. No one ventured around to the north side where the wind howled off the Bay and around the steeple. Rev Billie once asked the men if this was the new spot to sing the introit hymn, most of the fellows didn't have a clue as to what she meant by 'Introit Hymn' but they smiled anyway because anything Rev. Billie said was usually right on the mark.

As spring came into view and the piles of snow turned to grey and then melted away in the rain the roofing project became more of a reality than



St. Bart's by the Bog

Sarah Neish

speculation. It seemed like many had a nephew or a good friend or a neighbour who did fine roof work. The last time those shingles were nailed up there, the men of the parish took on the job themselves. Those shingles had a twenty-five-year guarantee and they had more than lasted the full extent of their warrantee. No one was ready to climb up there again and even if they were, their life partners were not going to allow it - not this time!

A meeting of the property committee was called where the type of shingle was

discussed. The possibility of a newfangled metal roof was talked of but soon put to rest when the cost was revealed. Everyone agreed that the colour should stay dark grey as it had always been and that the best we could afford should be used. The committee decided to do things right this time and call for tenders. They did just that but no one came forward with a bid.

It seemed that many houses were in need of roof repairs this spring. The wind had hit all of us hard. Most of the local companies had enough work lined up to see them well into the autumn and we had left things too late to get anyone this year.

Panic set in; well, I say panic. The men of The Bog are not easily panicked and they were sure that there was an answer to their problem; it was just a matter of finding the right solution. All of those nephews and neighbours and others who did such good work were not coming forward to tackle the huge roof of St. Bart's but someone would show up. After all we had Rev Billie praying for the parish.

Our answer came from the

west! Like many communities in Nova Scotia, our young men have gone out to the tar sands to find work. They get good money but no salt spray or sea breezes in Fort Mac and the cost of living is beyond anything seen here. Most are longing for a good reason to come back home, even for a few weeks or months in the summer. We had the reason; we had a big job waiting for willing hands and skilled labourers. One of our parishioners 'Skyped' her son and asked if he would be interested in a few weeks work By The Bog. She would be delighted to have him and his young family stay with her while the roofing was done and he could check out the local job front while he was here. He took all of his vacation time and sick days, piled his young family in their SUV and headed East.

We now have a sound dark grey roof with singles that are guaranteed for twenty-five years. One family has had a chance to enjoy the cool ocean breezes By The Bog and I am delighted to say that the young man has had more work offered to him. He is a great worker and will be moving his family back East. The pay might not be up to the level they are offering in the tar sands but the rent is right at his Mom's house for now and his kids have discovered their Bluenose roots.

We have hired him to do some much needed Reno work in our own house and others are doing the same. We are delighted to see a hard working young person return to our community.

We will have a new family on the parish list plus two boys in the Sunday school come September.

I'll keep you posted,  
Aunt Madge

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## BISHOP'S MESSAGE



*The Right Reverend Sue Maxley,  
Bishop of Nova Scotia and Prince  
Edward Island*

# The tomb is empty

The tomb is empty! "Then the other disciple who reached the tomb first also went in, and he saw and believed." (John 20:8) "They have taken away my Lord and I do not know where they have put him!" (John 20:13) "I know that you are looking for Jesus who was crucified. He is not here..." (Matthew 28 5-6)

Those who went to the tomb after the crucifixion went looking for a dead body – one that they had assumed would still be dead. They went to finish caring for the dead body.

And the evidence is that the dead body is gone. What can this mean? Well, the Roman soldiers went off to spread the false story that the body had been stolen.

That at least made some sense.

But some of Jesus followers had another story. "He has been raised as he said." (Matthew 28:6) Some of the women said, "We met the Lord while we were running to tell that He said for us to go to Galilee." (Matthew 28:9-10) Mary Magdalene said, "I have seen the Lord!" and she told the others what He had said to her. (John 20: 18)

Some of the followers simply couldn't believe that He was raised from the dead. "Unless I see the mark of the nails in His hands..." Thomas wasn't having any part of it! (John 20:25) Then he got the evidence he needed. "Put your finger here and see my hands... Do not doubt but believe!" (John 20:27)

If you are reading this, you are probably already a believer

in Jesus Christ. Somewhere along your journey, something convinced you about the evidence for Jesus being the Son of God, God incarnate here on earth, crucified and risen from the dead. Do you remember what it was that convinced you? What was the evidence that you needed?

We are called now to proclaim Christ in our time. Are we convinced of what we believe? Do we have the courage to share our faith with that rapidly increasing number of people who say that they have no religion? It's not so difficult to say "Alleluia! Christ is risen! The Lord is risen indeed! Alleluia!" when we are in church among our friends. It seems to be quite a different thing to share that with friends outside the church!

We keep hearing tales of woe among numbers of Christians decreasing in Canada. Is it because we have not had the evidence we really needed to believe such a wild story as resurrection? Is that why we don't share the amazing good news of God's commitment to us that took Him all the way to a human death on the cross? Is that why we don't tell people the good news that Christ is not dead but alive?

Let's tell the goods news!

Alleluia! Christ is risen!

+Sue

## Ex Cathedra: Excellence in music and the arts

by Cynthia Pilchos

Excellence in music and the arts that invites artistic expression in liturgy and performance is one of seven stated vision outcomes for the Cathedral. And what a wonderful performance venue the Cathedral is proving to be. Since the restoration work following Hurricane Juan, and the subsequent addition of chairs that can be moved, all sorts of vocal, instrumental, and dramatic options have been featured over the past several years. And, the Cathedral is open to explore additional fine arts options, as the space offers great performance potential.

By the time you are reading this, the Cathedral will have recently hosted A Broadway Songbook: Songs of the Great White Way in support of the Cathedral's Chancel Restoration Fund. Cathedral members and Friends of the Cathedral, including the Dean himself, under the direction of Russ Hall, formed the talented cast for this sparkling event that also invited the audience to join in some of the numbers. Included in the program were a former midwife, a Boston marathon veteran, a Tibetan language translator, a chaplain, former hockey arena organist,

a tenor who fences for relaxation, and even a "partridge in a pear tree". Hope you didn't miss this great evening of fun with a play list that included favourites from Rogers & Hammerstein, Lerner & Loewe, Andrew Lloyd Webber, Gershwin, and many others. Russ Hall has been responsible for mounting a number of concerts in the Cathedral over the past several years that have highlighted local talent and brought secular music into this great setting.

The Cathedral has been a featured location for the Halifax Jazz Festival, the annual RCCO Carol Service in early December, and is the venue for the King's College Chapel Choir King's at the Cathedral Series. In the 2010/11 year, featured presentations were For All the Saints (Nov. 3/10) with the Ensemble Regale, and a guest organist and vocalist; A King's Christmas (Dec. 12/10) with guest narrator, Eleanor Wachtel; and Bach's St. Matthew's Passion (Good Friday, Apr. 22/11) with stellar young soloists from across North America, the boys of Capella Regalis, and the guest-augmented chamber orchestra Ensemble Regale, led by baroque specialist David

Greenberg. The King's at the Cathedral series is a not-to-be-missed opportunity.

The women's theatre company, LunaSea, mounted Twelfth Night in the Cathedral in December, 2009 to critical acclaim and reprised some of these scenes in December 2010 when the company came together to offer Carols in the Cathedral. An earlier production of Murder in the Cathedral that featured our Primate, Archbishop Fred, in a servant role was a perfect event to showcase the dramatic performance potential of the Cathedral.

Some modern sensibilities decry the use of this great space, with its vaulting Gothic arches, for performances that are secular in nature. However, one must remember that the earliest Cathedrals were open to all sorts of activity in the nave and transept, with only the Chancel and Sanctuary off limits for anything other than the sacred. As the nave and transept space was large, open, and without seating, it was not uncommon for horses and other animals to be herded in and for a marketplace to take place under the protective roof of the Cathedral. This winter's TV airing of the mini series,

Pillars of the Earth, based on Ken Follett's very popular novel of the same name, provided viewers with a view of how adaptable the nave and transept of a Cathedral could be, and, indeed, was. Not that we are suggesting to bring horses into our own Cathedral!

When one considers the controversy over performance venues in the city of Halifax, as winter was rolling into spring, we feel fortunate to have in our Cathedral a wonderful performance space that is aesthetically pleasing in every sense and that does not require monetary advances of the sort that received media attention surrounding the Halifax Commons. It is a space that allows the secular and sacred to exist in harmony. This was in evidence in the recent Making Music in Medicine, a Spring Concert, presented by The Testosterone & The Vocal Chords of the Dalhousie University and Medical Humanities, to support the Humanities-HEALS Program of the Dalhousie Medical School. In thanking the Cathedral for offering its beautiful space for rehearsals and the concert performance, the Dalhousie Medical School highlighted the sacred / secular

connection and how one informs the other in a mutually beneficial way: We are here to express our commitment to the importance of a balance between the spiritual and scientific in a life devoted to the practice of the healing Art. We feel that the ideal expressed here matches the mission and vision of All Saints Cathedral - where strangers become friends, where Christ's peace and justice are sought, where God is worshipped with heart, mind and voice, enabling us to build deeper relationships with our neighbouring medical community.

And, if one's tastes for music in the Cathedral is for the sacred alone, join us any Sunday at either the 9 or 10:30 Eucharist. The latter features the Cathedral Choir, under the direction of Cathedral Organist & Choir Director, John Hudson, and boasts many fine choristers. An additional treat for the senses is the Choral Evensong, the "jewel in the crown of the Anglican liturgy", the last Sunday of the month. Please join us anytime at the Cathedral, your Cathedral, the Mother Church of the Diocese. Do not hesitate to come home!

# ACW Lenten Quiet Day: Bringing AST and ACW Together

by Cynthia Pilchos

The Eucharist that concluded a very successful Anglican Church Women Lenten Quiet Day on Saturday, March 26, 2011 at St. Francis by the Lakes Church in L.R. Sackville, saw Celebrant and Homilist, Bishop Sue, skillfully and effectively draw together the many images of mission and ministry presented by the three AST postulants, Dave Puxley, Mel Malton, and Karen Pitt during the three reflective periods of the morning and early afternoon. Contributing to the beauty of the Eucharist were AST students Barb Hache, Rev. Ruby Todd, and Nicole Uzans, along with Mel, Karen, and Dave, and our ACW Board Chaplain, Rev. Mary Wilkie.

The organizing framework for the reflections was the Lectionary chosen for the day, with special attention to the Gospel message of I am the vine, you are the branches, guided by the overarching focus of Anglican Church Women for 2010/11 (until April 30): A Journey Just Begun: A Ministering ACW. The Lectionary provided a cohesive flow and sense of integrated whole to the entire day, a feature much appreciated by all who attended.

Close to 70 participants were graciously welcomed and hosted by the Anglican Church Women of St. Francis by the Lakes. The day was beautiful, the lunch and refreshments delicious, and the spiritual offerings uplifting. Taking part in a Quiet Day, a time of meditation, reflection, and fellowship, during the Lenten season, definitely has the potential to deepen one's faith in preparation for Holy Week and Easter. We would encourage all Anglican women to take part in such an event – you will be glad you did.

The Lenten Quiet Day is also an important way for all Anglican Church Women to deepen their relationship with the Anglican theological students from the Atlantic School of Theology. By having the AST students as our resource people, we are able to showcase Anglican Church Women and their various ministries to them and help them appreciate more fully the role of organized women in the life and mission of the church.

The Anglican Church Women Nova Scotia Board's relationship with the Anglican theological students at AST is mutually beneficial: In the fall of each year, the Board offers bursaries to any and all Anglican postu-



Photo: (front) Karen Pitt  
(back) Barb Haché, David Puxley, Rev. Ruby Todd, Helena (Mel) Malton and Nichole Uzans.

lants (those enrolled in the M Div program, ACPO-approved for ordination, and seeking full-time stipendiary ministry upon graduation and ordination). The recipients of these bursaries

in November 2010 were Helen Chandler, Barb Hache, Mel Malton, Karen Pitt, Dave Puxley, and Rev. Ruby Todd. We know our Anglican postulants appreciate this financial support

and, in turn, we are very appreciative that they give of their time and talent for the Lenten Quiet Day.

## Living Justice youth resource launch

The Primate's World Relief and Development Fund is pleased to announce the launch of *Living Justice*, a confirmation resource for youth. This 6-session curriculum is designed to be used as a supplement to any existing confirmation preparation process. Each session explores a different aspect of justice: Deep Justice, Fair Trade, Extreme Poverty, HIV/AIDS, the Environment, and Gender Justice. *Living Justice* is based around a multimedia experience: Powerpoint, video, as well as a variety of activities to meet many learning styles. It will be available as part of the PWRDF resource order form this year, as a download from the PWRDF youth website ([www.justgeneration.ca](http://www.justgeneration.ca)), or by contacting Sheilagh McGlynn, the justgeneration.ca Facilitator, at [smcglynn\[at\]pwrdf\[dot\]org](mailto:smcglynn[at]pwrdf[dot]org). It will ship in September, 2011.

*Living Justice* was envisioned as an opportunity to engage

young people at a time when they are attending church- their confirmation preparation time. By providing *Living Justice* as an easy to use "plug-in" for any confirmation process, PWRDF hopes to instill a sense of the importance of justice in the lives of Christians. While *Living Justice* is geared towards confirmation students, it has a much broader reach. "This isn't just for confirmation- the sessions can be used by youth groups, Bible study groups, adult education groups. It's a great resource for anybody," says McGlynn.

The *Living Justice* resource will highlight PWRDF partners and the work of PWRDF in Canada within each session, but its scope is wider. "It gives a great overview of justice issues," says McGlynn. "*Living Justice* will allow students to be able to engage in justice issues within our faith context."

## No Winter blues at Trinity



Photo: Michael Mombourquette, Brooke Dawson, Erin King, Maria King and guitarist Roy Dawson in back.

by Merdina Bond  
To wash away the mid-winter blues, a committee of Merdina Bond, Roy Dawson and Rev. Peter Rafuse meet to finalize plans for their third annual Evening of Inspiration of Song held in the church. Entertainers donate their time and talents to put on an excellent show which lasted a little over two hours.

Three of the youth of the church, singers Erin King and Brooke Dawson and guitarist Michael Mombourquette took part in the entertainment. The youngest member of the entertainers was Maria King, five years old, who accompanied sister Erin in singing the chorus. This was Maria's first time singing in public.

# King's retreat finds rhythm in the woods



*Photo: King's students exploring the quiet wilderness on their winter retreat.*

by Evey Hornbeck,  
3rd year Student, University of King's  
College

On the first weekend in February, the King's Chapel community held its winter retreat at Mersey River Chalets in Annapolis County.

Over 60 attendees came together to worship, pray, and share in community. The group included King's students, faculty and family, and others. For many, it was their first chapel retreat, or even their first real introduction to the chapel. Dr. Stephen Blackwood, King's chapel theologian, and former Foundation Year Programme tutor, led the retreat. The theme was "Rhythm, Memory, and Prayer". Dr. Blackwood encouraged everyone to consider the habits that create the rhythm of life, and thereby shape who we are. Readings by Augustine, Simone Weil, e.e. cummings, and the Rev. Dr. Robert Crouse illuminated the topic for participants.

The rhythm of the retreat included

Morning Prayer, Noon-day Prayer, Evening Prayer, and a Sung Compline on the frozen lake. Paul Halley, choir director for King's College, and Nick Halley, the musician-in-residence, led a workshop on the music of the daily offices.

Rev. Gary Thorne encouraged retreatants to spend some time in quiet contemplation. Many took advantage of the fresh snowfall and the beautiful surroundings at Mersey River, as well as at Kejimikujik National Park, to hike, snowshoe, and cross-country ski. "The special thing about the retreat is it introduces new people into the community in a way that is immersive but not overwhelming," said Veronica Curran, chapel warden and one of the organizers of the weekend.

Ginny Movat was not raised in a religious family, but sometimes attends services at the chapel. She decided to join the retreat to learn more.

"I was interested in both being outdoors and experiencing more

of the rural Nova Scotia outdoors, but also the kind of intellectual and spiritual experience that comes from being with people praying, listening to theological, spiritual talks," she said. Movat is graduating and moving back to Toronto in May, and has decided to find a church to join when she gets there.

"It was a watershed moment in that I was thinking I'd like to be open to a relationship with the church and that sort of confirmed it for me. One of the hardest problems I've had is bringing together religious practice with abstract philosophy. I think it's hard to find moments to bring those two together, and the retreat was good for that and showing me how that's possible."

The King's chapel runs a weekend-long retreat every fall and winter. The retreat is subsidized by donors so that all students who are interested are able to attend.

# 143<sup>rd</sup> Diocesan Synod Agenda

Student Union Building, Dalhousie University, May 26—28

## Thursday May 26

10am Delegate Check-in  
 Late Registration (Alternate Delegates only) 2nd Floor, Dal SUB  
 10:30am Orientation - Paul Kent, Room 307  
 11:45am Youth Orientation (Lunch provided) - Debra Burleson Room 302  
 1:00pm Call to Order - Chair McInnes Room, Dal SUB  
 Report of Credentials / Quorum - Executive Secretary  
 Election of an Assistant Secretary to Synod  
 Appointment of Sessional Committees  
 Comfort Notices - Victor Henriksson  
 Resolutions:  
 a) Loyalty to the Queen  
 b) Greetings to the Communion  
 c) Greetings to the Primate  
 Explanation of Nominations - Kyle Wagner  
 1:30pm Meditation (Archdeacons)  
 1:40pm Bishop's Charge  
 2:15pm Business/Presentations 160 minutes  
 Notices of Motion: Amending the Constitution of Synod  
 Other motions TBA  
 Presentations: Diocesan Council Re-organization (before motion)  
 Social Justice - Green Parish  
 Good News from Youth  
 4:55pm Nominations Close  
 5:00pm Supper (on your own)  
 7pm Gather for Procession (Sanctuary party only)  
 Cathedral Sacristy  
 7:30pm Holy Eucharist, celebrating creation  
 Cathedral Church  
 Guest Choir: *Capella Regalis Men and Boys Choir*, led by Nick Halley

## Friday May 27

8:50am Gather (McInnes Room, Dal SUB)  
 9am Meditation (Archdeacons)  
 9:10 am Business/Presentations 150 minutes  
 Notices of Motion: TBA  
 Presentations: Social Justice - Kairos  
 Atlantic School of Theology  
 Anglican Foundation of Canada  
 ~ 10:30am Election Instructions,  
 Distribution of Ballots - Kyle Wagner  
 11:55am Elections Close  
 12pm Lunch (provided)  
 1:10pm Meditation (Archdeacons)  
 1:20pm Business/Presentations 70 minutes  
 Notices of Motion: TBA  
 Interactive Keynote - 5 year plan  
 Presentations: Youth - "Care 2 Screen"  
 2:30pm Eucharist  
 3:50pm Business/Presentations 70 minutes  
 Notices of Motion: TBA  
 Presentations: NSOM Review - Status Report  
 5pm Supper (provided)  
 6:20pm Business/Presentations 65 minutes  
 McInnes Room, Dal SUB  
 Notices of Motion: TBA  
 Presentations: ALPHA  
 Leap for Faith  
 7:30pm Vespers, with music by Ardyth & Jennifer  
 8pm Atlantic School of Theology Social, All Delegates are welcome Room 303

## Saturday May 28

8:20am Gather McInnes Room, Dal SUB  
 8:30am Holy Eucharist  
 9:45am Business/Presentations 45 minutes  
 Notices of Motion: TBA  
 10:30am Brunch (provided)  
 11:30am Meditation (Archdeacons)  
 11:40am Business/Presentations 140 minutes  
 McInnes Room, Dal SUB  
 Guest Speaker: Dr. Gina Grandy of Mount Allison University will share what she has learned about thriving congregations and how they engage the community around them. Dr. Grandy has a three year research project funded to look at why some Atlantic region churches survive and grow.  
 Notices of Motion: TBA  
 Presentations: Planned Giving  
 Campus Ministry  
 2pm Report on Election Results  
 Report of Appointments Committee  
 Ratification of Elections and Appointments  
 Words of thanks  
 2:30pm Closing Worship & Adjourn

## ACW presents bursary award



Photo: Selma Doucet (l), Regional Representative of the ACW Nova Scotia Board presenting the ACW Award to Myrna MacMullin at the regular monthly meeting of the Ecumenical Women's Conference of Cape Breton.

Myrna MacMullin of St. Mary's Anglican Church in Glace Bay was the recipient of the ACW Anniversary Bursary Award from the ACW Nova Scotia Diocesan Board. Myrna is pursuing non-stipendiary ordained ministry in our diocese. She is enrolled in the Certificate in Theological Studies Program at AST, and also in the Education for Ministry (EFM) Program, which she is taking at St. John's Anglican Church in North Sydney under the direction of Revs. Carl Fraser and Gloria McClure-Fraser.

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**St. Matthias Church** corner Chebucto Road and Windsor Street, Halifax, N. S. will be closing its doors as an Anglican house of worship in June 2011. The present congregation will be amalgamating with St. Philip's Church, corner Bayers Road and Connaught Ave., Halifax, N. S.  
 The official closing service for St. Matthias will be held **Sunday, May 29th, 2011 at 10:30AM**. An invitation is extended to former parishioners, clergy, organists and any interested persons to attend this service.

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PWRDF strives to be a part of the outreach ministry of every Canadian Anglican parish and an expression for all Anglicans of their baptismal covenant to strive for justice and peace and to respect the dignity of every human being.

Mission: PWRDF is a response by Canadian Anglicans to the gospel call to bear witness to God's healing love in a broken world. Inspired by the vision of a spirit-filled community of hope, PWRDF walks together with partners in Canada and overseas to share in the creation of a more just and peaceful world. In joy and struggle, the Primate's Fund engages in development work, responds to emergencies, works to protect refugees, and educates and advocates for change.

*Coming to Diocesan Synod in May...*

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- St Andrew's, Indian Harbour
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*Photo: Clergy preaching workshop participants with Rev. Herbert O'Driscoll*

# Seminar on preaching

Rev. Canon Herbert O'Driscoll led two workshops on preaching for both lay and clergy preachers. The seminar was held at Trinity Anglican Church in Halifax in early March. The theme was "From one

preacher to another ..." These few lines were the invitation to spend a few hours thinking about the preaching ministry all share. It explored the difference between the demands of preaching as a full time priest in a parish and those

of preaching from time to time as a lay reader. O'Driscoll stated that to ask men and women to take on the work of a lay reader, and if this work entails preaching from time to time, then there should be as many opportunities

as possible given to them to do so; because the more frequently you preach, the more you have a chance to develop your preaching. Saturday. For clergy, the focus was on preaching in general, about ways of doing it, about

demands and challenges faced today trying to communicate Christian faith. It concluded with sharing about what one finds satisfying about preaching and what one finds stressful.



*Photo: Lay reader preaching workshop participants with Rev. Herbert O'Driscoll*



# What happens when salt loses its saltiness?



Photo: Sarah Etter, guest speaker, gestures as she speaks of Palestinians moving through an Israeli check point during her recent trip to Palestine for the World Council of Churches' Palestinian Accompaniment Project.

by Andrew Sherin  
The sun shone on the high snow banks as 30 people gathered at the Tatamagouche Centre on March 4th for the ecumenical workshop Church Outreach Committees that Make a Difference. The theme chosen for the weekend was "You are the salt of the earth." The workshop was a joint initiative of the Anglican Diocese of Fredericton, the Diocese of Nova Scotia and Prince Edward Island, the Maritime Conference of the United Church of Canada and the Presbyterian Church. Workshop leadership was provided by Kathryn Anderson, Tatamagouche

Centre, Laura Hunter, Maritime Conference, Rusa Jeremic, United Church of Canada, Suzanne Rumsey, Primate's World Relief and Development Fund and Andy Sherin, Diocese of Nova Scotia and Prince Edward Island. Laura lead an exercise in Asset-based Community Development on Friday night. Small groups were asked to list their passions, interests and skills, their assets. They were then given a challenge and asked to put their assets together to design a project to deal with the challenge. My group was challenged with supporting local farmers. We planned to put together our

cooking and writing skills to produce a cookbook that used products from local farmers. We then planned to use our talking and musical skills to hold a fun filled book launch party.

Rusa conducted some exercises exploring power relationships and introduced the group to the social justice wheel. Faith leads to the four spokes of advocacy, charity, justice and service which all contribute to the wheel rim, where the rubber hits the road, proclamation. This model demonstrates that all four activities undertaken by the church communities are rooted in faith and contribute to the church's message to the world. If one spoke is weak or removed, the whole wheel is compromised.

The afternoon participants chose from four workshops, Creating and Sustaining Effective Outreach Committees, Greening Congregations, Local and Global Partnerships and Poverty Eradication. The program finished on Saturday with a presentation by Rusa on social media. A key piece of her presentation was the YouTube video "Social Media Revolution". The video states that it took 38 years for radio to reach 50 million users, but it took less than a year for Facebook to get 200 million users. The video claims that social media is not a fad but is a fundamental change in the way we communicate in society. To watch this video Google Social Revolution 2.

While you are at it Goggle, search for the video Blessed Unrest. It talks about a global movement with roots in aboriginal culture, environment and social justice groups. In the long list of groups listed in the video are groups with clear links to faith communities e.g. Jesus People Against Pollution from Mississippi, but there are many, many other groups not obviously connected to the faith community. They are all potential collaborators for the

Two actions were taken immediately: 1. Create a Facebook page for the workshop and its participants and 2. Start planning for next year's workshop on Church Outreach Committees that Make a Difference. If you want to part of next year's event, watch the Tatamagouche Centre website for announcements [www.tatamagouche.ca](http://www.tatamagouche.ca), watch the Nets news for an announcement or contact Andy Sherin at [nspcijustice@gmail.com](mailto:nspcijustice@gmail.com)



Photo: Donna Mailman (left) and Valerie Mailman standing beside the "Food for Thought" fabric art in the dining room at the Tatamagouche Centre.

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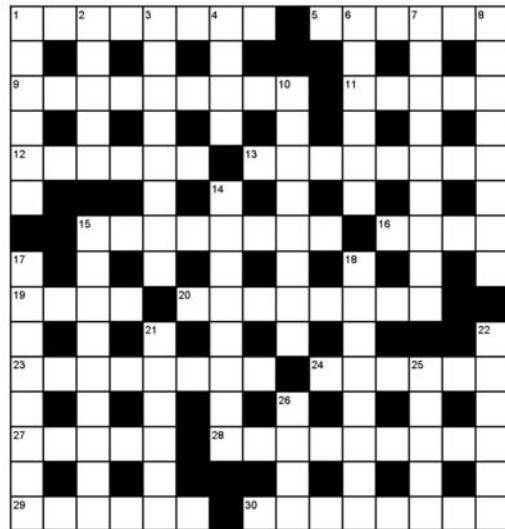
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# Bible Crossword

by Maureen Yeats



## May Puzzle Clues

**ACROSS:**

- 1 – Solemn supplication, especially just before Ascension Day (8)
- 5 – \_\_\_\_\_ of Norwich, 14th century English Holy Woman (6)
- 9 – Occupation of Jesus' earthly father (9)
- 11 – Event that resulted in Jonah being thrown overboard (Jonah 1) (5)
- 12 – One of the Twelve Disciples (6)
- 13 – Treat with reverence (8)
- 15 – Believes one is guilty of wrongdoing (8)
- 16 – The Venerable \_\_\_\_\_, early English monk and historian (4)
- 19 – "I \_\_\_\_\_ up my eyes to the hills" (Ps.121:1) (4)
- 20 – Buildings used for religious services (8)
- 23 – Soldiers (8)
- 24 – Prophet seen during the Transfiguration (Matt.17:1-8) (6)
- 27 – Peter Mark \_\_\_\_\_, developer of the first English Thesaurus (5)
- 28 – Outer layer of skin (9)
- 29 – A major prophet (6)
- 30 – Continues steadily (8)

**DOWN:**

- 1 – Set of instructions for cooking (6)
- 2 – City in Russia (5)
- 3 – Smallest (8)
- 4 – Curse, swearword (4)
- 6 – Invisible (6)
- 7 – People who worship images or statues (9)
- 8 – "(He) was \_\_\_\_\_ with the transgressors" (Isa.53:12) (8)
- 10 – Goes in again (8)
- 14 – To fill, as a battery, with more electricity (8)
- 15 – Assistant bishop without right of succession (9)
- 17 – Stared sullenly (8)
- 18 – Protects (8)
- 21 – Moral excellence (6)
- 22 – Yawning fissures (6)
- 25 – One of the Twelve Disciples, also wrote an Epistle (5)
- 26 – Chariot of \_\_\_\_\_, associated with Elijah (2 Kings2:11) (4)

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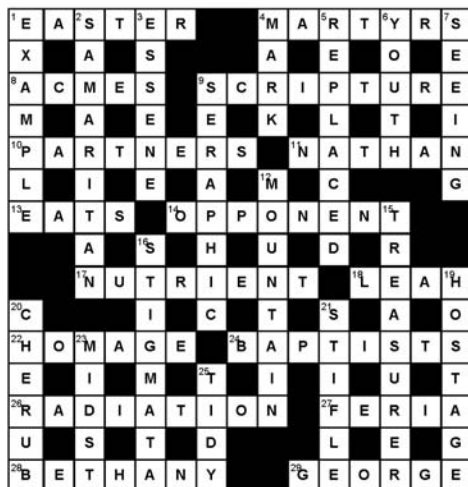
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Prayer – George Herbert

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## REVIEWS

## A concise and passionate retelling of a deeply Christian life



*What do you get when you mix an Anglican Physician–Novelist with a Baptist Preacher–Socialist? Well, you get Vincent Lam's biography of Tommy Douglas, reviewed this month in the adjoining column. Lam, whose parents bailed from the Chinese expatriate community in Vietnam, came into the world in London, Ontario and was raised in Ottawa. He earns his living as an ER Physician in Toronto, but at the age of 32 managed to win the 2006 Giller Prize for his novel *Bloodletting and Miraculous Cures*. Tommy Douglas was born into a skilled, working-class family in Falkirk, Scotland. He landed in Winnipeg with his family at the age of eight in 1912; like so many, the Douglas family was hoping to find a new and better life in Canada. This biography is a recent entry in the *Extraordinary Canadians* series edited by John Ralston Saul, the husband of our former Governor General, Adrienne Clarkson. The goal of the series is to match the lives of extraordinary Canadians of the past with the pens of intriguing Canadians of the present. This certainly seems the case with this book, easily available in most bookstores this spring.*

Paul Friesen

“

he had paid his way through seminary in part by means of paid comedy routines at large functions!

Vincent Lam, *Tommy Douglas* (Penguin, 2011).

There was nothing more inevitable about the way Tommy Douglas' life unfolded than the way yours or mine are unfolding. But there were strong influences that helped shape him. There was the strong Christian faith of his family, Baptist on his mother's side and Presbyterian on his father's side. There was the outspoken politics, Liberal in his grandfather's generation, but Labour Party in his father's. And there was a lively intellectual life throughout the clan, as Tommy Douglas remembered it; 'there was a constant bedlam of discussion: politics, religion, and philosophy, any one of which could finally be solved by a quotation from Bobbie [Robbie] Burns.'

The family, however, could have landed in several cities as Canadian immigrants. But Winnipeg it was, before and after the First World War (during the war the family returned to Scotland while Tommy's dad served in the army). Winnipeg was the most ethnically diverse city in the country before World War I, and it contained a strong workers' movement and was full of what were called 'Social Gospellers', Christian Socialists like J.S. Woodsworth and Salem Bland. It was here that Douglas' faith and politics were formed around the idea of Canada forging towards the 'kingdom of God,' as defined in the Scriptures.

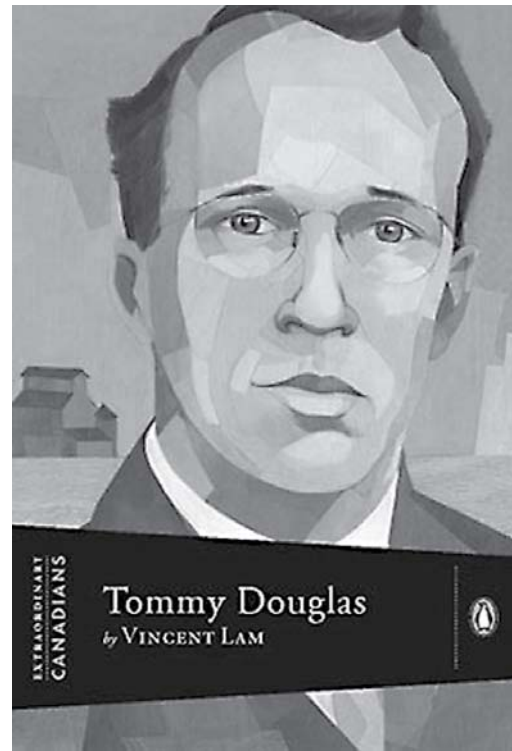
Not only did Douglas own the Christian faith for himself there, but as a lad of fifteen years witnessed the Winnipeg general strike of 1919, the largest in Canadian history. The cost of living had jumped 73% from the beginning of the war (1914), but wages had increased only 13%; it wasn't surprising that most workers (including the police force) voted to join in a general strike to voice their anger at bank and business owners in regards to the quite unequal ratio between work and remuneration. It's 'Bloody Saturday', 21 June, left a deep impression upon Douglas as 'special constables' replaced the striking police (at twice the pay) and shot on peaceful protesters in the midst of incredible, wildly unfounded rumours about a Bolshevik revolution. Christian faith and inclusive democracy became thereafter inextricably combined in Tommy's public and private life. It would later lead him to oppose Trudeau's 1970 tragically disproportionate 'War Measures Act'—an unpopular position at the time for which he paid the price, but a position some older politicians are now confessing they wish they had taken.

Tommy always (and vigorously) distinguished his politics from those of communist parties in North America and abroad. He did however accept the generic use of 'socialist' for himself, which is perhaps why the RCMP has a 1,100 page file on him. It was forced to divulge it in 2005 after a journalist's 'Access of Information' request, but it arrived with hundreds of (still)censored pages—a file that perhaps shouldn't be surprising given the hysterical 'anti-communist' crusades south of the border, made famous by Joseph McCarthy in the early 1950s.

Canadians in general had great and growing confidence in Tommy Douglas; as a Brandon (Baptist) College student, as a popular twenty year old Baptist pastor on the prairies (Weyburn, Saskatchewan); as a CCF (Co-operative Commonwealth Federation) federal MP (1935-1944); as

the premier of Saskatchewan (with five consecutive majority governments (1944-1961); and, once the CCF and CLC (Canadian Labour Congress) joined forces as the New Democratic Party, as a federal MP again (1961-1979, much of the period as leader).

Douglas was loved by the people of his Baptist church in Weyburn, the only one he ever served, loved by the people



of Saskatchewan for his commitment to the interests of Saskatchewan over large corporations (though he would work with large corporations), loved for his energetic administrative powers, intellectual strength, fair taxation, consistently balanced books (he always refused to run deficits, sometimes by cutting his own and others' political salaries), and fair and gentlemanly manner throughout his political life.

In the last phase of Douglas' political life the Commons would always fill up with MPs when it was known he was going to speak; the word was that whatever your political persuasion, one would enjoy the speech (he had paid his way through seminary in part by means of paid comedy routines at large functions!) and would always learn something from his meticulous research and logic and steadfast commitment, at all costs, to 'principle'. And he was loved by his wife (to whom he proposed when she had bested him on the college debating circuit), and his biological and adopted daughters.

Douglas has long been remembered for many admirable things, chief among them his commitment to necessary medical care regardless of financial means, without which our system (as beleaguered as it has become) may have followed the American model. And many books—and people—have sung the praises of his character; a November, 2004 CBC 'Greatest Canadian' poll put the immigrant Tommy Douglas on the 'top ten' list...as #1, ahead of David Suzuki, Wayne Gretzky, and others. But this particular book is worth reading as a concise and passionate retelling of a deeply Christian life, whatever one's politics might be, by the pen of another committed Christian who has turned his hand to a different sort of expression of faith.

Paul Friesen



# Capella Regalis Men & Boys Choir: Learning from a great musical tradition

by Cheryl Bell

Boys' choirs have been around since the late Middle Ages. Their sound, it was believed, was considered to be the most pure and the most desirable imaginable. As a musical accompaniment to the church mass, which was their primary function, the boys' soaring voices swept the soul and spirits of the faithful—and those who faltered—ever higher until they mingled with the Divine.

Here in Halifax, a long history of boys' choirs continues to find life and renewed meaning in the shape of the Capella Regalis Men and Boys Choir. Formed in January 2009 as the Saint George's Men and Boys Choir, the group performed its inaugural concert at Saint George's Round Church with the Lieutenant-Governor of Nova Scotia, Mayann Francis, in the audience. Last fall the choir moved to the King's College Chapel and renamed itself Capella Regalis.

Capella Regalis is the brainchild of music director Nick Halley. Inspired by his own formative experiences of singing in choirs when he was growing up, Halley

wanted to give boys between the ages of seven and 13, from all parts of Halifax, the unique blend of musical training, mentorship and performance that singing in a boys' choir can provide.

"I liked sports as a kid, particularly baseball," says Halley, who is just 28 himself, and who has recently been awarded a Canada Council grant to spend time in the UK studying boys' choirs and conducting. "But in hindsight nothing compared to singing in the choir and learning some of the best music in the world. There are very few activities in which a young boy can perform at the same—or even better—level than someone older, but singing is one of those activities."

By visiting schools with a small group of singers, Halley was able to inspire 16 boys to join the choir. For concerts they are joined by the 10 adult males of the choir, who are also members of the King's College Chapel Choir.

The boys receive a thorough training in the process of singing, reading and performing music from different eras, cultures and languages. The boys also benefit from the in-



Photo above: Some younger members of the Capella Regalis choir at King's College Chapel, Halifax

built system of mentorship that a men and boys choir provides. The youngest boys learn from the older boys, and they all learn to appreciate how the music works, what it means to their older peers, and the sort of dedication and focus it takes to do something truly well.

"The transition from boyhood to adulthood

is challenging for many adolescents," says Halley, "and more so in sections of the population lacking in good role models and in which there are few cultural and spiritual touchstones. A men and boys choir is uniquely capable of addressing the issues of leadership, focus and inspiration that so many boys face at this stage of their lives."

At King's College Chapel, Capella Regalis sings one choral evensong each month, attracting a large and appreciative audience. "The form and rhythm of the office of evensong are perfect for the boys," says Halley. "And because it is an almost entirely sung service, they are learning new music all the time, and becoming familiar with the great musical legacy of many centuries and cultures."

The monthly Capella Regalis evensongs not only enrich the lives of the boys, but the chapel as well. "It's always a pleasure to have the boys singing here," says Rev. Gary Thorne,

University of King's College Chaplain. "They bring their youth and energy, as well as their lovely voices. They also attract quite a following, which means that greater numbers of people get to experience music and worship here at King's College Chapel, and that is bringing a new vigour to our community.

"The boys are being taught in the great theological and liturgical tradition of the church, grow familiar with a university setting and benefit from the mentorship of the older students with whom they sing. Our hope is that they will eventually sing weekly evensong in the chapel and help to encourage a renewal of sacred music sung to the glory of God."

Capella Regalis will be singing at the opening service of this year's Anglican Synod on May 26, just before going on tour in Nova Scotia. The final concert of the season will be performed in Halifax at First Baptist Church on May 30.



Photo above: Some younger members of the Capella Regalis choir at King's College Chapel, Halifax