

# THE DIOCESAN TIMES



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MAY 2024 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

## A 3-kid Sunday School



Photo by Ben White on <https://unsplash.com/photos/>

BY CLAUDIA ZINCK

He's four years old, the middle child of three active boys who attend church. He can run up the aisle and back in two seconds flat. You can see that look in his eyes just before he dumps out the

hundred and some crayons and runs away. Meet our bright, healthy boy named Joshua.

His parents decided their boys should have church in their lives. They make what must be a great effort to get three little ones ready on a Sunday morning. Dad and

Mom both work so devoting a whole morning on the weekend to any event shows how important it is to them.

We don't have Sunday School rooms. The boys stay in a pew in the back of the church. They play with blocks, are told stories, colour

pictures, or do a craft. They are getting used to this thing called "church."

The congregation had to get used to children again. We haven't had any except on a rare occasion when someone was visiting Grandma.

Kids are loud. They are loud when the sermon is being told. They are loud during that quiet time after communion. They are loud from the time they enter till the time they say goodbye. It is a joyful sound after years of careful quiet.

Our youth leader, Anne Stott, was asked why we are "bothering" with a children's program. She has two reasons. The first is to fulfil our mission as a welcoming parish. The second is to show those three children that she is someone they can trust and be themselves, just the way they are, in this thing called church.

I have a simpler reason. Remember Joshua?

We had made cardboard Paschal Candles that morning. He coloured his page with

bright colours. I cut out the pieces for him, but he watched every snip to make sure his flame wasn't cut off. He carefully helped me tape everything around a paper towel tube. We printed his name at the bottom. He ran to show Mom and Dad all about it when we went to eat lunch together.

I gathered the materials and was ready to head out when Joshua came across the room to me. "Thank you for helping me make my (Paschal) candle." His parents hadn't nudged him. This was an hour after we did the craft but here was this four-year-old "haram sacrum" coming to me on his own to say in his voice, "Thanks for having a Sunday School."

Yes, that's a good enough reason. Parish of Blandford "Sunday School" for 2024 with a total of three kids is doing simply fine.

What is your youth doing these days? The Diocesan Times wants to hear your stories.

## Volunteering for the homeless



BY BRIAH RIOUX

I was given the opportunity to volunteer at a homeless shelter downtown Halifax called Souls Harbour rescue mission. I never anticipated that it would have the impact that it did. Through the privilege that I have, how humbling it could've felt

for people seeking help, and understanding the logistics of how the homeless shelter works day to day, showed me even more respect and empathy for the struggles faced by members of our community.

One of the most humbling aspects of volunteering was recognizing the difference

between my own life and the lives of those seeking help. It was a reminder of the privilege I have, which many take for granted. Witnessing individuals who had to swallow their pride, despite the embarrassment and sadness they felt was a reminder of the harsh realities faced by the homeless community. Encountering individuals struggling with mental illness amongst many other things shed light on the additional challenges they endure daily.

Examining the logistics of the shelters operations highlighted the major efforts required to meet the needs of the homeless population. Each volunteer played a vital role, whether it was socializing with

shelter residents or plating and rationing the limited food supplies. The constant struggle to balance limited resources with the overwhelming demand for assistance, underestimated the urgency of addressing homelessness and poverty in our society. The reliance on donations and the heartbreaking necessity of turning people away when the shelter reached maximum capacity further highlighted the systemic issues at play.

Despite the challenges, volunteering at the shelter was extremely rewarding. Knowing that I was making the smallest difference in the lives of those in need filled me with a sense of purpose and fulfillment. It was comforting to know that I

was able to offer assistance and support to others experiencing hard situations.

My experience at Souls Harbour Rescue Mission emphasized the importance of collective action in addressing homelessness and poverty. If more individuals dedicated even a fraction of their time to helping those in need, it could make an impact in our community in a positive way. Even simple acts of kindness, like engaging in conversation with someone in distress, can brighten their day and provide hope. By prioritizing empathy and compassion, we can work towards creating a more equitable and compassionate society for everyone around us.

# Pray as you can



If you are able, set aside some time for contemplative gazing. To begin, determine what you will gaze upon. Ready yourself for prayer with a short acknowledgement of God's presence or make the sign of the cross and ask for God's light and inspiration. Take a deep breath and come to quiet. Explore your visual until something captures your attention. Remain with this for a time, then continue exploring. Does this image remind you of a passage of scripture, a song, a poem, capture an emotion, bring forward a memory? Is the artist relaying a story? Does the image cause disturbance or peace? How does the image relate to your life today? Are you being prompted to do something or refrain from doing something? Close your eyes and be attentive to rising thoughts or emotions. Finish with a prayer of thanks for any insights that may have emerged. And, as with any contemplative prayer, journaling is a great way to remember the "gifts".

A friend in hospital, or for the staff within. The car in front of you might trigger a prayer for a more earth-friendly energy source. A picture of a politician could be the catalyst for a prayer for respect of all people. And seeing children leave school could initiate a prayer for God's protection of the vulnerable.

Archbishop Desmond Tutu in "God has a Dream" said "God created order out of disorder, cosmos out of chaos, and God can do so always, can do so now — in our personal lives and in our lives as nations, globally. The most unlikely person, the most improbable situation — these are all "transfigurable" — they can be turned into their glorious opposites. Indeed, God is transforming the world now — through us — because God loves us."

May is such a beautiful month, full of promise, new growth. Let us see the world through the eyes of God, seeing the wonder, the holy, seeking the possible.

HEATHER CARTER  
DIOCESAN REPRESENTATIVE  
ANGLICAN FELLOWSHIP OF PRAYER

PHOTO BY LEO\_  
VISIONS ON UNSPLASH

Henri Nouwen began a poem in his book "A Cry for Mercy: Prayers from the Genesee" by saying: "Dear Lord, risen Lord, light of the world, to you be all praise and glory! This day, so full of your presence, your joy, your peace, is indeed your day."

Whatever has occurred, whatever may occur, we give thanks to God for this day. The psalmist prays: "One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the

days of my life, to gaze on the beauty of the Lord and to seek him in his temple. Psalm 27:4 NIV. How do we notice God's presence and beauty in our day? We ask God to show us.

The Eastern Orthodox tradition gazes at icons as part of communal prayer. In private prayer, we can gaze on a piece of art, a photograph, the face of a loved one or something in God's creation. We become attentive to the divine presence that surrounds us.

Another way of 'gazing' is to pay attention to what you see during your day, or in printed or online media. Start by gazing at whatever is in front of you, whatever is in the forefront of your attention. And bring this to God in prayer.

The image of a hospital might remind you to pray for



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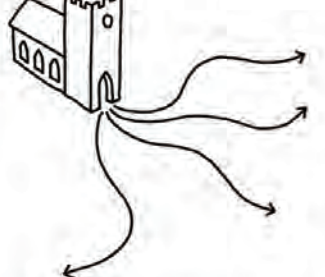



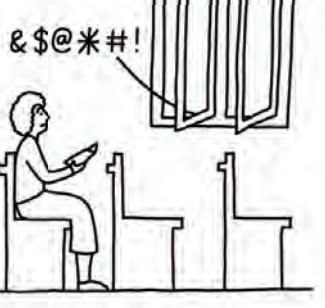
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## VENTILATION

WE NEED TO KEEP THE WINDOWS AND DOORS OPEN

<u>BENEFITS</u>	<u>DRAWBACKS</u>
 <p>OOH... IS THAT A SERMON?</p> <p><b>EASING THE MUSTY SMELL</b></p>	 <p>I'LL NEED SOMEWHERE TO PLUG MY HEATER IN</p> <p><b>IT IS A BIT CHILLY</b></p>
 <p><b>OUTREACH TO PASSERS - BY</b></p>	 <p><b>THE CONGREGATION MIGHT WANDER OFF</b></p>
 <p><b>A RELAXING OF THE DRESS CODE</b></p>	 <p><b>IT'S EASY TO LEAVE QUICKLY</b></p>
 <p><b>UNEXPECTED VISITORS</b></p>	 <p><b>ADDITIONS TO THE LITURGY FROM OUTSIDE</b></p>

Dave Walker CartoonChurch.com

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## BISHOP'S COLUMN

# Holding fast to new life



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



Rector of the Parish of the Resurrection, Rev. Peter Rafuse, and Licensed Lay Minister, Charlene Martell, with Bishop Sandra

When post-tropical storm Fiona ripped through communities across our Diocese and beyond in September 2022, no one could have imagined the destruction that would be left in her wake. Visiting Cape Breton Island just weeks later, I drove through the Town of Louisbourg. I'd heard about the damage caused to St. Bartholomew's Anglican Church, which sits above the old Rectory (now privately owned and operated as Heritage House Inn). Reaching wind speeds of up to 196 kms/hour in Louisbourg, it's believed the force of Fiona's winds smashed through an upper window in the Church building and swirled around. By the time the storm had abated, and engineers were able to assess the damage, it was determined that St. Bartholomew's had sustained structural damage. A difficult decision was eventually made to have the Church building deconsecrated.

That happened on April 7th, the second Sunday of Easter. Members of the congregation and the wider Parish of the Resurrection (which includes St. Bartholomew's), residents of the Town of Louisbourg, and other clergy and friends from around the Island and beyond huddled in front of this beloved Church building, bracing themselves against the wind - and the flood of emotions that accompanied our words and prayers.

But parishioners didn't want the Act of Deconsecration to be the last word. "We don't want this to be like a funeral," I was told as we began planning. "We want it to be uplifting. We have so much to be thankful for."

There was relief that no one was harmed as a direct result of the storm. There was deep gratitude for the love and care the congregation had been shown by so many others. The ecumenical community was quick to step up, with First United Church and later Zion Presbyterian Church leaders and communities opening their buildings to offer worship space for the people of St. Bartholomew's. It was community spirit at its best and that needed to be celebrated.

While it's typical to hold a Service of Deconsecration inside the building being closed, a concern for safety made that impossible. So, we decided to begin with the Deconsecration outdoors, incorporating the presentation of sacred items from St. Bartholomew's by members of the congregation. This included: the baptismal shell and a bowl, a white burse and veil (the colour symbolizing our Easter hope), the paschal candle, a Bible, a hymnal, and worship books.

Following the Act of Deconsecration we processed down the hill and across the street to Zion Presbyterian Church, led by our crucifer and the Church banner bearer, with the choir singing "He's Got the Whole World in His Hands." Once we arrived, we placed the symbols near the altar. Instead of stripping the altar like we do on Maundy Thursday or at the end of the service of Deconsecration when it's held indoors, the Licensed Lay Minister prepared the altar for worship, and we continued with a

service of Holy Eucharist.

The hymns and readings recalled our Easter hope. Members of the congregation and clergy who had served among the people of St. Bartholomew's were presented with wooden crosses lovingly made by hand from one of the Church pews by a local craftsman. We were reminded that items not needed in other churches in the Parish, on the Island, or in the Diocese, or those not being returned to those who had donated them would be repurposed and reused in other churches or buildings all over the world. St. Bartholomew's is not being demolished but will be carefully deconstructed to preserve as much of the usable fabric of the building as possible. It's comforting to imagine the wood and some of the stained-glass windows of St. Bartholomew's Anglican Church, for instance, being shared with another congregation in need. What a legacy.

At the dinner following worship, there was much laughter as memories and stories were shared. Clergy and lay leaders spoke of those who had nurtured them over the years - in body, mind, and spirit. Generosity and kindness is as abundant here as the fish this season (and we heard it was a good year!). There was grace upon grace as we recalled how the people of this congregation have been the Church to one another and to any in need. As greetings were shared from far and wide, gifts were offered, and hugs were given and received, it was hard not to feel swept up in the embrace of a loving God, one who holds us fast through the storms of life.

The people of St. Bartholomew's are facing the future with courage and resilience. They continue to share in Anglican worship in Zion Presbyterian Church on Sunday mornings. They are leaning into resurrection hope, the hope that Easter brings, a hope that reminds us that death is not the end of the story, but a gateway into new life. Thanks be to God. Alleluia!

+ Sandra

*Holy and living God, you have gifted us with your presence in this place. You have continually called us to be refreshed by your Holy Spirit. Time and time again you have fed us with the bread of life and the wine of the age to come. You who are beyond time and space have made yourself known in the daily life of this community. You who lead us to abundant life will never leave us orphaned. May our hearts be glad for all that you have given, and may we anticipate with joy the new ways you call us forth. May we be strong in the knowledge that you go before us to prepare our true home in Christ. This we ask through Jesus, our risen Saviour and our friend. Amen.*

"The Deconsecration of a Sacred Space," Rites and Prayers Supplemental to The Book of Alternative Services of The Anglican Church of Canada, adapted.



Each family of St. Bartholomew's and each of the clergy who has served among them (including their current Rector, Rev. Peter Rafuse) received a beautiful cross handcrafted from one of the pews in the Church

# “Finding the healing presence of Jesus at the Eucharist”

On a weekly basis we go to our local parish Church both for Worship and for community fellowship. There will have been no other meeting like this in the week preceding it or following it, in fact nothing quite like it will happen throughout our lives. There will not be because of who we represent, who we are, and who we can meet at the Eucharist. But more of that later. While we are in the Eucharist we sing together beautiful songs, we hear together the ancient and sacred Scriptures, participate together in the responses and prayers of the liturgy, hear the Word expounded in the homily, and receive with open hands and lips the sacraments. All of this we do in common. We will likely enjoy a coffee/teatime together, have some substantial conversation, maybe even chat with each other, and we might even laugh.

This might sound ho-hum to many who do not actually experience what we do in worship in our Parish. For those who come regularly, it will be either a routine we follow, it may be rote—or we may even find Jesus through genuine worship.

The liturgy on the whole can be very supernaturally transformative. Something may jump out at us in one or more aspects of the service, either in the homily, a prayer, a reading, or a song. It is in



Bryan Hagerman

this something that a spiritual transformation can occur, even a life altering event. We will have met God in Christ, and the Holy Spirit will have illuminated something of significant worth—so much so that we feel compelled to reckon with what we have discovered.

But I would argue that it is at the Eucharist that something else more dramatic may occur. It could be a physical, spiritual, or emotional... healing. Why? Because the Eucharist is a healing event. Although the service may be laid out beautifully, liturgically, the healing is unplanned. It is when we alone, in our place, stand at the front, receive the wafer, the cup, with the words that go with reception healing can happen. Something supernaturally that is solely between the individual and God in Christ. Why? Because

Jesus is there in real presence.

Dr Stan Kutcher, a Nova Scotian Senator and Professor Emeritus of Psychiatry at Dalhousie University, once said at an open event at Sacred Heart School of Halifax, “everyone has some form of Mental Illness.” He could have as easily said that everyone has a form of physical illness. The crucial word not mentioned here is spectrum. We are all on a spectrum, spiritually, emotionally, physically. When that physical illness becomes debilitating, we go to a physician, when it is emotional we go to counselling therapy. When it is spiritual, we go to prayer, the scriptures, the Parish Priest, a spiritual friend.

It is at the Eucharist where something especially important can occur. We remember, and celebrate the resurrection of Christ, we memorialize his life. Although we do this very publicly, it is also a very private moment. As mentioned earlier, and without any judgment, it may be for us a simple weekly routine, a matter of ritual only or...an opportunity to meet Jesus in a powerful transformative way. And if we are truly meeting Jesus what are our expectations, and what happens at that meeting?

In teaching about the Eucharist, NT Wright writes:

“I find when celebrating the Eucharist that I’m often very deeply moved by a sense of the presence of Jesus, not the physical presence but his presence in that “new creation” sense I’ve been trying to articulate. When confronted with that reality, it’s very difficult to do anything but prostrate yourself on your face. I don’t usually do that because then the congregation will think I’ve keeled over or had a heart attack. But it seems to me that we’ve got to allow ourselves to experience the presence of Christ and to know him in the mystery of the Eucharist in whatever way is appropriate for who we are as God’s people—without being silly about it, on the one hand, but also without being too hung up about it. We need to affirm the truth of the heavenly reality without collapsing either into the transubstantiation of Aristotelian ontology or the denials of radical Protestantism.”\*

Important, is the centre of the quotation: “I find when celebrating the Eucharist that I’m often very deeply moved by a sense of the presence of Jesus, not the physical presence but his presence in that “new creation” sense I’ve been trying to articulate.”

The Rev. Dr. Raymond C. Aldred, Professor of Theology and Director of Indigenous Studies Programme at

the Vancouver School of Theology, in a Lenten Quiet Day at St Paul’s Church, Halifax (2 March 2024) affirmed an Indigenous theology of healing at the Eucharist.

Who can receive this healing? I suppose those who read, believe and practice this prayer, one that we read in many of our parishes on Sundays mornings: It is found in the Book of Common Prayer on page 76; “Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead the new life, following then commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling on your knees.”

Why not go to the Eucharist with a greater hope? At the Eucharist we can meet the great healer, in his real presence, Jesus, the Christ.

Bryan Hagerman  
Outreach Counsellor  
St Paul’s Church, Halifax.  
www.bryanhagerman.ca  
“NT Wright on Word and Sacraments: The Eucharist”  
quoted in \* Reformed  
Worship 91 © March 2009,  
Worship Ministries of the  
Christian Reformed Church.

## For all the Saints (May)

Submitted by Rev. John K. Morrell

Excerpted from Stephen Reynold’s “For All The Saints”.

### 2 May – Athanasius, Bishop of Alexandria, Teacher of the Faith, D 373

Athanasius is one of the great heroes of the Christian tradition. As bishop of Alexandria from the year 328 until his death forty-five years later, he defended the faith of the Church against a heresy known as Arianism.

The Arians taught that God’s only Son, the Word who became flesh as Jesus Christ, was not truly divine. Athanasius realized that this doctrine undercut the Christian assurance of salvation, because it meant that humans had no way of sharing in the very life and glory of God. But because the Word who became flesh was indeed true God, “one in Being with the Father,” all may enter into his own eternal union with the Father and the Holy Spirit. That is

why Athanasius was so harsh against the Arians — he was fighting for the reality and the fullness of our salvation.

But the Arians had the support of several Roman emperors, and many other bishops saw nothing wrong in trying to reach a compromise which the Arians could accept. Athanasius stood firm — at times he even seemed to stand alone, and “Athanasius against the world” became a by-word of the age. He endured five periods of exile, yet his popularity among the citizens of Alexandria was so great that the Emperor once had to recall him in order to avoid insurrection in the city. The Church itself finally vindicated his stalwart witness, and it is due to him, more than to any other teacher, that we still have the Nicene Creed.

In our Book of Common Prayer (1962), the “Creed of

Athanasius” is included (pp. 695-698) as a testament to a fuller explanation of the Holy Trinity. This so-called creed was developed hundreds of years after the death of Athanasius.

### May 6 - Saint John, Apostle and Evangelist

Today we honour Saint John the Apostle, a Galilean fisherman who was called with his brother James and followed Jesus to become “a fisher for people.” John and his brother were so impetuous in their behaviour that Jesus nicknamed them “Sons of thunder.” Nevertheless, with Peter and James, he was one of the three disciples that Jesus chose to have with him on those occasions when he wanted people he could trust. This side of John’s character is heightened if he was “the beloved disciple” mentioned in the Fourth

Gospel — the disciple who lay closest to Jesus at the Last Supper and into whose care the crucified Lord entrusted his mother. According to the Book of Acts, John later became a pillar of the church at Jerusalem and shared the leadership with Peter.

A reliable tradition says that John eventually settled at Ephesus, a city on the Mediterranean coast of Asia Minor. There he superintended the Church and gathered a lively circle of students, who had profound influence on Christian life and thought throughout the region. Out of this “community of the beloved disciple” came the Gospel and the three Letters which are attributed to John in the New Testament. These writings display a side of John which we would not expect from the other accounts of him. Instead of the impulsive

“Son of thunder,” the Gospel and Letters of John reflect the mind of a fine theologian who meditated deeply on the mystery of Christ and expressed his understanding in a poetical manner. Many scholars have argued that John the fisherman-apostle and John the theologian-evangelist were really two different people. It has even been shown that the text of John’s Gospel passed through the hands of several editors before it reached the form in which we now know it. But scholars have also recognized that “the Johannine tradition” gives independent information about events in Jesus’ life which may be more accurate than some of the information available in the other three gospels. This suggests that the recollections and teachings of John, the fisherman turned apostle, did indeed provide the basis for the New Testament writings which bear his name.

## NEWS FROM AWAY

Dear diocese,

We have just passed the secular celebration of Earth Day and are fast approaching the church's celebration of Rogation Sunday, a more faith-focused time when, as we say on Sundays during the profession of our faith using the Nicene Creed, "We believe in one God... maker of heaven and earth...", recognizing God's hand in all that sustains us.

Then clergy in our diocese will begin preparations for September and Season of Creation, the celebration of God the creator and all of creation that runs from September 1 to the Feast of St. Francis of Assisi on October 4.

I am writing this article on a plane somewhere over France, as I make my way home from an international ecumenical "seminar" in the town of Assisi, in Italy, where Season of Creation was the topic of conversation.

Assisi was the birthplace of St. Francis of Assisi, the first Christian environmentalist and my favourite saint. Assisi was the most appropriate place for Christian environmentalists from around the world to gather to discuss the theological underpinnings of our call to care for creation



Photo: The Anglican Delegation to The Feast of Creation and The Mystery of Creation Seminar, Assisi, Italy March, 2024

and to come to common agreement with the goal of ecumenical unity in declaring a special feast day that will remind us, as it is written in Genesis, that we are to care for and about God's creation.

The seminar was a gathering of clergy and lay people, both practitioners and academics, from the Orthodox, Roman Catholic, Anglican, Lutheran and a smattering of Protestants from other faith traditions. We gathered to pray, learn, and act.

The seminar took the form of a pilgrimage at the church

where it is said St. Francis wrote his prayer. We began a physical, spiritual, and theological journey at the site with Taize prayer and meditation planned to prepare us to deepen our theological understanding of the call to care for God's creation as we listened over the next few days to theologians deliver papers, as we considered what they had to say, used mealtimes to exchange our thoughts, and engaged in discussion in both ecumenical and denomination specific groups.

The Anglicans gathered in

a circle in our group quickly came to an agreement that we should join with our brothers and sisters in Christ from other faith traditions in declaring a Feast Day, a special day on the church calendar to celebrate God's creation, developing a deeper relationship with creation, caring for creation, and bringing Christianity closer together in common cause and faith. An historic moment when all present in the plenary came to a common agreement.

As much as we aspired to have this in place for the 1700th anniversary of the Council of Nicaea next year, the work to achieve our goal has only begun and it will be an ongoing process. But our first steps on this journey to ecumenism and living out God's first commandment care for God's creation have been successful.

The following morning, the pilgrimage/seminar concluded with a hike up the mountain where St. Francis lived where we stood in sunshine, gazing down at the tops of clouds that covered the town, far below us. We wove our way through the building that houses the cave where St. Francis lived. Then, after a short hike through the woods to a stone altar, large wooden cross and

bench seating, we were led by a Roman Catholic priest in an ecumenical Eucharist whose soft voice was almost drowned out by the chirping of birds flying overhead. Holy moments.

Before worship began, the young man who led the pilgrimage, while doing double duty helping prepare the altar, realized how dirty the altar was, so he asked if anyone had a cloth, or towel he could use. I offered the camping towel I carry in my backpack. The towel was used under the fair linen to protect it from the grime that had accumulated on an altar that is always exposed to the elements. We joked that I should never wash that towel again. I might not.

But more importantly, I have realized that the impact of this very special Lenten pilgrimage to Assisi will never be washed from my mind of my soul. Very holy moments.

<https://www.oikoumene.org/news/feast-of-creation-seminar-explores-and-inspires-toward-global-ecological-transformation>

Blessings from somewhere over the English Channel,

Rev. Marian Lucas-Jefferies

Coordinator, Diocesan Environment Network



## This May, a movement of prayer

**THY KINGDOM COME...** a growing global ecumenical movement of the Spirit is leading people to pray for the wellbeing of the world.

Started by the Church of England in 2016, Thy Kingdom Come takes place from Ascension to Pentecost – May 9 to May 19. So far, more than a million Christians have been united in this movement. There is involvement from close 90% of the world's nations and connecting 85 different denominations and traditions.

Archbishop of Canterbury,

Justin Welby says, "In praying 'Thy Kingdom Come' we all commit to playing our part in the renewal of the nations and the transformation of communities."

There are a variety of FREE ways to join Thy Kingdom Come. Visit this website for videos, children's activities, individual and group prayer ideas, and printable devotions like the beautiful 'Novena' booklet.

[www.thykingdomcome.global](http://www.thykingdomcome.global)

Join the global wave and... **LIGHT UP THE WORLD IN PRAYER!**

## ONWARD & UPWARD! – VCM 2024

SOARING INTO THE FUTURE is our theme for this year's Vital Church Maritimes 2024 conference. It's NOT TOO LATE (probably) to sign up for this inspiring learning event.

**WHEN:** Thursday, May 9 to Saturday, May 11  
**WHERE:** Inn on Prince in Truro, N.S. (Registration open until May 3)  
**ONLINE:** Via Zoom option. (Registration open until May 8)

Together, we will do a deep dive on MISSION. We explore questions like: What is mission, anyway? Who's mission is it? What about our historic call to mission - as Christians, as Anglicans, as Maritimers?

**David Robinson** with 30+ years in congregational consulting experience, is our **keynote speaker**. He has worked with congregations in Ontario, Manitoba and Quebec, as well as guided church leaders across Canada and the States.

Other speakers, covering topics like Spiritual Gifts and Collaborative Teams are Kim Lively and Rev. Dr. Heather McCance.

**REGISTER HERE:** [www.nspeidiocese.ca](http://www.nspeidiocese.ca)

**Funding support** available for Anglican laity and clergy in PEI and NS. **Hotel guest room accommodation reservations are separate.** Got questions? E-mail [lvaughn@nspeidiocese.ca](mailto:lvaughn@nspeidiocese.ca)



# It's A New Day!

## FOOD = LOVE



By Rev. Canon Lisa G. Vaughn

(NOTE: This month's column is a revised version of one published in 2016.)

Potluck. Surely this is one of the most frequently used (and enjoyed) words in our Anglican lexicon. There is something about everyone bringing a little something to the buffet table, then sitting down and sharing it together. In some ways, food does equate to love.

It is safe to say that we do food well in our churches. Whether it is our soup luncheons, ladies' teas, bake sales, men's breakfasts, baked bean suppers or coffee hour after Sunday worship - Anglicans definitely have culinary gifts.

Perhaps it is our love of communion, when we gather around the Holy Table and share in the blessed bread and wine. The partaking of food together is spiritually and socially meaningful. We cannot accurately describe this mystery, but somehow, some way the 'real presence of Christ' is amongst us as we break bread together.

The ministry of food in the wider work of MISSION is a growing strength for several of

our congregations. Over and above our fundraiser events, this is the intentional creating of Christian community using parishioners' gifts in cooking. The preparing, serving and communing over a meal creates opportunities to build authentic personal bonds.

Applying culinary skills in mission-oriented ministry works especially well with non-Church people because it is grounded in radical hospitality. It is an attractive thing when a Christian invites a new person to share food in an atmosphere that is highly respectful, generous and caring. No strings. No pressure. Just gracious service. This is one way to live out what Theodore Roosevelt wisely said, "People don't care how much you know, until they know how much you care."

Some churches are active in food-related mission work. For example, homemade soup and baked goods are dropped off at the homes of families who are mourning the death of a loved one, the frail elderly, or when someone is laid-up by surgery. Then there are the growing number of Community Cafes' and Café-style Church gatherings.

Some of our congregations who engage in these are:



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

Trinity, Digby; Parish of French Village; St. James' Brooklyn (Hants County); St. Luke's, Hubbards; Trinity, Liverpool (ecumenical); St. John the Baptist, North Sydney; St. Mary's, Summerside; Holy Trinity, Bridgewater; Cathedral Church of All Saints, Halifax; Parish of New Germany, and St. Peter's, Eastern Passage.

One key principle in working to build relationships with newcomers is to offer food free of charge. Radical Christian hospitality is about giving sacrificially like Christ. Here are a few other ideas to help consider culinary mission initiatives in your own context:

- Barbeque hotdogs and

give away cans of pop at a local children's soccer game. Include a note with an encouraging verse, along with "Compliments of St. \_\_\_\_\_'s Anglican Church."

- Each week, identify a local business and drop off a dozen homemade muffins. Attach a greeting card that says your congregation is praying for the staff and for their enterprise to thrive.
- Keep an eye out for new residents moving into your neighbourhood. Deliver a welcome wagon-type basket filled with pretty cupcakes and pamphlets about community amenities, including your church activities.
- Set up a sandwich and juice booth in a busy park on Fridays to connect with workers on their lunch hour. Include a handbill with a joke and your contact information. (Who can't use a free lunch and humour on Friday afternoon?)

Some congregations host special events and invite newcomers to share favourite treats. For example, ice cream sundaes on Sunday on the lawn, be your own "Cake Boss" cake decorating class, pizza and games nights for teens, and old-fashioned church picnics. Meal preparation courses and grocery budgeting programs can also help connect with groups like college students and people on social assistance.

One inspiring group of Christian leaders in the UK tapped into their baking skills and planted a new congregation. *Somewhere Else Methodist Church* in Liverpool, England, gathers in an upper room, above a bookstore in a busy urban area. Central to their identity and activity is

the staff of life.

"Bread is created, shaped, proved and baked three times a week by whoever shows up," said The Rev'd. Barbara Glasson. "What is most remarkable is that 'whoever' also seems to have turned into a community that wants to pray, worship and read the Scriptures."

The group of up to 40 people per gathering stands shoulder to shoulder making bread at the tables. They tell stories, laugh and share who they are in this welcoming church. A sense of gratitude and benevolence emerges each week.

"Making one loaf for ourselves ... and one loaf to give away, there is a spirit of generosity evoked by bread," Rev. Barbara said. "Sometimes some of the bakers have never been able to make and give a gift before."

Somewhere Else sounds like the early church. "Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved." (Acts 2:46,47).

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."

PHOTO: <https://unsplash.com/photos/person-making-dough-beside-brown-wooden-rolling-pin-tOYiQxF9-Ys>  
Photo by Nadya Spetnitskaya on Unsplash



## IMAGINE . . . Celebrating Say Yes! to Kids Sunday

Imagine the power of every parish in our Diocese celebrating Say Yes! to Kids Sunday on June 2, the second Sunday in Pentecost! And if June 2 does not work for your parish? Not to worry - select another Sunday that does.

Don't let few to no young people in your parish stop you from honouring the Anglican Foundation's Say Yes! to Kids Sunday 2024. Pray for the children and youth in your community. Pray for all the

children and youth worldwide. Imagine the power of that prayer! Did you know that the Anglican Foundation has a liturgical resource to help you plan SYTK Sunday 2024?

It is available here: <https://www.anglicanfoundation.org/sytkSunday/>  
So, accept the invitation of the Anglican Foundation of Canada (AFC) to join other Anglican churches across

Canada in celebrating Say Yes! to Kids Sunday on June 2 (or another designated Sunday). Take that designated Sunday and pray for the health and well-being of young people in our churches, communities,

# Church from the kitchen table



Photo: Rev. Ann Bush at the kitchen table.

BY REV. ANN BUSH, RECTOR  
PARISH OF PORT HILL,  
ALBERTON AND O'LEARY

Our summers here are beautiful but the winters can be very harsh. When winter Sundays prevent our congregations from driving to our church buildings, we offer a church service on line.

This is done from our kitchen table and has taken

the name of The Church From the Kitchen Table. We found that during the COVID pandemic folks were not able to attend in person worship so they were offered an alternative at The Church From The Kitchen Table.

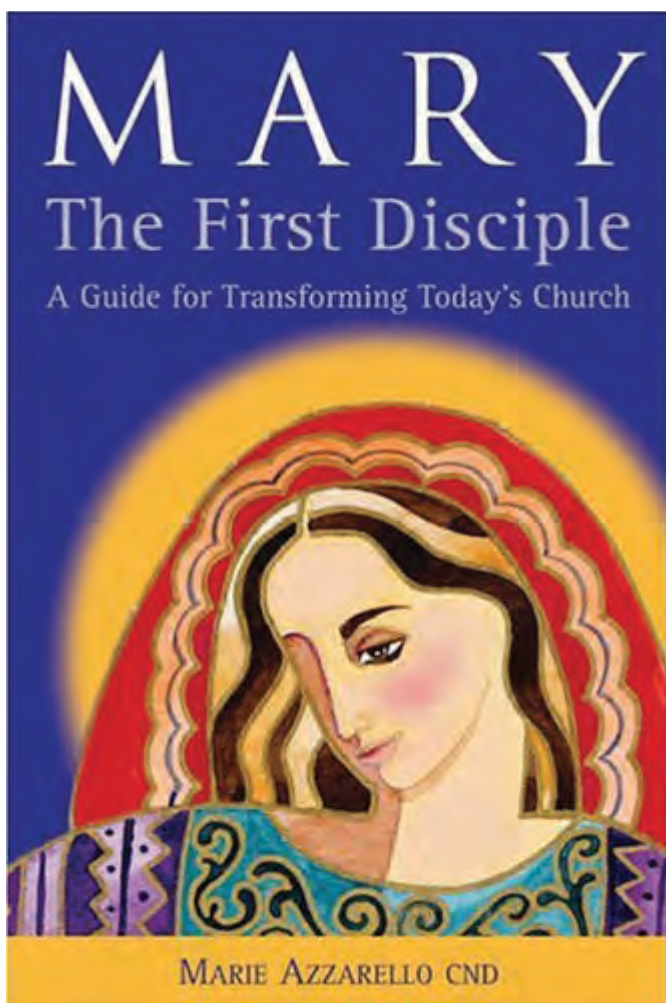
Due to the popularity of these services we now offer an evening service for those unable to attend services on Sunday mornings. This includes special

services such as Easter and Christmas.

We are thrilled to see many folks from Great Britain, Australia and the USA logging on to watch and listen to these uplifting services.

This article shows up on my books website...[www.kathleenwhispers.com](http://www.kathleenwhispers.com).

## Magnificat - the Song of Mary, a song of revolution!



CYNTHIA PILICHOS FOR  
ANGLICANS POWERING  
POTENTIAL

While we would likely agree that the Magnificat is a jewel, a veritable poetic treasure, who of us would say that it is, as well, a song of revolution? Really?! Did you know that our former Diocesan Bishop and Primate, Archbishop Fred Hiltz, asked the Anglican Church Women leaders at the 2012 National Conference in the Diocese of Calgary to do just that? Archbishop Fred encouraged those present in 2012 to look at the Magnificat through a different lens, to challenge the accepted view of

the Annunciation as the only way to see Mary; rather to see the Song of Mary as a prayer for the coming of God's Kingdom.

You might be wondering about the reference to a National Conference in 2012, over a decade ago, when we are now in the year 2024! All I can say is that it is wonderful what one finds while purging and reorganizing material. A personal decluttering task over Lent, long delayed, brought forth this memory of 2012 from buried notes and an article I wrote that had me connect this memory with the 30<sup>th</sup> anniversary webinar of

February 26, 2024 honouring the Anglican Church of Canada's first woman bishop



30 years ago, Rt. Rev. Victoria Matthews, as well as what was then the forthcoming International Women's Day, and Annunciation (both in March on the 8th and 25th respectively), and the themes of the Anglican Church of Canada's transformational aspirations, headed by the banner: A Changing Church. A Searching World. A Faithful God.

It is Canadian theologian, Herbert O'Driscoll, the author of the hymn that Anglican Church Women have adopted as theirs, The Love of Jesus Calls Us, who suggests that the singing of the Magnificat invites us to turn our eyes from any contemplations of Mary's eternal loveliness to the greater glory of her Son and to the Gospel. Because of this, we need to view Mary as a risk-taker, someone who allowed her life to be directed by the Holy Spirit.

It is fitting that in the month of March, there is both International Women's Day and the Annunciation.

We think of the former in terms of acknowledging the universal quest for women's empowerment and liberation from limiting constraints based solely on that of gender, recognizing that many women have taken enormous risks to strive for empowerment. We have not always allowed ourselves to see Mary in the same way. The Annunciation allows us to affirm our pre-eminent woman of faith, Mary, as complex and multi-dimensional, a risk-taker. Indeed, Life's April 2024 magazine, 100 Women Who Changed the World, includes Mary of Nazareth.

To help us challenge our current view of Mary and to see her as a revolutionary, Archbishop Fred suggested in 2012 a book that obviously captured his imagination: Mary, the First Disciple: A Guide for Transforming Today's Church (Jesus Speaks Today) by Marie Azzarello. As one can discern from the title, a different portrait of Mary emerges, one that portrays her as the first disciple or servant, one with a worldview.

Those who know Archbishop Fred will not be surprised that in posing the following question in 2012: To what extent is Mary's song our song, the song of our beloved Church? we heard then, and hear now, the descriptor that Archbishop Fred uses continually for our church: beloved! On February 26 for the wonderful webinar in honour of the 30<sup>th</sup> anniversary of the Anglican Church of Canada's first bishop, Rt. Rev. Victoria Matthews

(<https://www.anglican.ca/primate/30th/>), the Most Rev. Linda Nicholls, our current Primate, commented with great affection on Archbishop Fred's favourite adjective for our church: beloved!

Mary, the First Disciple: A Guide for Transforming Today's Church (Jesus Speaks Today) by Marie Azzarello, CND is a book about discipleship. It is a journey through the scriptural memory of Mary, starting with Mary's and the women disciples' presence in the Upper Room and at Pentecost. Presenting Mary as a model of Christian discipleship based solely on the Annunciation has limited her influence to private spirituality. This image has been used to silence and severely limit the role of women in the church. Azzarello presents a new reflection whereby a renewed image of Mary's discipleship can speak more clearly to the reality of women and men trying to live their commitment as disciples of Jesus Christ. This renewed image arises when the Annunciation and Visitation are reconnected to Pentecost. These scriptural reflections on Mary provide a prophetic, dynamic image of discipleship that can serve as a model for the contemporary church. So, indeed: A Changing Church. A Searching World. A Faithful God.

# Faith in action



Mothers' Union UN CSW 2024 delegation and some of the members from the Anglican Communion Office (Bev, Martha, Mathilde, Judith, Helen, Genny, Sarah, Alice, Lizzi, Mandy)

These past few years, I have returned to reading the Bible on a regular basis, with the focus on the stories of its women. Fuelled by the stories of these remarkable women, imagine my excitement when an email arrived on a crisp winter morning, with an unexpected opportunity to represent the Mothers' Union and the Anglican Communion Office at the UN's **Commission on the Status of Women (CSW)** in New York City! A whirlwind of emotions – anticipation, nervousness, and a deep curiosity – swirled within me. This was my chance to participate in a global movement for women's empowerment, and I knew I couldn't miss it. "Yes, of course!" I replied, without hesitation.

For over 70 years, CSW has been a vibrant tapestry woven from countless cultures and voices, united in striving for equality and the advancement for women and girls globally. This year's theme, "addressing poverty and strengthening

institutions and financing with a gender perspective" resonated deeply with my faith. The Bible calls us to care for the least fortunate, and at CSW, I saw firsthand the connection between economic empowerment and a more just world for women.

Thousands of passionate individuals, from government representatives to NGO leaders, filled the conference rooms. The sheer scale – official UN sessions, side events, with a constant buzz of networking, and over 11,000 people (mostly women!) – could be overwhelming. Yet, amidst the "flurry," a profound sense of shared purpose emerged. It transcended cultural and religious backgrounds, a testament to the universal yearning for a world where women thrive. This sense of shared purpose resonated deeply during a meeting with Burundi's delegation. Their enthusiasm for the Mothers' Union's work, particularly with its literacy program underscored the

transformative power of our sisterhood in improving lives.

Driven by my faith's emphasis on social justice, I actively sought opportunities to champion the role of the faith community. Their powerful, influential work, in partnership with others, is crucial in addressing poverty and gender-based violence. My day began with a gathering of fellow sisters and brothers from diverse backgrounds, united in a shared morning prayer. This powerful moment of faith served as my constant source of inspiration throughout the day, as I listened compassionately to stories of other women and communities.

Some of my most impactful moments were hearing women's personal stories – tales of unwavering resilience in the face of hardship. Each narrative served as a stark reminder of the human cost of inequality. But within these stories, there also resided an immense hope, a testament to the unwavering spirit of

women fighting for a brighter future.

CSW wasn't just about statistics. It was about life journeys: an American teenager confronting domestic violence since childhood, vowing to find a voice for others trapped in similar situations. It was about an Afghan widow building a shelter, a haven for women like her, and about a woman who, after the devastating attack on her kibbutz in October 2023, rose from the ashes to become a hero and a peace activist.

It was also about innovation for a more equitable future. Technology companies showcased how Artificial Intelligence (AI) could be used to code programs that mitigate gender biases in loan applications. Lawyers shared their experiences in training male-dominated military teams on how to approach women after sexual violence. Indigenous women from South America defied the corruption and ongoing conflict in their communities by homeschooling their children, to enable a future of self-sufficiency.

And then there was the power and energy of being surrounded by like-minded people – a strong, faith-filled sisterhood. Sharing experiences and strategies with these women from diverse

backgrounds and within my delegation, fuelled my own commitment to fight for justice. We found strength in one another, we encouraged and supported each other. Together, we shared meals and trials. Within just two weeks, the spaces we filled buzzed with supportive smiles. Hugs were exchanged on the street, heads bowed in prayer, and on the last days a quiet sadness lingered as goodbyes were shared.

We are called to be instruments of justice and compassion. In sharing my experiences, I yearn to spark a similar flame within you. Let's not wait. Today, let's answer this call. Maybe you could gather your faith community for a discussion on how to champion gender equality. Remember, even the smallest act of kindness or advocacy can create ripples of change. Together, we can build a future where every woman and girl has the opportunity to flourish.

My time spent at CSW strengthened my conviction that the resources for a more just society already exist. Faith tells me there is no end to God's love and riches. It is distribution, not scarcity, that is the difficulty.

Genny

Link Coordinator, Canadian Mothers' Union

## St. Luke's 'Outreach Tree'



BY SARAH NEISH

Outside St Luke's church in Annapolis Royal sits a Christmas tree. It has been there since mid December. It has stood there through snow and wind storms and pouring rain. It is a brave tree even though it's branches are looking bedraggled and bent now.

In the beginning of it's journey the branches were covered with gifts for the taking. There were warm socks and scarves and toques; mittens and gloves. The friends of the parish donated these simple gifts to be shared by any who felt the need for such bits of comfort. As time went on and items disappeared from the tree others began to leave their own gifts to be

shared and so the life of our Giving Tree, or Caring Tree began to spread joy and giving and caring.

Food items that could withstand the cold and wet were being added all the time. Cereals, dry pastas, peanut butter and jam. Each item was placed in its own plastic bag and fastened to the tree with a clip. Volunteers and Parish staff kept the tree replenished. They also tried to keep our tree upright during high winds. Not an easy job!

Our tree sits at the edge of the sidewalk in front of the church, there is a sign on the tree... "If you need please take." So over 130 items have found new homes.

There is a need for such gifts in our small

community. I imagine that need can be found in any community in our diocese. We will be looking for a newer and more secure place to put our gifts. The tree has done yeoman's service but it needs to be replaced by a permanent place to share our gifts. This new "structure" will be by the front sidewalk, just where the tree has stood for the last 16 weeks. We are not sure yet what it will look like yet. We may even paint a tiny picture of a Christmas tree on the side, just to remind us of the beginning days when St. Luke's looked at the Parish mandate and put it into action. "Together we worship, we care, we serve our community."



# Women's Day Summit reflections

by Mary Stone  
President, Canadian Mothers' Union

I thought I would share with you a recent experience at a Nova Scotia event.

Gael Page, Maxine Simpkin and I were the only visible 'church people,' i.e. Anglican Diocese of Nova Scotia and Prince Edward Island, at the recent 2-day International Women's Day Summit held at Oak Island Inn in Western Shore, NS.

The 2-day summit was planned to address the issues of gender-based violence and gender equity in our systems and in society. We are made aware of these issues more and more everyday, and most will say that those issues will always be with us - that the needle has been pushed too far to the left to recover. This conference was to nudge, to push and to move that needle by groups and individuals planning actions of change and transformation. The IWD Summit organizers and participants are not willing to sit by and watch the needle pushed backward - they are



people working to protect, to improve, to advocate and to push against many odds.

Approaching the IWD Summit, we had no idea of what to expect from the agenda...except that we knew of the passion and dedication of organizers Sue Bookchin and Stacey Godsoe and the many supporters of Be The Peace Institute. You will

remember that it was Sue and Nancy Ross who presented at our 2022 Biennial Meeting. Whatever it was going to be it would be worthwhile.

From the onset, we were presented with scenarios, speakers and conversations that challenged us to examine and learn from those in the business of protecting and supporting the vulnerable;

those suffering from the injustices of our world; those caught up in the tangled web of social services; those affected by covert and overt racism, gender stereotyping, bias and violence.

The synopsis of reports of the Mass Casualty Commission, Missing and Murdered Indigenous Women and Girls (2 of the 231 recommendations have been acted upon since 2019), the Desmond Inquiry and others brought home the fact that change can be very slow and that champions are needed to make things happen!

It was intense! But it was also balanced by the positive vibe and optimism of the presenters and participants - the driving force being the need to answer one question: 'What changes do you want to see and what actions can, and will you take?' This is the challenge for our Mothers' Union. Maxine, Gael and I will sift through all that we learned and follow up with our recommendations.

And what of being the only visible 'church people' at the summit? As events of

the first day progressed, we became more comfortable as 'church people,' especially when one woman told us, "It's okay to say church, I'm a Roman Catholic!" We bravely announced that we were members of the Canadian Mothers' Union fearing the revelation of our colonialist background and connection.

On the second day, we were recognized by organizer Sue Bookchin in front of the entire assembly as members of the "Mothers' Union, the largest women-led organization in the world and a major fighter for gender equity and justice and for the end of gender-based violence!" We had arrived!

The final confirmation that we were in the right place was the acknowledgement from a local Black filmmaker and presenter that his mom had been a Mothers' Union member in the Caribbean and his wife's Aunty, Jean MacDonald, had been a Mothers' Union member at St John the Evangelist, Middle Sackville. Small, wonderful world!

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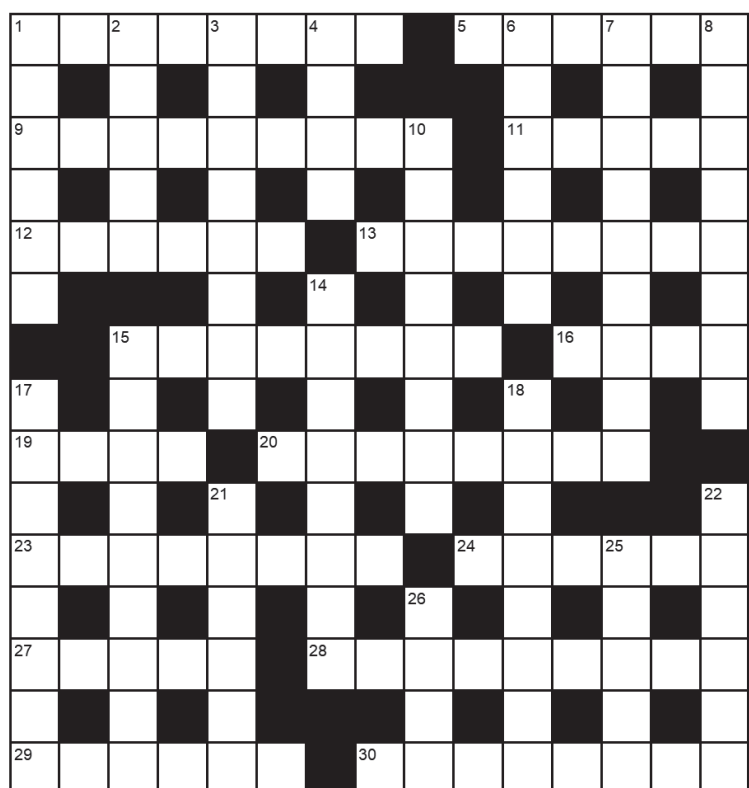
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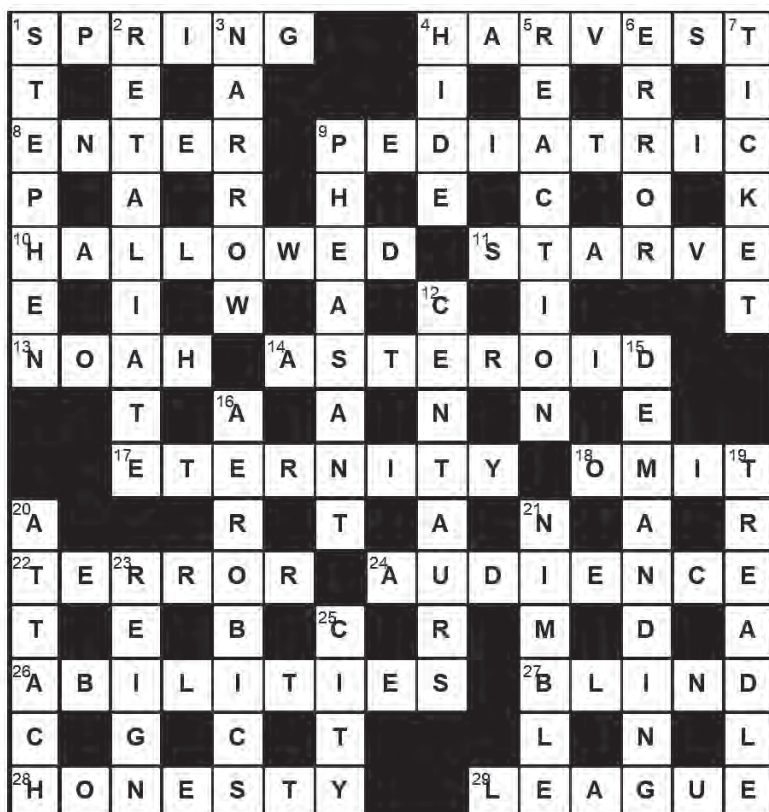
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# May Bible Crossword

by Maureen Yeats



## APRIL Puzzle Answers



# MAY 2024 Clues

ACROSS:

- 1- Rehearse (8)
- 5- Dilate (6)
- 9- Resident of Addis Ababa (9)
- 11- Pieces of land jutting into the sea (5)
- 12- Take into custody (6)
- 13- Victor (8)
- 15- Complies (8)
- 16- Celestial body, for example Polaris (4)
- 19- One's usual residence (4)
- 20- Inhaled and exhaled (8)
- 23- \_\_\_\_\_ da Vinci, (1452-1519) Italian painter, engineer, etc. (8)
- 24- Resident of an island visited briefly by St. Paul (6)
- 27- Claude \_\_\_\_\_ French painter (5)
- 28- Conventional requirements of social behavior (9)
- 29- Fitting within one another (6)
- 30- Pool in Jerusalem believed to have healing powers (8)

DOWN:

- 1- Pay before delivery (6)
- 2- A son of Jacob (Gen. 30) (5)
- 3- "With the Lord one day is like a \_\_\_\_\_ years." (2Peter 3:8) large number (8)
- 4- A son of Adam (Gen. 4) (4)
- 6- Money earned (6)
- 7- Assigned to a position (9)
- 8- Setting Shakespeare used for "Hamlet" (8)
- 10- Old Testament book (8)
- 14- Oatmeal boiled in milk (8)
- 15- Pure substances with constant compositions (9)
- 17- A short Epistle (8)
- 18- Complete (8)
- 21- "Who will get ready for \_\_\_\_\_?" (1Cor. 14:8) armed conflict (6)
- 22- Girl's name (6)
- 25- An Epistle (5)
- 26- "A capable \_\_\_\_\_, who can find?" (Prov. 31:10) spouse (4)

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Diocese of Nova Scotia and Prince Edward Island

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# Mothers' Day

Mother's Day is a cherished occasion that serves as a heartfelt reminder of the profound influence and unconditional love that mothers bring into our lives. As we celebrate this special day dedicated to honoring maternal figures, it prompts us to reflect on the invaluable role mothers play in shaping our identities, nurturing our growth, and imbuing our lives with warmth and compassion.

At its core, Mother's Day is a time-honored tradition that transcends cultural boundaries and resonates universally. It is a day when we pause to express our deepest gratitude and appreciation for the countless sacrifices and selfless acts of love that mothers undertake on a daily basis. Whether through their unwavering support during challenging times, their boundless patience in moments of frustration, or their unwavering belief in our potential, mothers epitomize the ideal of unconditional love and dedication.

One of the most profound aspects of Mother's Day is its ability to evoke a myriad of emotions within us. For



many, it is a day filled with joy and nostalgia as we fondly reminisce about the cherished memories shared with our mothers. From childhood adventures and bedtime stories to heartfelt conversations and shared laughter, these memories serve as a testament to the deep bond that exists between a mother and her child. In celebrating Mother's Day, we pay homage to these memories and the profound impact they have had on shaping who we are today.

However, Mother's Day is also a time marked by

bittersweet emotions for those who have lost their mothers or for individuals who may have strained relationships with their maternal figures. For these individuals, Mother's Day can serve as a poignant reminder of absence and longing, highlighting the importance of cherishing the time we have with our loved ones and expressing gratitude for their presence in our lives.

Moreover, Mother's Day provides us with an opportunity to reflect on the broader societal significance of motherhood. Beyond

the intimate bonds shared within individual families, mothers play a central role in shaping the fabric of society as a whole. Through their tireless efforts as caregivers, nurturers, and role models, mothers contribute to the well-being and development of future generations. Their influence extends far beyond the confines of the home, shaping the values, beliefs, and aspirations of society at large.

As we celebrate Mother's Day, it is important to recognize and honor the diversity of maternal experiences that exist within our communities. While the traditional image of motherhood often conjures images of biological mothers, it is essential to acknowledge and celebrate the many forms that motherhood can take. From adoptive mothers and foster mothers to grandmothers, aunts, and maternal figures within non-traditional family structures, Mother's Day serves as a time to celebrate the love and nurturing spirit that transcends biological ties.

In addition to honoring maternal figures, Mother's

Day also serves as a call to action to address the systemic challenges and inequalities that many mothers face around the world. From access to healthcare and education to economic empowerment and gender equality, there is still much work to be done to ensure that all mothers have the support and resources they need to thrive. By advocating for policies and initiatives that prioritize the well-being of mothers and their families, we can create a more equitable and inclusive world for future generations.

In conclusion, Mother's Day is a time-honored tradition that celebrates the profound impact of maternal love and sacrifice in our lives. It is a day filled with gratitude, reflection, and appreciation for the countless ways in which mothers shape our identities and nurture our growth. As we celebrate Mother's Day, let us not only honor the maternal figures in our own lives but also strive to create a world where all mothers are valued, supported, and empowered to thrive.

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