



Youth battle hunger in Halifax by giving back



Photo: Members of the Sandwich Club as they finish their 210th sandwich.

BY FAYE LEBLANC
CHAIR, FRIENDS OF ST.
MARGARET

On March 31st, 35 youth came together in the St. Margaret of Scotland church hall to create 210 sandwiches for those experiencing homelessness in celebration of the 1st Year Anniversary of the Sandwich Club.

The Sandwich Club, led by Rita-Clare LeBlanc, is the newest outreach program supported by the Friends of St. Margaret. "We created the Sandwich Club to give youth a chance to make a difference for those less fortunate in

our community," says Rita-Clare. "I think sometimes people tend to underestimate the true value children have and we wanted to offer them an opportunity to get involved and give back."

It seems that the positive, ripple effect of this new club is endless. The motto of the Sandwich Club is Make Sandwiches – Make a Difference. Youth are participating from over 15 different schools in HRM. They may be from different backgrounds, but they all have one thing in common – they want to come together to make a difference. The tagline says it all.

Linda Wilson, Executive Director for Shelter Nova Scotia came to the 1st Year Celebration and offered words of hope and inspiration to the youth. "You should all be proud to be members of the Sandwich Club because you ARE making a difference!" The Sandwich Club partners with Shelter Nova Scotia to help feed those experiencing homelessness. Linda explained to the members, "There are people receiving these



sandwiches that are starving. It's that simple. And, it is so special that you are all volunteering your time to make a difference".

Rita-Clare leads the Sandwich Club one Saturday a month throughout the whole year. Yes, even during the summer months the club continues to gather.... hunger doesn't take a vacation.

Sometimes there are as many as 35 youth ready to dawn gloves and take to one of the many job stations available for the 2-hour program. The youth fill lunch bags with a homemade sandwich, small bag of carrots, juice box, granola bar and a small chocolate treat. Whether

you're peeling eggs, dividing ham slices, bagging carrots, or writing labels – each small task is an important one.

Parents have praised this new club saying that they love bringing their children to a social-impact club as their children leave with a sense of accomplishment knowing that they did something good.

It's hard to believe that a whole year has passed so quickly. The Sandwich Club has already had sponsors come forward to help sponsor January, February and March of 2018. A big thank you to ReFresh Market Research and Bell Aliant Pioneers for being our first sponsors with the third being an anonymous donor. Your kindness and caring for the Sandwich Club shows the youth that their community is believing in them.

The Friends of St. Margaret is a small group of parishioners that emulate the goodness of St. Margaret of Scotland herself who fed the hungry, aided the poor and offered comfort to those facing incarceration. The Sandwich Club is yet another extension of St. Margaret's love ... and a

child will lead.

Wouldn't it be wonderful if we had youth coming together all over Canada making friends, making sandwiches and making a difference? Challenge your church today!

If you would like to start your own Sandwich Club and are interested in making a difference in your community, contact Rita-Clare at:
Instagram: @thesandwichclubhfx
Facebook: The Sandwich Club
Cell: 902-223-4283
Email: leblancritaclare@gmail.com



Photo: Making labels



Photo: Bagging carrots

COLUMNIST



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We plough the fields and scatter..

It's seed time By the Bog. The 'gang' of would be farmers are beginning to arrive at the vegetable garden behind the rectory and Bennie has, once again, assumed the role of chief gardener for the community. This year his assistant Charlie is very mobile and as happy as can be with his bright yellow boots and tool belt. He loves everyone he sees and will go into any outstretched arms that are offered. He is the child of the parish for sure and parents Jason and Miranda are happy to share this treasure with us all. They are also just as happy to share the large vegetable patch that is a gift from the days of Rev. Billie and her father-in-law.

This year the Altar Guild have asked that flowers be added to the planting; gladiolas and dahlias will be found in the garden and a fresh supply of flowers for Sunday worship will come directly from the bed next door.

The team of gardeners are faithful to the wishes of the Rectory family but they do hesitate to plant too many



ST. BART'S BY THE BOG

Sarah Neish

rows of kale and eggplant. Beans of all colours, peas both shell and snap, carrots, beets, parsnips, cabbage and swiss chard are acceptable to most of the team but these new fancy additions are frowned on. Miranda insists that they are delicious and oh so good for everyone, and Charlie seems to be thriving on a diet of them so in they go.

Benny Smith was toying with the idea of going vegetarian this past winter. Benny is a great reader, he reads anything

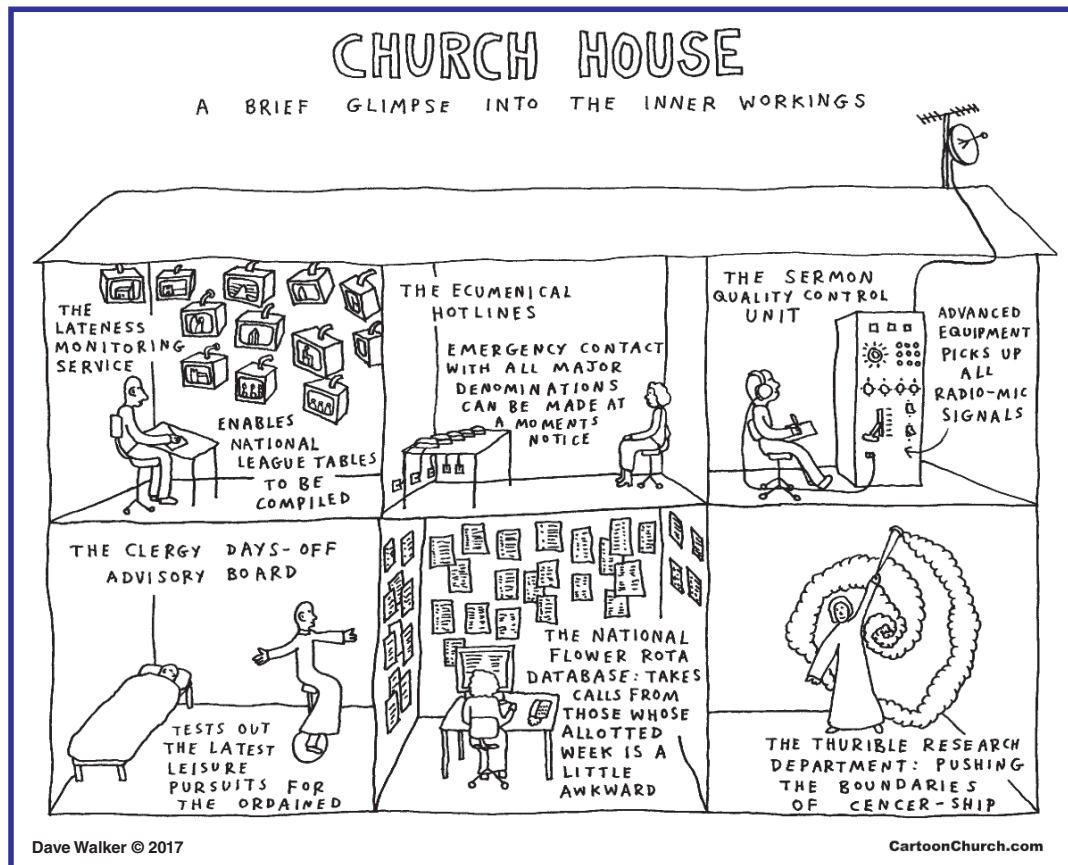
and everything he can find and someone passed on a small booklet on the benefits of a vegan diet. He decided that vegan was a bit too radical for him but cutting back on meat might be a sound idea. Now, Benny loves his steak and pork chops, chicken and a nice leg of lamb in the springtime so giving up this part of his diet was going to be hard. He had just about made up his mind to go with the new way of feeding himself when a kind neighbour, not knowing about this new diet brought over a fresh rack of lamb as a treat. Benny was always sharing the bounty of the vegetable patch during the height of growing season so it only seemed right that the farmer shared some of his first butchered lamb with his friend. What to do? What to do! It would be rude to say no to such a wonderful gift and the very first new peas were beginning to fill out their pods. Fresh peas and Lamb were meant to go together. The mint was glowing green in the herb bed just waiting to be turned into mint sauce, and what do you serve with mint sauce? Why fresh local lamb of course!

Benny was a vegetarian for about 5 minutes. Just long enough to come to the realization that he was a 'meat and potatoes' man. That was how long that experiment lasted for Mr. Benny Smith. Miranda can keep her kale and eggplant, if it works for her and her family, fine and dandy but Benny (and if the truth be told) most of the residents of The Bog will stick to the old ways, enjoying all of the fresh fruit and vegetables our community garden produces served with a nice bit of beef or pork or chicken.

To each his own as my Orin says or as his mother was heard to say many times 'said the old lady as she kissed the cow!'

Our garden is ready to produce the fruits of our labours and we should be able to fill St. Bart's with all sorts come Thanksgiving Sunday... but that is a whole summer away.

I'll keep you posted,
Aunt Madge



Dave Walker © 2017

CartoonChurch.com

GUEST COLUMNIST



Rev. Lynn Uzans,
Diocese of Nova Scotia and Prince
Edward Island

I long for that to become more universal among Anglicans

It was a sunny August afternoon when the phone rang and an unknown voice asked me if I might be interested in applying for the position of Interim Minister at First Baptist Church, Halifax. My immediate response was, “do you have the right number?” The quick reply came, “If you are Lynn Uzans, I have the right number”. Following several interviews, prayer, preaching to a call and much discernment, I subsequently began, with +Ron’s blessing, a 19-month sojourn as Transition Minister and Senior Pastor on January 1, 2016, in what I affectionately termed “Baptistland”. It was a totally unexpected, but life-giving (and altering) adventure in what had been until then, a totally foreign denomination.

First Baptist, Halifax is a highly liturgical church, with impeccably planned and led worship. Deacons and other lay leaders take their roles seriously and the music is superb. It is a friendly, inclusive, welcoming congregation that is a ‘melting pot’ of denominations. The learning curve was steep as I gripped the sides of my Geneva Gown so as not to make the sign of the cross and reminded myself to say “congregation” not “parish”. I learned to lengthen my sermons, write Communion Prayers that were memorial not sacrament, develop calls to worship, confessions and absolutions reflective of the day’s readings and appreciate the richness of the weekly rituals so life-giving to members. I was fortunate to be serving with a highly competent Faith Formation Minister, who took the lead in Child Dedications and Baptisms and generally guided me through foreign territory.

Reflecting on the time with this unique congregation and people, I believe there are aspects that reinforce and/or challenge how we Anglicans might better serve our God and one another. For example, adhering to the separation of church

and state that sits as one of the four fundamental (and fragile) freedoms of historic Baptist faith, might further help us to stand outside culture as a prophetic voice – critiquing and changing the society in which we live. Another aspect that might bear exploration is the seriousness with which lay leaders approach their involvement in the liturgy, an attitude shaped by the concept of soul freedom (the right and responsibility of every person to deal with God without ... the interference of clergy).

Although during my tenure, I sometimes wondered if we needed quite so many full congregational meetings, I grew to appreciate the careful process of wide consultation and decision making that lessened resistance to new ideas/ways of being church and found myself thinking it would be good to have fewer Parish Council and more “Town Hall” Anglican gatherings. I also rediscovered the power of combining simple meals with study as one way to both educate members and build community.

What came as no surprise was the situation and yearning I have seen in many Anglican congregations. The longing for authentic relationships surfaced quickly in focus groups that met to help build a congregational profile for the Search Committee. Again, and again we heard how great it was to get to know those with whom we worshipped, to discover both commonalities and differences. Also coming as no surprise, was a longing to gain a way of discussing faith that felt natural and real. Together, we were able to find ways to share the (often) deeply held beliefs and practices with one another. I long for that to become more universal among Anglicans.

I could go on at some length about the transferable learnings in both directions, but I will close by saying it was an amazing journey with a group of wonderful people: a time of personal growth, appreciation for the diversity of God’s people and tribes, and an opportunity to reflect on many aspects of faith, denomination and ecumenism. I encourage you to look for ecumenical sharing opportunities where you live – and then be delighted by the gifts contained as you do.

Your Sister-in-Christ
Lynn Uzans

“Together, we were able to find ways to share the often deeply held beliefs and practices with one another.”

“Anglicans are like the Mackenzie River – we’re frozen at the mouth!”



Rev. Dr. John Roddam

The Prayer Book commemorates special Feast Days during the Church Year by certain additions to the liturgy. One such embellishment is a Proper Preface added to the Eucharistic Prayer. The Proper Preface sets the theme for the day. This is a pithy statement about how the Church understands each celebration. Pentecost is Sunday May 20th, 2018! Here is the Proper Preface for Pentecost, a celebration originally known as Whitsunday:

Upon Whitsunday, and six days after, and at Ordinations and Synods.

THROUGH Jesus Christ our Lord; 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; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, with Angels... Pp. 80-81. BCP (1962)

One phrase stands out – “and also boldness with fervent zeal constantly to preach the Gospel unto all nations...”

Jesus stated, “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.” (Acts 1:8 NKJV)

As the Holy Spirit comes upon us, one of the main purposes is to empower us to testify to Jesus. However, in our Anglican Culture, such spoken witness is commonly

frowned upon. Some see this as un-Anglican!

One Northern Bishop suggested that Anglicans are like the Mackenzie River – we’re frozen at the mouth! Dr. John Stott, beloved Anglican Evangelical Scholar, was even more pointed, stating, “Nothing ties the tongue, shuts the mouth, seals the lips more than the poverty of our own spiritual experience. We do not witness to Jesus because we have no witness to bear!”

Many 20 and 30-comers are stating “Why bother go to Church if God is apparently not present and His people are seemingly unaffected and silent about Him?” They are aching for an ‘experience’ of God! Do we have anything to offer them?

Do you know Jesus as a living person with whom you have a relationship? Is the risen Christ alive in you? I have

found that for those who have an active, living faith, it’s hard to keep quiet about it!

I love the Anglican Church. In my view, it is the most comprehensive tradition in Christendom. I ask my parishioners if they love their Church and they always respond with a hearty “Yes!” However, few will invite others. The Anglican Digest reported a few years ago that the average Anglican invites someone to Church every 169 years! Something is wrong here! Any thoughts?

While politics and religion have been “no go” topics for many Canadians, we have had much to say about our southern neighbours. What about the latter?

Jesus, tanto nomini nullum par elogium!

Jesus, for so great a name, no praise is adequate!

Rev. John Roddam is the rector of the Parish of Kentville in the Annapolis Valley.

Choosing life over death, courage over fear

BY CATHY LEE CUNNINGHAM, PART-TIME RECTOR, CHURCH OF THE GOOD SHEPHERD, BEAVER BANK & FOUNDER, THE VOCAPEACE INSTITUTE



Rev. Cathy Lee Cunningham

Greetings and peace to you, in the name of the Risen Jesus!

We will rise, too.

As I write this article, the BBC World News is reporting an alleged chemical attack on the people of Douma, Syria by the Assad regime. The community of Humbolt, Saskatchewan is preparing to hold a vigil for the 15 team members and staff of the Humboldt Broncos hockey team after a tragic bus crash. The polar icecaps are melting at an increasingly alarming rate. Cape Town, South Africa has run out of city water supplies. Palestinians are protesting at the border between Israel and Gaza to highlight the ongoing crisis in the region. The Israeli forces declare that they are defending Israel against the protesters when they fire shots and tear gas into the throngs of people on the Gaza side of the border.

But, in every one of these painful earthly realities, good people are rising up in love to respond - many risking their very lives - to shine the light and bring healing and hope. This, to me, is the heart of this holy season of resurrection.

All at once, these are both fear- and hope-filled times. Fear-filled, because of the real problems we face as a human race, on a planet under immense stress. Hope-filled, because so many people chose courage in the face of it.

Throughout our Easter

journey, God's hope for our lives is made clear: Where there is darkness, God hopes that we will choose to be emblazoned by the love we hold in our hearts for Jesus - so much so, that no matter how deep our fears we will push through them and rise with Him, too.

Truth to power

Every Good Friday at the Church of the Good Shepherd in Beaver Bank we spend most of the day together. It's so beautiful. We begin at 9:00 a.m., with a film that reminds us of the fragile nature of life on earth and the call to choose light over darkness. Then, we share a chowder lunch and move into our worship service of Meditations on the Cross of Jesus.

Over the years we've moved from traditional, expected films like Mel Gibson's *The Passion of the Christ* and Franco Zeffirelli's *Jesus of Nazareth*, to a modern take on pilgrimage in the film on the Camino de Santiago, *The Way*, to the unexpected choice of Leonardo di Caprio's *The Eleventh Hour*.

This year, our film choice was *An Inconvenient Sequel: Truth to Power*, former United States Vice President Al Gore's follow-up film to *An Inconvenient Truth*.

After all - if nothing else - all that Jesus did spoke the truth of God to the earthly powers of the ancient world. And He needs us to do that for Him today.

I lay before you a choice

The film is soul-stirring. Frightening. A soul cry and a rallying cry for all of us to rise up against the big corporate interest that has shaped the laws that govern our global economic system and global trade and environmental laws. Apart from demonstrating the alarming progression of global warming and the devastating toll environmental disasters are having on the poorest of the poor, the film is an account of how Gore and his team prepared for the United Nations 21st Conference of the Parties (COP 21), held in Paris in 2015.

Two weeks before the

conference, on November 13th, Gore and his team began a planned livestream web event, "24 Hours of Reality and Live Earth", to draw attention to the climate crisis and bring hope for change. (If you'd like to learn more about it go to www.24hoursofreality.org).

Four hours into the broadcast, ISIS began a series of terrorist attacks on Paris, which killed 150 people and injured hundreds more. You may recall the news stories of concert-goers jumping out of the top floor windows of the Bataclan Concert Hall, one of the attack sites. It was a terrifying scene.

Before addressing the world that the webcast would be suspended because of the attacks, Gore addressed the production team:

"This scourge of terrorism in our world (choking tears) we have to defeat it, not only with the force of arms, but with the force of our values. Caring about the future and doing what the world needs to do."

Later in the film, his voice narrates moving scenes of candlelit memorials to the victims:

"One of the secrets of the human condition is that suffering binds us together. There have been so many times when setbacks have tempted me to deep despair. But, if I can draw upon my faith tradition: God said, 'I lay before you a choice between life and death. Therefore, choose life.'"

Gore is a practicing Christian, by the way.

In the hours following the attacks, many wondered if the climate conference would proceed, given the fact that thousands of global dignitaries and world leaders (including our Prime Minister, Justin Trudeau and the President Barack Obama) would be attending.

Paris chose life. And now, the world has the Paris Climate Accord. We have hope because good people chose to be courageous in the midst of their fear and made the decision that the purpose before them was the most

effective response they could make.

The ways of world-changing

In his companion book to the film, *An Inconvenient Sequel: Truth to Power*, Gore outlines the ways in which we can all make an impact, right where God has planted us to serve:

1. Learn about the issue;
2. Become an involved citizen (engage elected officials directly);
3. Attend forums or town halls and be prepared to speak;
4. Write letters to elected officials, to the Editor of your local newspaper, or pitch and write informal articles in papers or online;
5. Start a petition;
6. If you are social media savvy use those channels, even start your own blog;
7. Plan an event and alert the press to cover it;
8. Talk to your children and grandchildren;
9. Learn how to have a difficult conversation so you can stay in conversation with those with whom you disagree;
10. Run for office;
11. Be the change you wish to see by modelling it in your own life;
12. Become a conscious consumer and buy only fairly traded, ethically-made, environmentally sustainable, food and goods.

Start with your own natural gifts, skills and passions. Match them with the needs you see in your local community. Whenever you feel fear or think that you're not good or talented or articulate enough to do it, remember: God made you for this. God needs you for this. The time to rise is now. Choose life.

I'll see you back here in the June Issue.
Ever yours in the love of Jesus,
Cathy Lee

If I can draw upon my faith tradition, God said, "I lay before you a choice between life and death.

Therefore, choose life."

Former Vice President Al Gore, after the ISIS terror attacks on Paris, November 13th, 2015

ANNOUNCEMENTS

Rev. Dr. Susan Slater appointed rector (½ time) of the parish of Strait-Chedabucto as of April 1.

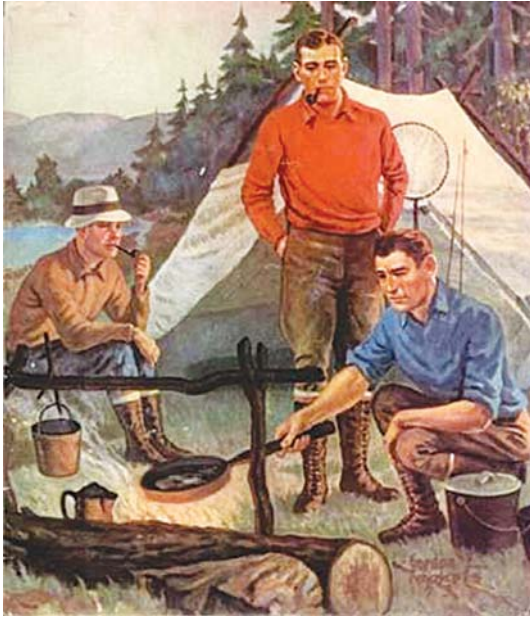
She will continue as rector (½ time) of the Parish of All Saints by the Sea, Canso.

Rev. Michelle Cockell appointed rector of the parish of Western Shore effective June 1st,

Rev. Christopher Snook appointed interim priest-in-charge of the parish of Lakelands Feb 20th 2018.

It's A New Day!

Building up bands of brothers



By REV. LISA G. VAUGHN

We have a few good men in our parishes. Wouldn't it be nice to have more guys involved?

There is a growing gap between the number of males and females who participate in faith communities. Our most recent numbers from Statistics Canada related to religious attendance (2008) show that 31% of women reported going to worship monthly, and 39% said not at all. Comparatively, only 26% of men claim to attend worship at least one time per month, and 46% report that they never attend public religious services. (These numbers include all faith traditions and have been consistently declining since 1985.)

In an era of mission emphasis, a number of Christian organizations are examining men's ministry and how congregations might encourage more males to engage in faith-based activities.

Atlantic School of Theology professors Rob Fennel and Jody Clarke gave a presentation to AST alumni in 2012 called, *Where Are the Men?* Dr. Fennel, speaking about the church, asked several questions: "Into what are we inviting men? In some places church is another benevolent society or country club or spiritual retreat from the world. Are we inviting men into mission? Ministry? A training camp? A boot camp? A wounded healing place? A

were feared and respected by the community. All of these men had two things in common: they had an intense commitment to God, and they weren't what you'd call saintly."

Professor Fennel points out that Jesus called male followers in particular, with a pattern of discipleship characteristics such as sacrifice, risk, adventure, forgiveness, purpose, obedience and apostleship. Many men value things like accomplishment, heroic service, action and adventure.

Richard Rohr, Franciscan priest and founder of Center for Action and Contemplation in New Mexico, says, "If you go through the gospels, you'll see Jesus operating out of both a masculine and feminine mode. In fact, he's perfectly balanced." In his book *Wild to Wise* Rohr writes, "The spiritual man in mythology, in literature and in the great world religions has an excess of life, he knows he has it, makes no apology for it, and finally recognizes that he does not even need to protect or

together, bled together, and overcome adversity together are bonded for life."

Missional approaches to church revitalization and the planting of Fresh Expressions (new faith communities) always involve a considerable level of innovation, entrepreneurship, risk and adventure. These are ideal times for men to be actively involved in new forms of missional expansion. For example, 'pioneers' have started biker church, trucker ministries, faith running clubs and addictions support communities.

Several parishes in our Diocese are opening up opportunities for guys to gather, grow and give. Rev. Gary Yetman at St. John's Truro, says they have a 'Backseat Boys' choir that sings at senior's homes. Another group engages with property maintenance. "They enjoy practicality, honesty and humour," he said.

Lay Reader Bill Travis at St. James' Kentville, has led a seasonal men's program for more than six years. The cohort of 15 guys, ages 40 to 90, meets weekly over

two hours to discuss a Christian-based book. The level of trust and safety is deepened as they learn together. Bill said, "They are not afraid to ask questions and wrestle with issues. ... They are hungry to learn and they are seeking. ... Last Tuesday one man said just before closing, that he has never felt so close to God."

Rev. Ron Barkhouse in the Parish of St. Martin's Western Shore, also leads a weekly men's Bible study and discussion group. Occasionally they invite a special guest to share their faith story. Rev. Ron said, "I have seen a lot of spiritual growth in these men and I have been told so by some of the wives."

"It's amazing to see the men interact with each other outside the group. Holy guys are the norm when we meet, even in public places. Unusual

for us men, I expect," the priest shared.

One Anglican congregation, St. James in Calgary, Alberta, hosts a hearty helping of men's ministries, including O'Brother, Who Are Thou?, a men's breakfast and faith story sharing time for up to 40 guys. They also put on a men's retreat at a local camp and barbecues, complete with lawn games and a meditation. A springtime Season of Service has the men putting their faith in action as they tackle a major community service project together.

Trinity Church in Lawrence, Kansas, holds Pump 'n Pray, a work-out group for men that includes a 30-minute powerwalk and weight lifting. Other churches host guy gatherings like a Father-Daughter banquet and Feast outdoor cook-outs for men and their buddies. One congregation in Illinois has a men's investment club for those interested in business and finance. They also host a Cars Ministry once a month, whereby the mechanically-inclined handymen repair vehicles of single parents and seniors who live on fixed incomes.

Opportunities for bands of Christian brothers to engage in ministry and learning together are plentiful. Congregations who tap into this guy-power experience a missional energy boost. Murrow writes, "There are wise churches that are taking risks, dreaming big, and bringing a measure of adventure back to the Christian life. These churches are built on values that men can relate to. They set high standards and ask much of their members."

He said, "Their people are encouraged to rock the boat, challenge one another, and take risks. In short, these churches have guts. The biblical translation of the word guts is 'faith.' Read any book on church growth: the congregations that are reaching the unchurched are sticking their necks out and accomplishing great things. Men are drawn to churches (and Christians) with guts."

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

The culture of today's churches, is a culture that values safety over risk, stability over change, preservation over expansion, and predictability over adventure.

spiritual muscle strengthening place?"

The theology scholar said, "The way the church functions often fails to address men in their times of need, so they turn elsewhere to be fed or suppress their spiritual hunger." Dr. Fennel outlined five spiritual needs for guys: forgiveness and blessing; belonging; purpose; power (realigning wrongs in order to transform society); laughter and imagination." He argued that these are contrasted with most church cultures today which are focused on comfort, apathy and personal inadequacy.

Author David Murrow in his book, *Why Men Hate Going to Church*, says "The culture of today's churches, is a culture that values safety over risk, stability over change, preservation over expansion, and predictability over adventure."

The scriptures reveal a broad and wide approach to male spirituality and ministry. Murrow writes, "Think of Moses and Elijah, David and Daniel, Peter and Paul. They were lions, not lambs - take-charge men who risked everything in service to God. ... They spoke their minds and stepped on the toes of religious people. They were true leaders, tough guys who

guard it. It is not for him. It is for others. His life is not his own. His life is not about him. It is about God."

The dynamic of joining with a crew of guys to do something purposeful speaks to men's need for true belonging. Murrow says, "Men develop lasting friendships when they've suffered together." He likens it to the steely camaraderie of a band of brothers, bonds that are formed on a battlefield. He continues, "Men who have competed together, sweat

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

"New Glasgow Bakers Hit the Sweet Spot"

By REV. LISA G. VAUGHN

A cancer patient's last chemotherapy appointment is truly a special occasion and St. George's Anglican Church Women crown the day with hope and sweetness.

"Thanks for making my last chemo treatment a 'treat'," wrote one grateful Celebration Cake recipient.

For almost 18 years the ACW group in New Glasgow has been helping people suffering with cancer mark their final hospital procedure with a cheery confection, complete with a greeting card articulating Christian hope.

Rosemary MacDonald, who heads up the compassionate baking ministry, says, "We started Celebration Cakes in May 2000 when the nurses in the Chemotherapy Department noted how difficult it was for patients on their last day. (They ask), 'What happens now? Will I get better? Will the cancer return?'"

The nursing staff at the Aberdeen Hospital started the pastry party idea, then St. George's ACW took

over. "The patients receive a cake on the day of their last treatment," Rosemary explained. "They are taken to a room on their own with their families and it is a celebration. Some like to share the cake there. Others take it home and celebrate with their families. Others have called in their neighbours, etc., but a celebration it is. Surprisingly, they never know anything about it until it happens."

"The patients receive a cake on the day of their last treatment"

A missional message is enclosed. Each festive frosted dessert includes a card on the cake dome that reads: "This Celebration Cake is given to

you with warm thoughts from St. George's Anglican Church Women, 199 Temperance St., New Glasgow. Trust in the Lord, all you that worship Him. He helps you and protects you. He remembers us and will bless us. – Psalm 115."

A culinary crew of 17 people, including several from outside the congregation, share in the baking. "We bake from 35 to 50 cakes a year," said Rosemary. "We celebrated our 500th cake on March 24, 2016."

Rev. Falen McNulty, rector of St. George's, explains that the Celebration Cake ministry is done in the spirit of humility and loving care. "I am pleased to see how the church is reaching out into the community in such a positive way," the priest said. "There is very little fanfare given to this outreach. It really goes on in the background life of the church. ... They do not draw attention to themselves."

There's also a double layer of Christian hope to this baking ministry. Rosemary says, "The people who lovingly make the cakes say that they are always remembering family, friends, loved ones that



Photo: Cheryl Veitch is one of the 17 bakers of St. George's Celebration Cakes.

have been touched by cancer, and this even more makes the cakes special."

Expressions of gratitude trickle back to the women at St. George's who are being recognized for their Christian service. One patient's appreciation note read, "Thank you for a delicious

surprise at the end of my chemotherapy treatment. How very thoughtful of you all to take on such a project and expression of support – a dessert party of friends and family celebrated on a delicious Boston Cream cake!"

Eat, dance and enjoy the fellowship



Photo: Dancers enjoying the music after chowder at the Lenten Luncheon in Cole Harbour.

By VICTORIA HENRIKSON
CHURCH OF SAINT ANDREW

The Church of Saint Andrew in Cole Harbour once again offered up Chowder Luncheons for the six Fridays in Lent. Those who attended had a fantastic time and we heard nothing but praise for the "delicious chowder" which was presented along with biscuits, dessert, tea and coffee.

The 'piece de resistance' for the past 30 years has been the music. Last year when our beloved Ron Noiles decided it was time to retire, we thought that it would be the end of having music each week. But much to our surprise and delight, Jim Francis, brought together a group of

ten musicians and singers each week who kept smiles on the faces of those who attended. There were many who also took advantage of the good music to 'dance' – YES, dancing during Lent.

As always, there were many, many who volunteered to make this fundraiser and fellowship event successful. We are grateful to them and to the many come by to sit and chat and enjoy a bowl of chowder with friends.

See you all next year and bring your friends!

Reinventing Camp Bretondean

BY LEROY PEACH

Camp Bretondean, the Anglican camp on the beautiful Mira River, has known lean times. Nevertheless, it has gradually re-invented itself as a residential, Ecumenical and seasonal asset.

Two examples in particular illustrate this: First, in the summer of 2017, after two years with no camps for children, an experienced camp counsellor Patti Sampson, president of the NS Association of Modern Camping, with the assistance of several volunteers, ran an Ecumenical summer camp in July for 15 children ranging in age from seven to fourteen. The camp provided children of all economic and religious backgrounds beautiful natural settings and fun experiences. It

will run this summer from July 16 to 20.

Second, one of the most exciting events in the last two years has been the yearly ecumenical service entitled "Spread the Spirit in the Mira" held in September, with Anglican, Roman Catholic, United and Baptist clergy attending including Roman Catholic Bishop Brian Dunn, of the Diocese of Antigonish, and Anglican Archbishop Ron Cutler, of the Diocese of NS and PEI and Metropolitan of Canada. A large crowd gathered September 10, 2017 at 3 p.m. Archbishop Cutler spoke on the theme "The love of Christ compels us to be ministers of reconciliation." The service was particularly appropriate in that it was the 500th anniversary of the Reformation. After the service, refreshments were

served. This year's service will be held on September 16, at 3 p.m. with the bishops again in attendance. Families may plan their own picnics and arrive early.

Camp Bretondean is now 75 years old. In the early 1940s, the Cape Breton Deanery had the foresight to purchase a farmhouse on a twenty-six-acre spread on the Mira River and to develop it after the war as a camp. I know that it was a children's camp and picnic area before 1950. Later the camp added a surplus building from the Sydney airport as a bunkhouse. Seven years ago the camp committee expanded the farmhouse and named it the Nelson E. Latimer House. The expansion included the Rose Hall as well as St. Stephen's chapel, with furnishings acquired as a result of the closure of St. Stephen's



Photo: Ecumenical service with multiple bishops presiding.

Church, Sydney. It was consecrated by Archbishop Ron Cutler.

Over the years, camp activity was extensive. There were camps for girls and boys and plenty of volunteers to conduct outdoor activities such as swimming, games, Christian education, singing at night and at meals, Christian education including outdoor services

In the early 1990s, the camp was in danger of closing. However, the faithful camp committee was able to acquire grants, receive allotments from parishes, and money from rentals such as family reunions and weddings to sustain it. By 1996, with volunteer labour, the committee built three winterized cabins, (Faith, Hope and Charity) each with twenty bunks and two complete showers. They replaced the roof, windows and siding on the old farmhouse as well. Since then upgrading has been constant. Fundraisers such as a corned beef dinner were one source of revenue, private donations another.

Bretondean is gradually proving to be an ideal venue

to host church, family and community events summer and winter, including sports activities. For example, there are six Cursillo weekends scheduled this year, two each from the Roman Catholic, United and Presbyterian denominations. With an industrial-sized kitchen, dining hall, chapel for weddings, private waterfront and cleared fields the camp has become a preferred venue for retreats, team building exercises and training sessions. It can sleep as many as 60 people and accommodate as many as 125 in the dining hall, which also has wi-fi. As well the main building and chapel are wheelchair accessible. The committee wants to encourage Sunday school picnics at the end of June. It intends to advertise to the wider community.

Camp Bretondean is well positioned to survive well into the future, thanks to the dedicated volunteers that sustained it over the years.



Photo: What camp is all about - kids having fun!



ULTREYA - NS & PEI Cursillo Movement New Time in 2018! Starting at 7 pm

May 8 **Saint Francis By The Lakes**,
192 First Lake Drive, Lower Sackville

Jun 12 **Saint Luke's**,
9 Veteran's Avenue, Dartmouth

Jul 10 **Saint Timothy**,
2320 Prospect Road, Hatchet Lake

Aug 14 **Saint Peter's**,
346 Cow Bay Road, Eastern Passage

Sep 11 **Saint Nicholas**,
29 Westwood Boulevard, Upper Tantallon

Oct 9 **Emmanuel**,
322 Herring Cove Rd, Spryfield

Nov 13 **Church of Saint Andrew**,
2 Circassion Drive, Cole Harbour

Dec 11 **All Saints**,
408 Bedford Hwy, Bedford

Answering God's call



Photo: Gillian Power with some of the Haitian people she was called to help over the past 5 years.

BY GILLIAN POWER

I received a calling to go to Haiti in 2013, 3 years after the 2010 devastating earthquake that took over 300,000 lives and left shattered families and utter destruction in its wake. It was one of those powerful messages from God that you cannot ignore. That journey changed

the trajectory of my life as I continued mission trips every year for the past 5 years, bringing 9 people with me to experience the contrasts of poverty and despair along with hope, joy and healing love.

Britney Gengal was a 19 year old American university student who died in the earthquake while on a mission. Less than one hour before her

death, she sent her mother a text telling her how much she loved it there and how she wanted to return to open an orphanage. Her parents, in their grief, held on to that dream, and have since fulfilled it, building a 19,000 square foot orphanage for 66 children. Be Like Brit Orphanage's (BLB) goal is to raise the next leaders of Haiti. This was where I spent the first three

missions, living and working as a nurse in the orphanage and in public clinics. During each visit, the group builds a small house for a poor family, complete with beds, linens, cooking pots and food for one month. The Haitians work hard every day just to survive, with no power or running water. The BLB orphanage opens their water supply up to the public every afternoon. Most Haitians eat once a day if they are lucky. They do not have the medical resources we have, live in chronic pain and suffer and die from diseases that we can so easily treat in this land of plenty. Yet despite their lack of resources the Haitian people are so grateful just to be alive. They worship with abandon, praising God with their eyes closed, arms lifted and voices raised in gratitude.

For the last 2 years I have been working in a different mission called Tree of Hope Haiti, started by Gama and his wife Angela. Their goal is to have every child who lives in the mountain area sponsored to go to school. There are 281 children sponsored, with 142 children still in need. St. Timothy's Church in Hatchett Lake sponsors a 10 year old boy, Watson, who is back in school completing Grade 2. There are 19 people sleeping

in his one room house each night. I also sponsor a 5 year old girl, Cassandra, who wants to be a doctor. Her father died in Nov. with Typhoid fever. Her mother, a beautiful strong woman shines with the light of God.

The children surround us when we are there. They are so full of joy and love that it is infectious! We walk the mountains, play and teach each other our language while I attend to their health needs. We celebrate Christmas and birthdays, treating the kids to special treats, clothes and toys. But it is their education that is the most valuable gift of all.

Haiti has taught me how to surrender my life to God's will, not mine. Answering the call to serve has actually led me to a life full of immense joy and love, both there and at home. I am more mindful when eating or shopping, aware that others have so little. The Haitian people are so resilient, strong, humble and kind. They look after each other, literally sharing their houses and food, for we are our brothers' and sisters' keepers. Our society could learn so much from them.

For more information check out Treeofhopehaiti.org

Open to possibilities - VCM 2018

BY LISA VAUGHN

**Open Minds.
Open Hearts.
Open Hands.**

This is the theme for the Vital Church Maritimes (VCM) conference being held this fall in Colchester County, Nova Scotia.

VCM 2018, taking place Nov. 8 - 10, at Holiday Inn Truro, focuses on dynamics of creative thinking, a renewed compassionate caring for new people, and a released responsiveness to the beckoning signals of God in mission.

Lay people and clergy will be inspired by keynote speaker, Rev. Canon Susan Brown Snook from the



Photo: Rev. Canon Susan Brown Snook

Episcopal (Anglican) Diocese of Oklahoma. As Canon for Church Growth & Development, Susan guides ministries of evangelism, church growth,

church planting, and new mission development, and oversees staff in Christian formation, communications, stewardship & development, and campus

ministries.

Canon Susan has a wealth of faith community experience and education in both rural and urban contexts. Originally from Arizona, she was the church planter and rector of Episcopal Church of the Nativity, Scottsdale. She is the author of the book, *God Gave the Growth: Church Planting in the Episcopal Church (2015)*, and a founding leader of the Acts 8 Movement, a missionary society of passionate lay and clergy leaders who engage in congregational vitality through discipleship, evangelism and technology. Additionally, Canon Susan is a member of the (national) Episcopal Church's Executive

Council, chairing the Joint Standing Committee on Local Ministry & Mission.

Registration for VCM 2018 is open this month. Watch for notices in the Anglican Net News and Vital Church Maritimes 2018 Facebook page for details. Anyone may attend, including Christians from other denominations. Registration costs and accommodation rates are the same as last year.

Funding support is available for lay and clergy in our Diocese. Go to "

www.nspeidiocese.ca

or contact the Parish Vitality Coordinator at 902-420-0717 or lvaughn@nspeidiocese.ca.

Repackaging the palms

BY REV TAMMY HODGE

The tradition of Palm Sunday was maintained at St. Nicholas, but this year it was tradition with a twist! Palms were waving, the children were processing singing, the congregation regaling “Ride On, Ride On in Majesty”, and the journey from palms and Hosannas through to the Passion and Resurrection of Our Lord had begun. But the twist came with the transformation of the sanctuary into a type of dining hall!

The service on the last Sunday of the month at St. Nicholas, Upper Tantallon, is what is called a combined service where the contemporary service and the Pray Ground congregations come together in worship. Palm Sunday was the last Sunday of March. When the two groups arrived, they knew this was not going to be a typical combined service! Rev. Tammy Hodge, the Priest at St. Nicholas, had set tables and chairs as if for a

meal. Laid out in the shape of chevrons in recognition of the First Peoples of Canada, the tables became the pews and a mini Seder meal, complete with bitter herbs, bread, and lamb became our surprise Eucharist.

Young and old alike were soon settled into their positions at the Table and the story of the Passover meal was shared. The elements of the meal were presented and explained and then enjoyed by all. The breaking of the bread and consumption of the wine (actually, grape juice in respect of the youthful Pray Ground Prayers) became the focal point of the discussion and this mini Seder Meal became, for all present, very much like the first Last Supper.

The joy and excitement of Palm Sunday was so enhanced by the presence of the Seder Meal, so enriched with the description and explanation of the Eucharist. This escape from convention became the celebration of our community



Photo: A parishioner experiences the joy and excitement of Palm Sunday enhanced by the presence of the Seder Meal at St. Nicholas.

and ourselves, our faith, and our journeys and provided a solid path for our walk during Holy Week; through the palms, the Passion, to the Pascal Promise of Life Eternal.

If we, as we have, been called to step out of our boxes to help re-establish our Church for the 21st Century, then this is a fine example of doing so

...” Come on baby, Let’s do the twist” as one old rocker put it.

Property sale benefits church and community



Photo: left: Rev Matthew Sponagle and Daniel MacDonald looking over the proposed land sale site.

BY DANIEL MACDONALD

For forty years the Halifax Transition Housing Association has operated Byrony House, a transition and critical needs supply shelter for approximately two hundred and thirty women and their children fleeing domestic violence each year.

The building used was a converted private dwelling built in 1882 that has suffered significant structural difficulties during the past three years. These problems include floods, plumbing, electrical failures and problems in maintaining the building to present day codes, problems that forced evacuation of the building on seventeen occasions.

After determining a need to relocate, a search for a suitable location for a new building was begun in November, 2016, that search ending with an offer to purchase part of the existing parking lot, northwest of the present church building and continuing to the property boundary at Tacoma Drive.

The parcel of land being sought was, essentially, the church owned property beginning at the far end of the existing parking lot, northwest of the present church building and continuing to the property boundary at Tacoma Drive.

The site of the previous St. Luke’s church building is located within that area, as is a tiny area containing four parking spaces situated near the southeast corner boundary. Much of the area in question has a steep embankment and has not been used by St. Luke’s. The remaining area has been used for overflow parking when the paved parking was full.

While St. Luke’s was not actively attempting to sell any part of its’ property, the HTHAs’ proposal presented an opportunity to support a worthy mission in a manner that was mutually beneficial.

Two congregational meetings were held to discuss the proposal, ending with the Parish Council tasked with confirming acceptance of the offer and coordinating details required to complete the transaction, including rezoning, with the HTHA.

Construction of the twenty-four bed, modern, fully landscaped and playground equipped facility is expected this year following an agreement on the terms of sale.

Dying: how it defines the conditions of living

By Bryan Hagerman

The Author of Heb 9:27 states that we will all die, and yet St Paul in I Thess 4:14 says we will live again. Note the simple and yet profound nuance between “we will all die,” and “we will live again.” This seeming contradiction was addressed by Christ at Easter. The first quote addresses physical death. The second is about the bodily resurrection of the church. We believe that if we have entered into a covenant relationship with Jesus we will one day live eternally. **But what about living now?**

Good news, there is another type of living. Let's call it **emotional wellbeing**. Dr Jordan Peterson believes that this is a balance, a tension, between chaos and order. He writes; **“To straddle that fundamental duality is to be balanced: to have one foot firmly planted in order and security, and the other in chaos, possibility, growth and adventure.”** To live in this balance is to be, to feel, truly alive and emotionally well. Sadly many never discover a life defined and characterized



Bryan Hagerman

by possibility, growth and adventure.

Winston Churchill talked about living and dying too. **“We're all dying. That's what defines the conditions of living.”** (Source: S1.Ep1: Wolferton Splash.) What did Churchill mean? Well let's paraphrase it this way; **“since we are all dying, lets live for something, meaning, a purpose greater than ourselves, so that at death something worthwhile has been accomplished.”** And to pursue this thought let's

borrow a question from Francis Schaeffer; **“How Should We Then Live?”** Without exploring his answer, some might argue, including this writer, that living, really living, is far more difficult than dying. So if we are indeed all dying physically and know it, what could this living look like?

As Christians we are taught the difficult discipline of dying to self, that baptism is a symbol of death, and yet the beginning of a new life. And because we die daily to the saviour, we rise a more obedient disciple. Dying to self is tough. We all know that. But it is an ongoing theme in faith practice.

When it comes to emotional mental health, dying to sorrow, trauma, abuse, the hurt and pain from the past, with a new and improved outlook on life is bound to bring about a new emergence, new real living. It might involve finding the balance Peterson argues for, under the guidance of a professional who helps the client understand what caused the pain, and how to cope with it. A coping mechanism

is created. Hard work begins, and with that a new definition is given to life. The conditions to life that Churchill spoke about, are then altered. When we know how to cope our responses change. Breathing deeply after an emotional trigger, ensures an opportunity to pause, to think carefully, before reacting in kind.

This brings about new conditions to one's life, creates new possibilities, growth and adventure. Jesus was concerned with mental health issues. That was in part why he asked John to care for his mother. That's why he encouraged forgiveness. That's why he offered purpose and meaning to the living. The Gospel is concerned with our emotional wellbeing too, and the wellbeing of others. Let's begin to take the steps to redefine our conditions to life. How Shall we then live?

In order to engage wellness a Client first engages chaos, which takes risk, vulnerability, courage, and tenacity. Chaos balanced with order creates a calmness, an internal peace, allows for emotional vulnerability and openness,

emotional intelligence, and deeper relationships. Chaos in balance with order suspends a great deal of anxiety, depression, anger, fear, distress, helplessness and hopelessness. What emerges is a new definition of life. As previously stated we are given coping strategies, an awareness of emotional triggers, responses based upon personal values, opposed to negative reactions based upon impulse, and new resources that grant us strength.

A deep seated spirituality is critical to personal emotional wellbeing. God our Father cares for our health whether it be found in our mind, body, soul, or spirit. The advantage a Christian has is the inner grit, determination, and perseverance given us by the Holy Spirit. The best strength given amidst the pain of mental illness is the supernatural kind. Mental illness impedes life at every twist and turn. When we learn to cope with our pain, distress, anger, and the like, life is redefined under new and better conditions.

www.bryanhagerman.ca

A new spirit among Christians in Glace Bay

BY LEWROY PEACH

There has been a new spirit among Christian denominations in Glace Bay and area in 2018 because of ecumenical worship services held in various churches.

That spirit has grown since 2017 when the Anglican Rector of the Collieries

Parish, Reverend Vernon Reid, came up with the idea of bringing Christian denominations together for services in different churches during Lent and Advent. He convened a meeting of clergy serving Donkin, Port Morien and Glace Bay to discuss a different spiritual journey.

Representatives from four

denominations decided to hold mid-week services beginning on Ash Wednesday. Worship time would be forty minutes followed by a light lunch. The service itself would consist of psalms, litanies, Bible readings, two hymns, prayers and a homily. The theme would be “the seven words from the Cross.” Response was very encouraging.

Two United Churches, two Roman Catholic and one Anglican church formed the initial group. Widely advertised, the services were well attended. After the success of the first Lenten services, members from the Glace Bay and Area Adult Faith Committee planned Advent Services on the theme, “Prepare Our Hearts and Minds For Christmas.”

Fast forward to 2018. The Salvation Army and St. Paul's Presbyterian Church were added to the ecumenical group. For this Lenten season, the theme would become “The personalities of the Passion.” Between Ash Wednesday and Holy week, on seven Wednesdays, the focus became the mission and passion of Jesus and the personalities that He encountered and



Photo: A growing service means lots of life and lots of smiles.



Photo: Time for fellowship at the ecumenical service in Glace Bay..

interacted with.

This ecumenical missional activity grew to the extent that attendance averaged about 200 worshippers. The spirit was palpable. A note, therefore, has been sounded for Christian unity in Glace Bay and area and a new focus

upon the life, teachings and legacy of Jesus has emerged.

The momentum for meeting as a Christian community will undoubtedly continue into the Advent season in 2018.

Learning to live well in community: an opportunity for women

BY REV. FRANCES DROLET SMITH, RECTOR OF ST. ALBAN'S ANGLICAN CHURCH IN DARTMOUTH, N.S. AND AN OBLATE OF SSJD

Today many Christians are seeking fresh ways to express ancient truths. The Sisters of St. John the Divine (SSJD), an Anglican order based in Toronto, is planting new seeds of community life and mission, renewing the monastic life both in the church and for the church.

Companions on an Ancient Path, an 11-month program begun in 2016, invites women of any denomination, age 21 and up, to spend a year in spiritual formation, learning to pray, serve others and study while living among the Sisters in intentional community.

Why would anyone, much less a woman in her twenties or thirties, want to embark on such an adventure? The experiences of those who embraced the program in its inaugural year bear witness to the program's value.

Amanda Avery, a Companion last year and a director of a program for low income children in Halifax, described her time in the Companions program as "exciting, stressful ... yet joyful". She went on to say "The experience has changed me and has given me new insights and new ways to look at not just God, but myself and my community and the people that are in my community."

Another participant, Christine Stoll, and mathematics teaching assistant, found the Benedictine balance of the

Sisters' life formative. "Living here, for me, has been good and healing," she said. "In terms of discernment, I wasn't expecting to have everything all figured out at the end of this year, but I think I have a clearer sense of what it is I need to do."

SSJD's community life is based on the 6th century St. Benedict's Rule which has guided individuals and groups of people to live well in community by engaging in a balanced life of prayer, work, study and leisure. Benedict invites his readers to "listen with the ear of your heart," an invitation welcome in a noisy world. This early monastic rule is part of the Wisdom tradition of Christianity and is firmly rooted in and inspired by the Scriptures. Despite its antiquity, it remains fresh for our time for it is primarily a guide to daily life lived in Christ, and is a call to live such a life extraordinarily well with others.

Living is an often hectic existence. Despite our being instantly connected to people and events half way around the world through an assortment of technologies, individuals can feel increasingly disconnected from others. While the internet offers an on-line community for every interest, it lacks tangible, in-depth human interaction. Though products such as Facetime and Skype offer visual community in real time, the warmth of human proximity remains illusive. Living in an intentional community provides that face-to-face contact.

Those who engage the



Photo: Companions engaged in study (L to R) Christine Freeman, Alice Chiu, and Maria Potestio

Companions program step into a challenging daily rhythm of prayer, study and service, and no doubt, participants will be surprised by what they discover about themselves. Alongside their personal spiritual quest, a key aspect to being a Companion is committing to a life lived fully, faithfully and authentically with others. Community life, both inside a Convent or out in the world, calls us to be our best selves. Where better to discern gifts and explore call than within a community already engaged daily in those very things and whose members have insights to share.

Maria Potestio, currently in the Companions program and formerly a Customer Relations Co-ordinator for a bank, has found the program to be a life-changing experience. "Through the acceptance and love of the sisters, I have been able to see God's love for me in a way I never saw it before. I am learning to be more

vulnerable, open and honest with myself which has been healing."

Alice Chiu, another participant, appreciates the convent as "an oasis in the city," particularly in her vocation as a hospital chaplain. "Companions have a schedule similar to the sisters which at the beginning felt overwhelming. But after several months, I am learning how to find balance in the program. I go to the chapel ten minutes before each daily service and let the Spirit hold me in a few moments of peace. It is in the silence and stillness that I feel God is really near me. Spending time in nature, in the garden or the labyrinth, also grounds me, and makes me feel more able to give myself to my work."

The 2018-2019 cohort begins in September. A woman interested in exploring the Companions' program may request a detailed Program Description, application and

further information from the Companions' Coordinator, Sister Constance Joanna, by e-mailing cj@ssjd.ca or phoning 416-226-2201, ext. 316. Applications will be considered anytime before June 15.

The Sisterhood of Saint John the Divine is a contemporary expression of religious life within the Anglican Church of Canada, founded in 1884. The SSJD is a prayer and gospel-centered monastic community bound together by the call to live out the baptismal covenant through the vows of poverty, chastity, and obedience.

For more information about being a Companion, visit <http://ssjdcompanions.org/> and these social media sites:

Facebook: SSJDCanada
Twitter: SSJDCanada
Youtube: SSJDCanada
Flickr: SSJD

Easter thoughts

I am writing this in the middle of Holy Week as we move from the reflections of Lent through Maundy Thursday, Good Friday and the Great Vigil into the celebration of the Resurrection of Jesus on Easter Day. By the time you read this Easter will have come and gone and Pentecost and Trinity Sundays will be on the horizon. Time moves quickly and as humans we do not always plan ahead but just live in the moment. I know I am guilty of this at times, usually when writing this column. I write in the present not for the time of publication most of the time. Hopefully from now on, I will plan better and have columns



Mike Briggs,
Stewardship Officer
Diocese of Fredericton

appropriate for the publication time not the writing time.

So while you will be reading this after Easter I will reflect on Easter when God showed his infinite love for us by giving up Jesus on the cross as atonement for all our sins. How can we repay this great gift? The answer is easy, by giving up of ourselves for the benefit of others as Jesus did for us. This can be done in a number of ways, volunteering in some outreach programme that your parish offers, volunteering in a community effort like a breakfast programme in a local school, volunteering as a mentor in a school literacy programme, increasing your offering to your parish or diocese. Consider sponsoring

a child attending Bishop McAllister College where a New Brunswicker, Rev Canon Paul Jeffries has been a driving force in the Christian education of Ugandan children. My own parish sponsors 2 students and I know others in New Brunswick also sponsor students.

Donating your talent, time or treasure will repay you many times over. I know that the time I volunteer in the school breakfast programme gives back to me in ways that a paid job never did. Everything we have is a gift from God and he expects us to use these gifts wisely to further the Kingdom, spreading the Good News and helping others. In Matthew

25: 40 Jesus is teaching that whenever we help others it is the same as helping him. By donating talent, time and treasure to your parish or diocese you are helping others as both your parish and your diocese have outreach programmes that help others.

In the words of the BCP taken from Chronicles: All that is in the heaven and in the earth is thine. All things come of thee and of thine own have we given thee.

Everything comes from God and we are simply stewards of these and are expected to return them

Teach us to pray:

Come away . . . and rest a while

When I was a child, my mother used to take me along with her to “quiet days” offered at a nearby church. She liked to say that it was “cheaper than a baby-sitter” to have me with her – I think she was joking. I can’t say I minded; these quiet days were just as their name suggests. There was often a speaker who would give two or three short “messages” or “addresses” on a topic – usually something to do with the spiritual life. The speaker would finish each message with a few questions for us to ponder and then give us time to ponder. Sometimes the questions would have to do with a scripture passage. Sometimes there was an activity – like walking a



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

making tiny diamond shapes on the smooth stone floor. The seats in the chapel were in rows of wooden chairs, each with a fold-down kneeler for the worshipper in the row behind. The air was redolent with the scent of the previous Sunday’s incense, or the lilies on the altar.

If my mother’s comment about the baby-sitter was true, I’m glad she saved her money. While I cannot really remember much now about the content of those quiet days, what I do remember is how being there made me feel. I think it was my first experience of “the peace that passes all understanding”. Over the years, quiet days have turned into retreats of a

weekend or a full week - a deliberate making of space for an encounter with the Divine. Margaret Silf, in her book *Going on Retreat*, suggests that one of the main qualities that turns ordinary time into graced time is “an intentional

time of retreat which is always a spiritual experience whether or not the person making it would call themselves ‘spiritual’.” With the power to renew, to challenge and to redirect us, a retreat can take us closer to the core of our being, to a space where we give ourselves time to get in touch with the reality of God who is already deep within us.

Those who practice retreat will sometimes say they had no idea what drew them to a particular time apart. As with our desire for intimacy with God, it is always God who initiates the desire. Our response is to listen closely to the deep desire within us. Experiencing that motivates us to carve out time in our busyness to make it happen.

Scripture tells us that Jesus frequently ‘retreated’ in order to be alone with God. At times of major decision Jesus did so for extended periods, discerning his way forward in the prayerful silence of the hills which surrounded his beloved countryside. Following his example, a retreat invites you to take time to gaze at the world as though seeing it with God’s eyes, to reflect on the ways in which God’s energy is already active in your life.

It may be helpful to go somewhere where there is an atmosphere of peace, a place of prayer, like that little chapel I described earlier. Here is a link to retreat centers across the country. Looking at their listings may inspire you to take an intentional “time out” to discern God’s call to you.

<https://www.anglican.ca/faith/ministry/retreat/>

Two retreat centers, located in stunningly beautiful locations here in Nova Scotia, and a new one on the north shore of Prince Edward Island, offer a wide variety of retreats – guided and un-guided., with a leader or “free range”:

<https://www.tatacentre.ca/>
<http://setonspiritualityctr.ca/>
<https://hopepei.com/>

If a full retreat seems impossible to arrange in the midst of your current life

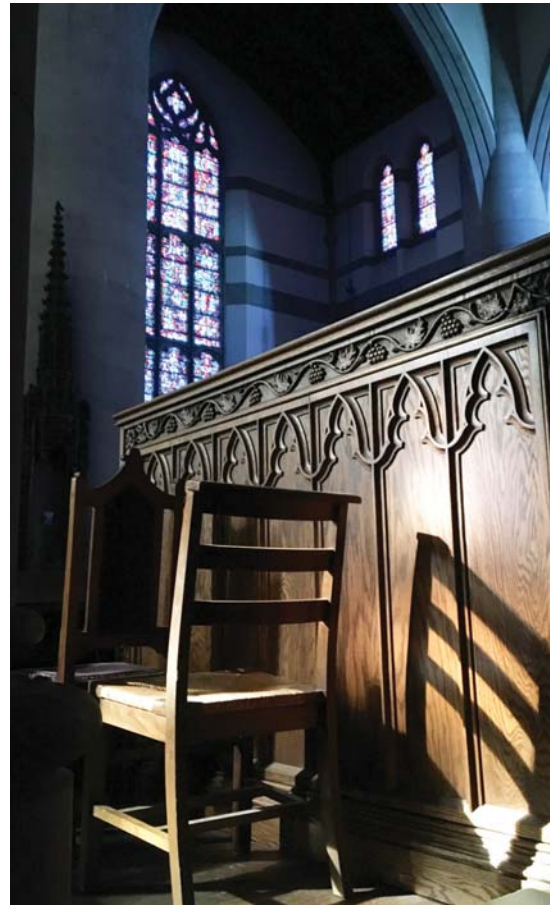


Photo: Detroit cathedral

responsibilities, convents, monasteries, cathedrals, and parish churches may offer you the opportunity take part in the daily offices or the Eucharist. Some parish churches offer meditation or contemplative prayer – even an hour of quiet prayer is restorative and can qualify as a retreat!

If you cannot stray too far from home, the Anglican Fellowship of Prayer offers some advice to create a quiet day – perhaps in your own home or parish church.

http://anglicanprayer.org/resources/Quiet%20Day%20Pamphlet_2017.pdf

Jesus said to his closest friends, “Come away . . . and rest awhile.” (Mark 6:31) A retreat is a gift, a sacred time.

It is a time to step back and to look anew at the mystery of life. That is what the word retreat means – to go back.

Quiet days, retreats, are always of benefit, but most especially when life runs at a feverish pace. It is good “to go back” in quietness to the Source of our being. To spend some sacred time, in solitude or in company with others on the Journey, is a gift - one I hope you will consider availing yourself of often.

REV. FRANCES DROLET-SMITH
DIOCESAN REPRESENTATIVE,
THE ANGLICAN FELLOWSHIP OF
PRAYER

photo credit: Chris Hooker

One of the main qualities that turns ordinary time into graced time is “an intentional time of retreat which is always a spiritual experience whether or not the person making it would call themselves ‘spiritual’.”

labyrinth, then writing a poem or prayer about the experience. The day usually culminated in the Eucharist. The church we frequented for these quiet days was cool and hushed and I particularly recall the quality of light that filtered in through the mullioned windows,

SAVE THE DATE!

Vital Church Maritimes
2018

Nov. 8 - 10
Holiday Inn Truro, NS

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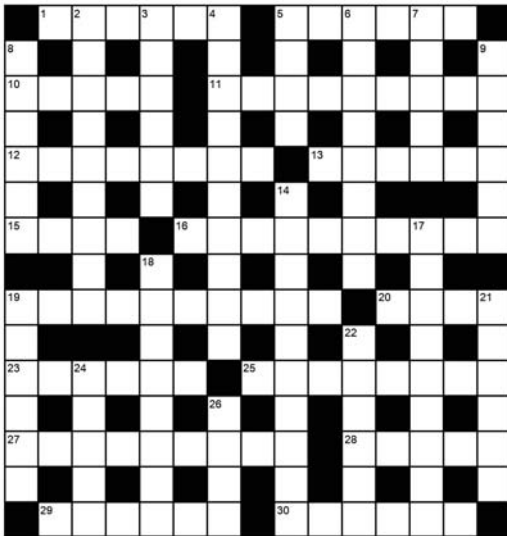
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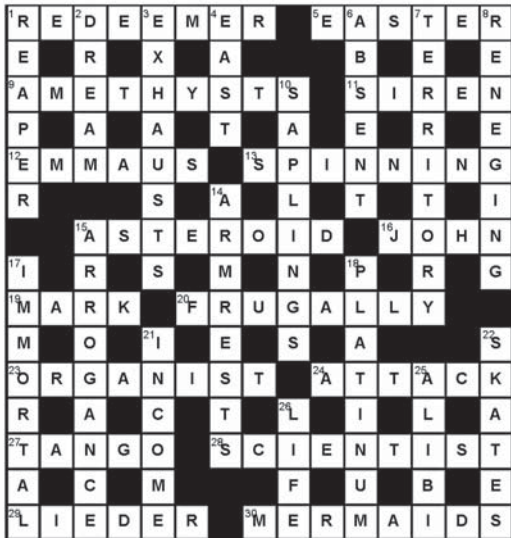
by Maureen Yeats



May Puzzle



April Solution



May 2018 Clues

- ACROSS:
- 1 – One of the twelve disciples (6)
 - 5 – Long musical compositions with a story, singing, acting, etc., (6)
 - 10 – “I am the _____ and the Omega” says the Lord God” first (Rev.1:8) (5)
 - 11 – “Be _____ of me, as I am of Christ” copiers (1Cor. 11:1) (9)
 - 12 – Never-married man (8)
 - 13 – Music without a key (6)
 - 15 – Dry, like a desert (4)
 - 16 – People who regularly write short essays for publication (10)
 - 19 – All over the place (10)
 - 20 – Cozy (4)
 - 23 – Something tangible and stable in form (6)
 - 25 – Canticle sung at Matins, Psalm 100 (8)
 - 27 – Separate (9)
 - 28 – Father of Methuselah (Gen. 5:21) (5)
 - 29 – A disorder of respiration (6)
 - 30 – “When the _____ saw the angel of the Lord, it lay down under Balaam” animal for riding (Num. 22:27) (6)

- DOWN:
- 2 – “You _____, first take the log out of your own eye” person who pretends to be more holy than he is (Matt. 7:5) (9)
 - 3 – “We have no more than five _____ and two fish” units of bread (Luke 9:13) (6)
 - 4 – “See to it that no one takes you captive through _____ and empty deceit” a system or doctrine (Col.2:8) (10)
 - 5 – Leave out (4)
 - 6 – “You are still _____ yourself against my people” uprising (Exod. 9:17) (8)
 - 7 – Seed from which grows an oak tree (5)
 - 8 – Landlocked country in south central Africa (6)
 - 9 – Old Testament book of poetry (16)
 - 14 – Enclosed on all sides (10)
 - 17 – City-state in south Asia (9)
 - 18 – Flower from a bulb, blooms in spring (8)
 - 19 – Departure, also an Old Testament book (6)
 - 21 – Johann Wolfgang von _____, German poet and novelist (1749-1832) (6)
 - 22 – “Shout, for the Lord and for _____ man who led three hundred to victory over the Midianites (Judges 7:18) (6)
 - 24 – One of the twelve disciples (5)
 - 26 – Appeal (4)

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National indigenous bishop visits the diocese



Photo: The Rt. Rev. Mark MacDonald

BY RON CUTLER

The Rt. Rev. Mark MacDonald participated in a number of events from March 21-22 including speaking with the Formation Class at AST, the Clergy Quiet Day on Wednesday evening and Thursday morning, the Renewal of Vows liturgy, meeting with members of our 'First Nations Relations' Task Group, and gave a public talk on a snowy, blustery evening.

Bishop Mark gives leadership to Indigenous ministries at the national level and has the tremendous responsibility and gift of being in a pastoral relationship with

indigenous communities and ministries from coast to coast to coast. His talks addressed relationships between Indigenous and non-Indigenous communities, streams of cultural change that we need to be aware of in church life, systemic evil, the clash between the market economy and environmental sustainability, reflections on modern missiology, the nature of reconciliation and much more. His public talk was entitled "The Road to Reconciliation". He spoke of the ongoing experience of reconciliation in Canada between Indigenous and non-Indigenous communities.

One of the pies of research he referred to underlined that a new relationship is not something that can be 'given' by the formerly dominant culture. It is not a matter of simply saying things will be different now so let's put that unpleasantness behind us. Reconciliation involves the formerly suppressed culture developing its voice and taking its place in a new, equal relationship.

His time with us was a real blessing. His reflections opened a door to a different perspective of much of our life both within the church and in the broader Canadian culture.

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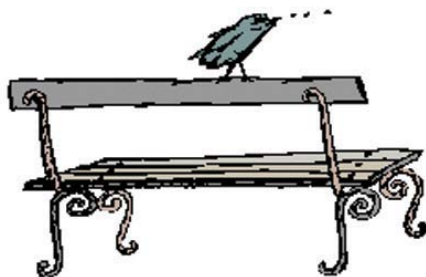
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The bells are ringing



By Deacon Marilyn Hamlin



The view from the Deacon's Bench

On Sunday, March 18th a Handbell Choir was going to be with us at St. Andrews Church during the 10:30 Service of Worship. Our weekly bulletin had carried information about the choir for many Sundays prior to the 18th and a luncheon was planned following the service. As often happens illness interjected itself into the mix, and on a Wednesday the choir announced they would have to cancel. Our luncheon would still take place, however.

On Saturday a cold was beginning to settle in my throat and my voice was quickly deteriorating. Our Rector had already emailed me with the news that he was ill. So, I was on board for Sunday morning services. I needed to prepare a homily/reflection.

As always happens, members of our congregation stepped up and helped out. A trip was made to the local convenience store by one gentleman and a selection of throat lozenges was readily available to me. The Chair of the Luncheon Committee provided me with cups of hot tea. The Lay Readers took on the duties of conducting Morning Prayer at 10:30. This article I am writing is based on some thoughts that were included in

the reflection I shared with the congregation that morning. I didn't want them to be disappointed so I "treated" them to a bit of information about bells and how they may fit into the life of the Church.

In my research I learned that the study of bells and the art of bell ringing are called "Campanology". The early Christians of the British Isles had been well-versed in the use of bells. Monks wandered the countryside and used bells to call the people to worship. Later on when Monasteries and Abbeys were built, bells were rung every 3 hours, again calling people to worship and to define their working day... when to begin it, when to end and when to take breaks for various reasons. Eventually the Monks learned to forge their own bells making any size they wished, small, medium, large and larger still. Each bell had its own distinct tone.

As time progressed, the Saxons who settled in the regions came to realize that if they built and hung a bell on their land it qualified to make them a nobleman. When William the Conqueror invaded Britain in 1066, he used bells to call people indoors at night to "cover their fires". As a result the word "curfew" surfaced and is still used today to indicate when the streets should be

emptied.

By the time King Henry VIII was sovereign, bells were ringing all over Europe in celebration of Christendom. By then they were taking on a mystical quality and a holy meaning. Once a bell had been forged, it underwent a sacred ceremony of anointment and was often given a special name. This led to a very strong bond between a bell and the people of a village. The sound of bells was not to be silenced and bells were not to be destroyed even in time of conflict. They were moved or left untouched. Even when Henry VIII was destroying the Roman Catholic Monasteries, he thought long and hard about destroying the bells. He did not want to rile up the people. He needed their cooperation and support. In later years, towers containing groups of bells called "Carillons" were built to indicate power and prestige of the wealthy.

We can recall any number of occasions when we hear the sound of bells ringing, whether it is to indicate a great celebration, a welcome, a birth, a grand gathering. They ring somberly in times of sadness, during a call to battle and to announce a death. I imagine the sound they might have made as Jesus carried the cross to his

crucifixion. The sound of the bells would no longer be melodic. Would they perhaps symbolize the beating of Jesus' heart? On Palm Sunday they had been ringing to celebrate his triumphal entry into Jerusalem, but during Holy Week, Maundy Thursday and Good Friday the sound would be sombre, dark. Then on Easter Morn they ring out again in that great celebration of life overcoming death.

There are many wonderful tales about bells and stories of how they affected people who came in contact with them. In 1869, Charles Dickens wrote an account of his adventure one night when he joined a group of bell ringers of the local parish church. When they arrived at the church, the organist was practicing and was much disturbed by this noisy band of "ringers" as they made their way up the narrow, winding staircase behind the pulpit, along the gallery, finally reaching the ringing chamber where they commenced to do the work assigned to them. Dickens continues on to recount how the group, upon finishing their practice, returned the way they had come in a more noisy state. When they finally reached the churchyard, he says, "There was a triumphant burst of sound from the organ as if the organist were glad to get rid of us". I guess not everyone appreciates the sound of bells.

The bells in that parish church were silent for many years, but had very recently been repaired. The most important of the bells, called the tenor, was given the name Andrew in a Dedication and Blessing of the Bells Service. The Vicar of the parish church said the bell was named Andrew after the apostle Andrew, because he is celebrated as a great missionary. He brought his brother to Jesus. The Vicar spoke of how bells are missionary. He

believes bell ringing to be a missionary act. "The sound they make brings people to church and consequently to Jesus, that's their primary purpose and so it's exactly right that the greatest bell is given this missionary name."

This same Vicar reminds us that, although bells have the potential to draw people into the Church, the body of Christ, they are still only bells. The voice of the Church is its people. It is up to us to "batter the doors of heaven with prayer". It is up to us, just like it was to Andrew, to "call our brothers and sisters to Jesus". This Church leader goes on to say that we must never be silent, never be silenced. The bells merely amplify and echo our voice.....the voice of the people, and I say the voice of the deacon. The sound of the bells has the power to remind us to work for justice, mercy and peace. They remind us to welcome and invite everyone into the fold. No one is left out.

I have a lovely set of bells from Jerusalem. On Palm Sunday I introduced them to the Sunday School children during our Talk Time. On each bell there are engraved palm leaves. We rang those bells on Palm Sunday to celebrate Jesus entry into the city of Jerusalem. We welcomed him into our midst. One of these same children quite often rings our own church bell on Sundays. The joyful sound welcomes late comers who are scurrying across the parking lot to reach the doors before the processional hymn is announced.

Perhaps a few of the thoughts in this piece have spoken to you. I know I have gathered some interesting information about bells. I think I will listen to them in a different way now.



Paul G. Conrod, FCSI, CIM

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