

THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Green Anglicans – green burial



Archbishop Tutu chose Aquamation – Have you thought about Natural Burial?
Photo credit: gov.uk

RAY MATTHOLIE AND LOUISA HORNE

Nobel Peace Prize winner and environmental activist, Archbishop Desmond Tutu, chose aquamation, considered to be a greener alternative to flame cremation, as his preferred approach to the disposition of his body. This might prompt some thinking about alternatives to what are now considered typical approaches - either cremation or traditional burial in a fancy casket in a lawn cemetery. But there are many shades of green – and we want to tell you about a project in our Diocese that could result in a much greener option.

First though, you might be

wondering what aquamation is. It is a water-based process often called “water cremation” whose scientific name is “alkaline hydrolysis”, which involves heated water and chemicals to breakdown organic materials. It is said to use up to 90% less energy than flame-based cremation (which many people mistakenly think is “green”), and the end result is similar - remains that can be buried in an urn.

Our story is one that we hope may provide inspiration for others. It combines opportunities to:

- Promote the growth of Green Burial in the Anglican community;
- Find innovative ways to repurpose church buildings and land;
- Provide valuable resources to the local community, and especially to our seniors.

Our church is St Paul’s, one of four in the Anglican Parish of French Village around beautiful St Margaret’s Bay, close to Halifax, Nova Scotia. It is a designated Heritage building, and we are blessed to own 27 acres of unspoiled woodland.

We have named our project The French Village Conservation Woodland. Our plan is for the land to become a designated conservation site

so it can be protected forever for future generations to enjoy.

Our original idea for the land was to create a green burial cemetery, and this remains a key goal. But we have now expanded our ambitions to provide a wide range of outdoor activities to benefit our community. These will include walking trails and a fitness loop, designed particularly with the seniors in our community in mind.

The land has significant conservation value. Yellow Birch trees, wetland, a lakeshore and various habitat types all contribute to the value of this scenic site. Our church property lends itself to many experiences of nature for people of all ages. Recent experiences with COVID also emphasize the need for safe, convenient and accessible spaces to walk - we imagine such walking paths, designed with seniors in mind.

As well as the use of the land, the enterprise also offers special opportunities for new uses of our heritage church building. These could include use as an interpretation centre for the conservation area, a base for educational activities and workshops, and of course a venue for funeral services and celebrations of life.

Green Burial is a concept that has grown rapidly over the past few decades in the UK and other parts of Europe,

and is now very quickly being adopted in the USA. Canada has some catching up to do, but there is a lot of enthusiasm and support for its development here.

Green burial in its simplest form – placing a body directly into the earth in a simple grave - is nothing new; in fact, it is the oldest form of human disposition and has been practiced by human civilization for many thousands of years. The modern green burial movement is more recent and has its roots in the United Kingdom.

The 5 principles of Green Burial are:

1. No embalming or use of unnecessary use of toxic chemicals
2. Direct earth burial in a biodegradable container (a shroud or a simple casket)
3. Ecological restoration and conservation of the land
4. Communal memorialization
5. Optimized land use.

There are now a growing number of cemeteries in Canada offering green burial as an option. These are many conventional cemeteries which have set aside an area for green burial, meeting the five principles. But mainland Canada does not yet have any devoted conservation

green burial sites - we hope to become the first!

Our project is still in its early stages of development. But we have made important progress in the past 12 months, mapping the land, discovering the wealth of the flora and fauna, and gaining important support. Four talented students, with the guidance of a retired Biology professor, spent 2 months last summer mapping the ecology of the land and we continue to work on compiling the data and on researching the history of the land.

Like Archbishop Tutu, you have probably cared about the environment for many years – recycling and reusing – green burial supports continued environmental stewardship with restoring and repurposing land. As a way of helping to spread awareness of Green Burial options, and to support other churches who may have similar opportunities open to them, we would be delighted to talk about our project with you and we are happy to do presentations about green burial for your group. Let us know if you’d like to learn more!

Contact:
louisa.fvwc@gmail.com

First published in ACW magazine *Keeping in Touch*, Diocese of Nova Scotia and Prince Edward Island.



Rev. Canon David Fletcher and Bishop Sandra Fyfe are shown at Christ Church in Lantz.

Well-earned retirement after 31 years

By CAROL DUNN
PARISH COUNCIL MEMBER,
CHRIST CHURCH,
STELLARTON

Rev. Canon David Fletcher recently retired as rector of Christ Church in Lantz and St. George’s in Dutch Settlement. He served the

parish for 31 years as rector. This may be some sort of record to note. He served the parish, which includes St. George’s in Dutch Settlement, for 31 years. Rev. David’s last service as rector on Feb. 27, when COVID-19 protocols were still in place.

COLUMNIST

What will become of St. Bart's By The Bog?



A foggy day at St. Bart's by the Bog



ST. BART'S BY THE BOG

Sarah Neish

We have had one meeting with our Archdeacon / Regional Dean a few weeks ago. It was a difficult meeting for us all because we had to look reality in the eye and work through the

many problems of an ageing congregation, a smaller weekly Sunday attendance ,a straining budget and hovering over everything ...COVID19.

We are so proud and happy for Jason as he and his young family move on to a new ministry in the big city. Wherever Jason goes, we will never forget him, nor, if I am honest, will he ever forget us here By The Bog. Any clergy person will

tell you of the special spot their first parish holds in their hearts. We had a lot to teach Jason, and Jason was gracious enough to accept the lessons offered. He was so young and so keen and so willing to take the wisdom offered that we all grew .

I wonder if St. Bart's will be a full-time parish in the years to come? Will we be scaled back to one or two services a month with a shared ministry? Will we become a summer only parish with the doors sealed for most of the year?

Stay tuned. Maybe by next month I will have a few more facts to share with you.

I'll keep you posted, Aunt Madge



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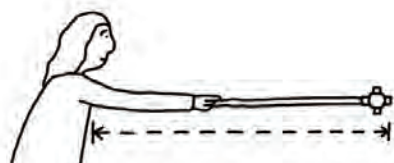
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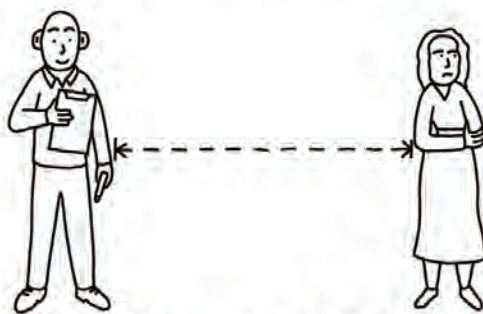
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TWO METRES

WAYS TO MEASURE IT



THE LENGTH OF A WARDEN'S STAVE



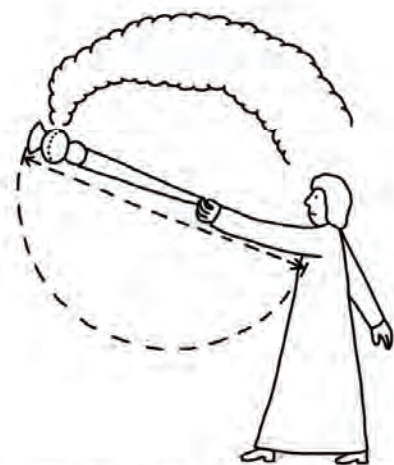
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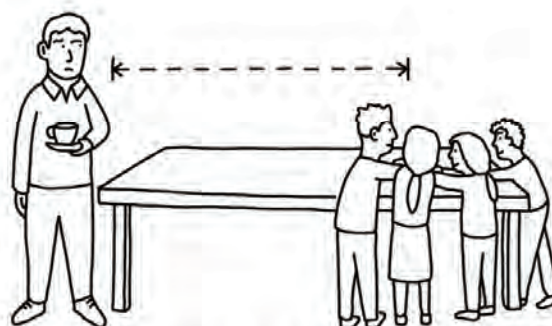
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AS CLOSE AS YOU CAN GET TO THE BISCUITS WHEN THE CHILDREN'S GROUP IS RELEASED

CATHEDRAL COLUMN

The Cathedral welcomes Gillian Doucet Campbell

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Before a pandemic appeared on the horizon, the Cathedral was engaged in discussions considering strategies for future growth, in a world where relationships with traditional faith expressions have been in decline.



New Cathedral Engagement Leader, Gillian Doucet Campbell

by Dean Paul Smith

On March 22nd, The Cathedral Church of All Saints, Halifax, welcomed Gillian Doucet Campbell to their full-time staff. Gillian takes up the position of Engagement Leader, one of the key elements of a visioning and strategic planning initiative that began in 2019. Before a pandemic appeared on the horizon, the Cathedral was engaged in discussions considering strategies for future growth, in a world where relationships with traditional faith expressions have been in decline. From those discussions emerged a renewed sense of mission, vision, and engagement under the theme of Rising Up. While the past two years put many plans on hold, it also underscored the need and opportunities for reimagining who we are as a community and how God is calling us to embrace change and transformation. To that end, the Cathedral Council boldly endorsed investing in human resources to enable this work.

The position of Engagement Leader is broadly defined as one of support for the growth of the Cathedral's mission, through work in communications, enhancing digital capabilities, fundraising, and outreach support. Gillian will work proactively towards solutions while energizing and unifying others and keeping people focused on our collective purpose and vision with contagious positivity; with the overall intention of growing the reach and impact of the Cathedral Church of All Saints.

Before joining the Cathedral staff, Gillian was the Director of Stewardship and Development for the Anglican Diocese of Niagara. There she provided strategic direction and the coordination of stewardship and fund development initiatives to foster a culture of generous, intentional stewards focused on renewal and mission. With over fifteen years' experience in fundraising, administration, and constituent care focusing on generous hospitality and gratitude she has activated over \$12 million through major and planned gifts, grants, and sponsorships in small to mid-sized non-profits.

Gillian has a particular interest in giving trends in Canada and the wider Church, social enterprise, ethical financial investing, Design Thinking, and organizational change. She is a member of the Canadian Association of Gift Planners (CAGP) and the Association of Fundraising Professionals (AFP) and is on the board of Abundance Canada (formerly the Mennonite Foundation of Canada) serving on both its Nominations and Investment Committees.

The Cathedral is delighted to have her part of our community, and our Diocese. Gillian brings her expertise, joyous energy, and fresh perspectives as we journey into a future that has been dramatically altered by a two-year pandemic. This is a critical moment in the life of the church, and her arrival is timely indeed.

Mentioning the unmentionables

A recent biblical conversation with friends touched on “the way of women” – we used this phrase as it had been spoken by Rachel to her father in Genesis 31.35. In this passage, Rachel is hiding items by sitting on them, and claiming that she is menstruating.

While there was a taboo about touching anything that a person “in the way of women” had touched during that time, and the cleansing and purification rituals would not be codified for a few centuries, there was already a taboo around menstruation – despite this being a very basic biological reality. Rachel uses this taboo to her advantage, by mentioning the “unmentionable.” She is breaking stigma (while

assisting her husband in the familial discord).

This taboo, unfortunately, remains in our society today. The stigma attached to menstrual management continues to create or increase inequality. Canadians who menstruate spend approximately \$6,000 on hygiene products in their lifetime, more in remote or rural areas; and a quarter of Canadian women have admitted the cost prevents access. Those experiencing financial struggles tend to re-use or prolong use of disposable products (napkins and tampons), or inadequate cleaning opportunities for re-useable products (cups) - which can lead to substantial health issues. Others go without adequate food in

order to purchase these items. The struggle increases with intersectional concerns such as housing, poverty, education, access to health, and the wage gap.

Canadian statistics show the divide: 68% of women feel their periods prevent them from full participation in the activities of their lives; more than half of women and girls have missed work or school (going up to 70% for those under age 25). Menstruation is not an option; yet our response to it is.

While the issue of “period poverty” primarily affects only half of our demographics, and only then for approximately half of their lives, it is a substantial issue. The Canadian government removed tax on these products

in 2015, which is a help; but there is more we can do. We can advocate for making products available in our public spaces (libraries and town offices) – and in our churches. We can supply our food banks and shelters with products. We can create a ‘hygiene pantry’ in our communities. We can educate ourselves on the needs around us.

And: we can talk about it. Mention the unmentionables, when necessary, rather than avoiding them. Yes, it can be an uncomfortable discussion, but being removed from society for a biological reality beyond our control is more uncomfortable. This is a fact of life – period.



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

NEWS FROM AWAY

Dear Diocese,

Spring! One day is warm and sunny and the next day, we wake up to the sound of snowplows and school cancellations. Spring! When the snow is wetter and heavier to shovel.

Yesterday, the parking lots at beach were crammed with cars and every dog in the county could be found dragging their owners along the shore behind them. Today, I woke up to a snowstorm. Yet, the tips of crocuses, purple and yellow, about to bloom litter flower beds in front yards and parks. Small promises of warmer, more consistently sunnier days during the manic, ups and downs of a Canadian spring.

After the darker days of winter and Lent, a week from now, Christians around the world, jump on the emotional roller coaster called Holy Week, navigating the ups and downs of a week that ends with the experience of the resurrection. When the promise of new life becomes real as we encounter the Risen Christ.

As you read this, spring is no longer teasing us, but has



Rev. Marian Lucas-Jefferies

really arrived. At the same time, we are settling into the Easter season, taking in the wonders of the Resurrection.

In the Easter season resurrection stories, the disciples, upon encountering the risen Christ, appear to be as susceptible to doubt about his presence as I am today about spring. But personal doubt, skepticism, pessimism, and confusion, didn't stop Jesus.

Jesus' appearance allowed the disciples confidence to leave the darkness of the upper room where they had huddled in fear and travel to the ends of the earth. They changed the world, offering their lives to help others come to under-

stand the hope they knew. Even Thomas, that famous doubter, was transformed and changed because of his experience of the resurrected Jesus.

As people of faith, we are called to not only experience the joy that comes with in an encounter with the risen Christ, but disciples who are willing to stick our necks out and share in that experience, one that dissipates fear and doubt and creates a climate of hope. Like the crocus, that pokes through the ground, despite the promise of more snow. Like the disciples who managed to walk through the doors and move out into the world. Like those in the early church who made a difference in the lives of so many that we read about in Acts.

Perseverant, like the crocus, Jesus is evident in the uncertain times, in the people who are willing to stick their necks out and make a difference. In the people we are called to be.

Rev. Marian Lucas-Jefferies

A Guide for the Crocus-minded

To be Crocus-minded
It takes courage
to be crocus-minded
Lord, I'd rather wait until June,
Like wise roses,
When the hazards of winter are safely behind,
and I'm expected,
and everything's ready for roses.
But crocuses?
Highly irregular,
Knifing up through hard-frozen ground and snow,
sticking their necks out,
because they believe in spring
and have something personal
and emphatic to say about it....
Lord, forgive,
Wrongs don't work themselves out.
Injustices and inequities and hurts don't just
dissolve.
Somebody has to stick his neck out,
somebody who cares enough
to think through
and work through hard ground,
because she believes
and has something personal
and emphatic to say about it.
Me Lord?
Crocus-minded?
Could it be that there are things that need to be
said,
and you want me to say them?
I pray for courage.
Amen
Author unknown

Point of contact

It was a warm Christmas day morning as I made my way to the Gertrude's Children's Hospital in Nairobi. I had decided that I would come there in the morning to be with sick kids, and then go to a children's orphanage in the afternoon. I felt an act of service would help take care of the pain of being 12,000 miles away from family, who had already celebrated Christmas, and dinner at home.

I did not know what to expect at the hospital. I did know that there would be sick kids, lots of sick kids. Greeted warmly by the head nurse, I was led into one of the wards for my first visit. It would be with a little boy by the name of Kamau. He was about 3, had been badly burned and was in a secure unit. Masked up I entered, emotional triggers at the ready, reminded of my own near-death experience in a gas explosion years ago, and where I too had spent several weeks in a unit just like this.

Kamau was burned over most of his body. As I write this 37 years later, I am emotionally reminded and triggered by that



Bryan Hagerman

event. I remember desperately wanting to reach out and touch him as a point of human contact, to express my care. But I could not, until that is, I realized I could touch him in the center of the palm of his hand. This was the only place he was not burned. And so, I did. With my index finger I slowly and gingerly reached out and touched that spot, and as I did his little hand grabbed

that finger tightly and our eyes met. It would be for those few moments my emotional and physical point of contact, one human to another. I felt terribly sad, but grateful that at least I could do this much. I think I exclaimed silently, "Why God?" *Why is he there like that, and why am I here like this?*

I don't know what happened to Kamau. But I know what happened to me, what happens to me when I think about that experience. I am at times angry, and tempted to debate God, my Father, about that incident and the seeming unfairness of it all.

Now as I watch the events unfolding in the Ukraine (April 3) the same questions may arise. "Why are they there like that, why am I here like this?" Given the reality of it all and our potential for service, I suppose we could all ask, *what can be our point of contact?* And too, what can be my/our point of contact at any form of suffering where an unfairness has arisen? Admittingly, honestly, the phrase "but for

the grace of God there go I," just does not suffice. It does not serve for me as a point of contact.

Points of contact come and go with every one we meet daily. Acts of service often help us at some level of involvement. It is often all we can do. It is not to clean our conscience but to involve ourselves in a macro or micro-ordeal. On the micro level, the Fruit of the Spirit serve nicely as a point of contact to whom ever we meet - *love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self control.* Then add the golden rule with the greatest commandment on top of that. From the barista, to the check out people at the supermarket, colleagues at work, the neighbour. The micro contact may serve in a macro way for the one cared for in that point of contact. But what to do about issues like Ukraine or homelessness in our city?

Get involved as much as you can. Give to various NGO groups on the ground. Volunteer your services, your

time to a worthy effort. Years ago, as we entered the Care Canada Refugee compound North of Goma Zaire, we asked ourselves what can we possibly do? On the macro level nothing. On the micro level we could work out of the children's hospital and orphanage that had been set up. So, cuddling babies, playing with very quiet and traumatized kids we did.

A Point of Contact is an ability to reach out and into the life of another who has an apparent need or not. It is helping the other what they cannot do for themselves. That's true empowerment. It is partnering with the other for their success. It is never about us. Never!

"For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." Lk 12:48b

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MISSION (is) POSSIBLE:

Diocesan Stories of People Responding to God's Call

"I have found that it is the small everyday deed of ordinary folks that keep the darkness at bay. Small acts of kindness and love." ~ Gandalf (J. R. R. Tolkien ~ The Hobbit)"

Drive-Thru Ministry

By Rev. Canon Lisa G. Vaughn

Location. Location. Location. Real estate professionals remark that this is a key feature in the value of a property. That adage applies in discerning missional ministry opportunities too.

Approximately 50,000 vehicles go through Halifax's Armdale Roundabout each day. St. James' Armdale is located prominently on that traffic circle. Now the parish's Missional Engagement Leadership Team (MELT) is experimenting with that beneficial distinction. During Lent they launched a drive-in ministry initiative.

"During our MELT meetings we often speak about the captive audience we have in our location at St. James' during rush hour traffic," said Alice Galpin-Nicholson. "The idea for Drive Thru prayers while cars are stopped, waiting to get through the rotary came up as an option."

St. James' rector, Rev. Katie Taylor-Flynn suggested they try it for the season and see if there is interest.

"We decided to add blessings and snacks as well for those who may not feel comfortable with prayers," explained Alice.

Drive-Thru Prayers, Blessings & Snacks happens Thursdays, from 4:30 p.m. to 5:30 p.m. at the large parking lot at 2668 Joseph Howe Drive. Sometimes the engagement was done on the sidewalk, while other drivers pulled into the paved property. Snack packages included fruit, granola bars, popcorn and a prayer card with the church's contact information and an inspirational message.

"Members of the MELT committee and parishioners volunteered to greet the cars

and wore signs advertising what we were offering," said Alice. "Many drivers beeped their horns and waved, and were eager to receive their snack bags. Some even offered money for them."

One of the reasons for Drive-Thru Prayers was to make introductions or get reacquainted with those who frequent the Roundabout. Another aim was to offer these gestures of generosity and share some joy with people who may be feeling down.

"I believe those who stopped and received their snacks and blessings or prayers were happy to make contact with us after two years of lockdown and restrictions," said Alice, who is also a member of the Diocesan missional leadership cohort, The Connectors ONE.

St. James' is home to the popular 'Jesus Rocks' (inspirationally painted rocks) and weekly meditation. They have dreams for other ways to connect and serve their neighbours.

"Our Drive-Thru Prayer is just the beginning of engaging with the community," said the



Mission-minded ministers from St. James' Armdale (Halifax) are making a difference with small acts of kindness in their parking lot.

pioneer minister. "An outdoor celebration is being planned for early summer, with

activities such as Laughter Yoga, Jesus Rock painting, barbeque and live music."

ANGLICAN CHURCH WOMEN BOARD

Diocese of Nova Scotia & Prince Edward Island

Forging a new future by engaging and exploring new possibilities



Theme for 2022/23

Embracing Change

in

New and Wondrous Ways

Change is in the air!

Crossroads.....Transformation on the Horizon

Say Yes! to Kids in our diocese



Proposals). What topped off the excitement was learning more about the creativity of the 10 proposals. All were missional in thrust, with clear evidence of one or more of the marks of mission. It feels great to be in a diocese that champions youth and family ministry and to know that there are excellent infrastructure features in support of that ministry: Youth and Family Ministry Coordinator, Allie Colp; a vibrant Vision, Strategy, and Support Team (VSST) for Youth and Family Ministry; and a very committed Diocesan Bishop.

The Diocese of Nova Scotia & Prince Edward Island said *Yes! to Kids* in the spring of 2021 by offering generous support to the Anglican Foundation's inaugural *Say Yes! to Kids* campaign, with front runner gifts in April 2021 that inspired generosity locally and nationally. We maintained a lead with the fundraising, helping the campaign exceed its goal by \$10,000. The Anglican Foundation did a masterful job of closing the gap in the months between the funds raised by close of June 2021 (\$110,00), and the funds requested (\$500,000) in the qualifying proposals, submitted by October 1, 2021. The Anglican Foundation made a huge investment in kids, youth, and young adults with *Saying Yes! to Kids 2021* and is poised to continue that investment with *Say Yes! to Kids 2022 – Growing a brighter future, today.* To learn more about how you can support *Say Yes! to Kids 2022*, contact Cynthia Pilichos at cjp2320@gmail.com

St Nicholas, Westwood

Hills – Archdeacon Tammy Hodge

We started a bimonthly Friday supper gathering last Fall. We held four gatherings before Covid shut us down, but we are looking forward to getting back together as soon as restrictions lighten up again later this winter or early Spring.

The focus of our group is kindness, and we have been using kindness as our lens for exploring various social justice topics. We opened with an Orange Shirt Day, had a Remembrance Day gathering, and had a week that celebrated diversity and we even painted a rainbow on the church's front step.

We are looking forward to some social justice projects now that we have some funding. Some ideas being floated are an environmental project where we will go as a group to do some clean-up work in a nature reserve, we also have plans for some food ministry to the homeless.

Jesus showed us that love shown through kindness can change the world, and that is what we aim to do, one small act at a time.

St Paul's, Halifax – Ben von Bredow

Say Yes! to Kids supported St. Paul's Church in downtown Halifax to host our first youth retreat in at least several decades. Eight students and two leaders spent three days at a cottage on the North Shore of Nova Scotia, praying Morning and Evening Prayer together, doing outdoor activities, and considering the ways that God invites us to turn: turning inward towards reflective living, turning backward from sin and upward to God, and

turning outward towards our neighbours. The retreat did precisely what we had hoped: it built community among our students, and challenged them, away from the usual rhythms of school and family that can make it hard to reflect on one's priorities, to make faith in Christ a central part of their lives. The retreat also had precisely the amount of unplanned chaos that one would hope for, culminating in a power outage on our final morning so that we had to cook our eggs over the fire. Our students immediately started asking for a second retreat of the same sort, and plans are in the works.

Peace and Friendship Garden: Reconcili-Action in St Margaret's Bay – Rev. Brianna Andrews

When the call for project proposals came out, I was excited about the opportunity to offer something special to youth in our area, but I didn't know what that might be, so I went to talk to the vice-principal of our local elementary school. She immediately told me about her dream to create a Peace and Friendship Garden on site. She wanted to provide students with a place where they could learn and reflect on the importance of reconciliation as well as a space to dream of a more peaceful and compassionate world. It sounded like the perfect fit for the *Say Yes! To Kids* program. Connecting with the elementary school along with its staff and students has been an important part of my ministry in this community and I am so pleased that we are able to help provide an opportunity for young people to not only

by Allie Colp

In 2021, the Anglican Foundation launched their *Say Yes! To Kids* fundraising campaign to support post-pandemic ministries for children, youth, and families, and our diocese really dug into it – both in terms of raising funds, and in submitting project proposals.

10 projects in our diocese received a total of over \$60,000 from *Say Yes! to Kids*, and we have a few stories about those ministries to share with you.

And this won't be the end of the good news about *Say Yes! to Kids* here in Nova Scotia and Prince Edward Island. The 2022 campaign is just getting started, and the model this time is for parish teams to raise funds for a ministry in their parish – 60% of what they raise will go to that ministry, 20% will go to a diocesan ministry, and 20% will fund a national ministry – all programs for children, youth, or families.

The impact of this campaign in 2021 in our diocese is clear to see already, and there is potential for there to be an even greater impact in 2022, so be sure to keep an ear out to see what might be happening so that you can *Say Yes! to Kids* in your area this year!

Appreciating *Say Yes! to Kids 2021* – Cynthia Pilichos

It was beyond exciting to learn that 10 proposals from our diocese submitted to the Anglican Foundation of Canada for the *Say Yes! to Kids 2021* funds were approved and funded for a total of \$61,650, more than any other diocese in Canada! As the Diocese of NS & PEI's Representative for the Anglican Foundation of Canada, I felt I was receiving an advance Christmas gift when I learned in late November 2021 of our diocesan success with these RFPs (Requests for



learn about reconciliation but to also get engaged in Reconcili-Action. We look forward to celebrating the gardens opening in late spring.

A Community Partnership Mentoring Program – Rev. Dorothy Miller

Following our Five Marks of Mission and the work of our Revitalization Committee, the Colliers Parish has been engaging with some local non-profit groups to determine community gaps and assets. We have been discussing ways the church can work in partnership in the community with a focus on capacity building and enhancing community wellness. Throughout these discussions the need for mentorship programs for youth has been consistently identified as a priority area.

We will be working in partnership with Big Brothers and Big Sisters and Town House Society to offer the following mentorship opportunities:

Go Girls is a group mentoring program for girls ages 12-14 that focuses on physical activity, balanced eating, listening skills, peer support and self-esteem. The focus of the program is to positively shape the lives of young women and girls by helping them build a positive self-image – setting them on a path to reach their full potential in life.

Game On! is a group mentoring program for providing boys and young men with information and support to make informed choices about a range of healthy lifestyle practices.

Community Roots Day Camp – Allie Colp

It is so exciting to finally be getting Community Roots back up and running after a two-year hiatus, and I'm so grateful to the Anglican Foundation for the financial support to make it happen.

The purpose of the Community Roots Day Camp Program is to encourage young people to grow in their faith, or to learn about Christianity for the first time, and to develop leadership capacity in communities so that meaningful, local ministry can continue to happen there.

Camp is often an important component of faith formation as well as personal growth and development for children and youth. It provides an intentional time and space to gather with those of a similar age to play, wonder, learn, explore, and, for many, encounter Christianity for the first time. Although some regions and parishes within the diocese of Nova Scotia and Prince Edward Island offer camp programming during the summer, most do not.

The Community Roots Day Camp Program will help enable parishes or regions that are not currently able to offer summer camp programs to do so through staff support, program development, and volunteer training. This support will help parishes and regions to serve the young people who are in their churches and also in the broader community.

The first two years of this

program were lots of fun, and I can't wait to see what this summer will bring!

Church of Saint Andrew – Archdeacon Katherine Bourbonniere

The Church of Saint Andrew leadership recognized a desire in some of our young families to worship together as a family with the larger community. Our Sunday school and Nursery provides space for our families and children desiring to engage worship differently, but we wanted to honour and respect the choices of different families, so we developed what we have framed as a comfort space. Pre-pandemic, this space was created using materials already on hand. This space provided seating in a manner that encouraged families to be a little more informal than the typical row on row. It provided age-appropriate toys and flooring that could be easily cleaned. This space became a place where children could go with or without their parents, still safely within distance of caring eyes. It provided a space where many of our seniors sat when they needed a space to rest a moment when they needed to leave or re-enter the service. It became a space where leadership needing to monitor other purposes of the church found a stopping place. So ultimately it became a space where generations gathered together in worship, conversation, and built community.

This excitement led to wanting the space to be even more welcoming. Our Mother's Union brought

forward the Diocesan Breast-Feeding Friendly Tool Kit. We wondered how this space could add resources and space to support nursing parents. At the same time, we recognized the space needed to provide dual purposes by changing over for catering events and coffee time after church. We had an interior designer join us to create our new comfort space. This grant provides us the funds to build one of our two proposed spaces. This money will enable us to help this space to grow and adapt to the needs of the community. We are currently working with our Buildings and Grounds group to prepare the space and we hope to be able to complete the project during the summer months!

Building Resiliency and Hope for Children and Youth - Bishop Sandra Fyfe

As the mother of two teenagers, I witnessed firsthand the impacts of the Covid-19 pandemic on the social, emotional and physical health of our young people. So, I was thrilled to see the Anglican Foundation's focus on post-pandemic recovery initiatives for children, youth and young adults in its 2021 campaign, Say Yes! to Kids. The campaign tapped into an immense need, demonstrated by the overwhelming number of applications. Ten of 84 of those came from our Diocese. We received the most funding of any diocese in Canada and our funding requests covered all five categories: Capacity Building for Youth Ministry,

Indigenous Reconciliation, Outdoor Recreation, Arts & Music, and Resilience & Mental Health. We said Yes! to Kids in a big way!

The first donations came from the women of our Diocese, \$1,000 from the ACW Diocesan Board and \$500 from the St. Catherine's Group of the Cathedral Church of All Saints. Their pioneering gifts, combined with many others from ACW groups and others across this Diocese, enabled us to demonstrate that we are deeply committed to youth-focused pandemic recovery. These innovative and inspiring projects — from mentoring to music programs, from youth retreats to day camps, from friendship gardens to family suppers — demonstrate our commitment to building resiliency and hope among our children, youth and young adults as they face the future.

Anglican Foundation of Canada Gifts Consultant, the Very Reverend Peter Wall, on a Zoom call last November announcing funding recipients from our Diocese, said: "Nationally, it feels as if we are at the forefront of a movement, more ready than we have ever been as a church to say without words, but with deeds, that young people matter to the Canadian church, young people have a place here, and can find a spiritual home in which they have room to live and breathe and contribute here."

I couldn't agree more!

Survive, thrive, lead: memories of Chernobyl, part two



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

Tarara, Cuba April 22nd, 1992

April 22nd marked the thirtieth anniversary of one of the most memorable and moving days of my life. I remember it like it was yesterday.

On that day I was blessed to make the journey to the coastal community of Tarara, Cuba, with a group of fellow Dalhousie students, a delegation from the Canadian Postal Workers Union and our esteemed professor, John Kirk. On the approximately 20-kilometre bus ride from our residence in Santa Maria del Mar, I recalled all my memories of the Chernobyl disaster on April 24th, 1986. All of which still flood my mind as I watch the daily news of Russia's ongoing illegal attack of Ukraine and the atrocities being committed against civilians, so many of whom are children.

Our delegation was on the way to meet some of the child survivors of Chernobyl and their family members. They had been chosen to come to Cuba for special treatment for thermonuclear radiation sickness and all of the complications associated with it: from thyroid cancer and malignant tumors to severe dental problems; radiation burns to alopecia; leukemia to muscular atrophy; skin discolourations to psoriasis; and countless physiological and neurological disorders.

Spending time with those

kids — all of whom wore the biggest smiles and had the most loving presence, changed my life forever. I can still close my eyes and see their shining faces, which I knew covered up so much pain. At one point one of my fellow students and I just sat there surrounded by these seemingly happy kids, who had suffered and were suffering so much — with tears rolling down our cheeks. I don't think I've ever been more inspired in my life at witnessing such courage and strength in the face of the loss of the innocence of childhood.

THE CHILDREN OF CHERNOBYL PROGRAM

From March of 1990 when the program began until now, Cuba has treated — completely free of charge, save the travel expenses for patients to get to Tarara — over 25,000 child and adult victims of Chernobyl. Fidel Castro saw it as the moral and social duty of Cuba to care for them and try to help them heal. It is said that he frequently called the hospital to receive reports on their progress, and he visited the children personally.

Most sources estimate that the cost to Cuba has been in the billions.

I still have my journal notes from the 1992 visit, captioned "Chernobyl Kids":

When Chernobyl occurred the Soviet Union asked for help. The Cuban government initially pledged to take in one



Rev. Cathy Lee
Cunningham

dozen children per year affected by Chernobyl". By the time we visited they had gone far beyond that original number to treat 9500 children and 1300 adults. Many Cuban workers were encouraged to participate in the "Children of Chernobyl Program," which began with 50 beds and had grown to 350 beds when we were there. Other Cuban hospitals were brought in. There was one doctor and one nurse assigned to 50 children. Each child was also under the care of a psychologist fluent in Russian, a pediatrician and an intern. Apart from the treatments inside medical facilities, the children went to movies at the local movie theatre, spent time on the beach and in nature, attended cultural activities and got to travel around the island. And these children were not among the worst off...

Unlike so many other diplomatic arrangements in the world, Cuba asked nothing of the Soviet Union — or later the independent Ukraine after

the fall of the Soviet Union — in return.

I should note that we visited Cuba during what was known as "The Special Period," a time following the collapse of the Soviet Union that unleashed severe consequences on the Cuban economy, to the point that it was said that every Cuban man lost at least 20 pounds in the year following. And we knew that the beautiful food presented to us where we stayed as visitors from Canada was not what our Cuban brothers and sisters were eating at home — not even close.

Now, despite the beauty and healing power of this gift given and received, current Cuban-Ukrainian relations are strained — with Cuba abstaining from the recent vote in the General Assembly to condemn Putin's aggression. Unfortunately, I do not have the space to unpack that here, but according to a March 29th article in the Washington Post, written by William Kelly, "We might expect Russian aggression to draw universal condemnation from formerly colonized nations, whose histories embody the brutality of imperial violence. But it hasn't." (if you want to learn more, please see the link to the full article below).

It is indeed something that we in North America should be paying closer attention to. Trump undid much of the good accomplished by the Obama administration in its attempt to move beyond the tensions of the U.S. Embargo of Cuba to normalize relations. The world should never forget the geo-strategic relevance of Cuba to Putin, who would probably like nothing more than to rekindle the Cuban Missile Crisis scenario today.

And now, I can't help but wonder how many Ukrainians who survived the Chernobyl disaster, and received treatment in Cuba, have now been killed at the hands of Putin? Or are now refugees without a home. And so, as God's faithful people, we are left to wrestle with biblical passages such as this:

"This is what God does. He gives his best - the sun to warm and the rain to nourish - to everyone, regardless: the good and bad, the nice and nasty."

Matthew 5:45, *The Message*

Such is life: Darkness and light. In this season of aggression and death, may our faith as people of the Resurrection carry us, keep our hope kindled, and blaze the light that casts out darkness, as it has for the thousands of children who benefitted from the Children of Chernobyl Program.

LEARN MORE

WATCH: "Cuban doctors dedicated to Chernobyl's youngest victims", from the archives of NBC News, August 1, 1992

<https://abcnews.go.com/International/video/archive-video-cuban-doctors-dedicated-chernobyls-youngest-victims-38402562>

Articles in The Guardian Newspaper Online "Cuba's generosity after Chernobyl" by Doreen Wepler-Grogan June 16, 2019

<https://www.theguardian.com/environment/2019/jun/16/cuba-generosity-after-chernobyl>

"Revolutionary care: Castro's doctors give hope to the children of Chernobyl" by Andres Schipani July 2, 2009

<https://www.theguardian.com/world/2009/jul/02/cuba-chernobyl-health-children>

A Recent Article published on Saltwire.com

(Op-ed by Peter McKenna, Political Science Professor, UPEI

"Deciphering Cuba-Ukraine Relations", March 15, 2022

<https://www.saltwire.com/atlantic-canada/opinion/peter-mckenna-deciphering-cuba-ukraine-relations-100705956/>

The Washington Post Article "Despite Cuba's important history of solidarity with Ukraine, Russia remains a key ally" by William Kelly, March 29, 2022

<https://www.washingtonpost.com/outlook/2022/03/29/despite-cubas-important-history-solidarity-with-ukraine-russia-remains-key-ally/>

I'll see you back here in the June Issue, with a return to our Good Shepherd Cares Project here in Beaver Bank.

Photo Credit: Yura Komitskyi, Unsplash

Teach Us to Pray:

Living the resurrection



It's occurred to me that we spend a lot of time in church circles talking about what practices to "take on" for Lent, but once Easter comes, we somehow slip back into the ordinariness again. The goal of Lent is that we will hopefully arrive at the empty tomb *transformed*, yet so often, even though we celebrate Easter Day with enthusiasm, what follows is somewhat anti-climactic.

Easter is both a day and a season lasting 50 days, days that themselves grow longer and more brilliant as bulbs open and blossoms explode, when life around us in the natural world is revived, re-established, resurrected. Christ is risen – and rise we too!

The Gospel readings during the Easter season present, in absorbing detail, the



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

resurrection appearances of Jesus. We read of the women with the spices and of the weeping friend in the garden. We are gripped by the story of Thomas who needs to touch Jesus' wounds, and also by the account of the disciples hauling ashore their bursting nets. We are thrilled by their

finding a joyous breakfast reunion on the beach; we can almost smell the roasting fish. Then there are those two friends sorrowing on the road to Emmaus encountering a stranger whom they later recognize in the breaking of the bread. And finally, that amazing story of them all receiving the Spirit's vitality and commissioned to share the Good News.

Fast forward two millennia. Maybe it was easier for them, being first hand witnesses and all, to actually *live* the resurrection. But what does it mean for us to not only *say* we believe in the resurrected Christ, but to truly *live* the resurrection? What might it mean to live this resurrection everyday in our lives? And how can we experience for ourselves, in an embodied way, that movement from death

into life?

Wendell Berry, theologian and poet, considers this challenge in a thoughtful piece about spiritual complacency. He writes:

So, friends, every day *do* something

that won't compute. Love the Lord.

Love the world. Work for nothing.

Take all that you have and be poor.

Love someone who does not deserve it.

...Be like the fox

who makes more tracks than necessary,

some in the wrong direction.

Practice resurrection.

The truth is, the resurrection does *not* compute with so much that goes on in the world – or maybe even with what goes on most of the time in our own lives. It doesn't compute with the violence, greed, deception and despair that surrounds us and has an uncanny way of becoming part of us.

When Berry writes, "*be like the fox who makes more tracks than necessary, some in the wrong direction,*" he's saying that the certainty of the resurrection makes a difference in the world and so ought to make a difference to our lives. *We ought to be practitioners of the resurrected life.* But, on a practical level, how does this happen?

To quote St. Augustine, if

we are indeed "an Easter people", then surely living the resurrection has to mean more than possessing a false optimism, the kind that can so easily evaporate when life's challenges overwhelm us. Really *living* the resurrection must be something with more depth than "random acts of kindness," which are not, in the long run, a sustainable way of life. With all due respect to Haley Mills, it's not about being a *Polly-Anna* kind of person. It's not about naivety or even about looking on the bright side, but it is all about having real hope – the real hope that is ours in the truth of the Christian gospel.

St. Paul writes: "I want to *know* Christ and the power of the resurrection." (Philippians 3: 10)

Wendell Berry says that the way things are is not the way they have to be. We're invited to live the resurrection and in so doing, to become God's new creation -- the reconciling presence of Christ in and for the world.

So, let's get busy – let's make some real tracks! Let's identify some ways we can live the resurrection daily in our lives – and do it. May the hopefulness of our prayers become the reality of our lives.

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

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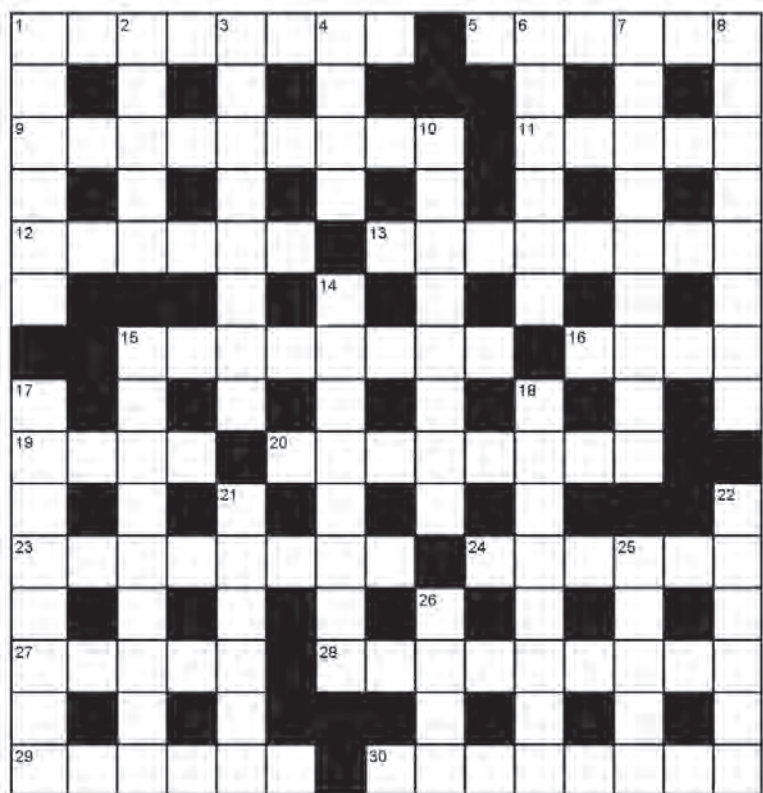
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MARCH Bible Crossword

by Maureen Yeats



MAY 2022 Clues

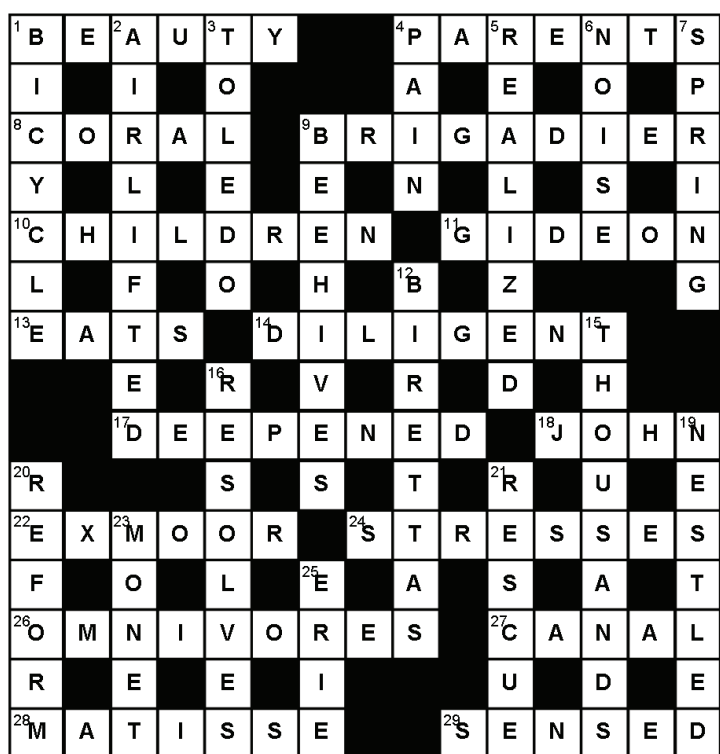
ACROSS:

- 1- Small fuzzy-skinned fruits (8)
- 5- Fit, suitable (6)
- 9- Putting oil onto someone (9)
- 11- Defraud (5)
- 12- Tacit (6)
- 13- "Teach what is consistent with sound ____." (Titus 2:1) religious principle (8)
- 15- "I have not yet ____ to the Father." (John 20:17) risen (8)
- 16- Viking explorer, ____ the Red (4)
- 19- "The word of the Lord was ____ in those days." (1Sam. 3:1) uncommon (4)
- 20- "Are not five ____ sold for two pennies?" (Luke 12:6) small birds (8)
- 23- Capital of Sardinia (8)
- 24- Web-spinning arachnid (6)
- 27- Commercial passenger ship (5)
- 28- "Let us make three ____." (Luke 9:33) places to live (9)
- 29- Ancient Egyptian city on the Nile (6)
- 30- President of Russia since 2012, ____ Putin (8)

DOWN:

- 1- Bead frame used for doing arithmetic (6)
- 2- European crow-like birds (5)
- 3- Persuade (8)
- 4- Journey (4)
- 6- Repeat aloud from memory (6)
- 7- First public performances (9)
- 8- Curtail expenses (8)
- 10- Branch of mathematics concerned with angles, lines, etc. (8)
- 14- "All scripture is ____ by God." (2Tim. 3:16) influenced (8)
- 15- "You boast in your ____" (James 4:16) overbearing pride (9)
- 17- Piece of jewellery for the wrist (8)
- 18- Put together documents, e.g. for a book (8)
- 21- "Passion ____ as the grave" (Song of Songs 8:6) savage (6)
- 22- Item for removing pencil marks (6)
- 25- Fabric used to make blue jeans (5)
- 26- Marine carnivore (4)

APRIL Puzzle Answers



Trinity Anglican Church in Digby Nova Scotia is seeking a part time organist and choir director to begin immediately.

We are a small, energetic and very committed congregation with a special emphasis on our music ministry.

Our large wooden building is a national and provincial historic site, the largest church in Digby and has lovely warm acoustics. We are blessed with a small Casavant pipe organ and a Mason Hamblin grand piano, both of which are available for worship, practice and recitals.

We rehearse weekly and sing at one Sunday service each week. The choir presents a summer lunch hour concert during our busy tourism season and a Christmas concert. Our concerts usually attract interested music lovers from the broader community and are well attended. The choir is sometimes invited to perform regionally.

The position requires 8-10 hours weekly.

Our ideal candidate might be a retired or semi-retired organist and choir director who lives in or would like to move to the area. There is scope for the successful candidate to use the church as a space to offer voice, piano and/or organ lessons as well as for personal practice.

Please explore our vibrant southwest Nova Scotia area to learn more about our oceanfront lifestyle. We maintain an active Facebook page at Trinity Anglican Church, Digby, NS.

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Crossroads now...transformation on the horizon



CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN DIOCESAN BOARD

There is no road map or GPS, no road sign or arrow to point the way definitively for the Anglican Church Women Diocesan Board as it navigates its way into the future. The Board is in a time of reflection and re-imagining, with one foot in what has been and one foot in what will be, a time and place referred to as *liminal* space. Ordinand Debbie Fice built her reflection for *Virtual Lenten Reflections 2022* (<https://youtu.be/M-VarJzNhEw>) by presenting and exploring liminal space under the Mothers' Union 2022 theme of *With God nothing is impossible – Transformation, Now!* Debbie made note of the disorientation and angst of liminal spaces, but affirmed, as well, that it is in such liminal times that God does his best work, noting many examples from the Bible.

Richard Rohr describes

liminal space as “a unique position where human beings hate to be, but where the biblical God is always leading them. It is when you have left the tried and true, but have not yet been able to replace it with anything else . . . It is when you are between your old comfort zone and any possible new answer.” Debbie Fice described liminal space as akin to “constructing a bridge at the same time as you are walking on it.” Susan Beaumont, author of the book, *How to Lead When You Don't Know Where You're Going*, refers to these liminal or threshold times in this way: “continuity of tradition disintegrates and uncertainty about the future fuels doubt and chaos. In a liminal season, it simply is not helpful to pretend we understand what needs to happen next.”

It is very easy to think that it is Covid alone that has placed us in this liminal space of discomfort and anxiety, but it is far more complex and

far-reaching than a pandemic already in its third year. Covid has accelerated the urgency to take stock, to look at the reality before us clearly, but it is not the reason alone for the need to look at the future through a very different lens. For the Anglican Church Women Board, like so many other organizations fuelled by volunteer/unpaid labour, in the church and community, it is a time of reckoning because of factors that have been percolating for quite some time.

Membership in these organizations as we know them has declined significantly over the space of decades and the majority of those who are sustaining the membership currently are either senior in age (often very senior) or approaching senior age. There is limited interest among a younger demographic in “joining” organizations styled as we have been used to. The sense of belonging, status, even a way of life that these organizations in the church and community offer to long serving members does not appeal to many under the age of 55. Moreover, connecting for this younger demographic is predominantly electronic and accomplished in a compressed time frame, irrespective of Covid.

This shift in volunteerism has changed not only social and fellowship engagement in the unpaid sector, but the very way service and commitment are realized. This waning, even loss, of allegiance to institutions is accompanied

by a desire for less formality and structure. Involvement today is more likely to be associated with a cause in order to have impact, will be for a specific space of time, not longer term, and not to serve in an identified position in an organization. And, a **feature that is significant for the Anglican Church Women Board, and all women's groups generally, is the noteworthy reduced interest in gender-specific organizations.**

Suffice to say that **the Anglican Church Women Board is at a crossroads.** It may not have left the “tried and true” that Rohr refers to, but the Board members are taking a few very tentative first steps on the metaphorical bridge that Debbie Fice notes they are in the process of building. If we can set aside, even for a short while, the great sense of anxiety with this stepping out into the unknown, we can free our minds to experiment with new ideas and possibilities. One feature of Covid is the creation of a sense of urgency to give ourselves permission to question the way things are, so as to create space for originality, generativity, and creativity.

So, what are we considering? Well, there is strong support for the Anglican Church Women Board to evolve into a **gender inclusive entity, which would mean a name change.** That in and of itself is significant! There is an increased awareness that there needs to be a **purpose**

to this changed entity that is **distinctive, with the potential to have wide appeal.** There is a desire to use identified strengths of the Board as a **resource to enhance capacity for innovative ministry** in the diocese and beyond, to be a catalyst possibly. We are imagining a **social transformational focus** to this innovative ministry aligned with the 4th Mark of Mission: *To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation.*

This imagining a different future is both anxiety-producing and energizing, often at the same time! It is calling us to be risk-takers, to be brave and courageous! It is compelling us to act in “new and wondrous ways”, a line from the last verse of the Anglican Church Women hymn, *The Love of Jesus Calls Us* – so much so that **New and Wondrous Ways is the new 2022/2023 theme for Anglican Church Women. Our possibilities for a new future are transformational!** We pray that the power of God is working in us in this liminal time and space and is doing infinitely more than we can ask or imagine – thanks be to God!

For All the Saints in May

By Rev JK Morrell

May is a very busy month with Festivals for Churches named after St. Philip (May 1), St. James (May 1), St. John the Evangelist (May 6) and St. Matthias (May 14). May also remembers two important events in the life of Jesus – The Visit of Mary to Elizabeth which begins our Advent Season (May 31) and the Ascension of Jesus (May 26). The remembrances listed above all involve men, however there are lesser known ‘women saints’ which I will cover this month.

May 8 - Julian of Norwich - Spiritual Teacher, c. 1417

Julian was a fourteenth-century Englishwoman who is known for one book, *The Revelations of Divine Love*. Little is known of her early life or whether she had any involvement with the Church. She experienced her visions

when she was thirty years old coming to her during an illness which brought her to the brink of death. Her work records sixteen visions which were granted to her on May eighth and ninth in 1373. After twenty years' reflection on their meaning, she wrote them down. Her book is one of the undisputed masterpieces of mystical theology.

The heart of Julian's visions was the knowledge of the Love of God in the Crucified Christ. Julian wrote, “Love was our Lord's meaning. And I saw for certain, both here and elsewhere, that before ever he made us, God loved us, and that his love has never slackened, nor ever shall.”

May 12 - Florence Nightingale – Nurse and Social Reformer, d. 1910.

No persons were more exposed to COVID 19 than the front-line staff of hospitals

and nursing homes. They saw people get sick, be hospitalized and too many dying. During the Crimean War, which took place between 1854 and 1856 in what is currently the Ukraine, hearing the voice of God and animated by the spirit of service, Florence organized the first modern nursing service in the British field hospitals in Crimea. In the midst of appalling conditions, she was tireless in her efforts to relieve the sufferings of wounded and dying soldiers then as others minister to the injured and dying civilians in the current war. Within four years of her return from the Crimea, Nightingale's health broke down, and she eventually she became a house-bound invalid. She continued to influence public policy, and her labours helped to disperse the age-old prejudice against female nurses, giving their profession high respectability. By the

time of her death at the age of ninety, her reputation had assumed mythical proportions, and to this day she is still honoured as the founder of the modern profession of nursing.

May 30 - Roberta Elizabeth Tilton - Founder of the Women's Auxiliary of the Canadian Church, 1925

She founded the Women's Auxiliary in Ottawa in 1885.— an organization which later became the Anglican Church Women. What church or Diocese in the Anglican Church of Canada could have grown and flourished if not for the ACW women. She was born in Maine and raised as a Unitarian, but married a New Brunswicker named John Tilton and, after several years of thought and prayer, became a convinced Anglican. In 1868 she and her husband moved to Ottawa and joined St. John's parish. Sustained

by a constant habit of prayer, she involved herself in a wide range of activities, teaching Sunday School and Bible

Classes and working in the Orphan's Home and the Young Women's Christian Association. In 1885 she developed the idea of a national organization for Anglican women in support of the Board of Foreign and Domestic Missions. With six other women, she presented her proposal to the bishops of the Canadian Church and with their approval launched the Women's Auxiliary. Under her wise and prayerful guidance, the new organization prospered and at her retirement from its General Board twenty-three years later there were diocesan and parochial branches right across Canada. She died in 1925.

Cultivating hope in the desert

by Deacon Ray Carter

During Lent I attended a zoom gathering called “Cultivating Hope in the Desert: Through Lent into Easter”, and I must admit it was quite engaging. In one session, we were asked to come with a small bowl of water which was lightly salted to represent a bowl of tears. As you may know, this is also the “recipe” for Holy Water, until covid times often found in the stoup, or vessel, placed near the entrance of a church. We were then asked to contemplate this water and decide who we would shed our tears for.

As you can imagine there were many and varied responses to this question ranging from tears for loved ones to tears for the roughly eighty-eight million refugees on the planet today. But one response that moved me came from a retired priest who said simply “my tears are for the loss of innocence.”

There are several definitions



for this phrase, but I think the following was intended: “It is usually thought of as an experience or period in a person’s life that leads to a greater awareness of evil, pain and/or suffering in the world around them.”

As I write this in early April the news media is telling of the terrible attack on Ukraine and the displacement of millions of mostly women and children trying to flee the country to safety. Europe is yet again being flooded with people of little or no means. Our local media tells how

one family is being assisted to Canada to start a new life here. Ukrainian natives living in the Maritimes are returning to their native land to help in any way possible, and retired armed forces personnel are joining the fight.

I can only think of the children and their loss of innocence. At a young age they are experiencing evil, pain and suffering that is hard to even imagine. And at the same time, other conflicts instigated by power hungry despots continue in other parts of the world. And these

conflicts always lead to food insecurity and even famine. Besides the people of Ukraine, Afghanistan, Ethiopia, South Sudan, Syria, and Yemen, are experiencing real hunger and its medical effects, including starvation.

It would be easy to say, “that’s really bad but how can it effect me?” The truth is it is already affecting you! Been to the grocery store lately? Or put gas in the car or heating oil in the tank? The United Nations World Food Program says that the next pandemic after Covid will be food insecurity. I think we all understand that the lack of oil coming out of Russia has caused fuel costs, and therefore transportation costs to go way up, but do you also realize that Ukraine and Russia account for 30% of global wheat exports, 20% of global corn exports and 76% of sunflower supplies (oil etc.)

The whole planet is experiencing a loss of innocence of humanities own making. If ever there

was a time for peace and coexistence it is now. How can we deal with climate change on a global scale if we are continuing to war with our neighbours?

All of this has left me feeling very pessimistic about the future, but I know that if we put our trust in God we will come through this. In the meantime, we need to continue to be kind in all things; to continue with our ministries to refugees, the poor, the hungry, and the homeless, looking for that glimmer of Christ that is in all of us. There are other ways to contribute as well. The United Nations is accepting donations to alleviate hunger in all war torn countries

(WPUSA.org), and or very own Primate’s Fund is also directing support

(PWRDF.org).

And don’t forget: go forth and proclaim the Gospels, if necessary using words.

Diocesan Cycle of Prayer for May

DARTMOUTH REGION

May 01

St. Alban’s, Woodside, Nova Scotia

Holy Trinity Emmanuel, Dartmouth, Nova Scotia

Rev. Marian Lucas-Jefferies, priest-in-charge and Graham

Holy Spirit, Dartmouth, Nova Scotia

Rev. Cate Ratcliffe, priest-in-charge and Noah Wieggers

St. Andrew’s, Dartmouth, (Locks Road) Nova Scotia

Rev. Canon Edwin Ebsary, priest-in-charge, and Monica,

Rev. Bert Chestnut, Associate Parish Priest [on leave]

May 08

St. Luke’s, Dartmouth, Nova Scotia

Rev. Matthew Sponagle and Katie

St. John’s, Westphal, Nova Scotia

Rev. Gary Barr

CHEBUCTO REGION

May 15

The Cathedral Church of All Saints, Halifax, Nova Scotia

The Very Reverend Paul Smith, dean, and Frances,

Rev. Heather MacEachern, deacon

Rev. Ray Carter, deacon and Heather

Rev. Dr. Helen Ryding, assistant priest and David Lyttle

Rev. Dr. Davena Davis, honorary assistant

Rev. Ronald Harris, honorary

assistant, and Gwyn

May 22

St. James’, Armdale, Nova Scotia

Rev. Katie Taylor-Flynn and Dillon

St. George’s, Halifax, Nova Scotia

Rev. Nicholas Hatt

Rev. Canon Peter Harris, honorary assistant

St. Margaret of Scotland, Halifax, Nova Scotia

Rev. Ed Trevors and Naniya

May 29

St. Mark’s, Halifax, Nova Scotia

Rev. Nichola Fish-Cumine, and Jeff

Rev. James Purchase, honorary assistant

Rev. Vivien Hannon, assistant priest and Patrick

Church of the Apostles, Halifax, Nova Scotia

Rev. Mark Marshall and Daphne



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