



## Easter vigil begins with new fire



By ALLAN JOST

For the past several years, St. Nicholas Westwood Hills has held an Easter Vigil Service just before dawn on Easter Morning. A New Fire is kindled in the parking lot, symbolizing the time when our Lord Jesus Christ passed

from death to life, followed by a brief Service of Light during which the flame is passed from the new fire to the Paschal Candle and the candle is carried into the church for a candlelight service in the sanctuary, and the flame from the Paschal candle is used to light tapers for all of the

congregation for the service that follows. The service inside begins with readings from Genesis, Exodus, Isaiah, Ezekiel, and Romans, and as dawn breaks, the lights are brought up with the singing of Hymn 203 ("Jesus Christ is Risen Today") accompanied by the ringing of many bells.

We then have a Renewal of Baptismal Vows with Asperges (sprinkling of the Baptismal Water on the congregation) and the first Eucharist of Easter Day. We finish with a Corporate Breakfast in the hall, served by the church's Men's Group.

*Photo: Rev. Tammy Hodge picks up the flame from the New Fire to transfer it to the Paschal Candle at the Service of Light.*

*Photo by Allan Jost*



## Easter Lessons at the Church of the Holy Spirit

*Submitted by Michelle Green, Sunday School Teacher at the Church of the Holy Spirit. Celebrating 170 Years of Worship in 2015*

ON EASTER SUNDAY, the children at the Church of the Holy Spirit in Lakelands learned a lesson about measuring God's love for us. We spoke about the bible verse that begins "God so loved the world" and wondering just how we could measure exactly how much love that was. We decided that we could not use

a measuring cup because as the bible tells us "The Lord is my shepherd, I shall not want.... my cup runneth over" (Psalm 23:1,5). We decided a tape measure would not work either because God's love is higher than the heavens (Psalm 108:4). We also ruled out a watch as God's love is from everlasting to everlasting (Psalm 103:17). The children learned that the only way to measure God's love is with the cross and this is because "God so loved the world, that he gave his one and only Son that whoever believes in him shall

not perish but have eternal life" (John 3:16). What wonderful lesson to learn at Easter!

*Photo left: Sunday school children from the Church of the Holy Spirit in Lakelands, NS.*

COLUMNIST



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# Red carpet and muddy boots

I HATE TO GO ON AND ON about snow but there are still signs of old drifts around the Bog. The snow that is left is grey and dirty and ugly and there is a struggle to get into gardens to do the spring clean-up that should have been done in March. Pop and his buddies cannot begin to think of ploughing the beds yet because the tractors would be up to their axils in no time. Mud has become the new enemy of us here by The Bog. Gravel driveways are awash with mini mud slides and folks who have never worn gumboots are sporting that type of foot ware. Rev Billie has a magnificent pair of knee high rubber boots. They are bright blue with big white flowers all over them; they have a good deep tread to help prevent slipping and they can be seen from a great distance! These boots have been spotted outside more than a few doorways in The Bog. A bit of slush and mud is not about to stop the rector from her appointed rounds!

The volunteer cleaning crew at the church are in despair, trying to keep the floors free of mud. We had a lovely red carpet installed up the



ST. BART'S BY THE BOG

Sarah Neish

center aisle a few years ago. It replaced a bit of linoleum that someone had left over from a kitchen refit that did the job... just.... but it didn't do much for the ambiance as Billie was heard to say. So, Billie being Billie, found someone who was looking for an appropriate gift for the parish; not a memorial but just a kind gesture.

Billie insists that memorials be items that become a part of our weekly worship at St. Bart's. We have new altar hangings and new oil burning candlesticks that serve such

a role. Carpet and other such practical items need to be outright gifts or purchases we make as a parish. They add to our comfort but are not long lasting or suitable to be "To the Glory of God".

Mud on the red carpet was a worry though. If it was left to dry it could be vacuumed up but if it was allowed to be walked on and trampled into the fibers of the carpet while wet...that was another problem. Someone suggested we lay a strip of plastic down the aisle; that was quickly vetoed by the Parish Council. The thought of our ageing congregation slipping and sliding down a muddy strip of plastic filled everyone's heads with thoughts of broken hips and law suits.

James decided that St Bart's needed a "mud room"; a spot where boots can be removed, and left before we come near the carpet or any other part of the interior of the church. Now, James loves a challenge, be it restoring his wife's voice to its former timbre or solving the problem of mud on the red carpet. And...if James takes on any challenge...he finds a solution. By the time

we were seeing the magnitude of the mud problem, James had a crew at the back door of the church, tools and lumber in hand, and within a few days St. Bart's had a mud room. The vestibule where the church bell was rung had a new bench installed so that we could sit and remove the offending boots, shelves were built to keep the boots in order, a small electric floorboard heater wired in to make sure we stayed warm while we were ridding ourselves of the muddy footwear and a cupboard with some extra pairs of slippers for anyone who forgot to bring shoes.

Problem solved! The red carpet glows bright and clean, the volunteer cleaners are happy, James and his building crew are being rewarded with grateful smiles every Sunday and Billie has the perfect spot to leave her own magnificent bright blue and white, knee high footwear, perfect for these days of mud and melting snow and approaching spring here by the Bog.

I'll keep you posted,  
Aunt Madge



## BISHOP'S MESSAGE



*The Right Reverend Ron Cutler,  
Bishop of Nova Scotia and Prince  
Edward Island.*

# Hear what the Spirit is saying to the church

A FEW YEARS AGO I was attending a worship service at St. John's Convent in Toronto, where the person who was reading the Scripture passage concluded the reading by saying "Hear what the Spirit is saying to the Church". At the time it caught me off guard, I was used to: "Here ends the reading" or "The Word of the Lord" to signal the end of the appointed passage. This was new – at least it was for me. I learned afterward that many of the contemporary versions of the Book of Common Prayer around the Anglican Communion provided this phrase as an option for the reader. What struck me then, and still does, is that this expression invites us into a deeper reflection on the Scripture and on God's continuing revelation to the world. The scripture passages that we read in worship, in study

or in personal devotion do not only tell us stories of long ago meetings between God and people, or of God's movement in the life of the world, but they are living words which continue to speak to us, continue to reveal God's kingdom and continue to call us to faithful living. The Spirit of God is not just speaking but still moving powerfully in God's church, in fact, in all of God's world.

Later this month we will celebrate the Feast of Pentecost. We will read about the 'outpouring' of the Holy Spirit on the gathering of disciples in a room in Jerusalem. In some ways we see this event as the beginning of the church. We remember that according to the gospel of Luke (24:49) and the book of Acts (1:4-8), Jesus told the disciples to wait, wait on God's Spirit before undertaking any further mission or ministry. They needed what the Spirit would provide, if they were to do more than give their own interpretation of what Jesus had done and what God was calling the whole

world to. They waited, and in the meantime they did some business. They elected Matthias to fill the vacancy left by Judas and so reconstituted the group of apostles as a group of twelve. They prayed and worshipped and waited on God. As much as I sometimes question how much gets accomplished in Church

meetings, it was in the midst of a meeting that the Spirit came to empower the church and to propel it into the streets of Jerusalem to bear witness to the Good News of God in Jesus. Over the years I have seen a certain level of ambiguity in how many members of our church celebrate the Feast of Pentecost. It is a celebration, a birthday party, perhaps it is seen as the start of summer (occasionally coinciding with the May 24th weekend) and the start of the summer slippage in attendance at worship. I think these responses are in many ways a reflection of our uneasiness with the whole concept of the enlivening, empowering, encouraging, Spirit of God.

This year, in the week after we observe the Feast of Pentecost, we will gather for our regular biennial meeting of the Diocesan Synod (May 28-30). We will pray, we will worship, we will debate resolutions and we will hold elections. At this session of Synod we will spend a significant amount of time reflecting on where we are as a diocese at this moment. We will talk about the reality of life in our congregations and communities throughout Nova Scotia and Prince Edward Island. What we are celebrating and what are the challenges that we are facing. We know that there are major changes happening in the culture all around us, but we also believe that there incredible opportunities before us too. This is more than just talking about God and what God is calling us to do in fulfilment of God's Mission to all the world. It's about looking to see where God is already moving and getting on board. Jesus is alive and the Spirit is moving in our communities and NOW is our time to act!

But before we rush to act, we NEED to "Hear what the Spirit is saying to the Church" – to us. The Synod Arrangements committee has planned all the details of our gathering and have put together an agenda to help us do our work; however when we gather for Synod our one overriding agenda is to "Hear what the Spirit is saying to the Church". It's not about what I want to have happen as the bishop, or what the Diocesan Council might want, or any of our diocesan ministry teams, or any particular individual – our agenda is to "Hear what the Spirit is saying to the Church" and then by the power of that same Spirit to get on with it.

+Ron

Jesus is alive and the Spirit is moving in our communities and NOW is our time to act!

## We need this in our parishes today!

IN A FEW WEEKS, we will be celebrating the fulfillment of a promise of God – the gift of the Holy Spirit given at Pentecost. This was something prophesied in the Old Testament Book of Joel (Joel 2: 28,29) c. 835 BC -

<sup>28</sup> "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions.

<sup>29</sup> And also on My menservants and on My maidservants I will pour out My Spirit in those days.

Acts 2:1 details how this promise manifested in the Early Church –

When the Day of Pentecost



*Rev. Dr. John Roddam*

had fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and one sat upon each

of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

The impartation of the Holy Spirit had such a profound impact on the early believers that this event has been called the Birthday of the Church. Jesus Himself spoke of this in Acts 1:8 -

<sup>8</sup> But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

This is reflected in the BCP's Proper Preface for Whitsunday (Pentecost Sunday) –

... according to whose most true promise, the Holy Spirit came down as at this time from heaven, lighting upon

the disciples to teach them, and to lead them into all truth; giving them both the gift of tongues, and also boldness with fervent zeal constantly to preach the Gospel unto all nations...

Clearly, the fruit of the Holy Spirit's presence in the Church was empowerment to witness boldly. But witness to what? Or whom?

I had the privilege of serving as Rector of St. Luke's Episcopal Church in Seattle, WA for a decade. St. Luke's is the Mother Church of the Charismatic Renewal Movement which brokered the largest revival and harvest of souls in Church History. The Charismatic Renewal was an expression of an earlier movement of the Holy Spirit in the 20th C. These "Pentecostal" believers named

themselves "Full Gospel" – suggesting that they were sharing the full counsel of God (in the Scriptures) where the rest of the Church was not preaching or living into the fullness of what God offers! Could that be part of the problem with the North American Church?

Fr. Dennis Bennett, the Father of the Charismatic Renewal Movement, had a simple message – You must know Jesus, the Risen Lord in a personal way and receive the Infilling or Baptism of the Holy Spirit - See his book "Nine O'Clock in the Morning."

The fruit of this Spirit-filled life is spontaneous witness to the love of God with healings and other signs of the Kingdom. We need this in our parishes today!

# It's A New Day!

## The 'M-Word' – Part 2

By REV. LISA G. VAUGHN

### Go! Two letters, big command.

Counting them up in my New Revised Standard translation of the Bible I count approximately 90 times Jesus said "go." He said "stay" just six times and three of those are related to his desire for companions in the Garden of Gethsemane.

Two familiar "go" commands from Jesus are from John's account, "You did not choose me but I chose you. And I appointed you to GO and bear fruit, fruit that will last, ...". (John 15:16a); And from Matthew's Gospel the Great Commission, "GO therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,..." (Matthew 28:19)

When we consider our congregational life, how much emphasis do we put on "going" comparing to our "staying"? We need both. We need to have a centre (not necessarily an owned building), but a time and space in which faithful disciples regularly gather. We are spiritually fed in our worship together, especially around the Holy Table and in corporate prayer. As Christian Community we need to pour over the scriptures that we can be nourished, taught, healed and supported in our daily life.

Our gathering/staying is also our time to coordinate, train, encourage and mobilize for our ministry as we "go" into the world God loves. This is our prime directive.

To "go" means to move, or travel or pursue. It is closely connected to the word "mission." Mission from the Latin word "missio", translated is "sent." Time and again, Jesus "sends" his disciples to "go" and teach and heal, among other work. In Luke 10:1-3a, it says, "After this the Lord appointed 70 others and SENT them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to SEND out laborers into his harvest. GO on your way. ..."

In one of his resurrection appearances our Lord issues this charge to his followers, "Peace be with you. As the Father has SENT me, so I SEND you." (John 20:21)

At our baptism we received a "co-missio", a commission, that we are called to participate with God in bringing about the Kingdom of God. We were also anointed with the Holy Spirit, thus we can be assured we are not alone in this work. Jesus promised the Holy Spirit is with us, leading and empowering us and it is rarely (if ever) at rest. Like the wind it is in motion. It goes. We are



sent.

Another Latin theological term is "missio dei". It means the "mission of God," or the "sending of God." It is the Creator's plan for Creation that there would be right relationships between humans, all living things and the Divine. All through history and as depicted in the scriptures we witness God's saving action in the world. Ultimately this is about life, life in abundance and at its fullest, and this is manifest in relationships, especially our intimate relationship with God. That is our overarching

mandate as church.

So as congregations we need to have times to "stay", but primarily our call is to "go". As Australian author Alan Hirsch says, the core purpose and identity of church is this "mission" of God's. In his 2006 book, "The Forgotten Ways," he writes, "The church's true and authentic organizing principle is mission. When the church is in mission, it is the true church. The church itself is not only a product of that mission but is obligated and destined to extend it by whatever means possible. The mission of God flows directly

through every believer and every community of faith that adheres to Jesus. To obstruct this is to block God's purposes in and through God's people."

Our shifting of church identity to more "go" and less "stay" is difficult. We have been staying, establishing and in some cases entrenching for centuries. Instead, I think this is a grand opportunity to be a part of Christian history in the making. I sense in our ministry work together God is calling us to a grand, exciting adventure. The Holy Spirit is indeed moving...and pushing. Our Anglican congregations can participate in something wonderfully refreshing and new. There is such desperate need in the world, how can we remain focused on "staying"?

Paul writes of this exciting mission to reach those who don't yet know Christ and are seeking abundant life, "But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" (Romans 10:14-15)

Rev. Lisa G. Vaughn is pastor and priest in Hatchet Lake and Terence Bay, and Team Leader of the Building Healthy Parishes VSST of the diocese.

### A MESSAGE FROM YOUR CHURCH

#### WINTER STORMS COST!

Even though churches may get **STORMED-OUT** on Sunday, keep in mind our weekly expenses continue. We have to pay for maintenance, electricity, oil heat, insurance, phone, salaries, etc. Thank you for continuing to support your church; we wouldn't be here without you.

## LETTERS

Dear Editor,

Correction please.

The consecration service story from the Church of St Andrew in the April issue of The Diocesan Times needs an update:

the offering from that service will be donated to Friends for Life anxiety prevention program at the Boys & Girls Club instead of going to the IWK.

Thanks,

The Church of St Andrew  
Dartmouth, NS

Did I really say that?

I want to thank Kerry Bourke for his letter to The Diocesan Times and for correcting me on the subject of the Immaculate conception. I have clearly misled your readers on this matter. I remain embarrassed by this obvious error. As an ex-Roman Catholic I should have remembered better my Sunday school teachings! I can't even use the excuse that, for me, in those days the teachings were in French!

By the way, I hope that this error does not in any way diffuse our understanding of what really happened; namely that God (through the Holy Spirit) planted the seed of life in a virgin called Mary so that she could give birth to the Divine child called Jesus.

Yours abjectly,  
Roger Bureau



# Lenten chowder luncheons at the Church of Saint Andrew

By VICTORIA HENRIKSON

As the winter months approach and the days shorten, the ACW of the Church of Saint Andrew, Cole Harbour begin planning for their popular Lenten Chowder Luncheons. It is said that "it takes a village to raise a child". Well, this is how it is with these Luncheons. It takes a small village of more than 50 volunteers on Fridays, plus many, many more in the days leading up to the event to take care of all the small and large tasks associated with these fun-filled luncheons. And, what would any Church event be without its bake/craft table where lots of goodies are offered for sale. Everyone involved, no matter the task, feels called to this ministry.

Even though we are all making our personal journey through Lent, on these six Fridays, everyone is in a festive mood as we carry out the theme for each week celebrating St. Patrick's Day, Canada Day, Country/Western, International,

Scotland, and of course, the last one when we celebrate Spring/Easter. There are blue jeans and cowboy hats, Hawaiian leis, lots of green, lots of plaids, and the piece de resistance, bunny tails and ears along with spring hats for the final Friday. All of this is wrapped in the joy of music which is provided by Ron Noiles and Friends. What fun we have!

These Luncheons began about 25 years ago as the ACW's gift to the Parish and were held at the Campbell's Centre in the Seniors Apartment Complex just up the hill from our Church. The first year, we fed twenty people; the second year 40...and then the numbers started growing. In the third year, Ron Noiles offered to provide music and after that the numbers grew very, very quickly. You can imagine how busy we were trying to feed over 200 people in a space that seated about 60 people. Everyone wanted to linger at the tables to hear the

music. We were in a crunch!! We knew it was time to move from the Campbell's Centre when a bus filled with people arrived one day and we could not accommodate them.

The next logical place to start holding these Luncheons was in the Church itself. But, there were a lot of questions. Would people from the community feel comfortable eating in the Church? Would people feel comfortable hearing all kinds of music being played in a worship space? And, would people dance in a worship space? DANCE – yes I said, DANCE!! When a 91 year old member of our congregation stood up and moved to the area designated for dancing, we knew everything would be okay.

We have feed thousands of people at these Luncheons. But more than that, we have built friendships and fellowship with many from the surrounding communities. We have also built lasting and beautiful friendships among the members of

the congregation who work side by side each week. And we are blessed, as there are volunteers from outside our congregation who return year after year because they enjoy the experience so much. We are thankful for their help.

Oh yes, lest we forget, there is a fundraising piece to the Chowder Luncheons as well but the fellowship and the friendships that grow, by far outweigh the funds that are raised. Monies raised are utilized for outreach ministry by the ACW and for ministry within the Parish.

So, if you find yourself in Cole Harbour any Friday during Lent, please come by for Chowder (fish or corn, biscuits, dessert (indeed!), tea/ coffee). You will be greeted at the door, your coat will be hung up; you will be welcomed and you will be fed with food to nourish your body and music and fellowship to nourish your soul.



Photos:

Top left: Linda Walsh and Barb Vallis take a break from serving lunches.

Top center: Rev Gary Giles with his purple bunny ears as he plays in the band.

Top right: Band leader Ron Noiles

Bottom left: All luncheons end with patrons holding hands for the final dance.

Bottom right: Victor Henrikson in his Easter Bunny costume at the end of the luncheon series.



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**PHYSICAL SPACE**  
The temperature in the McInnes Room will vary. There is no control of the temperature without affecting the quality of the air – the room is equipped with an air exchange unit only and not air conditioning. Please be prepared for warm or cool conditions (i.e. wear layers). Tables directly beneath the ceiling air circulators are definitely cooler.  
Depending on outside sun conditions, window curtains may be closed so images on the screens are more visible. Some may find the light levels on the low side for reading printed text.

**INTERNET**  
Internet access will not be available to Delegates. If you wish to work from a laptop or other device, please download the Convening Circular and any other documents you might need.

**HELP DESK**  
As much as possible, someone from Synod Arrangements will be available at the table at the back of the McInnes Room throughout Synod sessions. You can leave notes for others there as well.

PEOPLE ARE INVITED TO BEGIN A CONVERSATION ABOUT

# LIFE FAITH GOD

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# It's about the WORLD

Diocese of NS & PEI

God so loved the world, that He gave ...

# It's About the World

## NS & PEI Synod 2015

### Tentative Agenda

**Thursday**  
May 28<sup>th</sup>

9am	Displays set-up begins	Room 224/226 & lounge
10am	Delegate Check-in opens, outside the McInnis Room	2nd Floor, Dal SUB
10:30am	Adult Orientation	McCain Building
11:45am	Youth Orientation (Lunch provided)	McCain Building
All others:	Lunch on your own	
1pm	Official Opening of Synod Opening Prayers Resolution and Presentations	McInnes Room
5pm	Nominations close; Break for supper (on your own)	
7:30pm	Synod Opening Eucharist	Cathedral
	Reception sponsored by AST	Great Hall
	Coffeehouse and open mike sponsored by youth delegates	Cathedral

**Friday**  
May 29<sup>th</sup>

9am	Morning Prayers Synod in Session	McInnes Room
11:30am	Elections	
12pm	Lunch (provided)	
1:10pm	Afternoon Prayers Synod in Session: Resolutions and Presentations	
5pm	Supper (provided)	
6:20pm	Synod in Session: Resolutions and Presentations ending with Compline	

**Saturday**  
May 30<sup>th</sup>

9am	Coffee and Tea provided; Morning Prayers Synod in Session: Resolutions and Presentations	McInnes Room
11am	Brunch (provided)	
12pm	Synod in Session: Resolutions and Presentations	
2pm	Closing Eucharist	

# A week at St. Gregory's Abbey

By KRISTIN MACKENZIE

*"You're just going to pray all day?"*

This is the question the skeptical border agent asked us as we crossed into the United States. He asked the same question we asked ourselves during the very long drive: why are we spending our reading week at a monastery?

On February 14th ten of us set out in two vans bound for St. Gregory's Abbey in Three Rivers, Michigan. Under the leadership and direction of our chaplain, Father Gary Thorne, ten members of the Kings Chapel community would undergo this journey. We all brought our own expectations and reasons, along with reservations and apprehensions about spending our week at the abbey. We would have no cell phones, and no internet. We would spend well over twenty hours in the car each way, driving in winter conditions. What we knew going into this trip: the monks of St. Gregory's were an Episcopal order living under the rule of St. Benedict, we



Photo: St. Gregory's Abbey in Three Rivers, Michigan

would have the opportunity to pray all the offices with them in their chapel, we would begin Lent in this place.

The morning began with bells. The sound of bells to indicate an office was not foreign to us, but waking up for 4am was a new one. The schedule was as follows: 4am Matins, 6am Lauds, 8:15am Terce (followed by Mass), 11:30am Sext, 2pm

None, 5pm Vespers, 7:45pm Compline.

It goes without saying that yes, we did have a lot of time to pray throughout the day. In the course of a week the monks canted through the entire psalter. On Shrove Tuesday we feasted at the end of the offices and on Ash Wednesday we fasted. It was a profound time, to begin Lent

in such a focussed time of prayer and in the concentrated setting of community fasting.

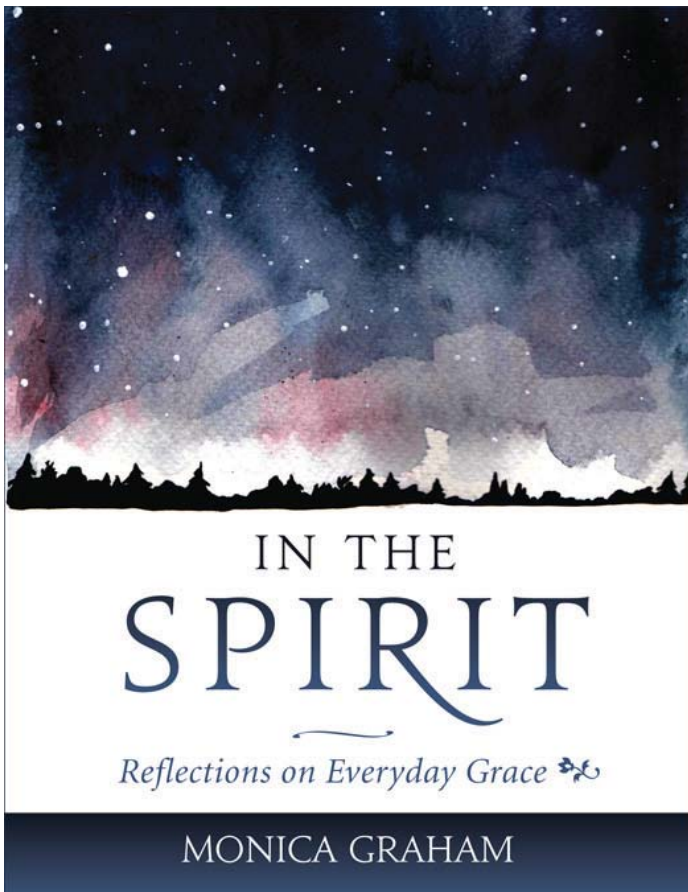
As it was the beginning of Lent I spent time in serious consideration of the Lenten Collect, which we begin saying on Ash Wednesday, "Almighty and everlasting God, who hastest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen."

In the season of Lent, a time that has now drawn to a close, we ask ourselves how we have understood these words and how we have moved deeper into the wilderness with our Lord. Our hearts are made new and contrite not by inaction but by prayerful discernment of how the Spirit is working in us, how it is moving us from one place to another. We are now in Easter season, Christos Anesti! He is Risen, Alleluia.

We have journeyed through the wilderness, to the Garden, to the Cross, the empty tomb and now rejoice in the Risen Christ.

In the physical sense we had been moved from Halifax and called to spend this time with one another in the abbey. One striking conversation we continued to have was a reflection of how the monks ended each service: with the words, "may the Divine assistance remain with us always", and the response, "and with our absent brethren". This piece of the liturgy was how we took our pilgrimage, our spiritual retreat, from an inward one to an outward. We asked the same question that is, at one point posed to Jesus, who are those absent, who is my neighbor? We were called to pray for our absent brethren, our absent friends. Perhaps that is why the Spirit moved us to that place at that time together, perhaps that is how our hearts began to be made new and contrite.

Let us Bless the Lord.



## In the Spirit

by Monica Graham

Paperback | Inspiration/Religion  
5.25 x 6.75 inches | 224 pages  
Nimbus Publishing  
978-1-77108-275-4 | \$19.95  
Published: April 2015

Taken from the best of the Chronicle-Herald column of the same name, and with some exciting new content as well, In the Spirit explores, with wit and wonder, our human relationship with spirituality and religion.

With a journalist's curiosity, Graham asks tough questions on a variety of subjects, from the implications of declining church membership, to Sunday shopping, to the merits of curiosity and acceptance in faith, but urges readers to come to their own conclusions.

Whether we pray out loud or in silence, at the pub or in the pew, this collection boldly holds each of us accountable to and responsible for our own spirituality, however we may choose to practice.

About the author: Monica Graham is a freelance writer for newspapers and magazines across the country. A member of the Writers' Federation of Nova Scotia and the Writers in the Schools Program, she is the author of several books of non-fiction, including Fire Spook, Historic New Glasgow, and The Great Maritime Detective. She lives near Pictou.



# Mother of the Year in French Village

Mothering Sunday is a celebration rooted in the Church, as far back as the 1500s. It acknowledges the significance of the Church as a family of Christians and of the importance of the human family. Mothering Sunday is always on the 4th Sunday in Lent. Traditionally simnel cake is made for this Sunday. In recent years, many churches have begun distributing Mothering Sunday Cookies. These are in honour of our Mother Church, of Mary, the Mother of Jesus, and of our own mothers. To add to the celebration of

Mothering Sunday, the Parish of French Village Mothers' Union started a tradition 12 years ago to name a 'mother of the year'. This person is anyone who possesses mother like qualities, who is a mother in her own family or who acts as a mother to others. It is not an easy task to select this person because we could easily name a mother of the year every month!

*Photo: Rev Brianna Andrews chosen as Mother of the Year stands with her daughter, mother, father and god child.*



## ANNOUNCEMENTS

Rev. Sue Channen appointed priest-in-charge for the parish of Canso, April 1st, 2015.

Rev. Bruce Murray appointed interim priest-in-charge for a two year period for the parish of Christ Church in Dartmouth.

Rev. Tory Bryne has been appointed priest-in-charge of the parish of Liscomb/Port Bickerton until June 30th, 2015.

Rev. Charlotte Ross appointed regional dean of Chignecto.

Rev. Catherine Desloes appointed secretary for Pre Ordination Assessments for Associate Parish Priests and Deacons.

Rev. Marilyn Haugen-Strand appointed interim priest-in-charge of ACPC (The Anglican Parishes of Pictou County)

**Anglican Foundation Loan/Grant Application**  
Parishes are required to submit their Anglican Foundation Loan/Grant Applications to the Synod Office to the attention of Edith

Marshall, Executive Secretary of Synod in advance of the Diocesan Council meeting on June 12-13, 2015. Monday, June 1st is the deadline for Diocesan Council to receive Anglican Foundation Loan / Grant Applications for review. Please send to the attention of Edith Marshall, Executive Secretary of Synod.

Please do not send the application directly to the Anglican Foundation. Only the applications that Council determines should be considered by the Foundation will go forward.

There is an opportunity for one additional application to be forwarded this calendar year.

Anglican Foundation Loan/Grant Application deadline is September 1, 2015.

For further information regarding the Anglican Foundation Grant Program, please visit the following website: <http://www.anglicanfoundation.org/program/program-loan-or-grant/>

# Bennet named next president of AST

FROM THE ADVANCEMENT OFFICE,  
ATLANTIC SCHOOL OF THEOLOGY

Rev. Neale S. Bennet, MBA, MDiv, has been appointed the next President of the Atlantic School of Theology (AST) effective July 1, 2015.

Bennet, a graduate of AST, is an Anglican priest with a background in strategic organizational leadership, organizational learning, and leadership development. His appointment was approved by AST's Board of Governors on February 23.

"AST plays a critical role in our society, shaping effective and faithful leaders who make a difference in the lives of their communities," said Steve Foran, Chair of the AST Board of Governors. "Our task in the search for our next president was to find a leader who embodies what the university stands for and who has the right mix of skills and experience to take AST forward into the next chapter of our history. The board is very pleased to have found in Rev. Bennet the leader we have been looking for at this unique time."

Rev. Bennet is currently Director of Organizational Learning at Nova Scotia Community College and previously was Director of



*Photo: Rev. Neale S. Bennet named as new AST president*

Organizational Development and Transformation at Capital Health. He co-leads the Vision, Strategy and Support Team on Building Healthy Leadership for the Anglican Diocese of Nova Scotia and PEI and is a conference leader at the annual diocesan gathering for those discerning a call to ordained ministry. An Honorary Assistant at St. Paul's Anglican Church in Halifax, Rev. Bennet was ordained in 2004 after a successful career in the marketing and communications business.

"I'm thrilled to be returning to AST in this role," said Bennet. "AST offers students a transformative learning experience enabled by outstanding faculty who are thought leaders in their field. And with more than a 40-year history of ecumenical collaboration, the university is

a living example of community in diversity. I'm excited about the opportunity to build new partnerships and engage with other organizations who see society's need for inspired leadership grounded in deep values."

This appointment follows an extensive community consultation process that began in September 2013. Bennet replaces Dr. Dan O'Brien who completes his second one-year term as President. "The Board of Governors is most grateful for Dan's contribution to AST. His university acumen and commitment have moved our school forward on several important fronts, not the least of which was the search for our next President," said Foran.

Bennet resides in Halifax with his wife Sharon and their grown children, Jack and Claire.

# Canada Briefs — May 2015

## 'Ashes to Go' initiative greets Edmonton, Alta. commuters

On the morning of Feb. 18, Ash Wednesday, Edmonton's public transit commuters were greeted by teams of vestment-clad Anglicans and Lutherans offering up ash crosses and prayers.

This was the Ashes to Go initiative's fifth year in Edmonton, and over 550 people took a moment's pause on their way to work to receive the sign of the cross.

Archdeacon Chris Pappas, rector of Holy Trinity Anglican Church in Edmonton, views the concept as one way in which the church can accommodate the busy reality of modern life. "As people get busier and busier, they need the church in new and non-traditional ways," he said. "The people who accept ashes and a blessing in the train station...are often longing to make a connection between their faith and the forces of daily life."

THE MESSENGER

## Bishop offers apology during demolition of residential school

On Feb. 18, Ash Wednesday, a crowd of over 1,000 people gathered to bear witness to the demolition of St. Michael's residential school in the small community of Alert Bay, B.C.

Though the school closed its doors just over 40 years ago in 1974, its continued presence served as a constant reminder of the wrongs committed within its walls and in residential schools across Canada. "It represented all that was wrong with Canada during that time, and all that was terrible between First Nations people and other Canadians," said hereditary chief of the Gwawaenuk First Nation Robert Joseph.

Bishop Logan McMenamie of the diocese of British Columbia attended the ceremony and offered an apology to the hundreds of residential school survivors in attendance. He also pledged to continue to journey with First Nations peoples on the long road to mutual healing, and to "stand with [them] at any time and any place."

THE DIOCESAN POST

## 'Our Faith—Our Hope' grant helps Toronto church welcome youth

Thanks in part to a \$75,000 grant from the Our Faith—Our Hope campaign, St. Mary Magdalene

Anglican Church in Toronto has been able to re-imagine the ways in which it welcomes youth to church.

Much of the credit goes to the Rev. Jennifer Schick, who was made the parish's part-time associate priest for children and youth in January 2014. Schick's position was funded in part by the grant, which will be distributed over the course of three years.

From the outset of her appointment, Schick identified the integration of children and youth into church life as a priority. To that end, she created events such as a March Break family movie night, a Halloween open house and an Advent wreath-making party. She also revamped the church's Sunday school programs, introducing a nursery service and a schoolhouse program that takes place during the 11 o'clock service.

Attendance at these various initiatives has been good, but Schick is more concerned with whether or not the children feel included in the church itself. "It's not just about Sunday school," she said. "It's about being part of the life of the community." That, she believes, is the true measure of success.

THE ANGLICAN

## Calgary church begins accessibility renovations

Holy Cross Church in Calgary, Alta., has begun construction on a series of renovations aimed at creating a more accessible place of worship. The Anglican Foundation of Canada (AFC) has provided a \$10,000 grant and a further \$100,000 loan that will enable Holy Cross to install a two-person elevator and wheelchair-accessible washrooms.

The Rev. Kyle Norman, rector at Holy Cross, said that the church's four-level design—the building does not currently have an elevator—will no longer pose problems for those with mobility issues. "For a long time, the dynamic of the building has been that it's just not accessible," he said. "Some people could attend a service but not the coffee time on another level if they couldn't manage stairs."

The support of the AFC has buoyed Norman's spirits in more ways than one. Beyond the financial assistance, the grant and loan have demonstrated that Holy Cross has "the backing of the national church across Canada. We're not doing this alone."

THE SOWER

## 110-year-old St. Aidan Parish building to 'renew, restore, release'

St. Aidan Parish in Moose Jaw, Sask., has launched a five-year fundraising campaign in an effort to help restore its 110-year-old building. The campaign has been dubbed "Renew, Restore, Release" (3R), in reference to the renewal and restoration of its parish building, and the subsequent release of its ministry into the community.

In acknowledgement of its place in a wider diocese and church community, St. Aidan has decided that 10 per cent of the proceeds—up to a maximum of \$45,000—from the 3R campaign will go to the diocese of Qu'Appelle's Living the Mission financial stewardship initiative.

The remainder of the proceeds will go to the three areas of construction that the 3R campaign committee has deemed crucial: completion of the parish hall, restoration of the north wall foundation and renewal of the lower hall space.

THE SASKATCHEWAN ANGLICAN

## Diocese of Niagara urges government to close dignity deficit

The Government of Ontario's 2015 budget must work to close the dignity gap for the province's vulnerable and marginalized people. That is the recommendation put forth by the Rev. Bill Mous, director of justice, community, and global ministries, in the diocese of Niagara's submission to the Minister of Finance's 2015 Pre-Budget Consultation.

Amongst other things, the submission notes that workers making the minimum wage perpetually struggle below the poverty line—despite working full-time hours—and that close to 400,000 Ontario residents rely on the charitable services provided by food banks. Its recommendations include increasing the minimum wage to a living rate, and ensuring health and dental benefits for low-income adults.

The submission acknowledges that Ontario's fiscal deficit is a "pressing issue," but maintains that it is possible to reduce the province's debt while simultaneously addressing the dignity gap. By doing so, it says, the government will be able to "[chart a] course to a society where all citizens have enough to flourish."

NIAGARA ANGLICAN

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the stars heard,  
the souls blood,  
The land of spices,  
something understood.*

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# Bible Crossword

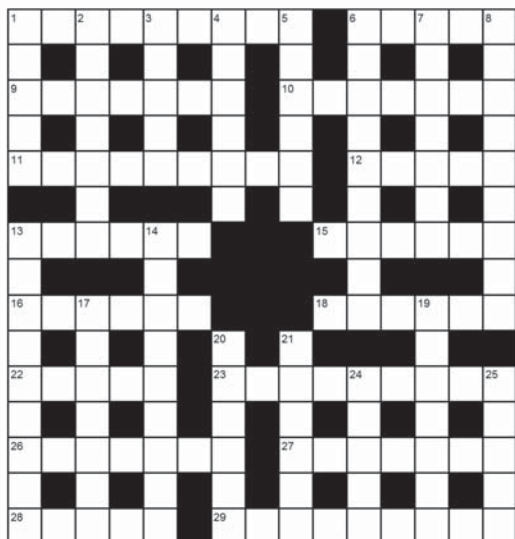
by Maureen Yeats



## May 2015 Clues

**ACROSS:**

- 1 – “When the day of \_\_\_\_ had come...” fifty days after Easter (Acts 2:1) (9)
- 6 – Kind of willow used for wickerwork (5)
- 9 – Agreeable (7)
- 10 – “See, I have \_\_\_\_ you, but not like silver”, purified (Isa. 48:10) (7)
- 11 – “Go away from me, all you \_\_\_\_ those who do wrong (Luke 13:27) (9)
- 12 – Musical instrument, ancestor of the violin (5)
- 13 – Articles of apparel tied at waist, used to protect clothing (6)
- 15 – Imaginary (6)
- 16 – “King Rezin...and King Pekah...went up to \_\_\_\_ Jerusalem” fight with (Isa. 7:1) (6)
- 18 – “Who shall \_\_\_\_ the hill of the Lord?” go up (Ps. 24:3) (6)
- 22 – Edit (5)
- 23 – “Noah was a \_\_\_\_ man, blameless in his generation” upright (Gen. 6:9) (9)
- 26 – Peculiar to a particular locality (7)
- 27 – Before (something else) (7)
- 28 – Rising and falling of ocean water (5)
- 29 – “These (articles) also King David \_\_\_\_ to the Lord” set apart (2 Sam. 8:11) (9)



## April Solution



**DOWN:**

- 1 – “But the dove found no \_\_\_\_ to set its foot” location (Gen. 8:9) (5)
- 2 – Louder (7)
- 3 – Receded, as the tide (5)
- 4 – “By faith Abraham \_\_\_\_ when he was called...” complied (Heb. 11:8) (6)
- 5 – Mother \_\_\_\_ of Calcutta, Roman Catholic nun (6)
- 6 – “May he remember all your \_\_\_\_ gifts (Ps. 20:3) (9)
- 7 – Of low character (7)
- 8 – “The Pharisees... \_\_\_\_ him” made fun of (Luke 16:14) (9)
- 13 – “At this (miracle) they were overcome with \_\_\_\_” great surprise (Mark 5:42) (9)
- 14 – A leader of the Jews during the time of Jesus (John 3) (9)
- 17 – Walked on (7)
- 19 – Conceited, boastful person (7)
- 20 – Favoured (6)
- 21 – “So (Nebuchadnezzar) \_\_\_\_ to this proposal” accepted (the idea) (Dan. 1:14) (6)
- 24 – A lens with a surface shaped like part of a doughnut (5)
- 25 – Tear into small pieces (5)

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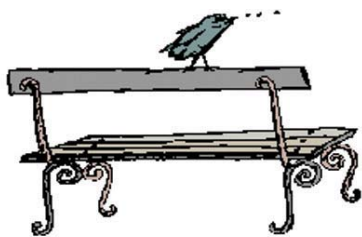
# To weed or not to weed? Or maybe just keep sowing seeds

BY MARILYN HAMLIN

I HAVE ALWAYS enjoyed gardening, be it planting sunflower seeds in a sunny location or searching for that elusive variety of hosta. I think a garden is beautiful during every season of the year whether it be a small plot of earth or a vast expanse of lawn, trees, shrubs and flowers. In winter, a garden looks quite magical with its shrubs and graceful tree limbs emerging from their blankets of freshly-fallen snow. Summer brings dandelions, buttercups and masses of wild flowers. Native plants and animals burst forth reminding us of the generosity of the Creator. I've enjoyed many moments of peaceful solitude as I dug in the warm, moist soil. The act of planting seeds fills me with hope for the months to come.

But with most gardens comes the task of weeding, pulling out the bits of unwanted grass and pesky plants that happily thrive amongst my most cherished flowers. As I doggedly dig up healthy dandelions relegating them to the compost bin, I remember my mother taking the time to cut, sort, cook and eat those very same weeds. What I considered a troublesome nuisance, she considered a vital, nutritious addition to her diet. She found a use for almost every plant. In its own way, each

## View from the deacon's bench



was important to her.

I am of the opinion that in many ways my small garden is similar to God's great creation. It contains a variety of species, an assortment of growing things and many kinds of life forms co-existing side by side. Each is interconnected with the other, whether in providing food, supplying shade and support, or enhancing another's beauty through its own colour and texture. Each species holds a special appeal. Each vies for my attention. Tiny plants hide themselves in rock crevices or under larger shrubs, while others boldly declare their worth as they reach up to the warm sun. Then there are the more aggressive plants that seem to overrun my garden and choke out everything in

sight.

I spend a great deal of time making judgments and choosing which plants I should give my time to and which unwanted specimens should be ignored or disposed of. One thing I do realize is gardening is not a task to be accomplished in a hurry. The pace is slow. One must wait for seeds to germinate, for foliage to unfold and for flowers to open. But the joy is often in the waiting. A favourable outcome requires great patience.

When I reflect upon deacons and their ministries I am drawn to the image of the gardener and the garden. There is a great variety of areas in which a deacon can become involved. The needs of the parish, the community and the wider world often call out for us to "dig in and get our hands dirty." Jesus is our example to follow. His ministry was not for the faint-hearted and a deacon's ministry is also not for the timid. Every day choices must be made. Where do we put our energy? What needs are the most pressing? Which is the best way to approach a situation? Is one area more deserving than another? Will something or someone be left out? When and where do we weed? Where should we be planting seeds?

I am aware that I have been called to serve in God's Garden among all its diversity, its beauty and its dirt. In our Baptismal promises and the vows at the time of Ordination

deacons are reminded to sow seeds by proclaiming the good news, serve Christ in all persons, love one another weeds and all, strive for peace and justice among all people, and strive to safeguard the integrity of God's creation. And in obeying these promises and vows, we are promising to be interconnected one with the other. We do not live or function in a vacuum. We exist to be part of the other. That is particularly true of deacons who sometimes must do some "mucking about" in some very dirty places in the Garden!

William John Fitzgerald, a retired Roman Catholic Priest writes in his *Contemporary North American Prayer Book* "each of us began in radiance and we are meant to live together in mutually enhancing fellowship. We are all made to shine, made to burst forth." While deacons may live and minister in their parish and in the community, there is every opportunity for them to guide and lead others. Deacons can play a pivotal role in extending the church beyond the walls of their church. They can guide members of the parish in examining the neighbourhood and surrounding areas, identifying the needs and helping coordinate responses to these needs.

Deacons don't have to do it all and we don't have to do it alone. Everyone can help sow the seeds. Everyone can take responsibility for God's Garden. All of us are called to love it, nourish it and care for it. When I think of the outreach that take place in my own parish, it includes everyone. The children, the teens, seniors, parish council, special groups, clergy and lay all respond to the call to, "Help one another", to "Shine forth", and each one strives to live together in this "mutually enhancing fellowship". I am very fortunate to help guide and to share in this beautiful "Garden".

This is the season when we truly experience new life unfolding around us.

**We do not live or function in a vacuum. We exist to be part of the other.**

Earth is being tilled, seeds planted, greenhouses are displaying the enormity of plant varieties available to be placed in the soil. Decisions are made about what to plant and what to dig up. Some fields will be left fallow this year. Perhaps this can be a time when all of us, deacons, lay, young and old joyfully burst forth sharing our ministries and revelling in the diversity of creation and the opportunities in living and working together in "mutually enhancing fellowship."

So I have decided that instead of worrying about pulling out all the so-called weeds, I could focus on sowing seeds and then pray for the patience to let them to come to fruition.

