

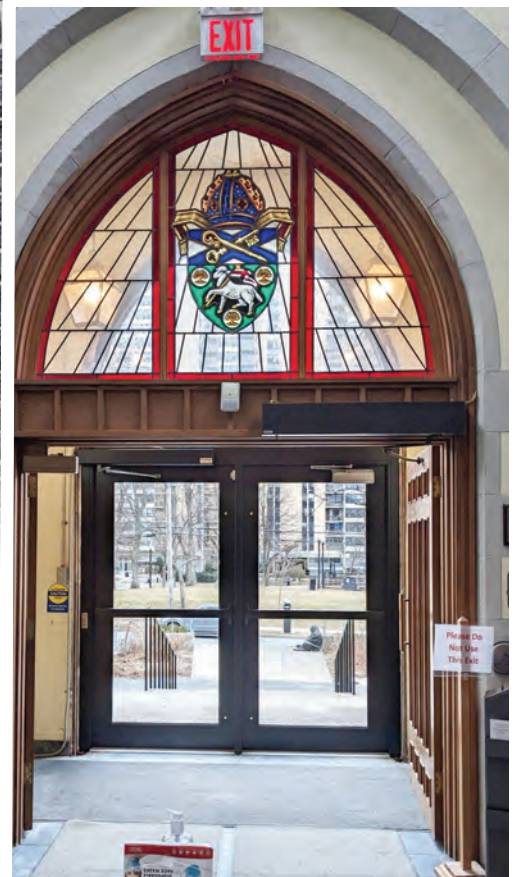
THE DIOCESAN TIMES



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APRIL 2023 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island



PHOTOS
Left: Removing the old oak doors.
Center: New glass doors - street view.
Right: New glass doors - inside view.

More than front doors: The Cathedral Church installs glass doors

BY GILLIAN DOUCET
CAMPBELL, MA, CFRE,
Engagement Leader with
the Cathedral Church of All
Saints

Over the centuries church door styles have changed. At first simple wooden doors with hand carvings were the fashion. Later, they were made of bronze, becoming increasingly ornate with stories from the Old or New Testament engraved onto them. Often, doors were decorated with iron or precious metal hinges, knockers, and handles.

Throughout history, the

front doors of a church served several purposes; the first was to glorify God, the second was to instruct those who could not read. More importantly though, the doors marked the threshold to the sacred, a place to pause as the faithful prepared to enter a spiritual experience within.

Practically, the doors of a church were meant to keep out animals, noise, the elements, and unwanted distractions.

Recently, the Cathedral Church of All Saints, Halifax, removed our wooden front doors. They were replaced with doors made almost

entirely of glass. For practical reasons, the Cathedral Church removed the wooden doors as they required stripping, sanding, and re-staining every two years at a cost of about \$6,000. But more than that, the glass doors provide a window to the world – a view of the neighbourhood and the people God calls us to love and serve. While these windowed doors create a greater sense of welcome for any passersby, more importantly they allow us to see the stranger.

Through the pandemic, many shifts have occurred

in Anglican churches across Canada. For instance, prior to Covid few churches offered online services. Many churches did not even have an online presence – no social media, no website, and no way to provide an electronic donation. Seemingly overnight, many churches embraced new tools and ways of doing things because no longer could people come to the church, the church had to actively be where the people could be.

Similarly, the Cathedral Church did not want to appear like a fortress, making our in-

person services, gatherings, and our building appear inaccessible. Instead, the glass doors give us a reminder of our neighbours. Our Christian faith insists that by opening ourselves to the stranger and by actively loving our neighbours we will see more and more of the holy. So, as we enter the Cathedral Church to worship God and go out to serve God, these glass doors are a tool to remind us that we are called by God to love each of our neighbours as ourselves.

New and wondrous ways 2023...

CYNTHIA PILICHOS FOR THE ANGLICAN CHURCH WOMEN DIOCESAN BOARD

The love of Jesus calls us, in swiftly changing days, To be God's co-creators in new and wondrous ways, That God with men and women may so transform the earth, That love and peace and justice may give God's kingdom birth.

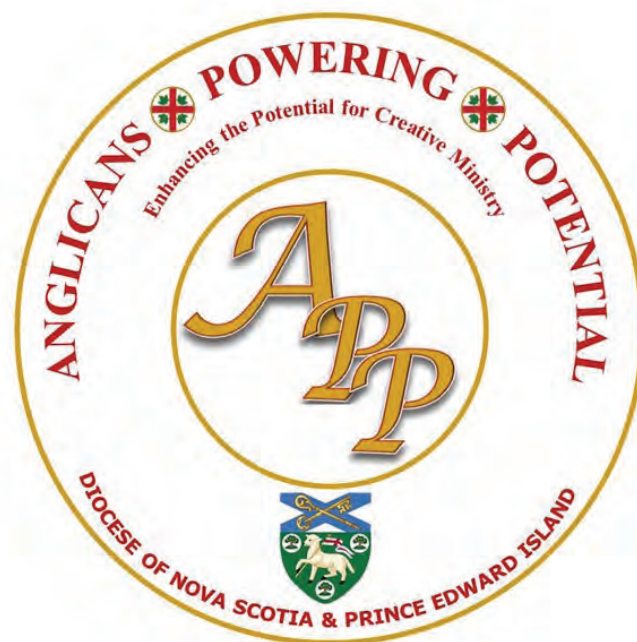
The last verse of the Anglican Church Women hymn, *The Love of Jesus Calls Us*, provides an excellent framework for what the Anglican Church Women Diocesan Board is evolving into. The Board chose as its theme for 2022/23 **Embracing Change in New and Wondrous Ways**, taking the phrase *New and Wondrous Ways* directly from that last verse of *The Love of Jesus Calls Us*. The Anglican Church Women Diocesan Board is imagining itself in a new and wondrous way and here are the broad strokes of what its successor organization will look like:

- A gender inclusive/gender expansive entity that requires a name change! What is proposed is **APP – Anglicans Powering Potential**.
- A change of purpose to

be distinctive and, ideally, “irresistible. Using the strength of its endowment funds and its fundraising ability, along with a social justice background and partnership-building capacity, to act more as a financial resource for innovative / creative ministry in the diocese and beyond, so evolving to a mini foundation-type entity.

- Collaborative with church and community entities in order to power its newly identified purpose of “**enhancing capacity for creative ministry**”.
- We are imagining a likely **social transformational focus** to the innovative, creative ministry, in line 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.*

The current plan is to launch officially Anglicans Powering Potential (APP) at Synod 2023 in May. We are inviting men and women to become involved with APP. Anyone interested, or wishing for more information, man or woman, please e-mail acw.nsboard@gmail.com with APP in the subject line.



It is a time of both anxiety and excitement. The current status of the Anglican Church Women Diocesan Board is not sustainable. Bravo to the Board members for recognizing this and opening themselves to consider a different future for the Board. This took courage. The Board members took to heart the message that came to Joshua (1:9) from God: *Be strong and courageous; do not be frightened or dismayed, for the Lord your God is with you wherever you go.* Board members also drew strength from the words of Corrie ten Boom: *Never be afraid to trust an unknown future to a known God.*

We have started planning for

a celebration of thanksgiving for the over 50-year ministry of the Anglican Church Women Diocesan Board for the fall of 2023. However, the selected date may need to be changed – stay tuned for further details.

While the Anglican Church Women Diocesan Board, as we currently know it, will come to a close with its evolution into a successor organization entitled, Anglicans Powering Potential (APP), we ask for your prayers and support as we seek to serve God by embracing change in new and wondrous ways, under the new name of Anglicans Powering Potential.



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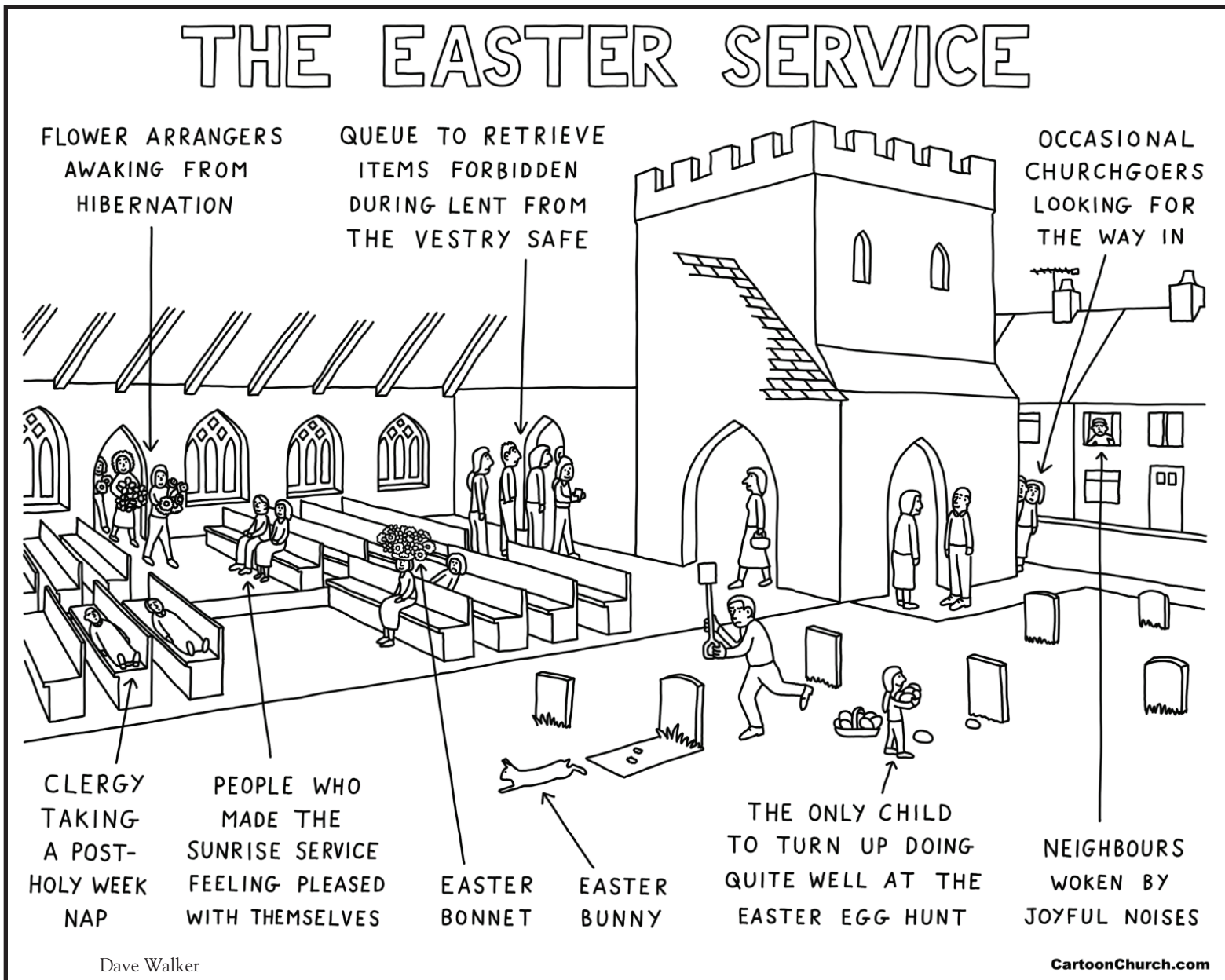
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BISHOP'S COLUMN



Bishop Sandra Fyfe,
Diocese of Nova Scotia and
Prince Edward Island



Caption for image: Signal Hill Steps, painted by Samuel Rose, June, 2019

Reframing resurrection

Prophetic imagination:

“the capacity to host a world other than the one that is in front of us”

In 2019 I embarked on a three-month Sabbatical journey, beginning in St. John's, Newfoundland, where I had completed my training for ordained ministry. While there, I took lots of pictures and posted them on Facebook to create a kind of photo journal of my experiences. One of them caught the eye of a colleague who had taken up painting (he is now the Bishop of Eastern Newfoundland and Labrador). I was flattered that he wanted to paint it so, of course, when he did, I wanted to buy the finished product. Since then, it's been carefully stored away awaiting a frame. I tried to have it framed, but I just couldn't decide on the right colours for the mat and frame. There are shades of green and grey and blue in the painting, and the framer provided all of those colours to me, in a variety of options, but nothing looked right. I left the store feeling disappointed, with the painting still in its original packaging.

Later I asked Bishop Sam what colour he would recommend for a frame and mat. After reviewing the image again, he suggested I choose a shade of red. That hadn't occurred to me or the framer, I suspect because there was no discernible red in the painting. That didn't matter, he said. The red would enhance what was there or help the viewer to see the image in a new way. I'm not an artist so I can't attest to that, but his comment has been in my mind as I've been pondering seeing things in new ways.

That's partly because of an article I read recently by Old Testament scholar Dr. Walter Brueggemann called “Pathetic Imagination.” In it, he talks about the difference between prophetic imagination – “the capacity to host a world other than the one that is in front of us” – and pathetic imagination – “the assumption that the world immediately in front of us is the only world on offer.” It's about choosing to see beyond what is immediately obvious to us to what might be. Continuing to explain pathetic imagination he writes: “(t)his in effect means that there are no alternatives to what we have before us, and so no chance for change, no offer of alternative, no possibility of newness....It is easy enough for a local congregation to assume that what it sees before it is all that there can be. Such a view limits vision, curbs energy, and shrivels missional engagement.” Brueggemann says he witnessed this in a church where he worshipped for a long time. There, an influential member of the congregation continually stood up and expressed caution any time a bold new idea or new expenditure was proposed. Brueggemann notes that such actions not only limit the missional engagement of the congregation, but also the proclamation of the gospel.

At this time in the life of the church, prophetic imagination is desperately needed. Yet, many of us need help to see beyond the challenges we are facing into a future that holds possibility

and promise as we face massive transformational change. In the online series *ReConnect and ReFrame*, our Diocese has been partnering with the Diocese of Fredericton to consider new models of collaborative ministry, new possibilities for engaging with our communities, new opportunities for the use of our church and parish buildings, new options for accessing funds to invest in our dreams and God's dreams for us, and new ways of being church. These regular sessions have been well-attended, and the positive energy, enthusiasm and engagement has been evident. I hope these conversations about the future will propel us outward to see our parishes and the communities in which we live and serve with fresh eyes...prophetic eyes. I hope they will give us both the tools and the courage to try new things.

While we may never grasp God's vision for us in its entirety, may we have the capacity and imagination to see it through different frames and consider its meaning for us in new and exciting ways. As we approach Easter, acknowledging the kind of prophetic imagination it takes to embrace the hope and promise of the resurrection, I pray that we will be encouraged and inspired. May we remember that what the women experienced at the tomb (according to the Gospel of Luke) was initially considered “an idle tale” (Luke 24:11). May we look beyond the limits of what is right in front of us to see the possibilities that God has in store for us.

Easter blessings,
Bishop Sandra

To read the article, go to: <https://churchanew.org/brueggemann/pathetic-imagination>

To view any of the online sessions for ReConnect and ReFrame, go to: <https://www.nspeidiocese.ca/pages/reconnect-reframe>



“It’s not about you!”

VICTIMHOOD:
THE EMOTIONAL ENEMY
PART 1

The Grand Beach Hotel offered a beautiful and engaging vista. Surrounded by tall coconut trees, beautiful red, white, and purple shades of bougainvillea, other glorious African flowers, and well manicured lawns, it was a more than worthwhile retreat. Directly in the front of this gorgeous Indian Ocean Resort and 200 feet from the beach, was a huge heart shaped pool, with clear and clean filtered water. Swimming in the pool was one way to get the ocean salt off one’s body after a snorkelling adventure. It also served as a place to read in the nearby shade, or as a natural tanning salon closer to the pool. The Indian Ocean white sand beach went on for miles in either direction. People came here from all over the world to rest, relax and enjoy the water, the fine food, the beautiful surroundings. It was a healthy environment.

The pool was a metaphor of beauty, of cleanliness, charm, and emotional and physical wellbeing. Although many loved the beach, the pool was a retreat offering another form of refreshment. It was clean and clear all the way to the bottom, even to a depth of over ten feet.

Over the years that pool has come to mind in light



Bryan Hagerman

of something very opposite, as another metaphor. At that pool hundreds of people enjoyed a swim daily. It had a very alluring charm. But let’s imagine this? What if that pool, situated in this very beautiful place, was dirty, dank, smelly, and otherwise offensive in every way possible? Who would swim in it? In fact who would come to the resort knowing that although everything else was pristine, but for that site?

A victim, is someone suffering from victimhood, swimming in an emotionally troubled pool of despair. It can become so difficult that seemingly everything miserable in life is about them. They, to use another metaphor, are a nail, and everyone in their life including life, is a potential hammer.

According to Collins English Dictionary, a victim is;

“someone who has suffered as a result of someone else’s actions or beliefs, or as a result of unpleasant circumstances.”

So and yes, we can all become a momentary victim from time to time. It could result from an injustice, a calamity, an accident, a form of persecution, discrimination, or something we have clearly brought upon ourselves. Being victimized is difficult. It can create a trauma, or a temporary sense of emotional

When we personally choose to live life as a victim, we are choosing to swim in a dank, dark pool of emotional despair.

and physical unease and unwellness. The evening news often takes us into the heart of someone’s, a peoples, victimization, somewhere on a daily basis. Ukraine comes to mind.

But when we personally choose to live life as a victim, we are choosing to swim in a dank, dark pool of emotional despair. It is a pool whereby everything is about the person swimming in it. And yes it is a choice that someone has made whether they realize it or not. Someone who lives life as a victim has put on the clothes of victimhood. It defines them to the emotional core, where existing and living out of hurt, they often hurt back. It seems to them to be their only defense. **“It’s all about them.”** It has become, all about them.

What a tragic account you ask? Yes, it is, and you may know someone like this, or, **maybe it’s you!** To live as a victim is to remain close to the event and hurt that victimized you. It defines you emotionally. It is the pool that one swims in, alone, although we may try to draw others into that despair. The wise among us, however, say **no!** Others in trying to help us, think the solution is to jump into that pool with us to rescue us. A wise professor once said to me, a new burgeoning psychotherapist, **“In our counselling practice we will from time to time, jump deep into a an emotional cistern with our client. It is crucial however (he emphasised) at the end of the session, to jump right out again!”**

When we make it about us, we relive every painful

experience as a victim. Someone slights us, avoids us, hurts us. Or we nuance a comment or some body language in such a way that it must be about us. And we are hurt again. Often, we hurt back. A victim is someone who has a raw and open emotional wound that they carry with them on a daily basis. It may even become for them a badge of honor. When jostled emotionally they hit back, and harder, or quietly and painfully retreat emotionally deeper into the wound. The wound and woundedness defines them. **“It’s all about them!”**

There is a way out for the victim. Yes, they may feel persecuted, and even persecute others because of their pain. However, they need our care, encouragement, help, empathy, validation. They don’t need to be rescued! They need something more. They need to take responsibility for their own rescue. This will become the point of the next article. Part Two. **“From Victim to Creator, New Life, New Hope!”**

And too, I would recommend David Emerald’s great book, **The Power Of Ted.** More to come.

Bryan Hagerman
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reconnect & reframe for the future

More than 60 lay and clergy leaders in our Diocese are participating in an online series to discover fresh approaches to missional ministry appropriate to a Maritime context.

RECONNECT & REFRAME features different learning modules hosted on Zoom between the *Diocese of Nova Scotia & Prince Edward Island* and *Diocese of Fredericton*. Our upcoming series, **Rethinking**

Community Engagement, includes the sharing of stories of local churches doing interesting and impactful activities to serve their neighbours.

Some of the vignettes include a rural congregation that obtained government funding to purchase high quality and safe playground equipment. Now, their property is well-loved and frequented all week long by families who enjoy fitness

and fun.

Other examples are community fridges, parish nursing, quiet gardens and more! Emphasis will be on telling stories from Nova Scotia, Prince Edward Island and New Brunswick.

Sessions are 90 minutes and hosted **Thursdays at 7 p.m.** Each gathering includes a presentation, sometimes with a special guest, and discussion time in break-

out rooms. Hosts are Lisa Vaughn, our Diocesan Parish Vitality Coordinator and Shawn Branch, Parish Development Officer, Diocese of Fredericton.

For details and a Zoom link invitation, SIGN-UP HERE: www.surveymonkey.com/r/reconnectreframe

Other multi-part **reconnect & reframe** modules will be:

- Reimagining Buildings & Property (using our

space wisely in missional ministry)

- Funding Sources for Innovation (alternate revenue streams)
- Fresh Expressions of Church (starting new congregations)

(For information: Lisa Vaughn lvaughn@nspeidiocese.ca (902)-789-4840

NEWS FROM AWAY

Dear Diocese,

This edition of the Diocesan Times arrives around the same time the “hero”, Jesus Christ Superstar rides into Jerusalem. As this edition is dropped in your mailbox, sometime this is the week, Christians around the globe are travelling the last leg of the journey called Lent. Like saving the red Smartie for last, we save Holy Week until the end, a week full of drama, driving us down the path to the crucifixion, preparing us for the Pinnacle, the most holy of days, Easter. Collecting my thoughts for this month’s column and writing this the beginning of Lent, Holy week seems so far away.

But the darkness and despair of Lent that culminates in the crucifixion on Good Friday can nip at our heels when we consider the threat to God’s creation. In spite of that there are glimmers of hope that radiate love for creation and all that depend on it. It is the people committed to environmental justice who give us hope.

I was moved this month to feature two examples.

The end of February, the Climate Action Alliance met with the MP for Halifax, Andy Fillmore, to discuss Canada’s climate legacy; more specifically the emission cap legislation being drafted by the federal government. It is critical this legislation reflects realistic climate action aligned with science with everyone doing their fair share including oil and gas industries. These industries are the largest source of emissions



DEN supports Climate Action Alliance advocating for carbon emission legislation
Photo: Anna LaBarias, Brenna Walsh, Rev. Marian Lucas-Jefferies, Joanna Bull, Andy Filmore

in Canada. At that meeting we asked for all oil and gas activities and facilities in Canada, including pipelines, refineries and liquefied natural gas (LNG) export facilities, to be covered by the proposed cap. No loopholes. Policy design also needs to integrate equity and environmental justice. The Diocesan Environment Network (DEN) supports environmental activists and that day I had been asked to be part of the delegation meeting with MP Filmore.

The week before the Anglican Consultative Council met in Accra and passed a motion calling for all bishops to call for an end of all new fossil fuel exploration and extraction. Attending that meeting was one way of responding to the call from ACC.

Last summer, all the bishops

of the Anglican Communion committed to a global project call the Communion Forest <https://www.communionforest.org/> That project involves both tree planting and protection of the forests. We celebrate those who are deeply committed to healthy forests.

Nina Newington is a Nova Scotia environmental activist, and writer. The following is one of her recent posts.

Last October a group of citizen scientists exploring the old hardwood forest west of Goldsmith Lake, documenting biodiversity, came upon a giant brand-new logging road.

This logging road cut through some of the last comparatively intact old forest on the South Mountain in Annapolis County. The road itself wasn’t giant at 5.5m wide, it was the strip clearcut for the road that was giant: 30m wide and 2km long.

DNRR asks its licensees to keep

the width of these strips down to 20m. Guess WestFor got greedy with this one. They got caught because the citizen scientists complained but nobody’s talking fines, just a little slap on the wrist.

Now WestFor’s contractor is back to pick up those 6 hectares of wood they clearcut and left in bundles along the side of the new road. The new road runs through several of the cut blocks approved last summer by the Department of Natural Resources and Renewables for logging around Goldsmith. These are all supposed to be Lahey compliant ‘ecological’ harvest prescriptions with no more than 30% of the forest being removed. But here’s the thing: the wood that was clearcut to make the road doesn’t count, even though it is being removed from cutblocks that are supposedly losing no more than 30% of their trees.

DNRR has some gobbledygook

explanation for this, along the lines that, because the road might be used to access other cut blocks, the trees cut to make it shouldn’t count. This is a classic example of looking at things from industry’s point of view and not from nature’s. For the forest it really doesn’t matter who is using the road for what. The thing that matters is how much forest cover was removed.

If this government wants Nova Scotians to believe that they are truly, finally, implementing some of the recommendations of the Lahey report, DNRR needs to stop playing games. Licensees and contractors who try to get away with this sort of nonsense need to face fines that would serve as real deterrents.

There’s a lot more to be said about the ecological impact of this obscenity of a logging road, but that’s for another post.

Finally, as we move into the Easter season, we also invite your parish to a celebration of creation. The Rev Canon Charles Bull is working with a group of organizers to put on a People’s Parade for Life on Earth in Halifax on Earth Day, Saturday April 22. You and your parish are welcome to watch or join in the parade, as we celebrate all of God’s creation. They are welcoming folks from all over Nova Scotia to come together that day. Enter a float, bring a band, come dressed as your favourite animal, all to celebrate Earth Day. Details are still being finalized at the time of writing. For more information you can contact Charles at charlesbull97@gmail.com.

Blessed Easter,
Rev Marian Lucas-Jefferies

Raise the Roof



Photo: St. Luke’s, Annapolis Royal, NS

When you have been sitting in the beautiful town of

Annapolis Royal for over 200 years, in all kinds of weather

,through winters and summers ;seen a few Hurricanes and

many wind storms, your roof gets very worn out. That is exactly what has happened to one of the town’s beautiful icons, St Luke’s Anglican Church. For 200 years the bell tower of this place of worship has stood out on St George Street, just across from Fort Anne. It has been a place of worship ever since King George gifted the town with the land to build a church. The Royal Charter and the Coat of Arms is seen just above the red front doors. Worship has continued here for 200 years .The old building has seen hundreds of Baptisms, Marriages and Funerals .The walls almost echo with the lingering sounds of Hymns and the beautiful Stained Glass windows share with worshippers different stories from the life of Jesus. Time and wear have taken their toll and the roof that has given shelter and refuge

to so many over the years has sprung many leaks. It is time for us to step up and replace the roof. This will be a monumental task ,but one that must be done. As inheritors of this precious gift it is our responsibility to see the job done. Over the coming weeks and months you will see different projects being promoted by the congregation and friends of St. Luke’s in an effort to finance such an important task. We will be asking for your prayers and support as we work to restore the building we have been given by those who have gone on before. When you see “Raise The Roof”, lend a hand. With God’s help and your support St Luke’s can enter the next 200 years of shared worship with a sound, water-tight roof.

SARAH NEISH

Holy Week Chronology

ADAPTED BY REV. VIVIEN HANNON AND REV. JOHN K. MORRELL

Sunday, April 2nd – PALM SUNDAY

- Jesus' triumphant entrance into Jerusalem, • Spends the night in Bethany
- Matthew 21:1-11; • Mark 11:1-11, • Luke 19:28-40; • John 12:12-19

Monday in Holy Week, April 3rd

- Leaves Bethany, • Curses the fig tree on the way into the city, • Weeps over Jerusalem, • Cleanses the temple for the second time in His ministry. • Late in day, looks into the Temple, then leaves the city,
- Spends the night in Bethany
- Matthew 21:12-22 • Mark 11:12-19; • Luke 19:41-48

Tuesday in Holy Week, April 4th

- Leaves Bethany, • Finds the fig tree withered; teaches on faith, • Numerous parables, • Questions of rising from the dead, • The Great Commandment •,

Possesses the temple and its precincts; confounds and pronounces woes upon His enemies, • Leaves city; Olivet Discourse on way back to Bethany,

- Judas bargains with Sanhedrin to betray Jesus, • Spends the night in Bethany
- Matthew 21:23—26:16, • Mark 11:20 – 14:11, • Luke 20:01-22:06, • John 12:20-50, 13:21-38

Wednesday in Holy Week, April 5th Silent Day

- No record in the Gospels, but much activity as Jesus prepares for Last Supper and as Judas and Sanhedrin prepare for Jesus' arrest
- Remains in Bethany throughout the day, stays night there.

Maundy Thursday, April 6th

- Peter and John sent to make preparation for Passover meal
- After sunset, eats meal with the twelve; washes disciples; Judas departs
- Lord's Supper instituted
- To Garden of Gethsemane; Jesus' agony

- Betrayal by Judas; arrest by Sanhedrin

- To house of High Priest as Sanhedrin is convened; Peter betrays Jesus

- Matthew 26:17-26:75, • Mark 14:12-52, • Luke 22:07-64, • John 13:01-20, 18:01-38

Good Friday, April 7th The Trials of Jesus Christ

- First trial, before Annas [nighttime hours]; Annas is looking for an accusation, biding time till Sanhedrin is gathered at High Priestly villa
- Second [and primary] trial before Sanhedrin, Jesus is condemned, misused
- Third trial, immediately at dawn [meanwhile, Peter denies Jesus a third time; Jesus looks upon him]; the condemnation repeated, then Jesus taken to Pilate
- Fourth trial before Pilate [till "beginning at Galilee"]
- Fifth trial before Herod [looks for miracle]
- Sixth trial before Pilate
- Jesus is scourged; the city cries, "Crucify Him or we will tell Rome!"
- Jesus is finally turned

over to be crucified

- Jesus mocked (Roman soldiers); crown of thorns
- Judas hangs himself
- Jesus bears His cross to gate on north of city and is crucified around 9 am

Jesus' Seven Sayings from the Cross

- "Father, forgive them..."
- "Today...with me in paradise"
- "Woman, behold thy son..." [darkness: noon – 3 pm]
- "My God, My God..."
- "I thirst"
- "It is finished"
- "Into Thy hands..."
- The Death of the God-Man

About 3 pm; veil torn, rocks rent; some graves opened and people raised to life and go into the city after Jesus' Resurrection

- Jesus' side pierced
- Passover lambs slain in temple
- Jesus buried by sundown
- Matthew 26:01-27:61, • Mark 14:53-15:47, • Luke 22:54-23:56, • John 18:12-19:42

Holy Saturday, April 8th

- At the request of the Jewish leadership, Pilate grants a guard and sets a seal on the tomb of Jesus
- Matthew 27:62-66, • Luke 23:56b

The Sunday of the Resurrection – Easter Sunday, April 9th

- Jesus Christ rises from the dead (before dawn) and makes five appearances on the day of His rising:
- 1. To Mary Magdalene [given a message to the disciples]
- 2. To the other women who come to the tomb [intending to complete the burial preparation of His body]
- 3. To two disciples on the Road to Emmaus
- 4. To Simon Peter [nowhere recorded, but alluded to in Luke 24:33 and 1 Corinthians 1:5]
- 5. To the astonished disciples [Thomas is absent]
- Matthew 28:01-20; • Mark 16:01-18, • Luke 24:01-49, • John 20:01-21:25

For all the Saints (April)

Submitted by Rev. J.K. Morrell

April 16 - Mollie Brant, Matron among the Mohawks d. 1796.

Mollie Brant was an eighteenth-century Mohawk woman known among her own people as Kon-wat'si-jayen'ni, who sustained them with her example of loyalty to the British Crown and the Anglican Church when they were forced out of the United States to make a new homeland in Canada.

She was born into a family of chieftains and attended an Anglican mission school. There she learned to speak English as fluently as her native tongue. In 1759, she became the companion of Sir William Johnson, the British agent for Indian affairs, and soon afterwards they were married according to Mohawk rites.

Though the union was not

recognized by English law, the white community admired her dignity and wisdom in the ways of two cultures and continued to treat her with immense respect even after Sir William's death in 1774. Mohawk matrons have an influential voice in the councils of their nation, and Mollie Brant played a decisive role in convincing her people to remain loyal to the British Crown during the American Revolution.

But she and her family paid a terrible price for their loyalty, because the rebels destroyed her home and forced her to take her clan into exile. She eventually settled at Kingston, where the British government built her a new house and gave her a generous pension. She became a founding member of St. George's Anglican parish. She died at Kingston on this date in 1796, sincerely

mourned by United Empire Loyalists as well as her own people.

April 30 - Marie de l'Incarnation d. 1672

We remember Marie de l'Incarnation as an important Educator and Spiritual Teacher in New France, 1672. A member of the Ursuline Order, she arrived in Quebec City in 1639.

She had come in obedience to a vision which told her "to go to Canada to build a house for Jesus and Mary." Over the next thirty years she fulfilled this task by setting up a school for young women of all races, and by establishing the first self-governing congregation of nuns in Canada.

Marie possessed many practical talents, and they were put to the test many times — when the Iroquois

war reached the very walls of her convent; when the convent itself was completely destroyed by fire; when merchants tried to cheat her; and when the first bishop in New France tried to tell her that he knew better than she did what was best for nuns living in the wilderness.

In all these trials Marie displayed courage, intelligence, an unshakable sense of divine purpose, and even a sense of humour. But she was more than a good administrator. She was also gifted with mystical visions which revealed to her the loving relations within the most holy Trinity; and all her life she struggled to translate her interior experiences into care for others, so that they might share in the same love to which her visions pointed. Marie knew the cost of loving Christ more than anything else.

As a young widow in France, she had given up her only child, an eleven-year-old boy, in order to follow her vocation as a nun. The pain of that separation remained with her, though she was certain that she had acted in obedience to God's will for her. Her son eventually became a monk himself, and they kept in touch by writing to one another back and forth across the Atlantic.

Marie came to feel that she had been given back to her son on a level which would not have been possible if she had not followed her vocation. And so we honour Marie de l'Incarnation not only as a founder of the Church in Canada, but also as a mystic who possessed the gifts of a true spiritual mother, able to nurture her own son and the children of New France in the ways of the love of Christ.

Survive, thrive, lead: What happened to us?



BY CATHY LEE CUNNINGHAM (SHE/HER)
RECTOR, CHURCH OF THE GOOD SHEPHERD, BEAVER BANK

*“What are these wounds in your hands dear saviour?
What are these wounds in your hands?
These are the wounds with which I was wounded,
here in the house of my friends.”*

- Based on the beloved hymn by Rae E. Whitney
A paraphrase of the original, written by Mikhael Gideon Jakob

THE RESURRECTED BODY IS A WOUNDED BODY

As I contemplate the deepest meanings and callings of the eternal love that flows endlessly into the world from the Risen Lord at Easter, the beloved hymn, “What are these wounds in your hands, dear Saviour?” always comes to mind. Resurrection is born of pain, for Jesus, for people, and even, dare I say, for the Church.

After the many conversations I’ve had with colleagues and lay leaders, news I’ve heard of what is happening in so many parishes, reading the latest news from General Synod about the state of the Anglican Church in

Canada, and being a clergy representative on Diocesan Council where we are grappling with very tough realities, the full verse of the hymn seems like the very first question we might ask before all others at this time. That is, if we want to live rather than die.

The painful stories of conflict, bickering and division in so many parishes demonstrate the depth of the pain we’re feeling in the face of what we’ve been through and an uncertain future.

For certain, these are difficult, scary times for us as the Body of Christ. These are times that push us to the edge in every way. These are Upper Room days, where it seems that many are “locking in” to the room that contains their point of view, away from the other rooms which contain differing points of view.

In times such as these the Risen Lord appears to us, with wounded hands and feet, speaking into our roundedness as His Church. As He sings His song of love for us and the world, as we gaze on His wounds, I imagine His hymn to us:

“What are these wounds in my Church, my Body?

What are these wounds in my Church?

*These are the wounds with which I am wounded,
Here in the church of my*



Rev. Cathy Lee Cunningham

friends.”

As we wound one another, we wound Him.

WHAT HAPPENED TO YOU?

In recent years ground breaking research on why we behave in self-destructive ways has been coming into the mainstream, teaching us that traumas and stressful experiences that we’ve had — even decades prior — are locked into the memory of our subconscious mind. And when something happens that reminds our subconscious mind of that previous trauma, we react as if that old experience is happening right now. It’s called the maladaptive stress reaction. The New York Times

bestselling books, *What Happened to You: Conversations on Trauma, Resilience and Healing* by Bruce D. Perry and Oprah Winfrey (2021) and *The Body Keeps Score: Brain, Mind, and Body in the Healing of Trauma* by Bessel van Der Kolk, M.D. (2021) may give us the key we need to unlock the “upper rooms” we find ourselves in, and guide us on the way to moving through these times by coming closer together and not moving further apart. By stopping the maladaptive stress reaction in parish life before it causes harm.

I leave you with a quotation from *What Happened to You: Conversations on Trauma, Resilience and Healing*. Instead of posing it of yourself or of one individual, pose it of the Parish:

Have you ever wondered “Why did I (we) do that?” or “Why can’t I (we) just control my(our) behavior?” Others may judge our reactions and think, “What’s wrong with that person (us)?” When questioning our emotions, it’s easy to place the blame on ourselves; holding ourselves and those around us to an impossible standard. It’s time we started asking a different question... to make a ground breaking and profound shift from asking “What’s wrong with you (us)?” to “What happened to you (us)?”

The Church, the Body of Christ of which we all are members, is a wounded, traumatized, pandemic ravaged body. What will we do to raise it, wounded and beautiful, like Christ?

CALL A “WHAT HAPPENED TO US” CIRCLE

Perhaps the most promising place for wounded parishes to begin is by simply doing this:

- Call an open meeting;
- Set the chairs up in a circle, with a designated chair for the Risen Lord;
- Have a talking piece ready (you only get to speak when you’re holding it, otherwise you truly listen to the person who is speaking);

- Set a beautiful center with candles, symbols of peace and love, and an image of the Risen Lord with wounded hands and feet visible);
- Set ground rules at the outset (listen without judgement, don’t interrupt, speak to others as you would speak to Jesus, love your neighbour as yourself, focus on the problem, not the people, be kind)
- Have the question clearly displayed: “What happened to us?”
- Have two large flip charts with volunteers to record what is said;
- Give everyone a notebook and pen to record thoughts as they listen that they can share when their turn to speak comes around.
- Then, go around the circle with a second question: “Where do we go from here, together, not apart?”
- And again around the circle, “What do we need from each other to get there wounded and beautiful, like Christ?”

TO LEARN MORE ABOUT TRAUMA MEMORY AND HEALING

READ

What Happened to You: Conversations on Trauma, Resilience and Healing by Bruce D. Perry and Oprah Winfrey, 2021

LISTEN

Interview with Rachel Yehuda

“How Trauma and Resilience Cross Generations”, the On Being Podcast with Krista Tippett

I’ll see you back here in the May Issue.

Photo Credit: Paul Zoetemeijer, Unsplash

DON'T MISS THE BOAT! - VCM 2023



Dawn Davis



Stephen Doucet Campbell

SPECIAL DISCOUNTED Anglican Diocesan rate of \$121/night, with a free hot breakfast.)

REGISTRATION is OPEN until Friday, April 21 at midnight for in-person attendance. Sign up for Zoom closes April 25.

Funding support is available for Laity, Deacons, Associate/Retired Priests and Rectors from the Diocese of Nova Scotia & Prince Edward Island.

For MORE DETAILS, including REGISTRATION, conference schedule and FUNDING SUPPORT: www.nspeidiocese.ca

GOT QUESTIONS? E-mail lvaughn@nspeidiocese.ca or call 902-789-4840.

There are only a few more days in which to register for Vital Church Maritimes 2023 conference.

Church leaders are called to explore a brave new world of ministry in this post-pandemic era. Be equipped and encouraged over three days of teaching, discussion, dreaming and discerning the way ahead.

VCM 2023 takes place April 27 - April 29, at Inn on

Prince in Truro, N.S. The conference location is spacious and fully accessible. A limited Zoom option is also available for those who wish to attend online.

Keynote speaker, Rev. Dr. Dawn Davis offers talks based on our theme, *Setting Sail!*. We'll take our bearings, learn fresh ways to navigate, glean voyage lessons from ancient Christians, and discover ways

to creatively and courageously move forward in faith!

Dawn is professor of Contextual Theology and Director of Leadership for Ministry Programs at Huron University College, London, ON. Her home parish was St. Luke's, Dartmouth.

Another presenter is Registered Psychotherapist, Stephen Doucet Campbell, of Shad Bay, NS. He offers two sessions focused on leadership mental health and resilience.

These VCM sessions will include a mixture of teaching

and plenty of participation in table exercises (individual and group). Participants are also asked to bring musical instruments for our Friday fun night, a Sea Shanty Kitchen Party.

Anyone – laity or clergy - may attend VCM 2023. We extend a warm invitation to our ecumenical friends too!

In-person conference registration includes all presentations, creative worship, materials and most meals. Hotel guest room costs are separate. (Ask for our

JOY-FEAST 2023

Friday, May 12, 2023



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Always seek to do good to one another and to all. Rejoice always. 1 Thess. 5: 15a-16

Rejoice! It's time to reconnect and respond faithfully to the Divine's delight in us by celebrating as a community. Please join us for a fun-filled evening

that includes friendship, good food, and music by the Mostly Righteous band.

It's a chance to gather and recognize the accomplishments of our graduating students as they complete this chapter of their theological education journey. It's also a time to show our appreciation for

AST and all it has to offer. We're planning a silent auction, door prizes, and an uplifting talk by Bruce Rainnie, former CBC sportscaster and Executive Director of the Nova Scotia Sports Hall of Fame.

Dancing shoes are a must! Tickets are limited, so act

now. Here are the details:

DATE: Friday, May 12, 2023

TIME: Reception: 6:30 pm | Served Buffet Dinner 7:15 pm

LOCATION: Mic Mac Aquatic Centre,

192 Prince Albert Rd., Dartmouth, NS

TICKETS: \$95 per person plus Eventbrite fee | Visit Eventbrite for tickets \$50 per person plus Eventbrite fee for graduating students

MULOA

(Mothers' Union: Listening, Observing, Acting)

MULOA as reflected at St John's, Milton, Prince Edward Island and at St James, Armdale, Nova Scotia.

MEETING CHALLENGES WITH HOPE



At our October meeting the members of St. John's, Milton, Prince Edward Island Mothers' Union were focused on planning for the coming year. At that time a letter addressed to our church was forwarded to us for our consideration. The letter and accompanying brochures were from the Island Pregnancy Centre requesting much needed support. After some discussion we made contact and the Executive Director met with us at our next meeting. Her enthusiasm

led us to seriously pray about and discern how our aims and objectives could apply to their needs. Consequently we are putting our support behind this worthwhile non-profit organization. www.islandpregnancycentre.com Hope All Things is the Mothers' Union theme and the Island Pregnancy Centre's theme is, Providing Support, Mentoring, and Hope. Those two statements lend themselves to a positive outcome for a healthy family life.

In the near future a Hope House Mother's Home will be opened in Summerside and will provide space for 5 single moms and 5 babies to build healthy relationships, learn life skills and parenting education including counselling and parenting programs and will be staffed 24/7 by caring and experienced staff. Hope House is an extension of the heart of this ministry and work. At this time we have supported The Island Pregnancy Centre with financial gifts. There are a number of ways where we can provide our help in the future. We are hopeful that our prayers and contributions will make a difference in

this exciting and essential initiative.

SUBMITTED BY DONNA BERNARD AND PHYLLIS FORD

COLLABORATION EQUALS INCLUSION



A few years ago, Rev Katie Taylor-Flynn made three raised garden beds in the yard area between the manse and the hall behind St James Church, Armdale. Rev. Katie invited Mothers' Union at St. James to use some of the space for planting herbs and vegetables. It seemed like a natural extension to then invite the members of Club Inclusion to join in on the Garden project. And so, collaboration began.

Club Inclusion is based out of St James church hall. The Mission of Club Inclusion is to offer social, cultural, and recreational programs accessible to all people with disabilities. It enriches lives by building friendships, community and success. Club Inclusion empowers people with disabilities, and their families, to build bridges to inclusive communities.

In early spring 3 members of Club Inclusion and I prepared the soil for planting. Then at planting time, the Club Inclusion members and staff came prepared in 3 teams with a total of 12 people. This made planting very efficient. With the help of MU members and Rev Katie the garden was planted in no time.

Throughout the summer Club Inclusion members watered the garden daily. Together we tended and weeded.

We grew cucumbers, tomatoes, peppers, cauliflower, broccoli, kale, brussel sprouts, lettuce, spinach, spring mix, potatoes, strawberries, watermelon as well as a big herb section. Produce from the garden was available for Rev Katie

and members of the St James congregation and Club Inclusion. Club Inclusion members were able to enjoy herbs and vegetables at lunchtime and used the fresh herbs and vegetables in their cooking and meal preparation program.



Everyone enjoyed the garden including some friendly deer that came regularly!

Overall, I think the garden project with Club Inclusion was a success. We hope to continue this joint project in the coming year.

SUBMITTED BY JUDY DOW-CLARK

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Anglicans Powering Potential

Diocese of Nova Scotia & Prince Edward Island



← From this
Evolving
into this →



THE ANGLICAN CHURCH WOMEN DIOCESAN BOARD FOREWORD INTO THE FUTURE

The board is launching a successor – one that is gender inclusive/gender expansive - designed as a mini foundation – to be named *Anglicans Powering Potential (APP)*.

This change is another step in the continuum of the Board's ministry, as change has been a constant feature, whether from *WA to ACW* over 50 years ago, or to more recent tweaks and adjustments.

Enhancing capacity for creative ministry is what APP is about.

E-mail acw.nsboard@gmail.com to learn more and how you can be involved in this exciting new venture!

It's A New Day!

A mini-mission lesson

By Rev. Canon Lisa G. Vaughn



Rev. Canon Lisa G. Vaughn,
Diocesan Parish Vitality
Coordinator

Clearly, Christian life and ministry is in the midst of monumental change in 2023. Grappling with this paradigm shift requires clarity and a return to our faith basics. Beyond asking ourselves the critical questions of who we are and what is our purpose as church, it is wise to consider some of our vocabulary, definitions and even do a little 'math.'

A LANGUAGE LESSON

Let us start with the word, **church**. This term conjures a mixed bag of meanings and assumptions. For many outside (and sometimes inside) our congregations, *church* means the building (a place we go

Christian communities started constructing buildings for their worship. Prior to that, faith gatherings were in private homes or other communal spaces.

Jesus and the First Century scripture writers adopt that term, but instead apply it to Christian gatherings. In Matthew's Gospel Jesus uses the word *ekklesia* twice (Matthew 16:18 and 18:17), while The Book of Acts and Paul's letters regularly refer to these local faith communities in this way. Other Epistles, like Ephesians and Colossians use the term more generally as the Body of Christ.

Somehow this initial New Testament scriptural reference to *ekklesia*, 'ones called out', got mistranslated or confused with this later location word, *church* - a stationary place. Contrastingly, *ekklesia* is a group of people on the move. Christianity is a movement. Movements move! (How did we get so stuck?)

We note that in the early days of our organizational beginnings, Christians were first called, *People of the Way*. These New Testament references clearly indicate a reference to a congregation, an assembled group of Christ-followers who are mobile, adaptive and responding to the Spirit's leading. What else could explain the rapid expansion of Christianity from a mere handful of ragtag disciples in Palestine, to peoples all over the world?

This echoes what The Episcopal Church's Presiding Bishop, Michael Curry frequently refers to our identity and purpose as living into **The Way of Love**.

SOME NEW (OR OLD) MATH

Respected scholar, theologian and former Archbishop of Canterbury, Rowan Williams described church as, "What happens when people encounter the Risen Jesus and commit themselves to sustaining and deepening that encounter in their encounter with each other."

Church of England priest and missionary, Robert Warren marvels at Williams' statement. He says, "What is surprising about that definition is what it leaves out. There is no mention here of Word, sacrament, priest, building, public worship and much else besides. But it is a mental model that gets back to the heart of what church is all about. In times of change that is vital for us to do."

So, adding to our lesson in language, here is a teaching in math of sorts:

Warren, author of *The Healthy Churches' Handbook: a process for revitalizing your church*, argues that we need to recalculate our typical understanding of:

Church = Building + Priest + Sunday Services

This framework tends to be about 'keeping church going.'

A more accurate formulation of our understanding of Church, suggests Warren, is returning to the origin of *ekklesia*:

Church = Community + Faith + Action

Warren says, "Church is essentially a community of people drawn together by faith and encounter with Jesus Christ as Lord which leads them to take action in the whole of life, living by a different set of values from what would otherwise have been the case."

To be clear, I am not saying we have to abandon buildings, priests and public worship. Rather, we are called to harness and steward these valuable resources to become engaging faith community. They are a means to our ministry work, not our primary and essential work.

So, as *ekklesia*, 'ones called out', we carefully consider ourselves in this fresh light. We are not just a gathered community, but also just as importantly, we are a scattered community. A people on the go, living out this movement, the Way of Love.

MORE WORD STUDY

Connected to *ekklesia*, is the word **mission**. For the last several years in our Diocese we have been reclaiming and embracing this term. We are extricating ourselves from the sad and truly regretful connotation with our Colonial past. Returning to its entomology, mission, from Latin, actually means **sent**.

From the beginning of Creation, God is a sending or missionary God. In fact, the very nature of the Trinity is of being sent and sending. The Spirit, the Word, the prophets, Christ himself and his followers, are all sent.

As stated in *Mission-Shaped Church*, the ground breaking 2004 report of the Church of England, "God is a missionary. We would not know God if the Father had not sent the Son in the power of the Spirit." (p. 85)

In being the loving Creator, Redeemer, Restorer and Reconciler, God's relational nature is that of *sending*, the **missio dei** (the mission of God).

"The Church is both the fruit of God's mission – those whom he has redeemed, and the agent of his mission – the community through whom he acts for the world's redemption," the report continues. "It is therefore of the essence (the DNA) of the Church to be a missionary community."

As author Tim Dearborn states succinctly, "It is not the church of God that has a mission in the world, but the God of mission who has a church in the world."

So, let us reframe and reinterpret this understanding of our congregational life and ministry to one of outward orientation, and one that is nimble, responsive and *moving!*

REFLECTION EXERCISE:

- Explain how you define *church*?
- Has that understanding shifted over time? If so, how?
- What does it look like for us to actively adhere to Jesus' commandment in John 20:21?
- Why do you think a God of mission has given us the Church? (See Acts 2:43-47)
- Where can you see the God of mission already at work in your own context?
- In what ways does is your congregation need to catch up with what God is doing?

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

THE M-WORD: a few definitions of the term

- MISSION is... the outworking of the knowledge of God (spirituality) in and throughout the life of a faith community (church) so as to join in with the purposes of God (kingdom) in giving loving attention to the needs of the world around us (mission), drawing people to the fire of God's love (evangelism) so that they may share with us in God's life-giving mission to all creation. – Robert Warren
- MISSION is... the good news of God's love, incarnated in the witness of a community, for the sake of the world. To participate in mission is to participate in the movement of God's love towards people, since God is a fountain of sending love. - David Bosch
- The MISSION of God's people is to alert everyone to the universal reign of God through Christ. It means proclaiming the reconciliation, justice, beauty, and wholeness that flows out of His reign. – Michael Frost

to), a highly bureaucratic institution, an ordered ritual (a service) for a congregation, an organization of strict hierarchy and rigid rules. Others understand it more and simply as a people united in the Christian walk.

The modern English word *church* has roots from Greek, Middle English and German languages, meaning 'Lord's house'. This word depicts a place of prayer and worship. Thus the term *church* really is about location. However, we note that it was not until about 300 AD when

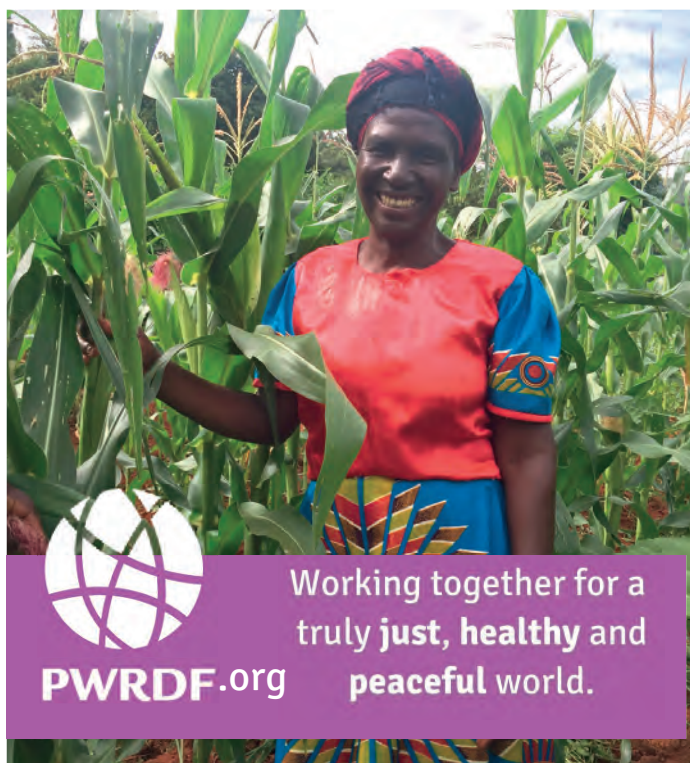
Taking a brief look at the etymology (the study of the origins of words), we can see how our framework of understanding for *church* is askew. In fact, that term, although translated into English in our Bible as *church*, is actually the Greek word, *ekklesia*. It refers to an assembly, or literally a 'people summoned forth' or 'called out' (similar to Apostolic). Originally it referred to a group of citizens who assembled for political or secular purposes.

A non-traditional blessing

SUBMITTED BY GILLIAN DOUCET CAMPBELL ·
CATHEDRAL CHURCH OF ALL SAINTS HALIFAX

Dean Paul Smith shared this prayer at Sunday service during Lent. Often titled “A Franciscan blessing” or occasionally “Four-Fold Benedictine Blessing”, the prayer originated as “A Non-traditional Blessing.” It was written for a student group in 1985 by a Benedictine nun called Sister Ruth Marlene Fox. May it hold true for all of us.

*May God bless us with discomfort
At easy answers, half-truths, and superficial relationships
So that we may live from deep within our hearts.
May God bless us with anger
At injustice, oppression, and exploitation of God’s creations
So that we may work for justice, freedom, and peace.
May God bless us with tears
To shed for those who suffer pain, rejection, hunger, and war,
So that we may reach out our hands to comfort them and
To turn their pain into joy.
And may God bless us with just enough foolishness
To believe that we can make a difference in the world,
So that we can do what others claim cannot be done:
To bring justice and kindness to all our children and all our neighbors who are poor.
Amen.*



Part-time Music Director

St. Francis by the Lakes Anglican Church, Lr. Sackville, is seeking a part time Music Director and pianist to join their faith family. Post pandemic, we wish someone with energy to restore and rebuild our music program and are open to new and creative ways to expand our music ministry within the parish and community. It is estimated that this part time position will require 6-8 hours a week, depending on level of experience of the successful candidate. The parish is currently equipped with a 22-year-old Suzuki digital piano.

The appointee will be required to plan, select, communicate worship plans and play music for the 10am Sunday service, to align with the Sundays and festivals of the liturgical year in accordance with the Revised Common Lectionary. The successful applicant will also be expected to play for special services requested including, but not limited to, Confirmation, Christmas Eve, Maundy Thursday, and Good

Friday. Collaboration with the Priest and Wardens will be essential. The Music Director will submit annual music budget requests to Parish Council.

We have a small, dedicated group of individuals that would like to return to weekly choir practice. Additionally, we are hopeful the successful candidate will encourage others to share in music ministry in new and creative ways.

The appointee must comply with SaFeR church requirements including submission of a valid Vulnerable Sector Check. Applications will be treated in strictest confidence, and will be received until the post is filled. Start date is negotiable. Please direct inquiries or applications to: stfrancisministryresources@gmail.com with “Wardens” in the subject line. Additional information about our parish is available on the parish website (www.stfrancisbythelakes.ca) or Facebook page.

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Teach us to Pray: “Lord Jesus, stay with us”



During this season of Easter, we hear again the stories of the Resurrection appearances. Among my favourites is the compelling story of two disciples' encounter with a stranger as they trudge the road to Emmaus.

Only a few days after the crucifixion, these disciples have likely heard the wild rumours about the empty tomb and the missing body of Jesus. They're likely weary from all the tension grief, and drama of the past several days. They've left Jerusalem, the scene and source of much of their anxiety, and are heading down the dusty road to Emmaus, some seven miles away. Emmaus means "warm spring." Maybe they were headed there to soothe their bodies and spirits in the healing pools.

As they walk and talk together, Jesus draws near and begins to accompany them,



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

“but their eyes were kept from recognizing him.” Soon the three are deeply immersed in conversation and as the Stranger listens intently, they recount for him all that's happened, how their hopes were dashed, how disillusioned they are. He points out how slow they are to believe what they've been taught and goes on to interpret the scriptures

for them. Yet still they do not realize just who it was speaking to them. In fact, it isn't until they sit down to a meal together that their eyes were opened. And notice that they did not open their own eyes: “their eyes were opened for them.”

Their eyes are opened to the Story, one so much bigger than all the bewildering stories they've just recounted. It is while they share the evening meal that their eyes - and their hearts, are opened to the wonder and grace of God in all creation. It is in that moment they become known and embraced by the Christ who listens, who himself is acquainted with grief, who accepts consoles their pain by a knowing, gentle love. The road, the conversation, the meal, the friends - even the Stranger - these were all ordinary made extra-ordinary through the grace of God.

This is precisely where Christ meets us “on the road”: where life is painful and seems most chaotic. For most of us, God's grace doesn't come in the sudden revelation or even while we are praying or reading scripture. God's grace appears on the ferry to work, in the hall at school, as we lounge around the dinner table. God's grace comes in plain and ordinary moments, in the commonplace struggles of life, in the middle of ordinary conversations, in the stuff we do everyday.

C.K. Chesterton wrote, “The world does not lack for wonders - only for a sense of wonder.”

“Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” Their sorrow blinded them, only to be restored in hindsight.

So then, think back: has your heart ever burned within you?

Take some time to look for God's grace in your own life: in your loved ones, in your parish, in your neighbourhood - wherever you live and move and have your being. Look for God's grace also in those people and places that are not a close-up part of your daily life. God's grace is not just yours or mine. Despite evidence to the contrary, in personal battles or global ones, on all sides, God is present in the midst of it all. It becomes our prayer then that eyes may be opened . . . and hearts burn with love instead of hatred.

We're all on that Emmaus road, trying to make sense of whatever troubles or confounds us. And whether we're open or able to see or not, the Risen Christ walks beside us, loving us more than we can imagine, no matter who we are or what we've done. To encounter Jesus on the road and to see him in the ordinary minutia is to trust the One who breaks the bread will

also mend the broken hearted. This is what it means practice resurrection, to live the life of wonder and of grace and of gratitude.

So, in your prayer ask Jesus to stay awhile. Tell the risen Christ all of the things that have happened, even those things you “had hoped” would be different. Even if there have been broken hearted days for you, ask him to stay with you. He knows the way - He is the Way.

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

Photo by Thapanee Srisawat
on Unsplash

“Lord Jesus, stay with us, for evening is at hand and the day is past; be our companion on the way, kindle our hearts, and awaken hope, that we may know you as you are revealed in scripture and the breaking of bread. Grant this for the sake of your love. Amen.”
Book of Common Prayer, Episcopal Church, p. 134

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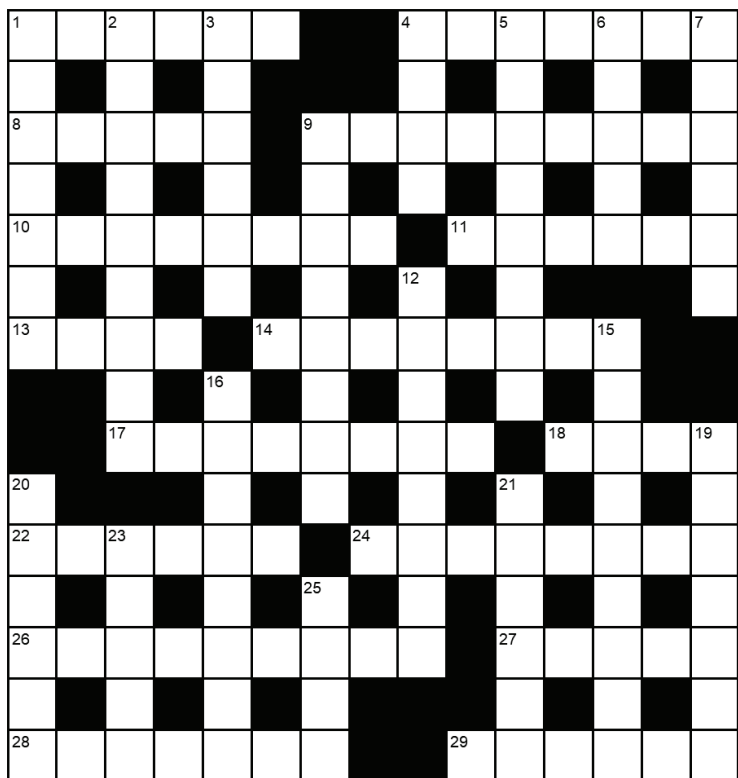
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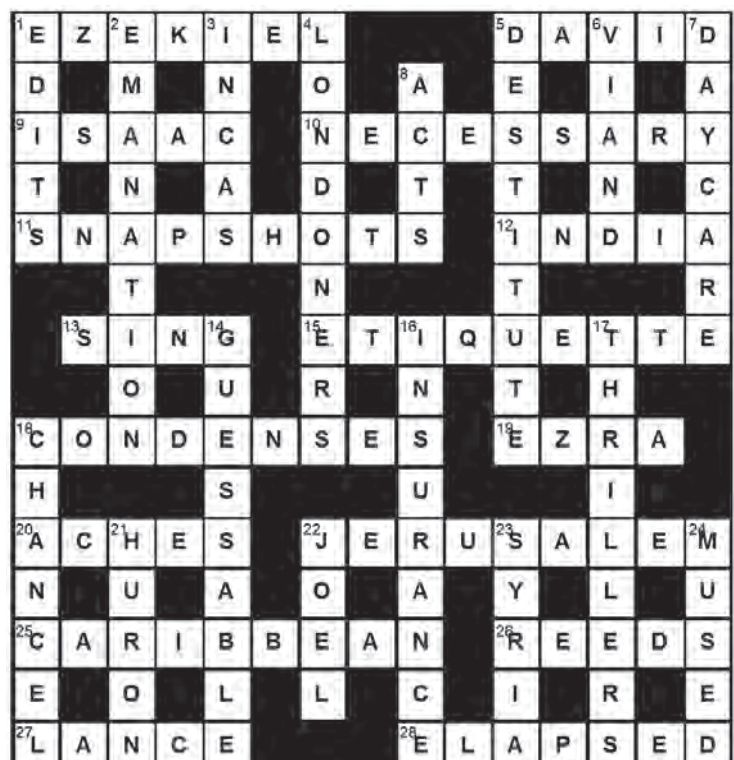
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APRIL Bible Crossword

by Maureen Yeats

MARCH Puzzle Answers



APRIL 2023 Clues

ACROSS:

- 1- The Resurrection of Our Lord (6)
- 4- "Paul, an _____ of Christ Jesus" (1Tim. 1:1) one sent on a mission (7)
- 8- "...so that Satan may not _____ you" (1Cor. 7:5) entice to evil (5)
- 9- Left behind (9)
- 10- Causes agony (8)
- 11- Violently hostile (6)
- 13- Consumes (4)
- 14- Supervised (8)
- 17- A son of Jacob (8)
- 18- A Gospel writer (4)
- 22- Wish to attain a lofty objective (6)
- 24- One that pleads the cause of another (8)
- 26- Complete turns (9)
- 27- Detected through the ears (5)
- 28- Skirts gathered to waistbands (7)
- 29- Swapped (6)

DOWN:

- 1- Qualify for something (7)
- 2- "A _____ woman came to draw water..." (John 4:7) resident of Samaria (9)
- 3- Old Testament book (6)
- 4- The first man (see Gen. 1) (4)
- 5- Laid hands on (made a priest) (8)
- 6- Male singing voice (5)
- 7- Small whirlpools (6)
- 9- Make active (8)
- 12- Pieces of music played before church service begins (8)
- 15- Former name of Malawi (9)
- 16- Performed surgery on (8)
- 19- Worked bread dough (7)
- 20- Capital of Spain (6)
- 21- Annoy (6)
- 23- Author of two epistles (5)
- 25- Moves head up and down (4)

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Diocese of Nova Scotia & Prince Edward Island

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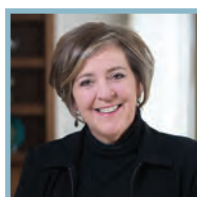


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Lest we forget...Red Dress day

By Mary Stone

The Vision of Mothers' Union states, in part, '...Our movement seeks to bring about justice, challenge prejudice and advocate change.'

Gender-based violence happens 365 days of the year, not just on the 16 Days of Activism against it in November. It is a curse that takes many forms. One of those forms is the abuse and murdering of indigenous women and girls and two spirit people. Indigenous women are seven times more likely to be murdered by serial killers than non-indigenous women. The RCMP reports that violence against indigenous women and girls is pervasive, taking place in the home and in the streets of Canadian cities, and that the perpetrators include indigenous and non-indigenous men alike.

For the past 13 years, May 5 has been a significant date in Canada. It is Red Dress Day, a day of which many people are not aware. But we should be aware and not forget to acknowledge what has happened and is still happening to our indigenous people.

Do we remember the statistics surrounding the MMIW? In 2014 we were



shocked to learn that over a three year period there were recorded 1,181 Missing and Murdered Indigenous Women. Indigenous groups say the toll was probably more like 4,000.

I remember churches gathering to ring their bells 1,181 times in recognition and memory of those lives lost, fuelled by gender-based violence and racial prejudice. That was 9 years ago, and like many shocking events, our memories of them begin to fade as other crises grab our attention.

There is, however, one person in particular who helps the world to remember all those MMIW. That person is Jaime Black, a Metis artist, who in 2010 created a REDress art installation project. It consisted of many empty

red dresses hanging outside to represent the missing and murdered women. Red was chosen for the dresses because it is powerful and eye-catching, and represents both vitality and violence.

With her REDress Project, Black hoped to give these indigenous women a much-needed voice, while educating others who may not be aware of what had been, and still is, going on. Her project is now a permanent exhibit at the Canadian Museum of Human Rights in Winnipeg; other dress exhibits travel around the country. The term MMIW has expanded to MMIWG2S to include girls and two-spirit people.

Red Dress Day was first commemorated in 2010. It is also known as the National Day of Awareness for Missing and Murdered Indigenous Women and Girls and Two-Spirit People. The day honours and brings awareness to the thousands of indigenous women, girls and two spirit people who were subjected to violence. It raises awareness of the crisis and calls on governments to address gender-based and racial violence throughout our country. Commemorations vary from community to community, but generally people wear red and hang red

dresses from trees and doors. Some communities hold marches and/or vigils.

In the 2014 Truth and Reconciliation Commission Report, of the 94 Calls to Action, #41 addressed the issue of disproportionate violence towards indigenous women and girls and it called for the creation of a public inquiry into the crisis.

In June 2019, the final report of the inquiry called the MMIWG2S a "tragedy of epic proportions". Two hundred and thirty-one additional Calls For justice followed, their aim being to address, end and redress the crisis. This work continues and Red Dress Day, on May 5th, is a reminder to keep that work going.

Black says it has been surreal to watch the spirit of her REDress Project evolve and grow over the past decade. "The more work that we do, the more awareness there is," says Black. She adds that the red dresses can be "whatever we need them to be," whether we have a personal connection to them or not. "If a family needs a place to come and connect to their loved one, the dress can do that for them. If we need to be educated, those dresses become a teacher," she says. "The dresses always tell a different story



... those dresses have such a powerful presence. They are a reflection of the power and strength of the indigenous women that have come before us," says Black. "When people walk by the red dresses, they cannot ignore them."

On or around May 5 hang a red dress or dresses on your church property to acknowledge and celebrate the strength of our indigenous peoples and to make others aware of the Missing and Murdered Indigenous Women, Girls and Two Spirit Persons who have lost their lives due to racial, cultural and gender bias.

Note: find a red dress at a used clothing store or, at the very least, use red fabric or scarves instead. As a further step, include a brief, laminated note of explanation with the dress/scarf.

For more information visit <https://www.thecanadianencyclopedia.ca/en/article/red-dress-day/>

Happy Easter Season 2023

Some of you may know that in 2016, I left Halifax to work in the Yukon, a strange and foreign land to me where I would find friends and community.

I loved the work I did in the north, it was varied and all encompassing, drawing on skills I had, those that were rusty and those yet to be developed. I functioned as Priest-In-Charge of Old Crow, inside the Arctic Circle, isolated, accessible by only air, no road goes into Old Crow. While there we built community, bought an old store for a dollar, had it renovated and as a community we build a church ...

Archbishop Fred Hiltz, as one of his last official acts in office, came to bless the new church and community. Something important happened those first three (3) years, as we build community together, trust began to grow stronger and stronger with each passing year. Only through the grace of God, was I given the ability and opportunity to make a difference in lives that needed to touch something tangible and life giving. I did not go



Christ Church Cathedral, Whitehorse, Yukon.

north with an agenda, instead I vowed to listen more than I talked, and be available as needed when the opportunities presented themselves. The people were fond of saying that their "Geehee," translated as "one who speaks the Word of God", buried their dead, baptised their babies, although there were a few adults as well, married a few young couples wanting to start a family with the church's blessing, and blessed their homes and

community. I was truly blessed beyond measure.

The coming of Easter and the Lenten season are important to me ...I enjoy the opportunity to consider, reflect, reassess and plan forward. We are called to be humble leading into Easter ... all too often we miss that little piece, but it is such a huge part of life's puzzle. As I move into lent and with humility set my eyes firmly on the Easter season, I am reminded of the

love Jesus showed to the world through his willingness to be humbled, coming to earth in human form, willingly allowing the pressures of the day to affect and strengthen his love for mankind, to follow through to death on the cross. I am so thankful it did not end there ...his great love drew him up out of the grave, to win over sin and death forever, giving us hope of a greater existence, one that goes beyond the grave.

The people of the north have a right to the same Jesus, often we forget, like us they too are searching for the risen Jesus, the Jesus that can calm their minds, raise them out of their feeling of loss and despair ... some of which we imposed on them. Sometimes church in the north looks very different than what we expect ...living amongst the people, listening to their troubles, especially during Covid, becoming community together ...that's church and regardless of how it looks, the same Jesus walks with us everyday.

In the Spring of 2019, there was a Synod held in Whitehorse, Bishop Larry

Robertson was retiring and leaving the Diocese, as a result Bishop Lesley Wheeler-Dame was voted in as the new Bishop of Yukon. I was in the process of preparing to leave Old Crow and come home to Halifax when the new bishop ask to have a meeting before I returned to Old Crow. As a result of that meeting, I was asked if I would be willing to be 27th Rector of Christ Church Cathedral, starting in October, and later I was asked to be the 6th Dean of Yukon. A new challenge and opportunity to spread my wings further, a new opportunity to step out in faith. The learning curve was steep, but with God's generous help I had a successful ministry and remained there for three (3) additional years.

We are an Easter people, death and resurrection is part of our spiritual journey bringing us together from all points of the compass. May we learn to build community together.

Masi Choo (Thank you) and Blessings
Rev. H.A. (Bert) Chestnut