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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Annapolis Royal student wins \$100K Loran Scholarship

BY SARAH NEISH

Finn Hafting named Loran Scholar for 2019

The Parish family of St. Luke's Annapolis Royal is thrilled to share the news that one of their young members has been named a Loran Scholar for 2019. Finn Hafting, son of Jeff and Paula Hafting, was awarded the honour after undergoing an extensive and exhaustive selection process. From over 5000 entered Finn was short listed to the top 518 and then to the top 88. From that number 35 were awarded the scholarship. Finn plans on studying Engineering in his undergraduate studies and would like to include some music studies as well if possible.

In partnership with universities, donors and volunteers across the country

the Loran foundation is investing in the future of Canada. They offer the country's largest and most comprehensive four-year undergraduate award (valued at \$100,000) to young Canadians based on character, service and the promise of leadership.

Finn has been active here at St. Luke's since the family moved here when he was 5 years old, attending Sunday School with his younger sister and brother. He has been a server since he was 10 and for the last four years since he was Confirmed has been a member of the Teen Sunday Study Group with Father Donald.

Finn is a founder of the Annapolis Climbing Gym and the Annapolis Innovation Lab/Makerspace. He teaches robotics workshops, co-created a high-altitude ballooning group,

and is a competitive robotics world champion. Finn leads community climb events as a climbing instructor. He composes music, plays piano/trumpet, and competes in athletics. Finn works as a soccer coordinator, referee, and lifeguard.

If there is a ladder that needs climbing to assist in Christmas decorating at St. Luke's, Finn will lead the way.

We will follow his adventures as he leaves our community to study but will be here with open arms to welcome him back into our worshiping family whenever he returns home to Annapolis Royal and St. Luke's.

Photo: Rev. Juanita Barteaux, Finn Hafting and Rev. Donald Neish at the Annapolis Royal church.



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With every blessing,

Michael Thompson
General Secretary,
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COLUMNIST



THE DIOCESAN TIMES

VOLUME 74 NUMBER 5

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Published monthly except in July and August by The Diocesan Times Publishing Company.

Online editions available via the diocesan website:
www.nspeidiocese.ca

Printed by and mailed from:
Webnews Printing Inc.,
North York, ON

Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated.

All material subject to editing.

SUBMISSION DEADLINE:

The first day of the month BEFORE the month of publication: e.g., the deadline for the May edition is April 1st.

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Subscription rate for both The Diocesan Times and the Anglican Journal:

\$20 per year
Single copies: \$2

Alleluia, Hallelujah, muddy little yellow boots!

First; a correction! Put it down to old age, or excitement at Anna's arrival or not being able to read a calendar! But I gave you the wrong date for baby Anna's arrival. She was born on FEBRUARY 2nd! In an earlier writing I said her birth date was January 2nd. Then I went on to explain her being named Anna and why. Oh dear! No one was mean enough to let me know I had "The Presentation of Christ in the Temple" in the wrong month, let alone tell me I had Anna arriving a full month early. So, thank you loyal readers for your kindness to me and my memory slip.



ST. BART'S BY THE BOG

Sarah Neish

We are in the weeks after Easter here By the Bog. We are singing Alleluias and Hallelujahs; there are flowers on the altar once again and the old oil furnace in the cellar of St. Bart's has stopped wheezing quite so much during our services. Yes, Easter season is upon us and with it the promise of warm days in our gardens and muddy boots at every back door in the community. Speaking of mud and boots.... Jason has invested in a good old-fashioned pair of gum boots and we have educated him in the etiquette

of spring foot ware and its proper function when entering any home in The Bog. First, as he has learned, the back door is the main entryway, the only door to use. Second, he now knows that the boot scrapper is outside that door to do its job i.e. scrape as much mud off the bottoms of said boots BEFORE he comes into the porch. Then there is either old newspapers or a large dirty mat where the boots should be placed before he goes further into the house in sock feet.

That's how it is done, and Jason is a fast learner. He admits that he loves padding around in sock feet, but Miranda urges him to make sure there are no holes in his socks! She says it will reflect badly on her care as a dutiful wife. I hasten to add that she says this with a wry smile because we all know Miranda has her hands full with two wee ones and her own studies. AND she will be the first to tell you that the state of Jason's wardrobe is his responsibility!

There is an upside to a few holey socks though...the knitting needles in The Bog are sometimes put to work creating lovely black or grey socks for the Rector! Jason is no fool! and some of our knitters love spoiling him!

Charlie has his own bright yellow gum boots and wears them everywhere! He has to be pressured into leaving them on the mat by the back door if they are covered in mud, which is always the case... sometimes a loving adult will take them in and wash off the dirt so that he has them to wear around the house. Charlie is everyone's favourite little redheaded two-year-old

and we are more than happy to spoil him.

So life is good here By the Bog. Seeds are popping up on window sills, waiting for the first full moon of June before being planted outside. Bulbs are popping up in gardens and it seems that every front yard has a Forsythia bush glowing bright yellow. Tulips and Daffs are blooming along the walkway to St. Bart's; our reminder of Rev Billie and her gift of those flower beds she and her late husband tended with such love. It will soon be time to see Jason and his ball team practicing in the field beside the Parish Hall. They can be seen playing catch on the road as they wait for the field to dry up enough to use.

Easter season is a wonderful time for us all, a time of promise and rebirth of mud and tiny shoots showing in our gardens, of big green gum boots and little yellow ones parked right beside each other. Alleluia, Hallelujah Christ is Risen, Spring is here By the Bog Hallelujah!

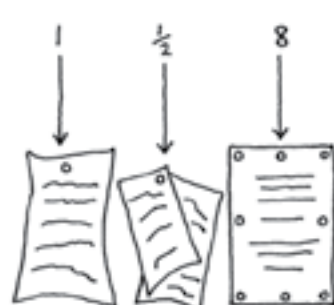
I'll keep you posted,
Aunt Madge

CHURCH NOTICE BOARDS

THE SEVEN DEADLY SINS



WRATH (DIRECTED AT INVALID ADDITIONS)



GREED (USING TOO MANY OF THE PARISH PINS)



SLOTH (NOT REMOVING OLD NOTICES)



PRIDE (COVERING UP OTHERS' WORK)



LUST (COVETING THY NEIGHBOUR'S FONT, LAYOUT, ETC)



ENVY (RIVAL CHURCHES POACHING OUR CONGREGATION)



GLUTTONY (OVERINDULGENCE, ETC)

ARCHBISHOP'S COLUMN



Archbishop Ron Cutler,
Diocese of Nova Scotia and
Prince Edward Island

God's relationship with humanity matters a great deal

As I write this column I am immersed in preparations for the observance of Holy Week and Easter, although I don't have the responsibility to plan worship for every day in Holy Week this year, I am re-reading the account of the last week of Jesus' earthly life, it is the story of the Passion of our Lord and it gives meaning to so much of what we claim and what we do as Christians.

The dictionary defines a story as "The account of past events in someone's life or the evolution of something. A report of an item of news in a newspaper, magazine or news broadcast. A particular person's representation of the facts of a matter." It can also be "an account of imaginary or real people and events told for entertainment." The word "Story" can be used dismissively to refer to something which is not true. While we enter into this story, retell it with words,

enact it dramatically and with sacramental rites, there will be many around us who ignore it completely or consider it just "an imaginary account, told for entertainment." I could talk about: the way the gospels tell of the eyewitness accounts of the events in Jesus' life, Of the very public nature of his trial and execution, Of the multiple people who experienced his resurrection appearances. Of the ways in which historical accounts from non-Christian sources support the gospel accounts, but I'm not sure that arguing about details is really going to convince anyone. It wasn't the recitation of the bald facts of Jesus' life and teaching which first attracted people to follow the way of Jesus, it was the way that the story of Jesus found life in his followers. They didn't tell the story, they became the story of God's redeeming love in Jesus. We see this "living of the story" in the way that the followers of Jesus spread. People said "see how these Christians love one another". It

was the way that they cared for the widows and the orphans, tended the sick and dying and shared their resources that

amazed and attracted people. It was also the way that they fearlessly rejected worship of the emperor and proclaimed faith in a God who was present to the poor, the outcast, the powerless and who triumphed even in the face of death.

How we understand the story of God's relationship with humanity matters a great deal. It has a profound impact on our identity as individuals and as a church. We make decisions and take action based on our story, our identity.

We all have stories of our lives. Our stories are not just handed to us, though we receive a story from those who have gone before, our experiences write our stories. Hopefully, reflection on those experiences help us to frame a cohesive story.

When we are living out of different stories we see the world very differently. Is our story, God's story, one of scarcity or abundance? Do we see the story of the faith in this moment, as one of decline or one of opportunity? Do we see that story still being told or do we think that the story came to an end in the pages of scripture? Is this world a place where evil seems to triumph or where humanity continues to solve problems which have been a constant affliction.

Our Synod this year, May 23-25, will gather under the theme "There's MORE to the story". We will hear stories of the ministries taking place throughout the diocese - as we do every time Synod gathers. More that that we will play with the idea of story. We will recognize that in most of North America there are now three generations of people who know very little of the Christian story, and what they do know, probably bears little resemblance to the story that we understand. We will grapple with the story that we tell ourselves (and others) about the state of the church and the world.

Woven through it all, we will hear the story of how God is present in the darkest of times, and in the end, how light triumphs over darkness and life over death.

In the Joy of the Easter story,
+Ron

**It was
the story
of Jesus
who found
life in his
followers**

A weighty issue



Rev. Dr. John Roddam

John Roddam is the rector of the Parish of Kentville in the Annapolis Valley. He was recently named the OSL Director of Region 9 (Atlantic Canada plus Quebec) for the International Order of St. Luke the Physician.

I have been asked by our esteemed Diocesan Times Editor to offer some personal reflections about the weight loss I have experienced over the last few years –

I love food. We always ate well in my home growing up with more than ample meals of meats, fish, vegetables and... sweets! Food quickly became associated with comfort and emotional appeasement.

I was active in sports and never had a "weight issue" until my lifestyle became more sedentary following university. However, things really got out of hand when we moved to the West Coast. There the pressures of ministry and the performance treadmill took its toll. I jumped to 340 pounds from my 190 "playing weight" in university.

The noose began to close in when my doctor told me

that tests showed blood sugar levels four times the norm! I was promptly diagnosed with Type-2 Diabetes. This was the first time in my life when I felt out of control. As I sought the Lord in prayer, several things came to me. NOTE: This is MY story and I have no right to impose any of what follows on anyone! However, I believe God dealt with me in a clear way and I found practical help. So... these are the steps I followed –

I was prompted to confess my love of food and over-eating as "gluttony" and asked the Lord to break the cycle of addiction.

I was directed simply to eat anything I wanted but smaller portions that I would eat slowly and savor each bite. I stopped snacking between meals.

I did not eat anything after 8 PM.

Over the next 2 to 3 years, I slowly lost 100 pounds and kept it off. When we returned to Nova Scotia I maintained the regimen (mostly!) and my weight stabilized for another 5 years!

Soon after I was appointed to St. James, Kentville I became aware of a program at the Valley Regional Hospital, working with Diabetics in a support group which involved food education, plus practical counsel from a doctor, a nurse, and a dietician. The core of the program was a modified "Keto Diet" – high fat & protein and low carbs. If you are diabetic, you would be well-advised only to engage this diet with close medical supervision. However, this connected with me (by the grace of God!) and I lost a further 30 pounds!

The program results were

dramatic – some who had been insulin-dependent became free of meds... amazing! I had been on oral meds but cut way back and my A1C results dropped significantly.

I had an appointment with my family physician at the end of March and he opined, "If I didn't know your history – looking at your overall health picture, I would not describe you as a diabetic!" WOW!

Many people slap me on the back and applaud the fact that I lost over 130 pounds. I MUST say categorically that I did not have the where-with-all to do this. The Lord directed the process from the beginning and I am most thankful for His love and practical support and help!

Now that's a different type of resurrection story!

NEWS FROM AWAY

Dear Diocese,

Out of Lent, just past Holy Week and now into Easter. Joy and post resurrection experiences abound.

I am however feeling a bit of irony that I would be writing about the story of suspicious and doubting Thomas on April Fool's Day, a day for joking. And that's what Thomas may thought it was in the Gospel for April 28, a mean joke.

We are all susceptible to doubt. In the 21st century, it is easy to be cynical, suspicious and mistrustful isn't it? Don't trust the government, the

education system, the health care system, the police, the church...

Rightly so we say. It is the wise person who is skeptical and full of doubt. It's socially acceptable and human. So the doubt Thomas expressed makes sense. The only way to believe it is to experience it.

Imagine yourself in his shoes. What he saw and what he knew was that rebels suffered. The Roman Empire could deal out nasty blows to anyone who caused trouble. Like the other male disciples, he was afraid. Rightly so. A suspect, a friend of the rebel they just

killed. You not only saw the gruesome way he died, but you had seen the crucified hanging on crosses before. And you knew that it could happen to you too. What to do? And being a man of that time, he might think, keep a low profile, maybe the women who witnessed his resurrection might get away with it, but what Roman soldier would pay attention to a woman.

Even though the threats to them were real, because of what they had seen and knew, the disciples overcame their fear. Moved by a firm belief and confidence that came with the presence of the resurrected

Christ in the room that day and filled with the Holy Spirit, they responded. Strengthened and confident in their call that day, the disciples unlocked and flung open the doors of the place where they gathered, letting Jesus in and stepping out to share the news.

Thanks to all those local parishes that have agreed to open their church and church hall doors and welcome young adults and others who, like the disciples, reasonably fear their future and the future of this planet, people who care about creation. Thanks for supporting them and providing them with meeting space so

they can share information on climate change. Thanks to all of those young adults who are taking action and are boldly speaking out and anxious to empower others by sharing information. Thanks for the partnerships and deepening relationship the church, other faiths and secular organizations are developing to fight climate change. And thanks to God for bringing us together.

Peace be with you from the outer world,
Rev. Marian Lucas-Jefferies

ANNOUNCEMENTS

Rev. Chad McCharles appointed the new Executive Secretary to Synod effective June 1st, 2019. Chad will continue as rector of the Parish of Mahone Bay. Mrs. Edith Marshall, the current Executive Secretary will continue in this position through our upcoming session of Synod. Edith served as the Executive Secretary of Synod since 2015 and did an exceptional job.

Archdeacon Brenda Drake resigned as Archdeacon of Cape Breton, March 31st, 2019. She will continue as rector of St. Alban's, Sydney.

Rev. Deborah Lonergan-Freake appointed rector, 1/2 time, in the Parish of Bridgetown, effective May 1st, 2019.

On Thursday, May 30th, 2019 (The Feast of the Ascension) at 7pm, Revs. Dorothy Miller, Bonnie Skerritt and Nichola Fish Cumine will be ordained priests in the Cathedral Church of All Saints.

Rev. Dorothy Miller appointed rector of the Collieries Parish effective July 1st, 2019.

Rev Rachael Parker resigned as rector of the Parish of St. James, Armdale, July

15th, 2019 to move with her husband, Lt (N) Rev Rob Parker, to a new appointment.

Rev. Gary Sinclair appointed priest-in-charge of the Parish of Liscomb/Port Bickerton during the maternity leave of Rev. Kristin MacKenzie.

ANGLICAN FOUNDATION APPLICATIONS
Due: 31 May 2019

The Anglican Foundation receives applications twice a year - 1 April and 1 September. Accordingly, the Diocese invites applications from Parishes twice a year - in January and May. Due dates

for applications are two weeks before the annual February and June Diocesan Council meetings.

The Diocese can submit *three applications per calendar year* to the Anglican Foundation. However, only *two applications* can be forwarded from any single Diocesan Council meeting.

Applications for the second round of applications for 2019 are now being sought. Applications must be received by the Executive Secretary of Synod by **Friday 31 May 2019** for consideration by Diocesan Council at its June 2019 meeting.

Please note that Parishes must be a member of the Anglican Foundation at the time of their application. If a Parish has let its membership lapse or has never been a member, it may apply for membership now or any time prior to its application being received.

Applications may be submitted via email to execsecsynod@nspeidiocese.ca or mailed to:

Edith Marshall
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Photo: Literacy and numeracy participants.

Reaching out in the world – make a Mother's Day campaign

by Ethel Nelson

Mothers' Union branches in Nova Scotia & Prince Edward Island support our churches and communities mainly by acts of service, a hands-on approach. But we needed a way to put our faith into action in the other 83 countries where over 4 million Mothers' Union members live. How are we able to take action against poverty and social injustice in other parts of the world? One way is by buying gifts through the Make a Mother's Day Campaign that began in the U.K. in 2007. In 2009 MAMD started in Vancouver by Celia Dodds. We soon picked it up in our diocese and it has been here since then.

We don't confine it to Mothering Sunday or Mother's Day, but make these gifts available throughout the year. When you buy a gift for your mother or in memory of her, for a friend, or a prayer partner, you will be helping other women around the world learn literacy skills, start a business, gain parenting skills, or support members who are running homework centers. The ethical gifts range from \$10 to \$175. You get a card to give to your Mom or friend or anyone you choose, which

describes the gift given in their name. From this gift a mother in another country receives the benefit - you will really be making her day!

In South Sudan, the Literacy and Financial Development program helped Matilda further develop her literary and numeracy skills. This enabled her to start the first medical clinic in her region and even to hire a doctor. Today, more than 8,000 people can access healthcare for themselves and their children. Many of them are the most vulnerable and isolated in society, including widows. For them, this clinic really is life changing. All of this wonderful change is thanks to Matilda, and the chance she was given to get her education. When you help a mother learn to read and write, you can help her achieve anything.

The gift of a bible study course will help a woman attend a Soar on Wings like Eagles course and change her outlook on life. By learning about the power of God, women can change their attitudes on donor dependency and poverty, and realize their own potential through Christ. In Rwanda, Fortunate was living in poverty. She was struggling

to always show calmness and kindness with her family under financial stress. With a loan from Mothers' Union, her faith encouraged her to grow cassava, a root vegetable. This gave her an income and helped her create a safe environment for her family. This program helps women like Fortunate understand God's love and lift themselves out of poverty.

In Trinidad and Tobago, five homework centers are proving invaluable to children and their parents. The centers are run by Mothers' Union volunteer teachers and support parents by providing a safe after-school environment. The teachers provide special assistance to students who need additional support with their schoolwork. Improvements in the performance and attitude of the students have been recognized by all involved.

A gift of \$120 can start a savings and credit association in Rwanda, allowing group members to save collectively and provide each other with loans to buy household items, start businesses, care for others in the community and build a secure future for their families.

The benefits are great and change the communities

from the inside out:

- When a family receives a goat, the first kid born is given to another family and soon the community has a goat farm which provides employment for the whole community.
- When a woman gets a \$50 loan to start a sewing project, she will make school uniforms for her children, make some to sell to her neighbours for their children, get more orders and may hire another woman to help. Then she may be able to send her children to school and also feed them well. Her community now has an industry. Mini loans to women are repaid in 97% of the cases.
- When you can't read you can't help your children with their homework, read the label on a medicine bottle or attend programs that require reading. Being literate and able to work with money raises your self-esteem and ensures you're not cheated in the marketplace.

The Parents Supporting Parents program is being run in many countries all over the world. It has been presented in this Diocese

a few times and, as more facilitators are trained, it will expand to more areas. There are two gifts for Canada's North. Plans are now underway to train a group of facilitators in the north of Canada.

To encourage branches to reach out to their communities, the Rev. Debbie Strickland Memorial Fund has been established as one of the gifts. It enables branches in Canada to apply for a grant for start-up money to create an ongoing project that will benefit their community, such as buying tools and supplies for a neighbourhood garden.

More and more people are experiencing isolation and growing inequality between the rich and the poor. The Make a Mother's Day campaign helps us to keep fighting to give people a better opportunity in life.

For more information, visit our website http://canadianmothersunion.ca/mothers_day_campaign.html

or contact diocesanmunspei@gmail.com

The IF proposition

A young man, desperate to propose to his beloved, discovered at long last the courage to ask the question. He decided that it would not be in a romantic setting. It would be in a quiet place. It would reveal his anxiety. Said he; "If I asked you to marry me what would you say?" Her response was brilliant. "I don't know, you've never asked me!"

If was the key word to be nuanced in the quest for his joy. The man's fiancé realized the ploy. He had inserted a backdoor into the proposal. He had intended it to be a question, the question, but in affect it was not. He had inserted the if proposition into the proposal, nullifying everything. She closed the door. He would have to ask again, and more directly.

As an alert to a hypothetical question, the answer to the If proposition is always easy, if one is on their toes. Politicians love these questions because they can always say "I don't answer hypothetical questions." However polling companies employed by political parties



BRYAN HAGERMAN

ask these questions all the time. For example, sitting by the fireplace, dog at your feet, great book in hand, the phone rings. It is a polling company. They ask; "If there were an election today would you vote for?" The politicians, the ones who won't answer these queries, nevertheless depend on the answers to this data, which is hardly scientific.

Then there is the "If I offended you, I am sorry," apology. Again hardly an apology because of how it is framed.

The Oxford Dictionary has within its covers entries for 171,476 current words, and then there are 47,156 obsolete words. With this there are also 9,500 derivative words. One of the shortest and yet powerful of all of these thousands of words is the simple, 'IF.' It is so important a word, that Rudyard Kipling wrote a poem, entitled 'If.'

If can be used in the past tense, as it introduces a hypothetical situation. Or any other tense for that matter.

In I Corinthians 13, often called the love chapter the word If is found four times.

"If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. 2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. 3 If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing."

The If proposition in each

of these verses, is nullified or given positive energy, by the 'but do not' that follows. Thus, activity is key to faith, which is (faith) hardly meant to be a passive. Like faith, in therapy, passivity is not a desired option for anyone who desires wellness. Activity, hard work, goal setting, an action plan, openness, vulnerability, is crucial. A Client goes to a Therapist with a problem. It is not an If, hypothetical problem. It is birthed out of a true existential reality, bounded by the past and the present. The Client expresses what they believe the problem to be. It is real enough for them to share their deep vulnerability in the midst of a total stranger. And they are paying for this uncomfortable moment. The response of the therapist in the midst of this drama is key. Emotional connectivity is crucial if the Client is to gain trust in their therapist, and make the steps to emotional wellness.

But and again, trust in an eternal God is not an if proposition. It is not 'If God is my helper.' It is 'God is my helper.' It is bounded

in relationship, faith, and belief. At the end of the day, 'God in his abode, is, and at all times' This implies a full present reality, and an active force to aid us in our wellness goals. Cognitive thought embracing existential reality, as an activity, is also crucial to wellness.

But wait for it, there's more. The opposite to if is; is. If is conditional. Is is the third person singular present indicative of be. God is my helper. Therapy is good. God is a very real helper in the midst of our healing, emotional or other forms. Often he is the unseen guest the Christian therapist draws on when all else fails. He is also the guest of the one in need of being helped. God is and always. And never a proposition.

BRYAN HAGERMAN,
ST PAUL'S CHURCH
OUTREACH COUNSELLOR.
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VCM speaker explores out-of-the-box ministry



Photo: Rev. Canon Dr. Duke Vipperman

A missional coach, pioneer minister, consultant for church turnarounds and sitar musician. This year's Vital Church Maritimes conference features an abundantly gifted Canadian Anglican as our keynote speaker. The Rev. Canon Dr. Duke Vipperman, from Fergus, Ontario, has been a priest for 34 years and remains at the cutting edge of

ministry.

Duke is a respected church growth leader and ministry coach for Fresh Expressions (planting of new faith communities). He has an extensive background in 'church-out-of-the-box', thriving small group discipleship and missional transformation. He has led retreats on Celtic Christian Spirituality, neighbourhood prayerwalks, and coached ministers engaged in café church, youth drop-ins, pub faith gatherings, Messy Church, and a coffee house congregation.

VCM 2019 is an inspiring three-day conference for lay and clergy leaders that takes place at the Holiday Inn, Truro, NS. It begins at noontime on Thursday, Nov. 21 and wraps-up at lunchtime on Saturday, Nov. 23. (Laities make up about two-thirds of the registrants!) Participants hear relevant and encouraging teaching about how God is transforming churches to be more missional. Dynamic table discussions,

sharing of stories and various break-out workshops are also a big part of the event.

This year registration fees include the costs of all meals, presentations and materials. Accommodation is extra. Funding support for conference expenses is available for lay people through the Lay Leadership Legacy Fund. There are also granting sources for any Anglican clergy in our Diocese.

Vital Church Maritimes 2019 conference registration is open this month. Early Bird rates are available too! Watch for notices in the Anglican Net News and Vital Church Maritimes 2019 Facebook page for details. Anyone may attend VCM 2019, including church leaders from other denominations.

For more information see: www.nspeidiocese.ca or contact the Parish Vitality Coordinator at 902-420-0717 or lvaughn@nspeidiocese.ca.

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It's A New Day!

Walking churches taking off

BY REV. LISA G. VAUGHN

It's easy to do, inexpensive and a healthy activity. Churches in North America and the United Kingdom are exploring exciting faith fitness gatherings called **Walking Church**.

Think about it - in your community there are probably more people out walking on a Sunday than going to worship. Many residents after a long workweek are craving some physical activity in the fresh air, perhaps with their family, friends, pet or children.



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

Walking church has the ability to help people



Walking Church - Alex Ortlieb - Unsplash

Regardless of the season, walking church can take place in any context - rural, suburban, towns and city neighbourhoods.

Jesus modeled walking church in many ways. He was always roving on foot with his disciples, teaching, praying and caring for people as they went. In fact, it could be argued that our Lord spent more time in a walking ministry than sitting in the synagogue or temple.

form friendships, share in fitness, learn, pray and discuss spiritual matters of life and faith. Worship and hospitality can also take place during the journeys. As a mission-oriented activity, walking church offers new people a truly non-threatening environment

in which to explore the possibility of being part of a faith community. One can simply join in or depart at any time.

Additionally, walking is one of those activities that participants do not require a great deal of special equipment. A good pair of runners or hikers and seasonal clothing is all that is required. (Sometimes bug spray is recommended!) People do not need to have a particular skill, experience or be especially athletic to join in. Children in strollers, well-mannered dogs on leashes and companions in wheelchairs can also be included.

Regardless of the season, walking church may take place in any context - rural, suburban, towns and metropolitan neighbourhoods. Many communities have well-groomed easily accessible

public trails. Prince Edward Island has the picturesque Confederation Trail, while Nova Scotia has a growing network of rail trails. For those who are ready for a challenge, both provinces have rugged mountain or coastal hiking routes.

Other options would be to chart a course around town streets, circulate through a provincial picnic park, traverse around a sports field, explore a sandy beach area or ramble down a quiet country road. As you are planning your routes be sure to consider nearby washroom facilities and free parking. Some communities host inside walking ministries within their church halls, neighbourhood shopping malls, school gyms and at local recreation centres.

One related fitness trend is the Nordic Pole Walking full-body exercise that also happens to be low-impact. This involves the use of walking sticks, takes pressure off of ankles and knees, while improving posture.

A couple of congregations in England host walking church for pilgrims. They organize special days for retreat-like walks with others, from one church location to another.

All in all, walking church can take a variety of forms. Ministers can hold short worship services at the beginning, middle or end of the walk. They can also include programmed study or shared devotions at picnic tables, park benches or at a coffee shop afterwards.

Sharing in mealtime is always a joy for small groups.

Perhaps begin by meeting for breakfast at McDonald's or have a brown bag lunch noon-time gathering. A once-a-month potluck barbeque or picnic might be another special relationship-building activity for the budding faith gathering.

Promotion and communication are key to walking church. Getting the word out, providing detailed directions and explanation are important. Prepare to have a back-up plan in case of inclement weather. A cancellation notice or relocation site (inside walking option) may be posted on a webpage, Facebook group or e-mailed out at least two hours in advance.

One other benefit of walking church is the low overhead cost for such an initiative. There are very few or no expenses. It can also be led by lay people or clergy.

In our Diocese several congregations have been hosting a variety of forms of walking ministry including the Parish of South Queens (Liverpool), All Saints' Bedford and Church of St. Andrew, Cole Harbour.

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".



Walking Church - Tim Foster - Unsplash

Going, telling, and getting Messy

BY ALLIE COLP

On April 6, around 30 people gathered to learn, have some fun, and get messy at a Messy Fiesta in Truro. Clergy and lay leaders from all over the Maritimes, and numerous different denominations spent the day experiencing what it's like to attend Messy Church, and then learning all the details about how to make it happen.

Messy Church isn't new to the Diocese of Nova Scotia and Prince Edward Island, and there are several parishes that have active, vibrant Messy Church congregations as part of their community. Messy

Church is a type of fresh expression that originated in the UK in the early 2000s, and has spread to countries all over the world, with over 4000 active Messy Churches – including 280 in Canada. Here are some of the basics of Messy Church:

1. Christ-Centred – it's focussed on the gospel and provides an opportunity for people to encounter Christ for the first time or in a new way.
2. For All Ages – Messy Church is designed to engage adults and children together. It's not something that kids



Photo: Messy Fiesta in Truro in April.

get dropped off at or something where people get put into age groups. Instead, each component of a gathering aims to be engaging and accessible for people of all ages.

3. Creative – Messy Church is a reflection of the creativity of God. Often this takes the form of crafts, but faith and stories can be explored creatively through games, science experiments, outdoor activities, and countless other ways that encourage

people to get hands-on with their learning.

4. Hospitality – Welcoming everyone and sharing the unconditional love of God is a core element of Messy Church. This is perhaps most explicit in the sharing of a meal, but hospitality is also expressed in every component of a Messy Church gathering.
5. Celebration – Messy Church offers a glimpse of the joy we find through living a life of fullness

through Christ. All of Messy Church is a celebration and worship, and there is a specific time named as a Celebration, with story, songs, and prayer.

If you're interested in learning more about Messy Church, there are resources available through the Youth and Family Ministry Library, or you can get in touch with Ruth MacNeil, the Regional Coordinator for Messy Church in Nova Scotia at ruthmacneil.50@gmail.com



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Drama at St. Nicholas, Westwood

By Mel Parsons

Twice each year for the past seven years audiences from near and far have been treated to a musical Dinner Theatre by members of the St. Nicholas, Westwood, Upper Tantallon, congregation. They are devoted and enthusiastic members of the cast; of the lighting crew; of the band; and they are producers of delicious three-course meals.

Once again, rehearsals are under way for the four Mid-May productions and Director/Music Director, Kevin MacIlreith, is bringing life from the libretto written by fellow parishioner and Producer, Brian Rogers. The title of the musical play this time is Don't Stop Believing and the writer of this review was approved by the Director to witness an early rehearsal. However, while the basis of the plot was reviewed, we were asked to leave prior to the end because (deep secret) there is a twist in the plot which may not be revealed.

Essentially, a group of friends are at a dinner party during

which they reminisce on the final days they had at High School. One group of cast members plays the original students in their senior year, while another cast group plays the same characters as friends years later at a dinner party. The plot switches very craftily and swiftly to-and-fro from one scenario in the classroom to another scenario at the dinner table. This is achieved by means of having two separated sets, or stages, meanwhile being interspersed with around a dozen appropriate 1980s hits.

With two sets, the 'classroom' and the 'dinner' separated by some six or seven metres and the area that is, on Sundays, the altar, being the school corridor with lockers, fluidity of different scenes could be seen to be awkward, but by very ingenious use of lighting, smoothness is succinctly engineered, again being operated by members of the parish.

Prior to the doors being opened, the audience mingles with members of the cast in costume and make-up in the Church Hall, where

they can buy a glass of wine or a beer. Some have come as couples, others as a small group and a few by themselves. The tables are set up in the sanctuary in which the play is performed. On the doors being opened, there is no need to rush or present yourself ahead of others to get to a seat, as everything is so well organized. Cast members will call out the names of people, be they individuals, couples or groups, and they lead them, together with any unfinished drink, to a table which will have been assigned to them. Real organisation that is! At the table they will find the first course, a bowl of salad, to be shared among them.

The play is in three acts and the main course is served between the acts one and two by the cast themselves. At the rehearsal, Director Kevin laid down hard and fast rules that while the two groups represent the same people at differing times of their lives, while serving, they must not cross over or talk to each other as the diners must still perceive them as the same, but separate individuals. The



Photo: Director Kevin MacIlreith addressing some of the Dinner Party cast.

dessert is served between the second and third acts and wine or beer can be purchased throughout the evening.

Although the diners enjoy the three-course dinner, they could not do so were it not for the formidable team of volunteers who have to clear the sanctuary of chairs and pews, then set up the tables and cutlery, making them look attractive. Then, after the Saturday performance, take everything down in preparation for services in the sanctuary the next day.

Those of us who have

been able to witness prior productions are not surprised at the energy so many people have for this up-coming Don't Stop Believing, devoting their talents and time that so many can enjoy an evening of fun, laughter, and gastronomy.

Oh, yes, this is a fund raiser and the profits go to the on-going mission of the church.

Tickets are available for performances on May 17 and 18 as well as May 24 and 25 on the St. Nicholas web site, <http://www.stnicholasanglican.ca/> or at the church (902-718-7642).

[HOME](#)

Teach us to pray: with those whom we find difficult to love ...

I can't remember how long ago it was that I started to add these lines to the priestly blessing at the end of a worship service: "with you and with those you love – and with those whom you find difficult to love ..."

I do know that it's been a while and yet, I still am somewhat surprised by the reaction of those who hear these words. Sometimes there's the visible smirks –

those awkward grins that indicate they are thinking of exactly who they find difficult to love. There have also been furrowed brows and the occasional eye-rolls. People have sometimes mentioned it to me on their way out the door, admitting they need the reminder every so often. And every so often I admit I need reminding too.

Just recently I attended a Eucharist, at the end of which



Rev. Frances Drolet-Smith

But how is it possible to pray for those we find difficult to love? I guess maybe the obvious answer is to cut them some slack, to overlook whatever grievance we may have endured, whatever jarring comments may have been made, or egregious act that may have been inflicted. Isn't that, after all, what we would hope others would afford us?

The need to extend forgiveness is certainly part and parcel of the difficulty we may have. So too are jealousy, anger, resentment, hurt, and disappointment to name a few. What are we to do with all these impediments to love? Perhaps the change I want in those I find difficult to love needs to begin with a change in me.

St. Paul's treatise on love (1 Corinthians 13: 1-13) can indict any one of us, any day of the week. "Love is patient, love is kind, love is not envious or boastful or rude . . . love keeps no record of wrongs; love is ever ready to believe the best of every person . . ." Yikes!

If I am counted a child of God, then who am I to discount another? If my own hurts dictate my behaviour, why can't I see the hurt others endure? If we believe prayer can change things, then surely the epicentre is the human heart.

Psychologists – and likely, our mothers – tell us we cannot change someone else.

These scripture readings may help us with our own change of heart.

1. Believe the best (1 Corinthians 13:7)
2. Pray for yourself (Matthew 7:3-5)
3. Pray for the other (Matthew 5:44)
4. Be ready to forgive (Ephesians 4:32)
5. Cut some slack! (1 Peter 4:8)
6. Don't gossip (Proverbs 11:13)
7. Bless them with your words (Ephesians 4:29)
8. Help them if they need help (Luke 6:27)
9. Don't gloat when they have trouble (Proverbs 24:17)
10. Treat people the way you want to be treated (Matthew 7:12)

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

Photo credit: Vicki Fioratos



a colleague pronounced a similar blessing, only he added another line: "and those who may find you difficult to love." Ouch.

I am reminded here of Jesus' teaching "Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye?" (Matthew 7:3-5) It likewise calls to mind the saying attributed to several sages, maybe Plato or Buddha or Ghandi: "Be kind, for everyone you meet is fighting a hard battle."

In Greek mythology Sisyphus was punished for his self-indulgent, dishonest ways. He was condemned to roll a huge boulder up a hill, only to watch it roll back down again – an action he'd be forced to repeat for all eternity. I'm not suggesting we cannot be cured of our pettiness or even of our unwillingness to love unconditionally – we are, in theory, teachable.



Photo: Rev. Frances Drolet-Smith addresses the prayer partners at St. Luke's, Dartmouth at a combined gathering.

Prayer partners build relationship

St. George's, New Glasgow, and St. Luke's, Dartmouth, were joined together as prayer partners. In addition to holding each other in prayer in our weekly intercessions, St. George's extended an invitation to St. Luke's to join them for a tea. Two carloads of parishioners made the journey and appreciated the hospitality. This year, St. Luke's returned the favor by inviting St. George's to a luncheon,

with a special presentation by Rev. Frances Drolet-Smith on prayer. We have enjoyed building a prayer relationship between our two church families.

SUBMITTED BY MATTHEW SPONAGLE

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

Making Mission a Habit

By Rev. Lisa G. Vaughn

There's a great little book making the rounds among Anglicans in the Diocese. Parishes in Cape Breton and Halifax Regional Municipality are reading a 115-page paperback written by Michael Frost called, *Surprise the World: The Five Habits of Highly Missional People*.

Reid Moore, a ministry leader in the Parish of St. John the Baptist, North Sydney, is using it this spring as part of a message series at Sunday worship and for the multi-week Lenten education program. "*Surprise the World* sort of spoke to me. It was one of the books I picked up from the MORE Mission School," he said. "This is something concrete. Something practical." The rector, Rev. Julio Martin and the congregation agreed.

The founding premise of the book's title is based upon Jesus' example and Paul's teaching about Kingdom living in community, revealing radical hospitality and over-the-top thoughtfulness. To love people in such a way as to lead 'questionable lives' and thus surprise. "We need to become a godly, intriguing, socially adventurous, joyous presence in the lives of others," the

THE BELLS MODEL

B – BLESS

Bless 3 people this week.

E – EAT:

Eat with 3 people this week.

L – LISTEN:

Spend at least one period of the week listening for the Spirit's voice.

L – LEARN:

Spend at least one period of the week learning Christ.

S – SENT:

Journal throughout the week about all the ways you alerted others to the universal reign of God through Christ.

author says. The model is called BELLS, a memorable acronym, which also includes personal spiritual disciplines for believers reinforcing straightforward approaches to authentic Christian living.

Frost writes, "It's such a simple, easy-to-adopt set of habits that do unleash essential missional values: engagement with neighbours, connection with each other, a deeper experience of God's leading, a stronger understanding of the gospel,

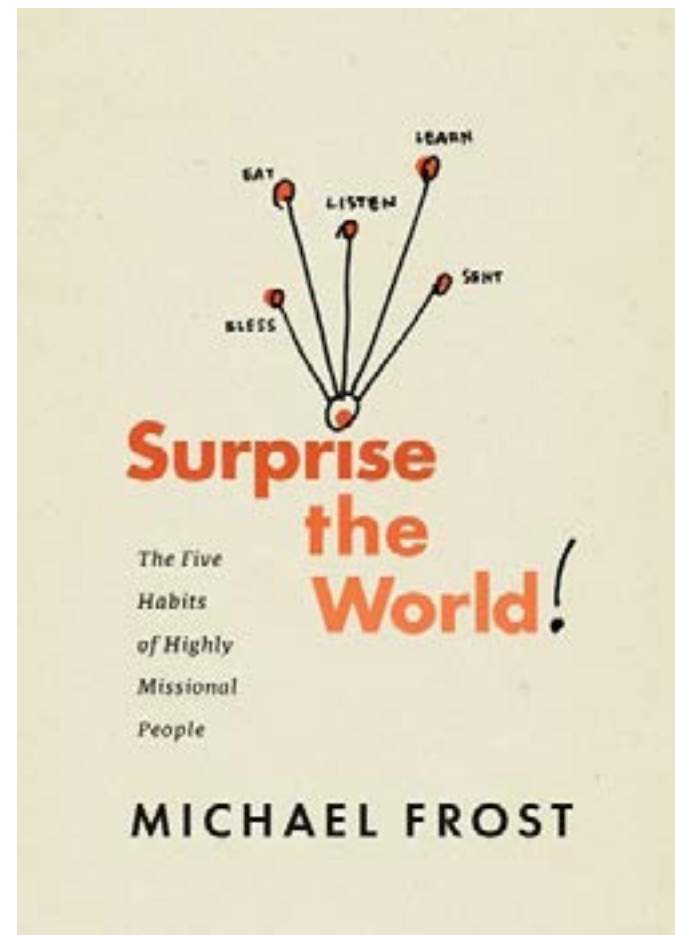
and a framework for identifying ourselves as missionaries."

BELLS practices help to cultivate basic missional attitudes and priorities. Over time we are transformed in our behaviours and words, alerting others to the loving presence of God. That is the definition of mission. "If you want to be a generous, hospitable, Spirit-led, Christ-like missionary, don't just try to learn those values – foster these habits!" says Frost.

On Sundays and at the seasonal Wednesday program, Reid Moore first shows a short YouTube video that highlights the missional habit for the day. Then the retired teacher explains the theme a little more and discussion follows. From 25 to 30 people attend the mid-week study.

"It's open to anybody," he said, "so we have parishioners plus we have people from outside the parish who come and join us."

Some of the Surprise the



World participants are sharing their missional habit stories. Reid explained, "One woman, she called somebody who was sick and one of her friends. She said, 'We're coming over with lunch. Set the table.'" Others have been writing thank you notes to people in the community, making caring phone calls and delivering gifts of homemade muffins.

The series on simple missional habits is encouraging people at St. John the Baptist to turn outward in their ministry. "I think people are realizing that this is what we're called to do, to make a difference," said Reid. "I'm hoping it's planting a few seeds."

Leaders at St. Andrew's Locks Rd., Dartmouth, are also using *Surprise the World* as a small group Wednesday evening study hosted in a parishioner's home. Fourteen people are involved and two lay leaders are facilitators.

Organizer Mike Winslow said, "As a Parish Council we have been talking about being more missional for a while, but were not sure what that meant or how to do it. Doing this book as a book study starting in Lent felt like a good time and a good way to learn about being missional."

The five-point BELLS approach works well with the group. "People like

the simple model of one new habit to discuss each week," Mike explained. "Some habits appear to be natural for some people and more outside the comfort zone of others. Discussing them together helps us all understand better. We are all trying to be more intentional. Everyone says they have found the meetings interesting and helpful."

A few unexpected things have come about too. "We are finding out that we already do some of the habits naturally and do not think they are surprising," said Mike. "We did not know that they could be seen as surprising to other people."

Some recommendations from St. Andrew's: host the mission learning series in a comfortable location, encourage participants to openly share and discuss each habit, and be sure to consider facilitation by the laity to model the importance of sharing leadership.

Surprise the World is also being used as a study in the Parish of Hatchet Lake & Terence Bay.

The book is available from most booksellers and costs about \$10 for paperback and \$5 for Kindle.



Photo: Reid Moore at John the Baptist, North Sydney

The great Christian adventure: the “great work” of building bridges of understanding



Rev. Cathy Lee Cunningham

By CATHY LEE CUNNINGHAM, PART-TIME RECTOR, CHURCH OF THE GOOD SHEPHERD, BEAVER BANK

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

BACK TO THE GREAT MISSIONAL MIGRATION

This month, I return to the work of Brian D. McLaren in his inspirational book, *The Great Spiritual Migration* (2016), where he boldly names what he calls the “great work” of this generation:

“We need movement-building initiatives that

help individual Christians, congregational leaders, and denominational and network leaders come together and work together for intrapersonal, interpersonal, structural, and cultural change”. (p.168)

Through our Community Engagement Process in 2015 and the time since then we’ve known that to support God’s mission in Beaver Bank, we must do just that, especially through our relationship with Beacon House Food and Clothing Ministry (see my February and April 2019 articles for more).

Like so many other food banks, Beacon House has been attempting to do the great work of bridging cultural and religious differences and the needs of growing numbers of new immigrants who don’t speak English and have varied dietary needs based in other culture-specific foods and customs.

One group in particular: Syrian refugees, having already experienced the horrors of losing everything through war and displacement. What

comfort some familiar food would be while trying to build a new life, in a new culture, with a new language, all the while trying to heal from unimaginable trauma.

The “great work” of building bridges of understanding

No one describes the pains and experiences of being an immigrant to Canada better than my dear friend Marina Shepeta, creator of the 2010 award-winning documentary film about culture shock, “Home Out of Nothing”. Indeed to make such films is the “great work” that God has entrusted to her faithful care.

Recently, I asked Marina to describe the film:

“HOME OUT OF NOTHING traces the experiences of three women immigrants to Canada, coming from very different parts of the world, including my own transition from my Russian homeland to Canada in the early 1990s. Since my husband was unable to leave Russia legally, he defected in 1991 and I wasn’t able to follow (with our young son, Roman) until three years later. I made this film to help people reflect on and understand the adjustments made by immigrants and how they overcome the shock of fundamental differences in cultural assumptions and values.”

It’s a film that breaks your heart wide open, reflecting our common humanity back to us, across time and space and cultural difference. It takes us on an intimate journey into the lives of such courageous souls, where we can do nothing less than to see the Stranger



as our self.

Since its release, Marina has hosted film screenings from Newfoundland to B.C., at public libraries, churches, universities, through federal government immigration programs and at many film festivals across the country, including the Atlantic For Festival here in Halifax.

In February, we invited the Beacon House Board to the Church of the Good Shepherd for their own private screening and Q&A. (F.Y.I., we will happily arrange one for your parish or organization, too!)

Among the responses to the film:

“This is a film for our churches, so we can deepen our understanding of what its like to experience culture shock. We had no idea.”

“All of our volunteers should see this, to build understanding.”

“A new cultural bridge-building program for volunteers.”

Now, through Marina’s work on Home Out of Nothing and my School for Sacred Citizenship we’ve discerned that the next part of the “great work” that God has entrusted to our care together is to work

with Beacon House on a new film about the realities of the food bank system in Nova Scotia and the success of the Beacon House model as a social enterprise. In late 2019 and early 2020, Marina (the filmmaker) and I (the program developer!) will jointly release the films and accompanying training programs for volunteers in food banks, non-profits and local congregations across Canada, and — around the world, online — through the Vocapeace School for Sacred Citizenship and Worldchanging Congregations.

What people and/or groups is your parish uniquely positioned to build a bridge between, to amplify the power and reach of mutual gifts for the “great work” of God in your neighbourhood?

We want to talk to you for our expanding film and program research! If you are a food bank volunteer, run a food bank out of your parish, or sponsor a refugee family, please contact me directly at cathylee@cathyleecunningham.com or visit my display table at this year’s Diocesan Synod: The Vocapeace School for Worldchanging Congregations.



Photo: Marina Shepeta, interviewing for Home Out of Nothing

 **Dinner Theatre Plays**
by Heather D. Veinotte, Playwrite

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The rector's outreach lunch

St. Paul's, Grand Parade

Every Wednesday at noon St. Paul's Church, on Halifax's historic Grand Parade, hosts the Rector's Outreach Lunch, a program very close to the hearts of our parishioners. There is, as the sign at our front door says, "such a thing as a free lunch," and that is the spirit of this program: good food and fellowship with no strings attached. Our rector, Paul Friesen and a small team of volunteers play host to a varied group of lunch guests. Many are regulars, some are occasional, and others may drop if they are passing through and need a warm meal and a friendly face. All are welcome.

This program is not large in scale – our function room is small and we serve about two

dozen people weekly – but that may be its greatest strength. Fr. Friesen and the guests all sit down together at one large table, shoulder to shoulder, and eat together, joined by volunteers and space and time permit. In this intimate setting, conversation flows, friends and acquaintances reconnect, and new connections are made, all while we enjoy a three-course lunch served at table by the volunteers. We begin with a delicious soup made by one of several talented parishioners who give generously whenever called upon. Deli-quality sandwiches follow, made possible by a corporate grant arranged by a long-time volunteer. We always end with a home-made dessert. We all appreciate good food served in good

company and the Outreach Lunch guests are no exception. Being familiar with many of the soup and dessert recipes by now, they love to see their favourites coming around the table and are always ready with compliments for the cooks! After lunch, Fr. Friesen sets a time aside for individual pastoral conversations with guests. Then he sets off with several guests for the Sobeys store on Windsor Street. We are fortunate that our funds allow for the distribution of \$50 grocery gift cards on a rotational basis, extending our outreach ministry into our guests' daily lives and making their food budgets stretch a little bit further.

As the lunch is small, we need few volunteers, but they

are very dedicated bunch, and tend to stay for years. The longest-serving of those, and the program's staunchest advocate, was Bob Stapells, whose death last November saddened us all. He had known many of the guests for years and always had time for a chat and a bit of cheeky banter. Though St. Paul's is a sizeable church, it was barely large enough to contain all who came to pay tribute to Bob at his funeral, including many of the lunch guests. Among his many gifts to this program are the ongoing participation of his son Ryan and son-in-law, Paul, who volunteer every week and are a reminder of his dedication.

Fr. Friesen remembers his motivation for creating this

outreach program in June, 2007, as being a desire to extend the spiritual fellowship of the Wednesday morning Eucharist into the community. He determined that the best use of the existing Rector's Discretionary Fund would be a food outreach ministry, and the Rector's Outreach Lunch was born. Parishioners have taken this outreach to their hearts and give generously to the Fund. Over time, a number of lunch guests began to attend Eucharist on Wednesday mornings. Some have become parishioners and are now familiar faces on Sundays, bringing the original goal of the programme full circle.

RUTH HUBBARD, RECTOR'S LUNCH CO-ORDINATOR

Celebrating Viola! with St. George's Round Church



Photo: Some young choristers from St George's and a drummer from New Horizons get ready for the service.

On Sunday, November 25th, Saint George's Round Church in Halifax's North End hosted an ecumenical service with New Horizons Baptist Church (formerly Cornwallis Street Baptist Church) honouring the life and witness of civil rights pioneer Viola Desmond. The two churches were invited to host the event as part

of the North End Business Association's week-long celebrations for the Bank of Canada's launch of the new \$10 Bill, on which Viola Desmond is depicted. Viola was born and raised in North End Halifax, where she ran a successful hair salon and beauty product business only a few blocks away from St

George's and New Horizons. In her youth, she was baptized and confirmed at Trinity Anglican Church which used to stand at the corner of Cogswell and Brunswick Streets, before it moved to Main Avenue. Viola also attended New Horizons throughout her life, where she had deep family connections.

The service was led by The Rev'd Nicholas Hatt, Rector of Saint George's, The Rev'd Dr Rhonda Britton, Senior Pastor of New Horizons, and Ms Sharon Ross, a layreader of Trinity Anglican Church, Halifax, and included prayers of repentance and prayers for an end to racial discrimination. Music for the service was led by the senior and junior choirs of both churches, blending 19th Century English church music with songs from the civil rights movement. A highlight was the Tribute to Viola Desmond written and performed by Sharon Johnson of New Horizons.

Prior to the service, a free luncheon was offered to the neighbourhood, which filled St George's Hall to overflow capacity. Food was generously provided by two local businesses on Gottingen Street: Jane's Next Door and the LF Bakery. Former Halifax poet-laureate Professor El Jones, who is a strong advocate for black communities in Halifax, also performed some of her slam poetry for those gathered for the luncheon.



Photo: The senior choirs of St George's Round Church and New Horizons Baptist Church.



Photo: Pastor Rhonda Britton and the New Horizons Choir sing during the ecumenical service.



Photo: Father Nicholas Hatt of St. George's and Pastor Rhonda Britton of New Horizons cut the cake at the luncheon.

More things are wrought by prayer than this world dreams of

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN DIOCESAN BOARD

So said Alfred Lord Tennyson in his poem, *Idylls of the King – the Passing of Arthur* (1869). Prayer is communication with God. We are so very fortunate to be able to worship God and thank Him for the privilege of communication. We can pray individually or together, silently or aloud, in word or in song. God hears our prayers and answers them, even when we do not understand the what, when, where, or how of the answer. We know the why . . . because God loves us.

We can be very private about our prayer life or we can share it. One very specific way of sharing prayer is to have a Prayer Partner. The Anglican Church Women Board inaugurated a Parish



Prayer Partner initiative at Synod 2017, a step to engage the parishes in our diocese in the practice of Prayer Partners . . . a practice that is not just for the women of the parish! What the Board did was link parishes in the Diocese with one another as Prayer Partners. We communicated then that these partnerships would be in place until at least Synod 2019, when we might change the partnerships, or might retain the same ones for the

next two years, until Synod 2021. Well, the Anglican Church Women Board has decided to have the current parish prayer partnerships remain in place, as there are still parishes getting used to the whole idea of having a parish prayer partner, so it made sense to retain the current connections. Not sure which parish you are partnered with? Check the NetNews under ACW to see the Parish Prayer Partner list.

In a prayer partner relationship, your parish can get as involved as you wish. Your fundamental task with the Prayer Partner Ministry is to PRAY for the partner to which you have been assigned. You might want to communicate more than that (special occasion greetings, sharing of parish highlights, visits, exchanges, etc.), but it

is not necessary. Regular prayer for your Prayer Partner is what is asked of your parish – your whole parish – remember, not just the women!

We are encouraged to hear from Archbishop Ron about the positive impact of this Parish Prayer Partner Ministry in the diocese. As Archbishop Ron makes his rounds, he hears and sees evidence of parishes praying for one another, sharing other information, and engaging in exchanges. The Board, too, has received many positive comments on this initiative, along with thanks for organizing it. This is very validating.

It has been noted that we are “walking in, standing on, and surrounded by answers to prayers prayed in the past by us and by others . . . that

God wants us to ask, seek, and knock. He wants us to come boldly into His presence, fully assured of His glad welcome” (Susie Larson, 2015). When Alfred Lord Tennyson invoked the power of prayer in the voice of King Arthur, he had Arthur implore Belvedere to pray for his soul, to let his voice “rise like a fountain . . . night and day” because truly: “More things are wrought by prayer than this world dreams of.” One hundred and fifty years later and King Arthur’s words about the power of prayer still ring true, as well as the all-encompassing power of God: “The old order changeth, yielding place to the new / And God fulfils himself in many ways . . . For so the whole round earth is every way / Bound by gold chains about the feet of God.” And, so we give thanks!

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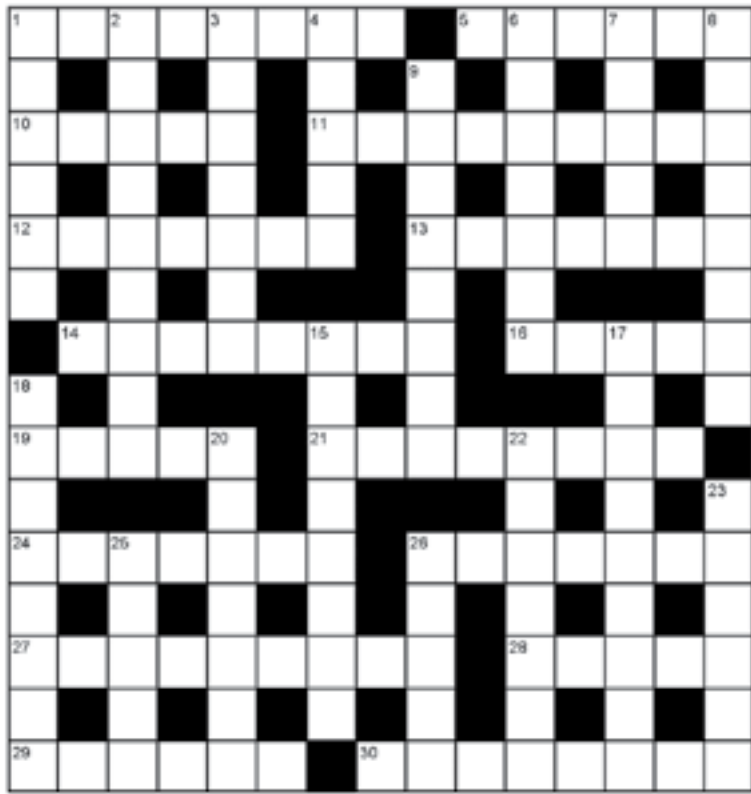
Inside and Out
À l'intérieur comme à l'extérieur

Bible Crossword

by Maureen Yeats



MAY Puzzle



2019 May Puzzle Clues

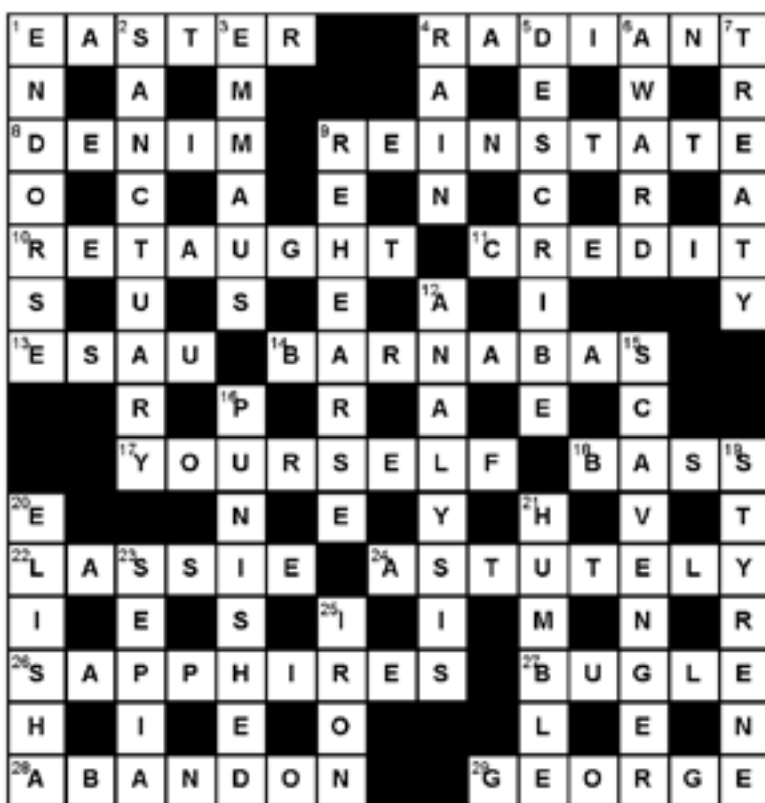
ACROSS:

- 1 – _____ Nightingale, pioneer in nursing (8)
- 5 – _____ of Norwich, anchoress and holy woman, died ca. 1420 (6)
- 10 – Correct name for a bishop’s hat (5)
- 11 – Science-fiction term for converting a planet to earth-like conditions (9)
- 12 – Slang name for people’s heads (7)
- 13 – A shade of red (7)
- 14 – Not digital (variant sp.) (8)
- 16 – He led the Israelites out of Egypt (Exod.) (5)
- 19 – A spy sent by Moses into Canaan (Num. 13:1-15) (5)
- 21 – Pertaining to a university (8)
- 24 – Sickly person (7)
- 26 – Wingless insects that live in upholstery and bite people (7)
- 27 – Subset of chemical elements; for example, oxygen, sulfur, bromine, carbon (9)
- 28 – African mammal related to the giraffe (5)
- 29 – Major prophet, anointed David as King (6)
- 30 – Canine teeth (8)

DOWN:

- 1 – “There would be a severe _____ over all the world” (Acts 11:28) shortage of food (6)
- 2 – Eight-sided (9)
- 3 – A major prophet and visionary, author of an Old Testament book (7)
- 4 – Quotes as an authority (5)
- 6 – Radioactive, metallic chemical element (7)
- 7 – “You turned to God from _____” (1Thess. 1:9) statues that are worshipped (5)
- 8 – State of having no sensation (8)
- 9 – Tropical plant grown as a houseplant, a.k.a. ribbon plant (8)
- 15 – “You have returned to the shepherd and _____ of your souls” (1Peter 2:25) protector (8)
- 17 – Rouse to action (9)
- 18 – Egg-laying spiny anteaters (8)
- 20 – “Repent, and _____ in the Good News” (Mark 1:15) have confidence (7)
- 22 – Final, last (7)
- 23 – A major prophet, credited with authoring an Old Testament book (6)
- 25 – Poisonous fluid secreted by some snakes when they bite (5)
- 26 – Domineering (5)

APRIL Solution



PARISH PRAYER PARTNER

“More things are wrought by prayer than this world dreams of”

Did you know that our Diocese has a *Parish Prayer Partner Ministry*?

Yes, a *Prayer Partner Ministry* for the whole parish.

It was initiated at Synod 2017 by the Anglican Church Women Board, but is not just for the women.

Further details and where to find your *Parish Prayer Partner* are in the *NetNews*, under ACW.



The Our Father which art in heaven, hallowed be thy name.
 Thy kingdom come,
 Thy will be done in earth,
Lord’s Prayer as in heaven.
 Give us this day our daily bread.
 And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen
 Mathew 6:9-13





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Brew blessing

In the midst of the frigid February the Maritimes experienced, The Craft Brewers Association of Nova Scotia (CBANS) gathered on the South Shore to create their 3rd annual collaboration beer at Saltbox Brewery in Mahone Bay. Although it may have been cold outside, the brewers had things bubbling and steaming in the brew house, where Mahone Bay's rector, Father Chad McCharles, was on hand to bless the brewers and their brew. Saltbox brewery and the Mahone Bay parish have been brewing up a relationship for some time, as Saltbox has supplied the beer for the parish's Oktoberfest, hosted as a community connection opportunity since 2017. The friendship between the brewery and the parish has also been fostered through Saltbox's involvement with The Three Churches Foundation, in kicking back

a percentage of every can of "Three Churches" beer that is sold. The Three Churches Foundation, of which St. James' Mahone Bay is a founding member, exists solely to help maintain the iconic street scape of the town by financially assisting with the upkeep of the exteriors of the three Churches. As an extension of these community bonds, Father Chad was bubbling over with a sense of honour to be asked by the brewers of Nova Scotia to bless them and their brew. "To have the opportunity to engage with the community at any level is an honour and a privilege, especially given that the church can no longer claim its once prominent and taken for granted place in society. Being invited to bless the brewers and their beer was a chance to connect the narrative of Jesus Christ, that of the blessing and love of God for all aspects of our life and creation, with the



Photo: Rev. Chad McCharles blessing the brewers and their brew in Mahone Bay.

dominant secular narrative. I see that as mission." Father Chad shared. The Saltbox Brewery has become a community hub in

Mahone Bay, where people from all walks of life gather regularly to have fun and fellowship, share and build bonds. Aspects of parish life

that the Church has always valued and upheld. Why wouldn't the Church bless such an endeavour?

EASTER: a call to social justice

The Lord is risen! He is risen indeed! ALLELUIA! so now what?

Easter Sunday, the Day of resurrection, passed us a few short days ago. We now delight in a post-paschal reality... the Bunny has hopped along, the bonnets and baskets are back in storage, the Lenten-denied chocolate long since enthusiastically ingested.

So now what? Now that we enter this even longer season of Easter, how do we maintain the joy and bliss of that high point - especially in a world that considers the season to be a single day?

For this is what we are called to do: to proclaim the Good News of God in Christ, not just when we renewed our baptismal vows and rejoiced in the first celebration of Easter, but every one of the 50 days of Easter - and beyond! We are called to carry that newly kindled flame in our hearts and minds, our words and actions, at every opportunity.

This can seem a daunting task. We can't do it all, and we can't do it alone. But perhaps this year we might live the

reality of Easter by living out our baptismal vows: by taking time to prayerfully consider one thing we can do to make the world a better place, to better bring glory to God.

For the world to be that better place, we need to acknowledge that the world is not perfect. Imagine if we all focused on one thing that we knew could be made better: and then worked to make that a reality? Imagine if we all took action to make society a little more just?

It can be as easy or as complicated as we dare: speaking with local Indigenous peoples to help build relationships; advocating for living wages; writing to government about anti-poverty initiatives; supporting the PWRDF; donating to the food bank; the possibilities are endless.

With so many opportunities, we have no excuses why we cannot do one thing this Easter season to bring new life to the world through a social

justice initiative.

The Lord is risen indeed: may we rise to the opportunity to love one another, as a sustained and joyful response to Jesus' resurrection. Amen! Alleluia!

Rev. Laura Marie Piotrowicz is Rector of St John's Lunenburg. Her weekly blog, Everyday Christianity, is at: <http://everydaychristianityblog.blogspot.com/>

Community holds mid-week Ecumenical worship services

BY MARLENE BRUSHETT

The Glace Bay and surrounding areas have come together in worship. In Lent 2017, Rev Vernon Reid, retired rector from St. Mary's Church invited local clergy to join the Community Mid-Week Lenten Ecumenical worship services, the first was held at St. Mary's Anglican Church with 50 people in attendance. Fast forward Lent 2019, these Ecumenical worship services have grown to 150-250 strong. There is a strong faith community in this

area who now gather during the weeks of Lent and Advent rotating to a different church each week. Talk around the town is that may become a monthly service continuing to move from church to church, all denominations sharing how they conduct worship in their worship space with a 30 minute service followed by lunch and a time of fellowship.

Photo: One of the services that took place during this Lenten season. Here is Salvation Army Glace Bay Major Janice Bishop.



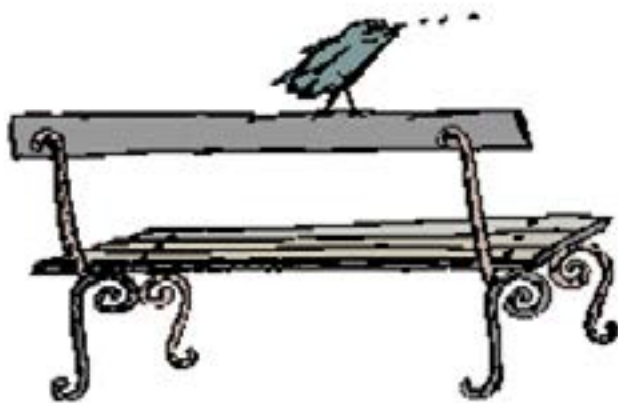
There is not a typical response to loss as there is no typical loss

BY REV. MAGGIE WHITTINGHAM-LAMONT

Merriam Webster defines grief as: deep and poignant distress caused by or as if by bereavement.

There probably isn't one person reading this who has not experienced grief of some kind in their lifetime thus far. When Paul Sherwood approached me to write about grief I was experiencing deep grief myself. I had just attended my dear friend Blair MacEachern's funeral and if attendance was any indication there were many people feeling grief that day. I know his dear wife Deacon Heather was deeply comforted by the outpouring of love shown by those in attendance.

Many of us over the years have been taught the phases of grief as expounded by Elizabeth Kubler Ross and David Kessler. These stages were very neatly packaged and I'm sure many people were confused and felt they weren't grieving correctly because they were not following the stages. Personally I feel that grief is such a personal and individual



View from the Deacon's Bench

thing that there is not a "correct" way to experience it and even David Kessler after his initial research with Kubler Ross wrote of the stages: "They were never meant to help tuck messy emotions into neat packages. They are responses to loss that many people have, but there is not a typical response to loss as there is no typical loss."

Many people only associate grief with dying but as the dictionary definition shows grief is a feeling brought on by loss, not necessarily death. Yes, the feeling of loss is akin to losing someone

to death and that grieving process can be very similar but who we are grieving for does not necessarily have to have died. I had not given this much thought until I was widowed at a fairly young age. I received lots of words "intended" to comfort me and the grieving process actually became an interest of mine. Many people knew exactly how I felt, they didn't. Not only did I not know how I felt myself, every incidence is so individual it is impossible to know how someone feels. I know these people said what they said out of kindness but it became a bit of a "thing"

for me that I would never say I knew how someone felt, instead, I usually say that I don't know how they feel but feel that it is probably a very difficult time for them.

I also developed a whole new outlook on people who had separated from people they had, or still loved, as I had so many people tell me that they envied me having the closure of death with my partner whilst their partner was still around to keep memories and wrongs alive. The first time someone said this to me my husband had only been dead 6 weeks and I made the rather ungracious response of saying I felt sorry for them because I had never disliked someone enough to wish them dead. I was too fresh in my own grief to recognize their grief but as time went on I became a lot more empathetic and sympathetic to their pain.

In the next few weeks we will be reading and learning about the grief and pain felt by Jesus' family friends and followers, we will see all the stages, denial, anger, bargaining, depression, and acceptance.

After all of this we will see people move on. Their lives will be irrevocably changed as ours have by grief, but we need to remember, grief is normal, grief is helpful.

One of the most thoughtful and helpful things someone told me when my husband died was written in a card of condolence. The sender, a Lutheran pastor wrote, "cry often". This was not advice for everyone but he knew me well and with two grieving children who had lost their father and needed me very greatly he knew that I also needed to grieve, so I cried. Not often in public, more likely in the shower, there were times that spring when I probably took three showers a day but it helped. The point I am trying to make is, if you need to grieve alone, do so, but, if you need someone to talk to there is always someone at your church who will listen. As I said at the start of this article, everyone has grieved at sometime.

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Oh brother - there are thou!

On Tuesday, April 9th, Rev. Chad McCharles professed temporary vows as a Benedictine Canon, and became Prior of the Community of St. Patrick in Mahone Bay <https://osbcn.org/>
It was made possible by the grace and faith of Metropolitan Archbishop Ron Cutler to whom Rev. Chad expressed a great debt of thanks. He also

recognized his family Dawn McCharles Jacob McCharles and Amy Beth for their unwavering love and support is what undergirds all he does. The parish family and the wider Mahone Bay community made this evening of worship and social time truly extraordinary. One great night!



Photos:
Top - some of the stained-glass windows in St. James, Mahone Bay.

Above left - Bishop Ron Culter accepts Rev. Chad McCharles' vows as Benedictine Canon

Above right - Rev. Chad greets parishioners during the peace.

Left - Processing out at the end of the service.

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