

# THE DIOCESAN TIMES

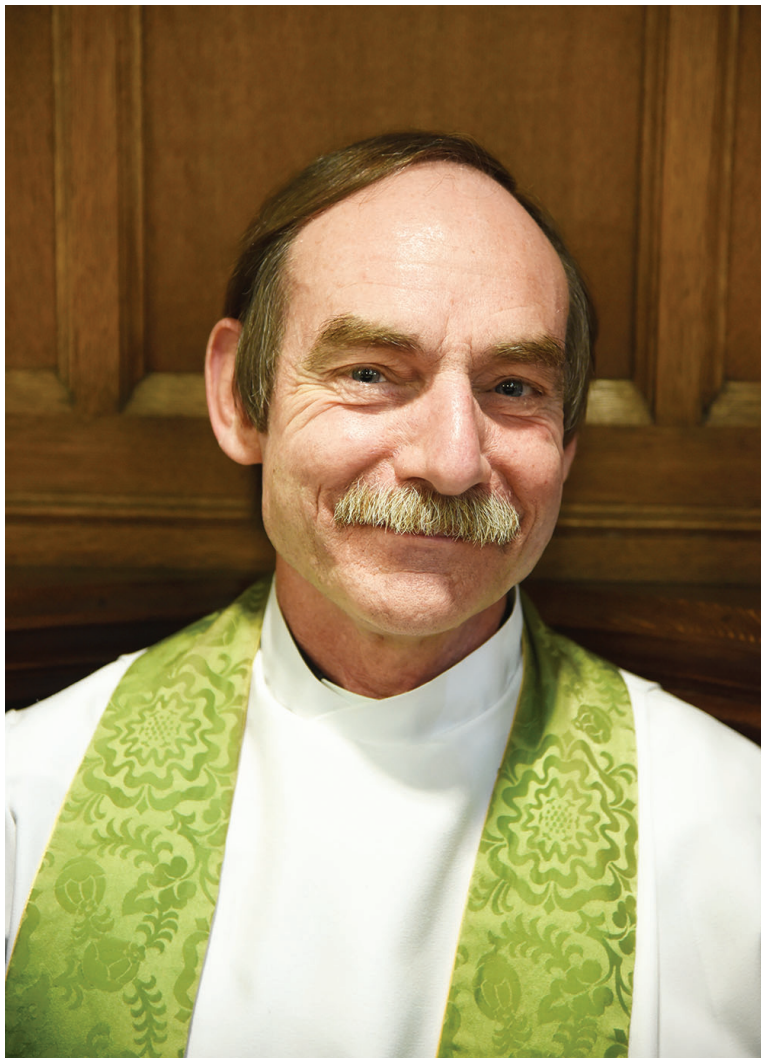


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MAY 2021 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

## Congratulations Dean Paul Smith



The Very Rev. Paul Smith

Council of General Synod met last weekend. RESOLUTION: Be it resolved that the Council of General Synod appoint The Rev. Jonathan Rowe (ENL) and The Very Rev. Paul Smith (NS & PEI) to the Advisory Council of the Canadian Companions of the Episcopal Diocese of Jerusalem. The Companions of Jerusalem is a national, voluntary body of members of the Anglican Church of Canada drawn together in common concern and support for the well-being of the Church in the land of Christ's birth, death and resurrection. All interested church members and others are encouraged to become a Companion, either as individual, parish or diocesan members. Companions will provide leadership and support to our church's growing partnership in mission and justice with the Diocese of Jerusalem, and enable a unified national response. Terms of Reference were approved by Council of

General Synod, November 2011. Activities are overseen by an Advisory Council comprised of nine COGS appointed members. The Primate is an ex-officio member. Education, advocacy, pilgrimage and financial support to Diocese of Jerusalem ministries comprise the four key areas of Companions' work. The intent is to:

- Foster learning and raise awareness about the Diocese of Jerusalem's local mission, vocation and struggle.
- Guide Canadians planning to travel to Israel and Palestine, and Canadian pilgrims toward connections with the 'living stones' of the Jerusalem Church and current realities.
- Act for peace in partnership with the Diocese of Jerusalem, the Anglican Church of Canada, and ecumenical groups.
- Identify projects and raise

funds in support of specific ministries of the Diocese of Jerusalem.

Dean Paul is replacing Bishop John Chapman of Ottawa Diocese.

### Canadian companions of Episcopal Diocese of Jerusalem

#### Terms of reference

#### Who we are:

The Canadian Companions of the Episcopal Diocese of Jerusalem is a voluntary body of members of The Anglican Church of Canada drawn together in common concern and support for the well-being of the Church in the land of Christ's birth, death and resurrection.

#### Our purpose:

To provide leadership and support for General Synod's partnership with the Episcopal Diocese of Jerusalem, and to enable a unified national response.

## Easter Sunday at All Saints, Springhill

BY KAREN MORRIS

Easter Sunday morning at All Saints in Springhill, NS. started with a COVID friendly breakfast for parishioners. Followed by our Little Saints Sunday School Easter presentation that included three songs and a recitation. Dr. Rev. Fr. Brian Spence officiated a wonderful Eucharist service. Some pictures of our day where the church was full of flowers, decorations and love.



Photos: Easter Sunday morning activities at All Saints in Springhill with breakfast and entertainment for all.



# COLUMNIST



**THE DIOCESAN TIMES**

VOLUME 76 NUMBER 5

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## Some jobs, some gardening and lots of hope

There are a few sore arms here By the Bog as more and more of us get "THE JAB". Yes, it is vaccination time here and in other parts of our world. Both Orin and I have had the first shot in the arm with no ill effects. This is one benefit of attaining a ripe old age! Others like our Rector and his wife are too young at the moment but as things change and evolve around vaccinating, I wouldn't be surprised if they have had their first dose by the time this is in print!



**ST. BART'S BY THE BOG**

*Sarah Neish*

As a couple, and at our doctor's insistence, we have been getting the yearly Flu shot and I wouldn't be surprised if this shot does not become an added Autumn tradition.

Covid has turned the world upside down and I wonder if life as we knew it 14 months ago will ever return. There have been some positive

results from our isolation. New skills have been learned, old skills have had new life breathed into them and we all are looking at the world with eyes that see and feel the pain and fear of many and the faith of even more of our friends and family.

On a very personal note,

we have spent more time together watching some very interesting shows on television, especially since we have had the new sites of Netflix and Britbox added for our viewing pleasure, thanks to our whizz of a Grandson who got us all set up from thousands of miles away. Oh the wonders of today's technology!!

Orin and I have been sharing books to read as we find old treasures hidden on our bookshelves. I have been baking more, quilting more and if I am honest, napping more. Orin has taken on the job of bread baker in the house and has a "sourdough mother" sitting on the pantry shelf that he has grown and nurtured by himself over the winter!

Isolation from the distractions of the world makes life in our tiny bubble precious. As spring

is showing us the promise of new life, our garden is being ploughed and early peas and radishes have been planted. Tiny tomato seedlings sit on our windowsills waiting for the first full moon of June before they get transplanted. Our spring bulbs have flowered as promised and life in nature seems to go along with no concern for any virus.

Our parish life is becoming more active as well with some services in St. Bart's and others on the front lawn. Jason is out and about, caring for his flock and we are feeling his love and concern for us all.

Life will continue to go along with more and more jobs being given, a few sore arms and the promise of a summer with a bit of family visiting, and God willing, a few hugs.

I'll keep you posted.

Aunt Madge

## THOUGHT FOR THE DAY

THE VICAR IS ON 'THOUGHT FOR THE DAY'



PEOPLE SHE HOPES ARE LISTENING



THE BISHOP



ALL HER SOCIAL MEDIA FOLLOWERS



A TV TALENT SCOUT

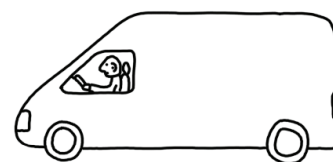


HER MUM

PEOPLE WHO ARE ACTUALLY LISTENING



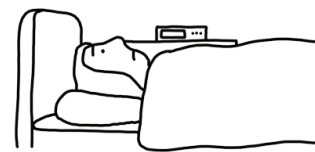
SOMEONE DOING THE WASHING UP



A DELIVERY DRIVER



A TENNIS FAN WITH TUNING DIFFICULTIES



AN INSOMNIAC USING THE RADIO TO GET TO SLEEP

CartoonChurch.com

## BISHOP'S COLUMN



Bishop Sandra Fyfe  
Diocese of Nova Scotia and  
Prince Edward Island

# We cannot stay where we are

As I write this we are living in an in-between time in our home. While we know that we will not be living in this house much longer, we don't know where we're going yet. Like so many others in this strange pandemic world, we are being buffeted about by rising housing and rental prices, as well as an increased demand for housing. Those with Maritime roots are looking to come home -- and are willing to pay almost any price to do so, it seems! In the meantime, we keep sifting and sorting, packing and downsizing, knowing only that we have to get ready. We cannot stay where we are.

We are also in an in-between time in the life of the church. This time after Easter day but before Pentecost was one of sifting and sorting as well, but in a different way. The disciples were beginning to come to terms with the reality that Christ had risen, but they didn't know what that meant for them, or how it would change life as they had previously known it. Christ had appeared to them in a variety of ways and places, but he made it clear that this was transitory time, a time to prepare for what was to come. They could not hold on to him. There was the promise of the Holy Spirit, the Advocate, the Counsellor, who would be with them always; the One who would lead them into all truth. Jesus had spoken of this on the night before his death, as we read in the Farewell Discourse in the Gospel of John. The resurrection appearances point the disciples towards the future; towards what is to come. They have to get ready. They cannot stay where they are.

In our diocesan life, and in the church as a whole, we're also experiencing an in-between time. With a change in episcopal leadership six months ago and the retirement of some beloved, long-time (and not so long-time, but still beloved) Synod Office staff members, we are experiencing the discomfort that comes with not knowing precisely what comes next. That doesn't mean we're direction-less, just that we don't have all the answers yet. Instead, there are lots of good questions that we're asking:

What has been valuable about the work that the Synod Office has provided to our parishes and clergy and parishioners?

What support has the Synod Office provided that has enabled you to faithfully do what you do?

We may not know yet where God is leading us, but we do know that we cannot stay where we are.

Is there something more, or different, that we could be doing now -- that you need now -- recognizing that the ground is still shifting under us as a result of the pandemic?

We are moving through a process of discerning the gifts and qualities and skill sets and roles we need in the Synod Office for what God is calling us to be and do as we strive to support you in what God is calling you to be and to do. We know we need to get ready for a new reality, but we don't know what that is yet. We are listening, though, to you and to the leading of God's Spirit. We are getting ready. We know that we cannot stay where we are.

While I'll admit that the uncertainty that comes with these in-between times can be frightening, it is also liberating. Think about the Hebrew people wandering in the wilderness, not always sure where they were going, but being formed and shaped along the way into a new people while always led and fed by God's grace. Think about Abraham being called by God to go "to a place where I will show you" without clear directions or an itinerary. Think about the disciples being called out of their daily routines to follow an itinerant preacher and teacher and healer. Think about Jesus being called to embody love all the way to the cross and beyond.

It would be easy in this in-between time to try to rush to fill in the blanks; to focus on getting to the next stage of wherever it is we're going without taking the time we need to reflect on what God might be revealing to us as we wait and wonder. Good things happen in these in-between times. There is growth and possibility. New life and opportunities we may not have ever dreamed of are emerging all around us. It is a time to get ready; to prepare for what is to come. It is a time to be patient, but not complacent; attentive, but not inactive. We may not know yet where God is leading us, but we do know that we cannot stay where we are.

+Sandra

### A Prayer for Pilgrims

*O God, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils unknown. Give us faith to go out with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us, through Jesus Christ our Lord.*

Amen.



REV LAURA MARIE PIOTROWICZ  
RECTOR, ST. JOHN'S, LUNENBURG

## Preaching the Gospel is exactly what Mary did

As I write this, the Easter Alleluias! are still resounding, and we delight in the proclamation and celebration of the Resurrected Christ. Part of the delight of this time is the blessings of so many options to hear an abundance of Easter sermons, as so many churches are sharing their worship online. Alleluia!

I'm drawn to the profundity of the first sermon, however: in the Gospel according to John we hear the faithful and loyal Mary proclaim "I have seen the Lord!" to the disciples, who were so overwhelmed by the experiences of the preceding week that they weren't entirely able to take it all in.

But preaching the Gospel is exactly what Mary did: she used her voice, she shared the

message, she immortalized the Good News of the Risen Christ.

For women at the time, this engagement was certainly not common. For women today, it can remain a challenge, as gender discrimination continues in our communities and around the world.

At the recent United Nations Commission on the Status of Women, US VP Kamala Harris reminded that women's presence does not always mean participation. Nor do either of these things mean parity. The journey towards women's equality is based in the full and effective participation in decision-making and leadership.

It is a reminder that we, the church, can integrate into our life of faith. We can

consider how the women in our communities are engaged, both in the church and in our civil society: are women present in decision-making bodies? When they have a seat at the table, are they invited to participate in the discussion? Is that voice listened to with the same level of respect as that of a man?

In so many places, and in so many ways, the answer is already yes -- alleluia! And it is good for us to consider how to influence areas where this presence, participation, and parity remains somewhat distant from the place of equality.

For those of us with faith, we know that God created all of humanity as equal. For those of us in the church, we know that this institution is

called to uphold equal rights. For those of us delighting as Easter people, we know how Jesus engaged with all people of all genders - for the message of the Empty Tomb continues to stir joy in our hearts no matter how many times we hear it. To the Marys of today who proclaim "I have seen the Lord!" let us respond "Alleluia!"

5 GENDER EQUALITY



## NEWS FROM AWAY



Photo: A "Raging Granny" at the ready.

Dear diocese,  
This month's column was inspired by a conversation with the bishop where she prayed for prayers that would encourage Anglicans to understand environmental acts

as spiritual practice. As a Diocesan Environment Network (DEN) coordinator, I always give thanks each day for every person's contribution, large or small, to caring for God's creation and pray for

your continuing and ongoing efforts and well-being.

Blessed are those of you who recycle for you keep trash out of the ditch.

Blessed are those of you who shop at thrift stores and who pass on gently used items for you reduce pollution from manufacturing.

Blessed are those of you who buy local organic food for you reduce carbon emissions from long hauls and are kind to the soil.

Blessed are those of you who turn out lights when you leave the room for you save on power consumption.

Blessed are those of you who sign petitions and carry signs calling for strong environmental laws for you push politicians to deal with major polluters.

In our intercessory prayers this month, I ask that we all pray for all the cyclists back on the road this spring and the newly resurrected "Raging Grannies". For all those who cycle when they could drive reducing their carbon emissions.

### We give thanks, Oh Lord!

For the newly resurrected Raging Grannies and all those who call for strong environmental legislation and protection of vulnerable species.

### We give thanks, Oh Lord!

Gracious God, We also keep in our prayers those who tend the trails and bicycle lanes throughout the diocese making green travel easy and safe.

### Amen

And on your journey to work, home or for just for play, here is a Raging Grannies tune to help you travel along your way:

### Bicycle Song (to the tune of Daisy, Daisy)

*Daisy, Daisy,  
cycling is good for you  
Driving's crazy,  
cars spew our CO<sub>2</sub>  
We know we should not  
disparage  
An elegant motor carriage  
But take a hike,  
or ride a bike  
The environment will*

love you.

From the Raging Grannies Songbook <http://www.vcn.bc.ca/ragigran/songs.html>

BTW: If you haven't heard of the Raging Grannies, (Blessed are those who sing about environmental and other justice issues for they might influence others.) they are best described as "good women "of that certain age" who share... commitment to peace, social justice, and environmental sustainability". (They) "bring with them a sense of humor, a sense of outrage, and a commitment to non-violence. Being a biological grandmother is not a requirement and...it should be obvious that a good singing voice is not required, either." <https://raginggrannies.org/starter-kit/>

For more information on the Raging Grannies Email DEN at [endionspei@gmail.com](mailto:endionspei@gmail.com) Blessings from the outer world, Rev. Marian Lucas-Jefferies

## "Clearing the cache, freeing the emotional world"

John got out of his car, and slowly walked to the gravesite, letter in hand. It was a day he had dreaded for weeks. But he knew that he must accomplish this task that he had set before himself, in order to become free from someone's powerful hold over his life. It would benefit him, his loved ones and anyone else to cross his path going forward. John's Dad had been gone for several years.

However, the memories of his verbal, emotional and physical abuse inflicted upon him and his sisters was still raw. He had written this letter to a man he hardly had known in life. Although a provider to his wife and children, John's Dad had been emotionally unavailable. His angry outbursts which invariably had led to physical, verbal, emotional abuse, left everyone afraid, powerless and fearful. John had earlier sat down and after many attempts finally finished the letter he knew he must now read. Having read it over and over he was aghast at the anger he felt, the pain, the hurt, the loss of not knowing



Bryan Hagerman

someone who had been partly responsible in giving him life. Standing at the tomb he began at first haltingly to read what he had written, out loud. Having finished he took out a lighter, lit it, and burned the letter, and then laid it beside the tomb stone. As it finished burning, John began to feel a powerful surge of emotion. The last thing he had written in the letter, the thing he said out loud that day was, "I forgive you." He walked back

to the car a different man. Driving away, he began to feel an emerging healing begin to take root in his emotions, in his heart. He knew however that the forgiveness he offered would take time. The writing of the letter, its reading, and then its destruction began to release him from pain, and disconnect him from years of hurt.

John had cleared the cache.

Clearing the Cache is a computer term that just means "emptying it." It is a quick and easy way to free up space on your computer. We are told that catching lets applications store temporary files to make the load times and overall experience faster. When apps are offloading a great deal of data ultimately slows the computer down, especially when there's already a minimal amount of storage to spare. As a result, it improves the speed of our computer.

John began to clear his history of a world of emotional pain, hurt, and traumatic memories through forgiving his father. It would enable him

to begin to live a functionally, healthy, emotional life. That benefit would positively effect everyone around him, beginning with himself.

Forgiveness is one of the most difficult exercises we will ever face in our lives. Upon doing so we are not saying; "it was ok," "there will now be a relationship," "there are no consequences." We are saying, "You will now no longer control me," "I now am free to me more the person I was intended to be that who I currently am." We either forgive another for something that they have done to hurt us or we forgive ourselves for something we have done to another or to ourselves. Who among us does not welcome another's forgiveness for a terrible mistake we have made? When we forgive, we Clear the Cache of a horrible misdeed someone has done to us, we to another. We build new memories, offer new hope, enjoy a new fresh healing.

The path to healing begins with forgiveness. Without it, resentment, bitterness, anger and pain envelop us,

creating havoc in our lives and in the lives of those we love. Forgiveness takes away the power someone may emotionally hold over our lives going forward, and too, our emotionally unhealthy behaviour we have displayed over those near and dear to us.

In her wonderful book entitled "Forgiving What You Can't Forget," Author Lysa Terkeurst distills forgiveness to a level that is simply amazing. She writes; "The more our pain consumes us, the more it will control us." (p XVII) "Forgiveness isn't an act of my determination. Forgiveness is only made possible by my cooperation." (p 8) "Those who cooperate most fully with forgiveness are those who dance most freely in the beauty of redemption." (p 11)

Clearing the emotional cache offers hope, and healing. A real new beginning.

Dr Bryan Hagerman  
Outreach Counsellor  
St Paul's Church, Halifax  
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# Survive, thrive, lead: old power, new power and being Church



Rev. Cathy Lee Cunningham

By Cathy Lee Cunningham, Rector, Church of the Good Shepherd, Beaver Bank

“And see, I am sending upon you what my Father promised; so, stay here in the city until you have been clothed with power from on high.”

- Luke 24:49, NRSV

I don't know about you, but every year at this time, as we await the Ascension of our Lord and the Day of Pentecost, I start thinking about power. The good, the bad and the ugly, but most of all, that power from on high that dwells in each of us, the power of the third person of the triune God, the power of the Holy Spirit.

## POWER GOING OUT FROM OURSELVES

In his book, *Principles of Christian Theology*, John Macquarrie — the great systemic theologian — contemplates the power of God working in us, especially how this power proceeds from God, then through us into the world.

He reminds us that, as people

of faith, we carry the Holy Spirit within us, as a “capacity to go out from (ourselves) in freedom, creativity, love”, and that “the Spirit’s role” is to “draw out” the “potentialities of creation at all levels.” (see pp. 328-329).

## OLD POWER AND NEW POWER

In 2018 I purchased a new book on power that I frequently revisit. It's called, *New Power: How Power Works in our Hyperconnected World — and How to Make it Work for You*, co-authored by Jeremy Heimans and Henry Tims.

In the book, Heimans and Tims write about Old Power and New Power, so it seems a perfect subject for the contemplation of what it means for us to be clothed with the power of the Holy Spirit from on high.

Here's how they define old and new power (p.2):

**OLD POWER** “works like a currency. It is held by a few. Once gained, it is jealously guarded, and the powerful have a substance store of

it to spend. It is closed, inaccessible, and leader driven. It downloads, and it captures.”

**NEW POWER** “operates differently, like a current. It is made by many. It is open, participatory, and peer driven. It uploads, and it distributes. Like water or electricity, it's most forceful when it surges. The goal with new power is not to hoard it, but to channel it.”

Every time I read those words, with my Bible open to Luke 24: 44-53, I begin my contemplations with one question:

“So, Cathy Lee, how's the current of YOUR channel moving and working?”

Then, I ask many more questions, of how we're channeling the current of God's power through our leadership in the Church.

Here are just a few:

- Do we feel our new power potentialities being drawn out by God, AND channeling out into the

world?

- Are we, and the parishes entrusted by God to our care, allowing God's new power to channel out from ourselves in “freedom, creativity and love,” allowing God to work God's “power from on high,” through us?
- And how is the channeling of this new power blocked by us, inhibited by us, through our old power models of being Church in the world, that have as their foundation the desire to control outcomes or perpetrate self-interests that are born by fear of the unknown or of change?
- When is the last time that we made conversations about power — old and new — part of our Parish Council agenda?
- Or that we spent time sharing with one another from the heart what it means for us to be “clothed with power from on high”?
- Are we open channels for the Holy Spirit, partially open channels, or closed channels, controlling the gates through self-interest or fear?
- I wonder — as we approach Ascension and the Day of Pentecost:
- Do I, do you, do God's (not “our”) Parish Councils feel that our “potentialities” for doing God's work are being drawn out at ALL levels?
- If so, how?
- If not, why?

I can't help but fall to my knees as I contemplate the awesome responsibility that has been bestowed upon us by our Beloved Risen Lord, as those “clothed” with that “power from on high”, to be His hands, feet and voice in the world.

What if we actually make intentional time this June in our Council meetings, our committee meetings, our outreach, preaching, book studies and missions to really talk about power — not just the new power, pure form that we are clothed with by God, but the ways in which we are called to use that power to confront its corrupt old power forms in the world? An even more daring question might be: How do we see power being used for good and for ill in our parish mission fields, even in the parish itself?

I leave you with these familiar words as company for the journey:

“Glory to God, who power, working in us, can do infinitely more than we can ask or imagine....”

Book of Alternative Services, p. 214

See you back here in the June Issue when I explore the concept of new power and how it is changing the world through one particular congregation.

Photo Credit: Unsplash

If you need any help, assistance or resource suggestions to move through this time of pandemic, contact me directly at [cathylee@cathyleecunningham.com](mailto:cathylee@cathyleecunningham.com) and find me on social media @vocapeace.

## PEW AND BEYOND: Rediscovering Discipleship



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Pew and Beyond brings together resources from across Canada in the form of a diversity of practitioners, authors, programs, academics, and more - to encourage us in flourishing discipleship and

disciple-making.

Hosts are Rev. Dr. Neil Mancor, Congregational Development Coordinator, Diocese of Montreal, and Rev. Canon Lisa Vaughn, Parish Vitality Coordinator, Diocese of Nova Scotia & Prince Edward Island.

Pew and Beyond is an initiative of the **Spiritual Formation for Discipleship Network** of the Anglican Church of Canada.

# MISSION (is) POSSIBLE:

## Diocesan stories of people responding to God's call



Photo: Soup kitchen volunteers hard at work.



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

pots of soup. Everyone is assigned a task before the soup day. By 9 a.m. things are in full swing - cutting, cooking, preparing the bottles, bagging rolls, checking the list of clients." She said, "The final touch is adding labels that have a monthly grace (prayer), the ingredients used and the date for the next visit. At noon, delivery and visitation is started. To date, there are over 70 bottles of soup being delivered to 55 households on a monthly basis."

Twenty-five people make up the parish serving team.

The Neighbourhood Soup Servants are clear on their 'why', the purpose of this missional initiative. "To reach out to the wider community and to enact our Christian

beliefs by demonstrating love and spreading God's word," explained Janet Champniss. "We also build a fellowship among those who make the soup."

These Fresh Village parishioners are also intentionally focused on the 'who' of this ministry.

Janet Champniss says, they aim to serve people who would appreciate friendly connections and a night off from cooking. "Many are people living alone," she said. "We deliver to people whose names have been identified by the people making the soup, ... (and) we receive suggestions from other sources. Some people are on a regular delivery list."

"We also include people on a short-term basis who are having temporary difficulties, who have just moved in, who just had a baby, etc."

"The recipients are beyond grateful and the soup servants feel exactly the same way," shared Louise Christie. "The people we deliver to become friends and we are their friends."

"Many of our recipients are not in great need, but enjoy the brief encounter and the fact that someone has

**"I was hungry, and you gave me food, ... I was a stranger and you welcomed me, ... I was sick and you took care of me. - Matthew 25:35a, c,36b**

thought of them," said Janet Champniss.

Taking seriously the call to loving service, the Neighbourhood Soup Servants do this missional work for free. Janet Champniss says sometimes they have an opportunity to share about the authentic loving nature of Christian ministry. "People say how delicious the soup is and have been very grateful and happy to have a visit," she said. "Some ask how much we charge so we explain why we are doing it."

The Parish of French Village is situated in the South Shore area of Nova Scotia. They are part of the Fort Sackville Region.

### LET ME BE YOUR (SOUP) SERVANT

By REV. CANON LISA G. VAUGHN

Talk about chicken soup for the soul! A culinarian crew from the Parish of French Village is serving up portions of Christian kindness and generosity to scores of residents in their area.

how her faith community could be more actively missional. Recognizing that people who are sick, homebound or are new to the neighbourhood, could use some nutritious homemade soup and a friendly visit, Mary and a few others from the Parish tied on their aprons and got cooking.

Neighbourhood Soup Servants was sparked in March of 2019 when parishioner Mary Stone, after attending a MORE Mission School, walked her neighbourhood. She pondered

Louise Christie explains how the missional ministry works, "Once a month, the soup servants gather at St. George's Hall to make four very large

## From paper bag to art

By DAWN PURCELL

How do you turn an assortment of paper bags into Easter activities and art?

By members of the Spiritual Development Committee at St Paul's and St Timothy's delivering them to the youth in the parish. With COVID we wanted to reach out to the children who have not been attending along with those who regularly attend.

We had age-appropriate Lent and Easter activities for each child. They were delivered before Palm Sunday and we were thrilled to receive these photos from some of the families.



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# The times they are a changin'

By MARY STONE  
PRESIDENT, CANADIAN  
MOTHERS' UNION

We live in changing times. And so it is with Mothers' Union. There is change in the air.

For the past 4 years the executive of the Canadian Mothers' Union has been based in the Diocese of Fredericton with some coordinator positions being filled from across Canada. The people who fill those positions usually have a long-standing association with Mothers' Union and appreciate the relationships, the faith and the focus of Mothers' Union and its members. Those positions are now being taken up by members of the Diocese of Nova Scotia and Prince Edward Island. A most sincere thank you to those who served so faithfully from the Diocese of Fredericton and elsewhere, and to those who have now answered the call and said 'yes'.

As with many in volunteer church organizations, some members are coaxed into filling positions on executives and councils; it seems rare that someone steps forward of their own accord and asks to serve on a Church Council. We don't seem to step up and say 'Can you use me?' We wait to be asked, and if we are not asked, then we don't answer the call.

Is it that we don't feel we have the skills to do the job?

There is always 'on the job training'. It is a great sense of accomplishment to learn something new.

Is it that we don't think we have the time? COVID has taught us that we need to take more time for the important things in life. It helps to fulfill us.

Is it that we feel the organization is not open to changing how it operates? Then maybe you can help bring about change.

Is that the same people fill the positions year in and year out? Then the organization definitely needs you to bring a new perspective, perhaps a breath of fresh air.

Is it that we don't have the time or energy? Participating in groups keeps our minds and bodies active.

*"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms."* 1 Peter 4:10

We are very thankful that Maxine Simpkin has answered the call and has offered her gifts. On July 25, Maxine, along with other faithful Mothers' Union members, was commissioned by the Right Reverend Bishop Sandra Fyfe to serve as President of the Diocese of Nova Scotia and Prince Edward Island Mothers' Union Council for 2021-2024. Also commissioned by Bishop Sandra were Pamela Oliver, vice-president; Debbie Fice, chaplain; Joan Helpard, treasurer; Dawn

Snyder, marketing; and Lloyd Snyder, historian. This special occasion took place at a wonderful Lady Day Service at St. John the Evangelist in Middle Sackville.

If you, the reader, have noted that there is no secretary, you are correct. Perhaps you may be the one to answer the call and volunteer to take on this role. If you can type, even with two fingers, and can use a computer, you are eligible! *Do not neglect the gift you have....1 Timothy 4:14*

For the next 4 years the Diocesan Mothers' Union banner will be housed at St John the Evangelist, the home church of the Diocesan President. This banner, which is two sided, was designed and made by Ethel Nelson and Dawn Skene in 2009. One side focuses on the fact that we are a diocese of two provinces. It features the maps of each province, the floral emblems and the letters made in their respective tartans. The other side contains the blue colors of Mothers' Union, with the motto and the global Christian nature of Mothers' Union reflected in the globe centered on the cross. Ethel employed some inventive methods in creating the banner which included using a piece of her bedroom drape material to create the lady slipper flower. For the globe she enlarged a picture of the Mothers' Union globe and then fed sticky backed fabric through her printer to get the image! And it worked! This banner was a

work of love and patience for which we thank Dawn and Ethel. It is appreciated and valued by all diocesan Mothers' Union members.

As we approach the secular recognition of mothers called Mother's Day, I would like to leave you with the following litany:

## A litany for biblical mothers

Eve, mother of our humanity, teach us true wisdom, that all life is precious in God's sight.  
Sarah, Hannah and Elizabeth, yearning for a child, comfort and strengthen all who know the pain of infertility  
Hagar, condemned to the harshness of exile, sustain those who struggle to feed their sons and daughters.  
Rebecca, bride from a far-off land, welcome women who must bring up their families among strangers.

Rachel, weeping for your children, weep with all mothers whose children have disappeared.

Jochebed, mother of Moses and Miriam,

lend your ingenuity to women who seek protection for their children.

Naomi and Ruth, bound together by a love greater than blood,

show us how bitter disappointment can become the sweetness of hope.

Mary, daughter of Israel, mother of Jesus,

share with us God's secrets you have pondered deep within your heart.

*From New Start Worship Resources for the Millennium, Book 2.*



## SPRING & SUMMER BOOK CLUB

Be inspired, learn practical approaches and share ideas with others to create mission-shaped churches. Our Diocesan Book Clubs resume again this year in a relaxed, low-key small group discussion weekly in Zoom sessions. Join with friends (lay and clergy) as a popular resource is explored, chapter by chapter.

There is no charge to join. However, you do need to purchase the book (or acquire through public library loan).

This series runs May, June and July. Depending on the interest, we hope to run a morning session and/or an evening session on weekdays. Each session is 60 minutes.

Some of the titles we may consider:

- **Why Would Anyone Go to Church? A Young Community's Quest to Reclaim Church for Good**, by Kevin Makins
- **Deep Roots, Wild Branches: Revitalizing the Church in the Blended Ecology**, by Michael Adam Beck
- **The Art of Gathering: How We Meet and Why It Matters**, by Priya Parker
- **Pioneering a New Future: A guide to shaping change and changing the shape of church**, by Phil Potter

INTERESTED? E-mail [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca)



Book Club - Amy Benton Blake – Unsplash <https://unsplash.com/>

# It's A New Day!

## Into the great wide open



Photo: Outdoor Ministry - Elijah Boisvert – Unsplash <https://unsplash.com/photos/MHcjAxpDeB4>

BY REV. CANON LISA G. VAUGHN

We're not quite there yet.

Although we are well on our way to having pandemic restrictions eased, many of our indoor pre-COVID gatherings will not fully be permitted for a while. However, with warm weather on the way, that means we have more opportunities to offer missional ministry to folks who are seeking the sacred and adventures in the great wide open, the outdoors.

To start, when we're thinking of hosting some outside ministry, we should be clear on our **'why.'** What is the purpose of the event or activity? What is our missional goal in doing this? It is important to articulate this at the beginning so the organizing team can consider this focus while planning and running the ministry.

### Some of the most common missional aims are to:

- Get to know our neighbours
- Build ongoing relationships with new people
- Offer loving service in responding to local needs
- Contribute to and nurture community spirit
- Introduce Christian

spirituality in a relaxed, non-threatening way

- Begin to foster a new faith gathering (outside of Sunday worship)

After considering the **'why'** of your ministry, think about the **'who.'** As a missional initiative, it is critical to invite and engage with people who are not already active in your faith community. What would interest or be of help to this group of people? How would you communicate and *personally* invite them? (NOTE: personal invitations are the most effective approach to having new folks participate in your activities.)

In your communications, be clear and concise as to what it is you are offering. Be brief, and yet specific about the time commitment and civic address. Always include a contact phone number and e-mail address in case your guests have inquiries.

Next comes the **'where'** and the **'what'** questions. Consider all the possibilities related to God's abundant gifts. List all the strengths, talents and assets that your congregation possesses, as well as within your community.

### Potential Outdoor Locations:

- Parking lots

- Provincial picnic parks
- Community sports fields
- Seaside or lakeside beaches
- Public trails
- Town squares and gazebos
- Vineyards
- Wharfs or docks
- Unoccupied fields
- Vacant building lots
- Campgrounds

It is always wise to ask for official permission to use the site, sharing with them your plans. This is especially important if there may be some minor alteration of the property. For example, vehicular parking, grass trampled, etc. Reassure them that you will look after any left-over garbage or possible damage.

Other options are to request a neighbour to use their garden, front yard, barn, woodlot, etc. Most people are delighted to host community activities on their private properties, as long as they are reassured that organizers are responsible.

(Another consideration if you are planning outside events, is the use of washroom facilities and if possible, accessibility for people who are differently

abled.)

A recommended best practice afterwards, is to send a hand-written thank-you note to express your personal appreciation for their support. Be sure to tell them about the difference it made to host this outside gathering on their site. This small gesture not only continues to build stronger relationships in your neighbourhood, but it is also an example of gracious gratitude expressed by your faith community. It is an impressive faith witness that your congregation is active and cares.

### Here are some ideas for outside activities:

- Holy hikes
- Wild worship
- Contemplative walks
- Outdoor labyrinths
- Campfire gatherings
- Church picnics
- Open-air music concerts
- Outside skits or dramatic plays
- Games (sack races, water balloons, etc.)
- Geocaching
- Angling (fishing)
- Bicycle rides
- Community garden
- Stargazing (astronomy)
- Artists' on-location sketching/painting
- Photography club
- Four-wheeler treks

Another fantastic idea is related to community service projects. Organize small teams for things like roadside garbage clean-up, or help your neighbours by raking lawns, planting flowers or painting a fence.

As challenging as this pandemic is, we are discovering fresh ways to reach out to new people using what our gracious God has given us. Our geography and natural beauty are huge assets. Prince Edward Island and Nova Scotia have literally hundreds of natural, majestic environments

where we can gather and experience the Creator.

In a recent *Lewis Centre for Church Leadership* article, Beth Norcross, executive director of the Center for Spirituality in Nature and a seminary professor in Washington, DC, explains that the outdoors is truly ideal for people to connect.

"Increasingly, people are finding nature to be that place where they find spiritual foundation and sustenance," she said. "In nature, that experience of Spirit is unmediated and unfettered, uncomplicated by dogma and doctrine."

Professor Norcross continues, "The imperative for engaging the natural world is found in Scripture. The creation stories, God's provision for all creatures, and thanksgiving for that provision, are at the heart of the Biblical narrative."

"We experience the connections between what the Bible says about compassion, death, and grief and the wisdom that nature offers. We also experience firsthand how resurrection and renewal are at the heart of natural systems and how they invite us to connect and respond," she said.

All around us, people are scrambling to be outdoors. The skyrocketing retail sales of camping equipment, bicycles, kayaks, and the like, are indicators that there is a yearning for outside activity. Once again, the Spirit calls us to the wilderness for Divine encounter.

\* REMINDER: Ensure public health directives are followed, like sanitizing of high-touch surfaces, safe handling of food, physical distancing, wearing masks, etc.

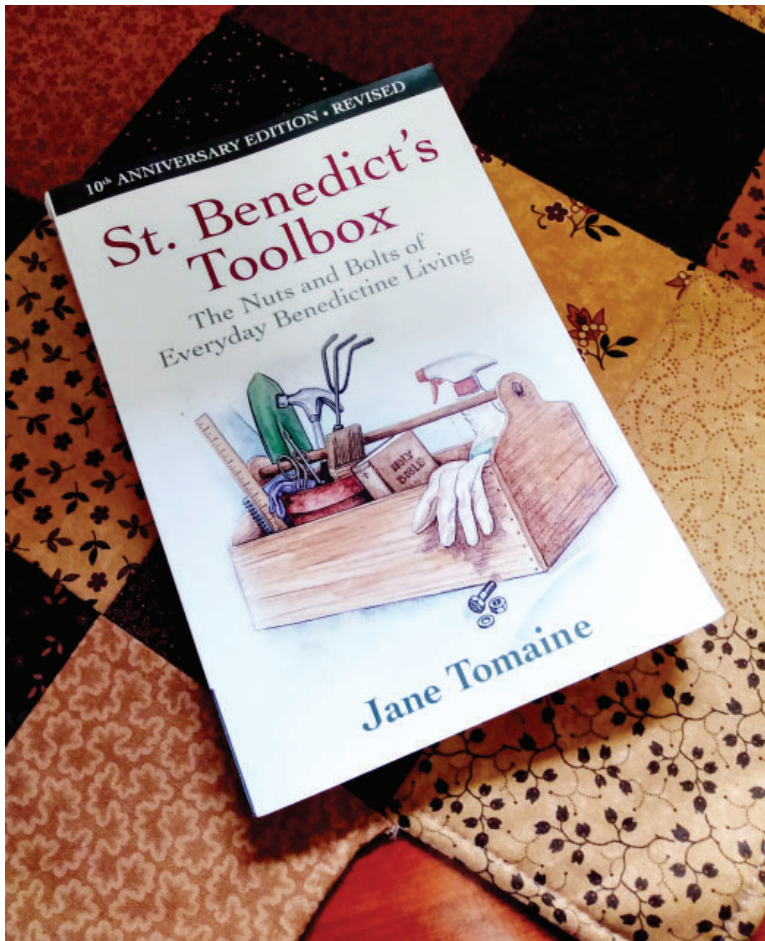
Rev. Canon Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator.

Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI", and the Anglican Net News, "Six-Minute Study".



# Teach Us to Pray:

## a *doable* contemplative life with God



Not long after we were married, my husband Paul and I, and his mother Elaine, traveled to Weston Priory, a Benedictine community in Weston, Vermont. We'd come to "know" the Brothers through their music, which we sang frequently at the seminary we attended, and I had longed to visit there.

In hindsight, it was a day of ironies. Elaine had come with us reluctantly. Neither she, nor we, could have predicted that in a very short time she would come to form a strong bond with that prayerful

community whose loving support would sustain her through the devastating trials of cancer.

Through her continued association with the Priory, Elaine introduced me to the Rule of Benedict. In reading it then and many times since, I've found a practical and refreshingly realistic guide to the Christian life. I've sought balance in my life of prayer and work, of worship and play for as long as I can remember, and the Rule has nourished, enabled – and challenged me, in that quest. The Rule



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

reminds me to be attentive, to daily make the best possible offering of myself. Though more than 1500 years old, it still speaks with clarity and sensibility today; not only to monastics, but to anyone desiring to share more fully in the joys of Christian life.

Since January, I've been leading an online book study on "St. Benedict's Toolbox: the nuts and bolts of everyday Benedictine living". The author, the Rev. Jane Tomaine, says her reason for writing the book was to "translate the Rule into everyday practices for a *doable* contemplative life with God." The word "doable" is affirming and also apt, for it summarizes Benedict's deepest hopes for his Community. In his Prologue, he offers the Rule as "nothing harsh, nothing burdensome". His approach to seeking God was, and remains, both sensible and humane.

The Rule provides guidelines on how to live a spiritual life well while living in community.

It is one thing to be a prayerful mystic on one's own – quite another to test one's true grasp of a prayerful life when rubbing shoulders, figuratively and literally, with a group of others. Along with guidance on prayer and corporate worship, the Rule dispenses advice on forming healthy relationships, using time wisely for maintaining a balanced life. There are pearls about leadership, authority, hospitality, service and possessions. According to Benedict, moderation is the best way to meet physical, intellectual or spiritual needs.

Jane Tomaine skillfully takes the major themes of the Rule and creates practical "tools" readers can use to practice living-out this *doable* contemplative life.

In the toolbox are instructions on prayer practices and other spiritual disciplines. There are journal prompts designed to provide deep reflection on what has been learned by keeping the Rule.

The Rule is not new to the people with whom I am sharing the book study. They are Oblates, or they are discerning a call to be an Oblate, of the Sisterhood of St. John the Divine, a monastic community within the Anglican Church, founded in Toronto in 1884.

Oblates, after a period of discernment, make promises to offer themselves in a life of love and service alongside the Sisterhood, joining them in their prayer and work, and to keep a Rule of Life,

What we all seem to appreciate most about Tomaine's approach is her invitation to thoroughly explore small portions of the Rule at a time by suggesting four or five tools that may help us to deepen our experience of particular aspects of it. The practical tools are designed to help the reader to live in the present moment, to create a healthier balance of activities in daily life, and to connect with God in creative ways during the day.

To me, the perfect definition of *doable* contemplative life with God is: "nothing harsh, nothing burdensome." The Rule supports me in my efforts to be prayerful and to live prayerfully.

As we continue to live in these Covid-days, still hampered by limitations and Zoom fatigue, the offer of a practical guide to help us "stay the course" surely also helps us to "keep the faith, walk steadily on the road revealed by God."

REV. FRANCES DROLET-SMITH  
DIOCESAN REPRESENTATIVE,  
THE ANGLICAN FELLOWSHIP  
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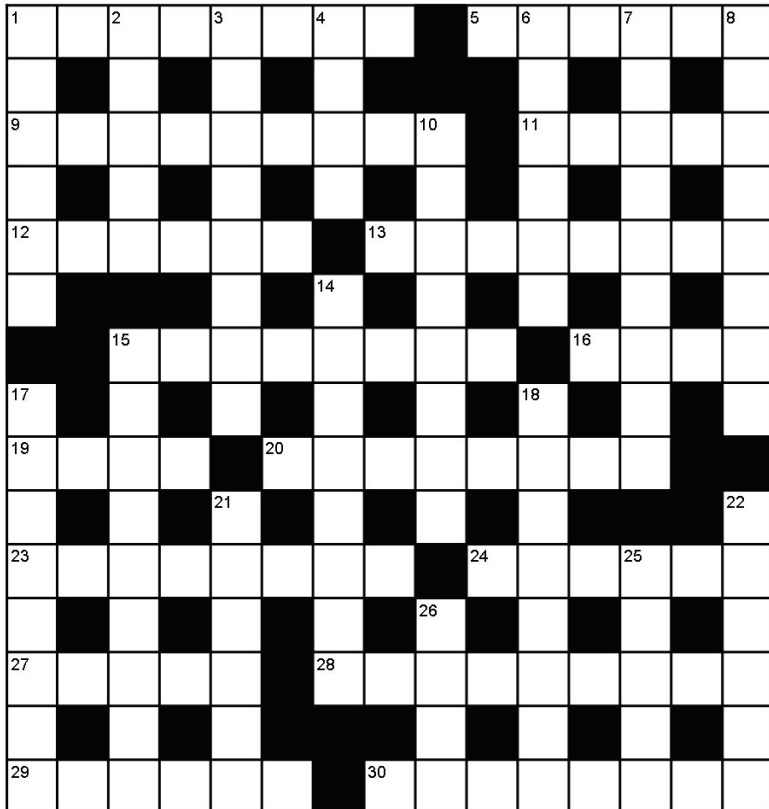
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### APRIL Puzzle



### APRIL Clues

**ACROSS:**

- 1- "You are indeed my rock and my \_\_\_\_\_." place of security (Ps. 31:3) (8)
- 5- The Resurrection of Our Lord (6)
- 9- They pull Santa's sleigh (9)
- 11- Vaulted recesses in churches (5)
- 12- "For I am not ashamed of the \_\_\_\_\_." Good News (Rom. 1:16) (6)
- 13- Free from error (8)
- 15- In good spirits (8)
- 16- Cried (4)
- 19- Old Testament book (4)
- 20- Formal agreement (8)
- 23- Rapid spread of a disease (8)
- 24- "I will bring one more \_\_\_\_\_ upon...Egypt." widespread calamity (Exod. 11:1) (6)
- 27- "The city was full of \_\_\_\_\_." statues that are worshipped (Acts 17:16) (5)
- 28- Large slow reptiles with shells (9)
- 29- Tilling the ground by hand (6)
- 30- Renaissance musical reed instrument (8)

**DOWN:**

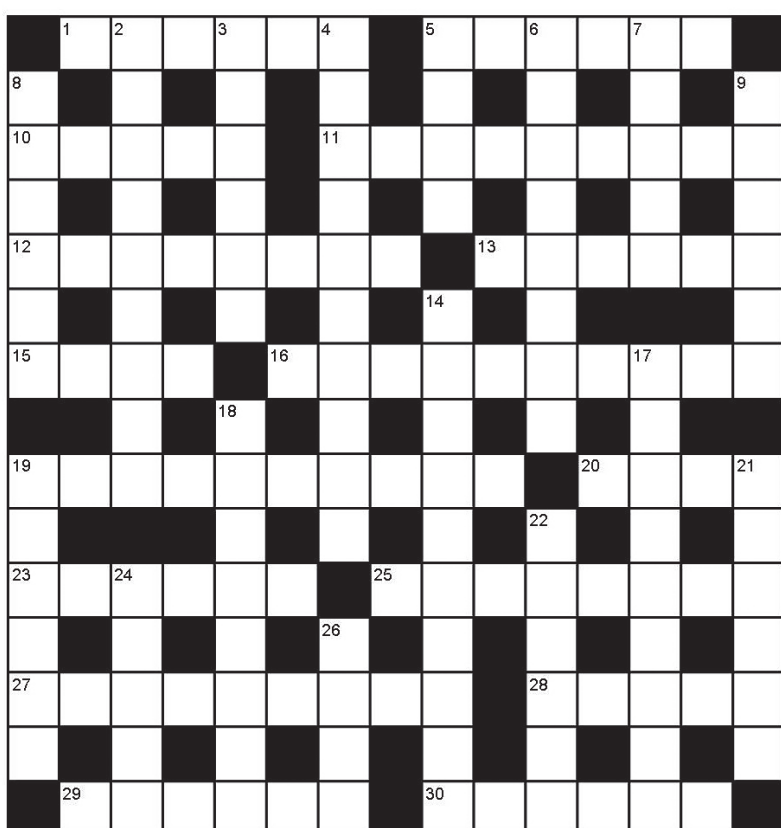
- 1- Search for food (6)
- 2- "I will give you your \_\_\_\_\_ in their season." precipitation (Lev. 26:4) (5)
- 3- "For I know that my \_\_\_\_\_ lives." the one who saves (Job 19:25) (8)
- 4- Search for (4)
- 6- Counting frame with beads (6)
- 7- Division of the Bible, Old \_\_\_\_\_ (9)
- 8- Esteems (8)
- 10- Sheltered (8)
- 14- One who sets fire to buildings on purpose (8)
- 15- Animal that eats other animals (9)
- 17- Old Testament major prophet (8)
- 18- Large room with a floor for dancing (8)
- 21- Instructive example (6)
- 22- A man or a woman (6)
- 25- Hearty enjoyment (5)
- 26- What you might say if you were very cold (4)

**What's this? Two puzzles in one month. What's going on?**

With apologies to our faithful puzzle-master Maureen Yeats (and you, gentle reader), the clues for the April puzzle last month were erroneously misprinted as the clues for March. So ... this month we've printed the April puzzle with its proper clues and the May puzzle as well. Both solutions will be printed in the June edition of The Diocesan Times.



### MAY Puzzle



### MAY Clues

**ACROSS:**

- 1- Old Testament book (6)
- 5- "For though \_\_\_\_\_ in body, I am present in spirit" not there (1Cor. 5:3) (6)
- 10- Captain of King Saul's army (1Sam. 14:50) (5)
- 11- Do decorative needlework (9)
- 12- Express dissatisfaction (8)
- 13- "He came to \_\_\_\_\_." Mediterranean country (Acts 20:2) (6)
- 15- Eat (4)
- 16- Walked leisurely (10)
- 19- Freedom of choice (10)
- 20- Flightless Australian birds (4)
- 23- Protected from disease (6)
- 25- Quality that gives a person influence over large numbers of people (8)
- 27- Get rid of (9)
- 28- Free from dirt (5)
- 29- Inadequate (Am. Sp.) (6)
- 30- Stick on which meat or vegetables are impaled and cooked (6)

**DOWN:**

- 2- "Then they returned and prepared spices and \_\_\_\_\_" smooth substances (Luke 23:56) (9)
- 3- "For this I was appointed a \_\_\_\_\_" messenger (1Tim. 2:7) (6)
- 4- Make better (10)
- 5- White garments worn at Eucharist (4)
- 6- Cleaning by rubbing hard (8)
- 7- Push slightly (5)
- 8- "David \_\_\_\_\_ before the Lord with all his might." moved in patterned steps (2Sam. 6:14) (6)
- 9- "A true \_\_\_\_\_ sticks closer than one's nearest kin." person attached by affection (Prov. 18:24) (6)
- 14- Quality of being not rough to the touch (10)
- 17- Wavy pattern on metalwork (9)
- 18- Smiling broadly (8)
- 19- Operator of a motor vehicle (6)
- 21- Discolourations (6)
- 22- Person serving as an agent of divine communication (6)
- 24- Corn (5)
- 26- Free from bias (4)

# Exploring the concept of community

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN DIOCESAN BOARD



There's nothing like a global pandemic to challenge one's sense of community. For starters, community means different things to different people. A dictionary definition sees community as "a group of people with common characteristics or interest living together within a larger society." For many, their idea of community is their immediate and/or extended family; for others, that idea of community expands to include friends and neighbours; for still others, there are the people you engage with at work and play, those associated with the various organizations of one's life, including, of course, one's faith community. Community may mean all the people of your village, town, or city – your geographic community – even up to all your fellow citizens in the province and country. We know there are populations that see community virtually: gaming, "Quaranteen", "Whatsapp" groups, online birthday parties, or mutual support groups connecting friends and family.

While the Covid-19 pandemic let us see that we are truly a global community, with no corner of the world unaffected by the virus,

we are also able to see that certain communities are disproportionately disadvantaged by the pandemic. Indigenous communities have a history of experiencing the devastating effects of pandemics and it is the resiliency of these communities that has meant survival to the current day. It is the Friendship Centres in various Indigenous communities, on and off reserve, urban and rural, that have provided community services and safe spaces for community members, employing innovative and positive responses to the virus.

Historically, communities of African descent had to pull together to nurture, support, look after, and protect one another – their very survival depended on that level of love and care. That degree of closeness in those and other communities has diminished in more recent times, and, with the isolating realities

of the pandemic, there is an understandable fear of complete social breakdown. The virus is merciless, even apocalyptic, but it is also miraculous in its effect of bringing people, veritable strangers, together, if not in physical proximity, in psychological and emotional closeness. Large gatherings are not possible, but one does see evidence of trust and hope being restored in communities where it has been in thin supply.

The pandemic is requiring us to consider what belonging and community mean to us. There is something quite profound happening in terms of our relationships with people we don't know. Despite negativity about the societal impacts of Covid-19 - from increased levels of loneliness to the limitations of social media – we are seeing some positive and unanticipated outcomes, including widespread outpourings of charity, along with togetherness and empathy for complete strangers. Experts on the subject of loneliness are suggesting that the coronavirus is changing what is possible. They comment that amid the emotional devastation and uncertainty, the pandemic is providing the potential for more connectedness, as well as less, where desired,

and for radically changing the meanings of community itself. This pandemic might, paradoxically, bring people closer. It might even be redefining what "community" means in the 21st century?

**The Anglican Church Women Diocesan Board is inviting you to explore what community means to you.** We are suggesting there are 3 key components: care, courage, and compassion. We are calling these the 3 C's of Community. We do not pretend that these qualities are exhaustive, but they are the 3 that the Board plans to concentrate on for the remainder of 2021 and into the first part of 2022. They will be the Board's theme for 2021/22 – "Community:

Care . . .

Courage . . .

Compassion".

We will draw our sense of community from Romans 12:5 – "So in Christ we, though many, form one body, and each member belongs to all the others."

The qualities of care and compassion for one another abound in the New Testament, with what follows being a small sample only: Ephesians 4:32 ". . . Be kind and compassionate to one another . . .". Philippians 2:4 – "Do not merely look out for your

own interests, but also for the interests of others." Colossians 3:12-14 – "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience . . . And over all these virtues, put on love, which binds them all together in perfect unity."

The concept of courage may not be what first comes to mind when thinking of community, but we are suggesting that it takes great courage to be in community with one another, caring for each other, "clothing [oneself] with compassion." It is Saint Teresa of Avila who makes the case for courage: "To have courage for whatever comes in life – everything lies in that." On a more modern note, the Canadian mystery writer, Louise Penny, in her second Armand Gamache novel, "A Fatal Grace", concludes with:

*'Where there is love, there is courage  
Where there is courage,  
there is peace  
Where there is peace, there is God.  
And when you have God,  
you have everything.'*

Join us in exploring "Community: Care . . . Courage . . . Compassion."

**ANGELICAN CHURCH WOMEN BOARD,**  
*Diocese of Nova Scotia and Prince Edward Island*

Community: Care... Courage... Compassion

3 C's of  
**Community**

**ACW Board 2021/22 Theme:**  
*Community: Care... Courage... Compassion*

*CR English*

# The gift of our faith

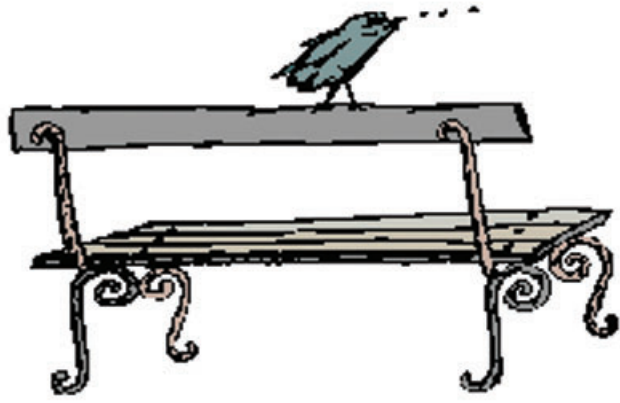
DEACON HEATHER  
MACEACHERN

As I am writing this May article for the Deacons' Bench, it is Good Friday and I am still thinking about the Maundy Thursday service last night. Due to Covid-19, it was a much different service than it has been in the past; most notably, the foot washing ceremony was not done.

My first thought was that missing this would be a disappointment in the ebb and flow of the Pascal Triduum. In actuality I found that I became much more meditative during the service as I was not dwelling on what the next 'action' piece would be. I had more time, just to be.

When Jesus was in the upper room he spoke to the disciples after washing their feet, "Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them."  
JOHN 13

He went further to say, "I give you a new commandment, that you love one another. Just as I have loved you, you also



## View from the Deacon's Bench

should love one another. By this everyone will know that you are my disciples, if you have love for one another."

In effect he was giving them their job description. Perhaps one of the most concise, yet all encompassing job descriptions ever produced: "to love everyone as I have loved you". It really leaves no room for ambiguity.

As I sat in my place at the Good Friday service and heard the passion narrative I heard, not for the first time, but perhaps 'really heard' for the first time in a long time, the absolute perfect unconditional

love Jesus has for us. And as the choir sang the Anthem Salvatore Mundi J. Blow (1649-1708) translated:

"O Saviour of the world, save us, who hath redeemed us by thy cross and blood.

Help us, we beseech thee, O our God."

It all came together for me, not just as a reminder but as a 'new birth'. The realization rocked me out of my comfortable pew. Sometimes we KNOW something in our hearts and in our minds, but it may have a little dust on it. Perhaps we have not taken the knowledge down off the shelf

in our mind and dusted it off and really looked at it. I find that I am doing this a lot with old memories that are coming to the forefront of my memory, so, I suppose, why should it be any different with my relationship with Christ?

Perhaps it is just me, but as the church year follows its natural ebb and flow, and as I get older, or perhaps, more set in my ways, my mind tends to wonder to days gone past and sometimes I am not in the moment.

Do you find comfortable relationships sometimes need a little more attention to detail? To the reason why we are in a relationship to begin with? Sort of like, taking it for granted?

How might I work on the relationship? How might I make it better? How might I invest myself more in the relationship? Have I gotten too comfortable? Am I doing my daily devotions by remote? I believe the term might be, 'calling them in'. If that is the case, it cannot be much of a relationship! Jesus did not 'call in' his crucifixion; so how can I be complacent in my relationship with Him?

As a deacon, not just because I am a deacon; as a Christian I have a job to do. My job description is very clear, I have been paid in advance with the promise of unconditional love and eternal life and all I have to do is what is at the very core of who I am, I only have to love my brothers and sisters in this world. I do not even have to like them, which is good because that removes the judgement factor; I am commanded to love them.

As we go further into spring and summer our brothers and sisters are still there needing love. They may not be cold, but so many are still hungry, still without housing, still dealing with addictions and so much more adversity. We cannot go on vacation. Our job is seven days a week, three hundred and sixty-five days a year.

We are all tired due to Covid this past year, but it has also enabled us to strengthen old relationships and make new ones. This is the gift of our faith.

***The World is temporarily closed: God is not!***

## Diocesan Cycle of Prayer: May 2021

### May 02 DARTMOUTH REGION

Holy Trinity Emmanuel, Dartmouth, Nova Scotia

The Archdeacon Katherine Bourbonniere, Priest-in-Charge, and Brian

Holy Spirit, Dartmouth, Nova Scotia

Reverend Shirley Carras, Priest-in-Charge, and Andy

St. Alban's, Woodside, Nova Scotia

Reverend Jane Clattenburg, Priest-in-Charge

St. Andrew's, Dartmouth, Nova Scotia

Reverend Robert Richmond, Priest-in-Charge, and Narda Carmona Reverend Canon Ed Fiander, Honorary Assistant, and Carol

Reverend Bert Chestnut, Associate Parish Priest [on leave]

**May 8:** Pray for the Atlantic School of Theology Convocation,

### May 09

St. Luke's, Dartmouth, Nova Scotia

Reverend Matthew Sponagle and Katie

St. John's, Westphal, Nova Scotia

Reverend Michael Foley, Priest-in-Charge, and Janice

### May 16

Retired Clergy of Dartmouth Region:

Reverend Canon Charles Black and Shirly Reverend Canon Edward Fiander and Carol Reverend Louise MacHardy

Reverend Kirby Walsh and Linda Reverend Barry Connor

### Widows:

Mrs. Mary Cluett, Mrs. Corrine Earle, Mrs. Edith Ebsary, Mrs. Elizabeth Pitt, Mrs. Patti Reid, Mrs. Marjorie Davis Snow, Mrs. Sheila Ferguson, Mrs. Susan Ward

### May 23 CHEBUCTO REGION

The Cathedral Church of All Saints, Halifax, Nova Scotia

The Very Reverend Paul Smith, Dean, and Frances

Reverend Heather MacEachern, Deacon

Reverend Ray Carter, Deacon, and Heather

Reverend Dr. Helen Ryding, Assistant Priest, and David Lyttle

Reverend Dr. Davena Davis, Honorary Assistant

Reverend Ronald Harris, Honorary Assistant, and Gwyneth

Reverend Canon Fred Krieger, Honorary Assistant, and Janet

Reverend John Swain, Honorary Assistant

Reverend Canon Keirsten Wells, Honorary Assistant, and Tony Barresi

Reverend Canon Lisa Vaughn, Honorary Canon, and Bret Chezenko

Reverend Canon Brenda Drake, Honorary Canon

Reverend Canon Dr. Paul Friesen, Honorary Canon, and Janet

### May 30

St. James', Armdale, Nova Scotia

Reverend Katie Taylor-Flynn

St. George's, Halifax, Nova Scotia

Reverend Nicholas Hatt

The Rev. Canon Peter Harris, Honorary Assistant

St. Margaret of Scotland, Halifax, Nova Scotia

Reverend Marian Conrad, Priest-in-Charge, and Michael