

THE DIOCESAN TIMES



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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Camino Nova Scotia – a unique blend of spirituality, nature and community

BY JENNIFER ANANDANAYAGAM

It's hard to escape nature when you live in Nova Scotia. With dozens of hiking trails easily accessible around you, your curious mind will eventually lead you into forests and oceanside paths. When you're on one of these nature walks, your thoughts slow down, your mind experiences an indescribable feeling of freedom and you're enveloped by a sense of being one with the surrounding sights, sounds and smells.

When I think of Camino Nova Scotia, this is what comes to mind, except there's more to this unique pilgrimage founded by Rev. Dr. Rob Fennell, Professor of Historical and Systematic Theology at Atlantic School of Theology.

Fennell had been "dreaming and scheming" for quite some time to find a way to bring the blessings of pilgrimages like the Camino de Santiago in Spain to the local area of N.S. While lots of people he knew had walked the ancient pilgrimage routes in Spain which lead to the shrine of St. James in the cathedral of Santiago de Compostela, Fennell was also aware that many, if not most people, can't afford the time and money to get away for a whole month.

"So I thought, can we do something on a smaller scale, and offer it right here in N.S.?" shared Fennell. "Atlantic School of Theology, where I teach, has been our home base from day one."

Eventually, Fennell's dreams turned into conversations and ideas. His schemes materialized into plans.

"Our first event was in June 2014, with 15 participants," shared the professor. "Camino simply means 'way, path or road' in Spanish. Our program's name is meant to echo the famous Camino de

Santiago but the main point is learning about The Way – a spiritual way through life, informed especially by the Way of Jesus."



Rev. Dr. Rob Fennell

Here are some excerpts from a chat I had with Fennell about Camino Nova Scotia, what it entails and how it has blessed him and other participants.

What does the word 'pilgrimage' mean to you personally?

To be on a journey, especially a spiritual journey, in which we learn about ourselves and the goodness of God, in the world and in the people around us.

What do these pilgrimages involve exactly?

Walking – a lot of walking! We go for 15 to 25 km each day – several hours on foot, along established trails, and in one of four locations: the South Shore, the North Shore, Cape Breton or the Annapolis Valley. People walk alone, in pairs or in small groups, at the pace they choose. We take up to 15 participants at a time. We arrange for all meals, accommodation, staff, a support vehicle, showers and more. There are also times for

conversation, sharing, prayer, solitude (if you wish) and very good sleeping at night! Most of our programs are five days and five nights, though there is some variation to that.

You'd written previously, 'When Christians spend unhurried time together, they make it possible to 'listen each other into being.' Do you find that the Camino N.S. pilgrimages bring about an unhurried presence?

Yes, absolutely. When you're out on the trail for 5, 6 or 8 hours, the sense of time really shifts. You realize you don't need to be in a big hurry about absolutely everything. You can do some deep thinking or have

Some are very deeply connected to the church, some not so much, some are believers but not attendees and some don't really have a sense of what their spirituality really is. We invite participants to share in short times of group prayer, to sing grace together before meals and to share thoughts and questions about spirituality if they wish. We don't force anything on anyone. It's more like a process of open exchange and invitation. Some people find that the physical aspect of long-distance walking is itself especially meaningful to them in spiritual terms. Others have told us that the genuine community and friendship that grew up during

our week together have been life-changing for them.

What are some of the most unlikely things that have come out of these pilgrimages?

Oh gosh,

that's hard to say. The first thing, I guess, is how much people love it. Our surveys show that 98% of participants enjoyed their experience and would recommend it to others. We have had many people return several times to walk with us again.

Otherwise, I stay pretty open to 'whatever happens'. One time, I watched a participant set up a little 'field hospital' in a church hall to wash, treat and mend the ugly blisters of her fellow pilgrims. It was kind of gross – but she was

so natural and caring about it! Many other times, I have seen kindness, generosity and community spirit just naturally emerge among our pilgrim groups. This isn't exactly a surprise, but it does bring me joy. It is so good to see the goodness in people.

You mentioned that other parts of Canada have picked up pilgrimages.

Five past participants in Camino Nova Scotia have taken the idea home to their own locations: four in Ontario and one in Manitoba. Camino Manitoba is the largest of these and is really thriving. I always hoped that people would try out our idea in other places – to develop a local pilgrimage of their own. We love it when people come from all over Canada and other countries to experience our program, but we also hope they'll take the idea home with them.

What is your hope for Camino Nova Scotia?

I hope Camino Nova Scotia will continue to grow organically and to reach more and more people. I hope we can continue to reach people from all over Canada and beyond. I hope our program will inspire others to try their own thing back home. But most of all, I hope that God will continue to use Camino Nova Scotia to transform and heal lives, to build up communities of care and grace and help all our participants grow closer to God.

For more information on Camino Nova Scotia and how you can join the pilgrimage, visit www.caminonovascotia.ca

You can also check out Rev. Dr. Rob Fennell's book 'Camino Close to Home,' published by Novalis, and available in paperback and as an e-book.



Participants of Camino Nova Scotia

a long conversation or pray. You can notice the wonders and beauty of nature – the huge sky, the rich dark forests, the birdsong, the wildlife, the tiny creeping insects and so much more. When we're not glued to our computers, phones and daytimers, life becomes very spacious.

I understand that the pilgrimages are open to all and that there are light spiritual connotations to it.

Yes, we welcome all adults, regardless of their background.

Pray as you can

BY HEATHER CARTER
DIOCESAN REPRESENTATIVE
ANGLICAN FELLOWSHIP OF
PRAYER

Have you seen gulls soar and glide on the morning currents, wings illuminated by early sunlight? My breath catches and I am reminded of Psalm 139: "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there your hand will lead me and your right hand hold me fast." I pause and praise God for the beauty of creation, for the reminder of God's continued presence even when I forget. Life happens. We get busy. We become preoccupied with the world's troubles or our own.

Hosea 11:4 tells us of God's love despite Israel's (our) forgetfulness and ingratitude: "I was to them like those who lift infants to their cheeks. I bent down to them and fed them."

Pausing for prayer throughout the day enables us to remember to whom we belong, to what we give worth and to reclaim the joy of following Jesus. The Gospel of Matthew, chapter 6 tells us not to worry about what we eat or what we wear, that God knows what we need, but to "seek first the kingdom of God and all these things shall be given to you as well".

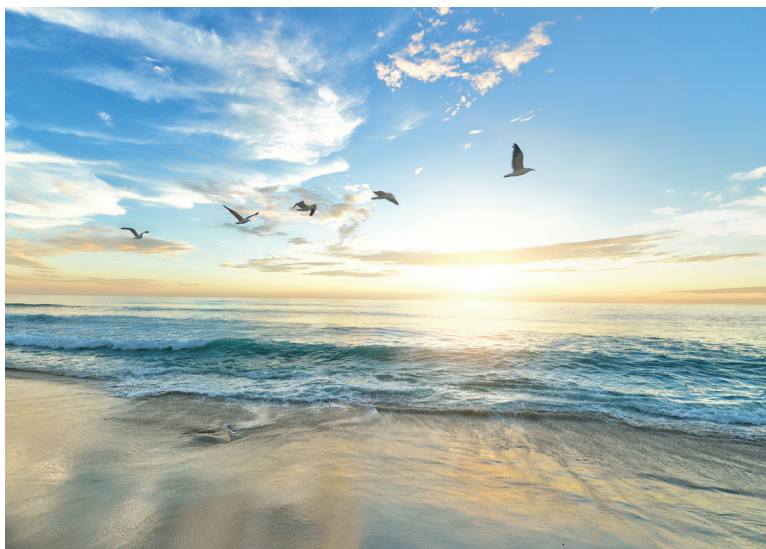


Photo by frank mckenna on Unsplash

Pausing "to behold the beauty of the Lord" at various times of the day can also be a guide to mindful living. Benedictine Sister Macrina Wiederkehr's book 'Seven Sacred Pauses: Living Mindfully Through the Hours of the Day' is a guide for those of us who don't pray the "hours" as practised by monastic communities across the centuries but who wish to honour the gifts and ethos of these prayer periods, times when we can "pause to touch the grace of the hour".

Lauds or early mornings are a time of praise, joy and delight. "This is the day that the Lord has made, let us rejoice and be glad in it" – Psalm 118:24. Or "In the tender compassion of our God, the dawn from on

high shall break upon us" – The Song of Zechariah.

Terce or mid-morning gives us a time of discernment, possibility and blessing – both to us and through us. "Kindle in our hearts, O God, the flame of love which never ceases, that it may burn in us, giving light to others" – St. Columba.

Sext or noon-hour speaks of perseverance, renewal and affirmation. "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands" Psalm 90:17. Or "Let There Be Peace on Earth, and Let it Begin with Me" – Song by Jill Jackson-Miller and Sy Miller.

None or mid-afternoon offers impermanence, wisdom and

love. "Teach us to number our days, that we may gain a heart of wisdom" – Psalm 90:12.

Vespers or twilight gives us the opportunity for gratitude, forgiveness and serenity. "The light shines in the darkness and the darkness has not overcome it" – John 1:5.

Compline or bedtime blesses us with trust. "Sleep, my child, and peace attend thee, all through the night" – 'All Through the Night,' a traditional Welsh hymn.

Vigils or the night watch (aptly named for times when we are accompanying or waiting for someone or something) suggest peace found in silence in times of darkness or turmoil. "For God alone my soul waits in silence" – Psalm 62:1.

Another source for engaging with the spirit of the hours is at Angel of the Hour - Grateful.org featuring chants, images, bells and prayers, a collaboration between David Steindl-Rast and Grateful Living.

May we be blessed as we pause through the summer.



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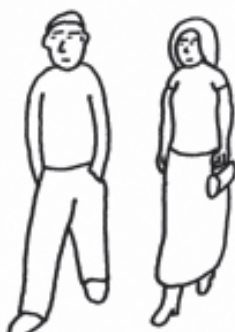
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SUMMER HOLIDAYS



SOMEONE FROM THE DIOCESE
IS GIVING OUT THE HYMNBOOKS



A FAMILY OF HOLIDAYMAKERS
IS PREACHING THE SERMON



A RETIRED PRIEST IS
LOOKING AFTER THE CRECHE



A VISITING CHOIR IS MAKING
THE AFTER-SERVICE REFRESHMENTS

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Flourishing and church stories

It's A New Day!

BY REV. CANON LISA G. VAUGHN

Jesus was a superstar at sharing profound stories that engaged his listeners. His life story, the greatest story ever told, continues to inspire and lead people to transformed lives.

To be human is to love stories. Whether told around a campfire or projected on an IMAX theatre screen, we enter into narratives, put ourselves there and glean messages from them.

In fact, sharing stories is a process of identifying, interpreting and making meaning of our lives. Like recorded history, particular perspectives and emphasis is the agency of the one who tells the story. Then there are factors like the context and culture serving as background for the narrative.

A new Canadian book, 'The Stories Congregations Tell: Flourishing in the Face of Transition and Change,' unpacks story dynamics related to our churches. Published by the Flourishing Congregations Institute (FCI), social scientists and practical theologians consider the impact of stories on local congregations through the lens of key domains and dimensions, which lead to flourishing (See circle diagram.) For example, how do a church's stories of neighbourhood involvement, nurturing of disciples (faith formation) or level of hospitality contribute to their flourishing (or lack thereof)?

Authors across Canada and from a variety of denominations, contributed to these essays. Writers included retired Anglican Primate, Archbishop

Linda Nicholls and Dartmouth-based Roman Catholic priest, Rev. James Mallon. FCI researcher and professor, Dr. Arch Chee Keen Wong, also offers insight from a case study on St. John's Anglican Church (pseudonym used).

As the book's editors, Joel Thiessen, Arch Chee Keen Wong and Mark D. Chapman, point out, a church's stories reveal their core identity and core purpose for existence. Congregations also tell their

of transition and change. "We became interested in the narratives that congregations told themselves relative to these transitions, including how they interpreted, framed, approached and ultimately flourished in ministry in the process," say the editors.

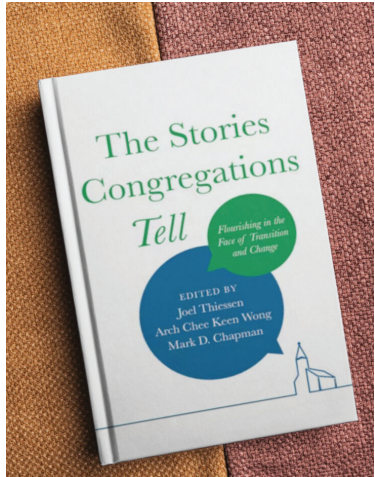
A number of themes emerged from the collection that named why some churches flourished well even in times of great change and major transitions:

congregation's mission and vision

- Hospitable community among members
- Engaged laity who collectively own and participate in the congregation's mission

"Together, these factors interact with each other and help draw members of a congregation into "our" shared story, while simultaneously and collectively co-creating a congregation's emerging story," the

The 146-page book includes discussion questions after each chapter. It is published by



Wipf and Stock, Eugene, OR, and is available from Indigo books and Amazon.ca



stories through the value they place on cultural artifacts, symbols, language, rituals, meanings and interactions.

Drawing from seven case studies from a variety of Canadian churches, each author reflected on the stories

- Visionary leadership
- Innovative and entrepreneurial initiatives
- Clear congregational identity rooted in spiritual formation
- Intentional systems and structures oriented toward a

editors report. "An important outcome is collective ownership of a congregation's culture and identity – everyone singing from the same song sheet if you will – that can play a powerful role in the face of congregational transition and change."

WHAT IS YOUR CHURCH'S STORY WHEN IT COMES TO ADAPTING AND THRIVING THROUGH CHANGE?

What key stories from your congregation's past come to mind most easily? How would you describe the main scenes, characters and symbols in those stories? What have been the significant highs and lows in your church's history? When challenges and tough times arise, how does your faith community respond? How has your church's story changed over time – through shifts in context, leadership or mission? How does your congregation currently view itself, its community and its future direction?

The Rev'd. Canon Lisa G. Vaughn is the Diocesan Director of Mission and Ministry Development. She is also the volunteer chair of the ecumenical Partnership Council of the Flourishing Congregations Institute, Calgary, AB.

Liturgical Colours For The Months of June and July

BY THE REV JOHN K. MORRELL

Adapted from the Episcopal Church Calendar 2025, Copyright by Ashby Publishing Company

"As God has flooded the earth and sky with colour, so the Church has sensed the symbolic use of colour in its worship. As dominating colours in nature change with

the seasons of the year, so in the Church Year there is a change in the colours of the Eucharistic vestments."

Paraments (altar, lectern and pulpit hangings) change colours to serve as subtle reminders of the importance of church feasts and holy days as we observe our liturgical seasons.

WHITE – For all Sundays and days after Easter up to Sunday, June 1, the Seventh Sunday of Easter. There also are a number of commemorations of past saints, including the Birth of John the Baptist (June 24) and St. Mary Magdalene (July 22). This colour symbolizes joy, purity and truth.

RED – For Pentecost (June 8) and a number of Saints as well – St. Barnabas (June 11), St. Peter and St. Paul (June 28), St. Thomas (July 3) and St. James (July 25). Red is the colour of fire and blood.



Photo by Denise Bossarte on Unsplash

Emotional well-being and the greatest commandment

BY BRYAN HAGERMAN
ST. PAUL'S CHURCH, HALIFAX
OUTREACH COUNSELLOR
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Jesus was asked many questions, but this one is one of the best;

"Teacher, which is the greatest commandment in the Law?"

Jesus' answer is proclaimed in the Gospels, embedded in our liturgies and written into the mission statement in my parish, posted in the coffee zone at the back of the pews:

"Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest command-

The whole-hearted love of God is most important on the vertical plane. The other, equal in importance, love of our neighbour as ourselves is foundational on the horizon-

love of neighbour into emotional chaos. When all three are in harmony in the life of a follower of Christ, and in a Christian community, it allows integrated emotional well-

empathize, we feel for the other. When we validate others' feelings, we show we understand. When we listen without judgment, we create a safe space.

and to enjoy him forever." We glorify him through the rubric of the greatest command.

Whole-hearted love for God is powerful. It embraces everything. It opens up a deeper relationship. It honours him. That commitment then enables each of us to view ourselves and those around us in a more responsible equitable fashion. I am now responsible to and for my neighbour as I am to myself. I am responsible in my level of care, in what I say and what I do and in my whole engagement to their emotional, physical and spiritual life. The story of the Good Samaritan echoes this. My neighbour is the one in need – emotionally, physically and spiritually, or whatever that need is. I can walk by, turn the other way or engage myself in their life, God being my helper.

There is something very powerful about obeying God. The prophet boldly announces; "You will keep in perfect peace those whose minds are steadfast, because they trust in you" – Isaiah 26:3. And Jesus Christ himself reminds us: "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" – John 14:27.



Photo by john crozier on Unsplash



Bryan Hagerman

ment. And the second is like it: 'Love your neighbour as yourself. All the Law and the Prophets hang on these two commands.'

In his answer, Jesus explains that everything in life hinges on this command. Everything.

tal plane. One connects us firmly to God our Heavenly Father, the other to ourselves and then our fellows on planet Earth. This is a remarkably ingenuous command. However, there is a third aspect, love for self, which Jesus uses for comparison. Let's consider this as our internal self-love.

It is important to note that we are not told by Jesus to 'love ourselves,' but to love others as we tend to love ourselves. However, it could be argued that some of us, at least some of the time, have learned to hate ourselves, throwing our love of God and

being.

The neighbour is the one you find in the ditch all alone and suffering. The person who cuts you off in traffic. The one who gossips about you behind your back. The one who is anxious, depressed, suicidal. We love the other as we love ourselves. In loving the other, we assure them that we will have their back in how we relate to them, in how we treat them and in how we protect them from others who want their harm. With love for the neighbour comes empathy, validation, listening skills and help to enable well-being. When we

The greatest commandment is not only good theology and good practice, it is the best theology and best practice. God loves humankind, enough to completely forgive us our trespasses. In response, God is placed first, we love the other and we love ourselves.

Although not in the same league as the greatest command, the Westminster Shorter Catechism has something to say about our relationship to divinity too. "What is the chief end of man? A man's chief end is to glorify God,

For All the Saints, June 2-July 2025

BY THE REV. JOHN K. MORRELL
EXCERPTED FROM STEPHEN REYNOLDS' "FOR ALL THE SAINTS"

June 2 – The Martyrs of Lyons – Blandina and her Companions, D. 177

Lyons is a city where two navigable rivers, the Rhône and the Saône, join in south-central France. The city became the starting point of the main Roman roads in the area, and it quickly became the capital of the province, Gallia Lugdunensis. Two Emperors were born in this city. A large number of Christians lived there, under the holy guidance of a bishop named Pothi'nus. Early Christians in Lyon were martyred for their beliefs under the reigns of various Roman emperors, most notably Marcus Aurelius and Septimius Severus.

In the summer of 177, Christians in Lyons became

the target of a frightful massacre. The pagan majority of the city went on a rampage against the Christians, and the authorities made the violence official by arresting Pothi'nus and other leading members of the Church. The bishop died of brutal mistreatment and others were beheaded on orders of the emperor. The remaining Christian prisoners were reserved for the arena, where they suffered horrible atrocities over several days. All persevered in their confession of Christ until death gave them release from their pain.

The Church especially remembers a slave girl named Blandina, who suffered on the final day of the martyrdoms. The surviving Christians of Lyons wrote an account of their trials and had this to say about her: "The blessed Blandina was last of all, and like a noble mother encouraging her children, she sent them before

her in triumph to the King. Overcome with the sufferings, she hastened to join them, rejoicing and glorying in her death as though she had been invited to a wedding banquet instead of being a victim of the beasts. Because of her faith, she too was offered in sacrifice, while the pagans themselves admitted that no woman had ever suffered so much in their experience."

28 June – Irenaeus, Bishop of Lyons, Teacher of the Faith, D. 202

Irenaeus was a second-century bishop and teacher of the faith, who defended Christianity as a gospel for all human life, in all its dimensions. Irenaeus was a Greek from Polycarp's hometown in Smyrna in Asia Minor, now Izmir, Turkey. He learned the Christian faith from Polycarp, the holy bishop of Smyrna. After further studies in Rome,

he settled in Lyons, a city in south-central France, where he became a presbyter (priest). In the year 177, the Christians of this city were caught in a horrible persecution, during which their bishop and many others were martyred. At the time, Irenaeus happened to be in Rome on official business. When he returned to Lyons, the surviving Christians elected him as their bishop. Over the next two decades, he rebuilt his shattered community; and in the wider life of the Church he lived up to his own name, which is the Greek word for peace, by helping to re-establish harmony between the church of Rome and the churches in Asia Minor. He died in Lyons around the year 202.

Irenaeus was one of the first great theologians of the Christian Church. His most famous work is 'Against the Heresies'. It is a long defense

of Catholic doctrine against the people known as Gnostics, whose infiltration of Christianity was the great crisis of the second-century Church. This movement was divided into many different groups, but all shared a common belief that physical life was irredeemably evil. In his great work, Irenaeus showed how Gnostic teachings conflicted with the Incarnation and resurrection of Christ. He taught that the Word became flesh in order to sanctify the whole of human life, its physical as well as its spiritual side, so that nothing was left outside the creative love of God and the transforming power of Christ. Though Irenaeus addressed his message to people and movements in the second century, his basic message has remained a touchstone of the Church's thinking ever since.

SHINE LIKE STARS: Portraits in Faith

BY REV. CANON LISA G. VAUGHN

"You are God's children ... Shine like stars across the land."
— *Philippians 2:15 b,e*

This month, we feature a portrait of a laity couple who have been offering themselves in faith and ministry for many years. Like our previous profiles, we continue to celebrate the local stories of leaders who commit to their baptismal vows in active and joy-filled ways. Each of these offers us an example of discipleship, modelled on the life and sacrificial love of Christ.

NAME: Dennis and Linda Eisan

PARISH NAME: St. John's, Westphal (Dartmouth), N.S.

HOW LONG HAVE YOU BEEN ACTIVE ANGLICANS/CHRISTIANS?

We have both been very active in St. John's Westphal. Dennis served in the Royal Canadian Navy for 29 years. We have been Anglicans all of our lives, but it wasn't until

we came back from Germany that we became very active in the life of our church.



Linda and Dennis Eisan

WHAT ARE SOME OF YOUR FAVOURITE MINISTRIES?

We are involved in different ministries of our church. I, Linda, am a member of the Altar Guild and Prayer Chain. I am a member of the Parish Council, serve as the Card Secretary and a member of

the parish Outreach Committee and I am Sexton. Dennis is one of the Wardens, is a Licensed Lay Minister and is a member of the Spiritual Committee. He looks after hall rentals. Both of us help out with any fundraisers. We love being a part of these committees. It is a work of love.

WHY DO YOU PARTICIPATE

IN YOUR FAITH COMMUNITY?

God has been very prevalent in our lives. He has been with us at all times, especially when Dennis suffered two strokes and was involved in a serious car crash. I, Linda, had hip surgery and was diagnosed with Parkinson's disease. Mostly we

felt God's presence when we lost our daughter in a car accident. If it wasn't for God being in our lives and comforting us on this journey we were on... God continues to care for us every day, along with so many other Christians. It helps us to bear the load, knowing God is with us always. We think of the poem 'Footsteps in the Sand,' when we see only one set of footprints.

WHAT IS YOUR FAVOURITE BIBLE STORY OR SCRIPTURE PASSAGE? WHY?

We have a few scripture passages that we love. I like the Book of Ruth. Dennis likes the story of Noah (Genesis 5:28-10:1), when God tells him to build an ark to save all living creatures.

WHAT IS YOUR FAVOURITE HYMN/CHRISTIAN SONG? WHY?

I like, 'I See the Sunrise,' and Dennis likes, 'Father I have Sinned'.

IF YOU HAD THE TIME, MONEY AND ENERGY YOU WANTED, WHAT WOULD YOU LIKE TO DO IN YOUR COMMUNITY TO MAKE A DIFFERENCE? WHAT IS YOUR DREAM?

Dennis would like to see everyone have a place they could afford and enough food to eat. My dream is for everyone to know God. God is good.

Our Shine Like Stars series of lay people passionately living out their discipleship, depicts ordinary people doing ordinary things for the love of God. We are not alone in our missional call to serve our neighbours. We glean inspiration and encouragement in sharing these stories.

Do you know of someone in your congregation who is faithfully serving Christ? Drop us a line and perhaps we can include them in a future portrait in faith. Contact: missiondirector@nspeidiocese.ca

Therefore, we have hope

BY CYNTHIA PILICHOS FOR ANGLICANS POWERING POTENTIAL

How fortunate we are to have our faith in God and a prayer life that offers us the opportunity to flex our resilience muscles and embrace hope. By the time you are reading this column, Diocesan Synod will have wrapped up and those attending Synod will have had many opportunities to explore and embrace its theme: Therefore, we have hope.

However, maybe you were not a Synod delegate or a Synod proceedings observer. Not to worry; there are daily opportunities for us, even in the face of the many social, economic and climate ills of the world, to embrace hope. Embracing hope does not mean that one ignores these challenging realities that face us, but embracing hope provides us with both a protective shield and a soft, strategic sword. The protective shield gives us strength and the soft, strategic sword gives us the means to take action. Anglicans Powering Potential is all about seeking opportunities to live out the 4th Mark of Mission: To transform unjust structures of society, challenge violence of every kind and pursue peace and reconciliation through



Photo by Marc-Olivier Jodoin on Unsplash

awareness-raising, advocacy and action.

I wrote about Wyndolyn Brown's Empowerment for Hope in the May 2025 column of The Diocesan Times. An eager gathering had the opportunity in late April to meet Wyndolyn in person and hear her story first-hand. It was raw, exactly as Wyndolyn said it would be, as well as riveting. Wyndolyn's story is a resurrection story, one of transformation. It was, ultimately, Wyndolyn's faith in God, and seeing the impact of such faith on the lives of her family members, that brought Wyndolyn back to the church and a sense of needing to do something that would al-

low good to come from her compelling story of abuse, sexual violation, trafficking, drug abuse, homelessness and self-harm. Wyndolyn's transformation involved a strength of will, a sense of agency and a desire for good to come from her challenging journey. The outcome is her charity Empowerment for Hope – www.empowermentforhope.ca

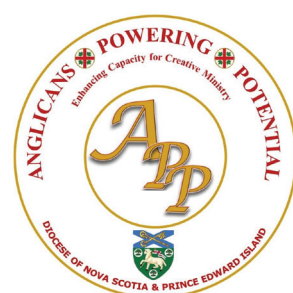
Anglicans Powering Potential were happy to contribute to Empowerment for Hope on the occasion of that gathering and we have plans for further enhanced collaboration. Meanwhile, our Say Yes! to Kids 2025 enterprise is to bring in funds to advocate and

support youth who have been victims of sexual exploitation because of trafficking. We're supporting NSTAY, a survivor-led program through YWCA Halifax for youth who've experienced trafficking and exploitation. This approach of NSTAY is non-judgmental, trauma-informed and rooted in compassion. Every contribution helps a young person take steps toward healing and reclaiming their future. Therefore, we have hope. To donate, visit tinyurl.com/sytk2025app

You will have the opportunity to read about the amazing 6 SYTK 2025 teams in our Diocese in this issue of The Diocesan Times. There are two teams, in addition to that of Anglicans Powering Potential, that have a very direct gender-affirming focus.

All Saints for Youth Justice in support of The Youth Project N.S., is the title of the campaign at the Cathedral Church of All Saints. The Youth Project N.S. has been providing safer spaces for 2SLGBTQIA+ youth for more than 30 years. From inclusive summer camps to peer support and educational outreach, this youth-led organization is about building a Nova Scotia where every young person feels

seen and supported. The funds being raised will be dedicated especially to the two summer camps of The Youth Project N.S. Therefore, we have hope. To donate, visit tinyurl.com/sytk2025allsaints



Healing Through Play is the project at St. Luke's, Dartmouth. At Bryony House, children fleeing violence are welcomed into safe, child-led play sessions that help them begin to process trauma. The program's combination of therapeutic play and supportive counselling is a lifeline. Every gift supports a child's healing journey – through crayons, puppets and trust-building. Therefore, we have hope. To donate, visit tinyurl.com/sytk2025dartmouth

Indeed, we have hope. Thanks be to God.

Our finest gifts



BY THE REV MARIAN LUCAS-JEFFERIES, COORDINATOR, DEN

Dear Diocese,

I'm writing this column on Earth Day, an appropriate day to reflect on caring for God's creation.

It is also the day after Pope Francis, a champion of the environment, died. A spiritual leader who "got it". Pope Francis understood the interdependency of all things and cared enough about the people of this planet that he spoke out about the damage that we inflict on each other when we harm the earth.

This is the year we celebrate the tenth anniversary of "Laudato si' on care for our common home," the Pope's second encyclical. It included the Pope's criticism of consumerism and irresponsible economic development and his call to all people to take "swift and unified global action".

And today, Earth Day, I stood with others, mostly seniors, in front of the Legislature in Fredericton at an Earth Day Rally.

If you watched Global or CBC Fredericton Evening

News on Earth Day, there was a head and shoulders of me in that segment wearing a shawl, a long, skirt that did little to hide my rubber boots and a black frilly hat (not my

Keep the carbon in the ground

If they only had a brain ...'

and

'Last Night I Had the Strangest Dream' (sung to the tune of

before an election day that I (and many others) dreaded, fearful of the outcome. After some of the hate displayed at political rallies across the country, I should note that no

the disciples, we should carry our climate change message to the ends of the earth with every intention of spreading the word. As people of faith, we can turn this around. We can

change the world, so others can feel hope. As people of faith, energized by the presence of Christ in our lives, we can have an influence.

The Risen Christ gave new life to the disciples, because of his presence with them, they gained confidence and they were transformed into people who were filled with peace and power. They then walked out of the room and spread the news.

When we open the door to the risen Christ, we can experience a love for each

other and all of God's creation, empowered by the desire to work together in harmony and unity.

At this time in history, stepping outside of our comfort level and crying out for a safer and healthier planet is what we are called to do. That's what the disciples did after the resurrection. As post-resurrection people, isn't that what we should be doing today?

Peace be with you.



style at all) that I inherited from a Raging Grannie friend who passed away late last fall. About a dozen of us, dressed as Grannies, stood on the steps of the Legislature and belted out humorous songs like:

'If They Only Had a Brain' (sung to 'If I only Had a Brain' from 'The Wizard of Oz').

'Oh, the bugs are getting bigger
Climate change the trigger
Our leadership's to blame
They could turn this around

Simon and Garfunkel's song of the same name).

'Last night I had the strangest dream

I hope that it comes true

The wars had ceased, the virus gone

The earth pristine and new...

The rally was organized by Seniors for Climate Action Now. People held signs and cheered for the speakers.

This took place the week

one in the crowd on Earth Day carried a sign that in any way targeted a politician. Not one of the signs carried obscenities or a message of hate. No one threatened violence.

We were all there because we carried a message of love for the planet, people and "all our relatives," human and otherwise.

Unlike the disciples after the resurrection, we do not have to walk out of a room where we are huddled in fear. But like

No clawback of the Canada Disability Benefit in Nova Scotia and P.E.I.

BY ANDREW SHERIN

Bartimaeus persisted calling out to Jesus for mercy – "Rabbi I want to see." Mark 10.

Jesus showed mercy and compassion to persons with disabilities, he gave sight to the blind and healed persons suffering from Hansen's disease (leprosy). How has our society shown mercy and compassion to persons with disabilities especially those persons who are living in poverty?

Advocates for the Canada Disability Benefit (CDB) have been persistent in the realization of the CBD since before its announcement in the Throne Speech in 2020.

Michelle Hewitt, Co-chair Disability Without Poverty stated in a recent webinar, the CDB "is an opportunity that is life-altering for so many disabled people (sic)".

The CBD will be rolled out in July with a maximum payment of \$200.00 per month to eligible recipients. In 2022, 911,000 working-age people with disabilities lived below Canada's poverty line, with single individuals facing poverty rates as high as 38.5 per cent as reported by the Maytree Foundation* in September 2024. The Canada Disability Benefit will be available to Canadians with a valid Disability Tax Credit (DTC)

certificate, who are between the ages of 18 and 64 and who have filed an income tax return and applied for the benefit. Full eligibility information is available at www.canada.ca/en/services/benefits/disability/canada-disability-benefit.html

Applications for the Canada Disability Benefit open in June. Payments start in July 2025.

Good news, yet the CBD does not match the benefit provided by the Old Age Security and Guaranteed Income Supplement available to individuals aged 65 and older which was the policy objective. In P.E.I., the combined

supports to persons with a disability are still over \$600 short monthly of meeting the Market Basket Measure poverty threshold for Charlottetown according to analysis by the Maytree Foundation. The same analysis places Nova Scotia over \$1,000 short in Halifax. Fortunately, unlike some other provinces, Nova Scotia has announced they will not claw back the benefit from their social assistance benefits. Devon Broome, Executive Director of Resource Abilities in P.E.I., stated** that the P.E.I. government will not claw back the CBD as was announced in the legislature on April 9.

The Canada Disability Benefit is good news for persons with disabilities but it could be improved. Advocates like the Maytree Foundation have suggested increasing the benefit amount and reducing restrictions amongst other changes. We should congratulate our provincial politicians for their 'no clawback' policies.

* **Maytree Foundation** <https://maytree.com/> **The Maytree Foundation advances systemic solutions to poverty through a human rights-based approach.**

** **Personal communication**

Creating safe and affirming churches for our 2SLGBTQIA+ parishioners

BY REV'D NICHOLA CUMINE

“Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.” – 1 John 4:7



Photo by Bertrand Colombo on Unsplash

It is important to acknowledge that the 2SLGBTQIA+ community has a long history of feeling excluded, hurt and rejected by the Church. This painful legacy has left many individuals feeling marginalized and excluded from the spiritual community. As leaders in faith, we have a sacred responsibility to heal these wounds and create spaces where everyone feels safe, affirmed and deeply loved. This is my motive in offering some guidance to those who wish to create an affirming and safe space for everyone.

It is my belief that we are called to reflect God’s boundless love, extending hospitality and compassion to all, regardless of their identity. But I am very aware that this can be easier said than done. That is why our churches must be intentional in striving to be affirming spaces for 2SLGBTQIA+ parishioners, and we must embrace deliberate actions and thoughtful practices. Moreover, as clergy and leaders of communities of faith, we are called to reflect God’s boundless love, extending hospitality and compassion to all, regardless of their identity. So, I would like to offer three key points to guide us in this sacred responsibility.

Cultivating inclusive language and practices

Language has the power to heal, unify and affirm. We need to ensure that our church’s liturgy, prayers and

communications include inclusive language that acknowledges and celebrates gender diversity and sexual orientation. By replacing phrases that assume binary gender roles with those that honour all

identities – such as using “in wonderful diversity you created us” instead of “male and female”... (Eucharistic Prayer 1, BAS) – we can foster a more welcoming environment.

It is also important for us to review our church policies and practices to ensure they reflect inclusivity. We should strive to use pronouns correctly and invite individuals to share their own. By displaying visual cues, such as rainbow symbols or “affirming church” signage, we can signal that our community is a welcoming space where 2SLGBTQIA+ parishioners are not merely tolerated but cherished as vital parts of our church family.

Providing education and training

Education is essential for creating a safe and affirming space. We can offer workshops, Bible studies and guest speaker events that explore topics around 2SLGBTQIA+ inclusion, theology of acceptance and the intersection of faith and identity. These opportunities will help us dispel misconceptions, challenge biases and deepen our collective understanding.

Likewise, we must ensure that we as church leaders, clergy and volunteers are equipped with sensitivity training to respond compassionately and knowledgeably to the needs of 2SLGBTQIA+ parishioners. An informed and empathetic community fosters mutual respect and ensures that ev-

eryone’s voice is heard and valued.

Building intentional relationships

It is important for us to understand that affirmation goes beyond policy – it thrives in personal connection. Pride month is here and it is an opportune time for us to create occasions to listen to the stories and experiences of 2SLGBTQIA+ parishioners in our congregation and parish community. By validating their journeys and providing them with platforms to share their faith and insights – whether it be through sermons, testimonials or fellowship gatherings – we demonstrate our commitment to inclusion.

Moreover, building intentional relationships also includes advocating for justice and equality beyond our church walls. By partnering with local 2SLGBTQIA+ organizations and participating in community initiatives, we show that our church is dedicated to living out the Gospel’s call to love and justice.

By committing to lead safe and affirming churches in our diocese, we can be fitting examples for parishes in the four ecclesiastical provinces of the Anglican Church of Canada and we can be a beacon of hope and sanctuary for those who have often faced rejection. Moreover, by embracing inclusive language, providing education and fostering meaningful relationships, we can create a spiritual home where 2SLGBTQIA+ parishioners feel safe, celebrated and deeply loved. So, let us continue this holy work together, not simply as an act of inclusion but as a shared embodiment of Christ’s love for all.



The Rev'd Nichola is the Rector of the affirming church St.

John the Evangelist, Middle Sackville. She is dedicated to advocating for the 2SLGBTQIA+ Community and is the founder of WWP (Worship with Pride).

Between Two Mothers

BY ANGELA RUSH



Photo by Art Institute of Chicago on Unsplash

Shalom, my name is Mary; I am the mother of The One. A virgin chosen by God himself, to give birth to a heavenly son.

“You shall call him Jesus,” is what the angel said to me. He will be a carpenter by trade and a saviour by destiny.

I am the mom of this precious babe; I carried him in my womb. I gave him life; it was God’s will, as was resurrection from a tomb.

Shlama, my name is Elizabeth, my husband and I are both quite old. We prayed faithfully; but becoming parents was unlikely, we were told.

Zechariah was an old priest; as his bride, I was selected with the utmost care. An aged barren daughter of a priest; devoted to God was the life we would share.

Our faith did not go unnoticed; the Lord was to bless us with a son. The angel said we were to call him John saying, “Your son will make way for the One.”

“Be not afraid” said Gabriel, “I’m an angel, not a he or a she. Sent by God himself to deliver messages to a very select three.

I will speak words that are holy and divine to Zechariah, Joseph and Mary. About the upcoming birth and life of their sons; both blessed and extraordinary.”

These two women were cousins, maybe not blood, but from the same tribe. Their relation isn’t quite clear to us, however in the Bible it’s cousins they describe.

The angel told Mary about her cousin; how she, by God’s hand, would bear a son too. So she set out on a journey to Judah to visit her, she knew Gabriel’s message to be true.

When Mary arrived to greet her, with a Shalom, a simple

hello or hi. Elizabeth’s unborn child moved, filled with the Holy Spirit to testify. “Blessed are you among all women,” Elizabeth faithfully spoke with pride. “Blessed is the fruit of thy womb,” for this is the child of God you carry inside.

Picture this moment if you can; the blessings these two mothers share. Both blessed by the Lord, both carrying a child; no moment can compare.

Mary was a sweet teenage virgin, chosen to carry God’s heavenly son. Elizabeth much older, beyond child bearing years; her pregnancy half way done.

John would grow up to be a prophet; a holy man destined to lead and baptize. Followed by many to the river, a cleansing and readiness for Christ they’d soon recognize.

John standing and baptizing in the river Jordan, would turn and see his childhood friend. Jesus was walking straight towards him; with a smile and a hug to extend.

This next baptism like no other, this was a declaration from the heavens above. Jesus arose from the waters of Jordan; The Holy Spirit descended upon Him “like a dove.”

One child was born to baptize; one was born to be our Saviour and King. “This is my beloved son, in whom I am well pleased,” God’s voice from heaven did sing.

Imagine these two moms converse, as they watch their little boys play. “Mary, John is going to be the prophet that will baptize your boy Jesus one day.”

“So very true Elizabeth and how very proud you must be. My son was never mine; Jesus was created for all humanity.”

Just as Gabriel shared the messages of the sons they would conceive. They’d share in the sorrow of their child’s deaths; weeping as they grieve.

Women of strength and faithfulness; no wonder God chose these two. To set in motion the plan of salvation that He had for saving me and you.

Think BIG: How anti-poverty seeking to redefine what social wel

BY JENNIFER ANANDANAYAGAM

On Saturday, April 5, concerned individuals gathered at Berwick Lions Hall. Among them were Greg Hubbert, resident of Berwick and longtime anti-poverty advocate, Becca Green-LaPierre of N.S. Public Health and Annapolis Valley Community Food Council, Roger Tatlock of Basic Income Nova Scotia and Dorothy Miller, Rector, Parishes of Aylesford and Berwick.

There was an agenda for the afternoon – the showing of ‘A Human Picture,’ a short video on the Basic Income Guarantee pilot program in Ontario (2017-2019) and a discussion on the need for BIG in N.S. and the far-reaching effects such a program could have.

The event was co-hosted by the Annapolis Valley Community Food Council, Kings West Community Health Boards, BIG N.S. and the Town of Berwick.

These passionate individuals are spearheaded by Greg Hubbert in advocating for BIG in N.S.

What is BIG?

Basic Income Guarantee is not a novel concept. However, one might confuse BIG with Universal Basic Income or UBI, especially when you start researching the topic. UBI is a government program that ensures all adult citizens receive a set amount of money regularly.

The anti-poverty advocates I spoke with identify with and support Coalition Canada’s definition of BIG which is that it “is a type of UBI that is

universally available but is only provided to those who need it ... [it is] a periodic, unconditional cash payment sent to individuals from the government ... [that] ensures everyone can meet their basic needs and live with dignity regardless of their work status.”

Canada is no stranger to temporary and region-specific BIG programs. Apart from the Ontario pilot project which was set to run for three years but was stopped abruptly in 2019, there was also Mincome in the 1970s which spanned the rural Canadian community of Dauphin, Manitoba. Designed by a group of economists, the experiment involved guaranteeing an annual income of \$16,000 to an average family in Dauphin. More specifically, the poorest residents could apply to receive monthly sums to “top-up” their existing income so that their quality of life would improve.

Even though this program came to an abrupt halt too in 1979, there were positive results, as reported by Community Health Sciences expert Evelyn L. Forget in a report titled ‘The Town with No Poverty: The Health Effects of a Canadian Guaranteed Annual Income Field Experiment.’ An 8.5 per cent decline in hospitalizations was one of the remarkable findings. Forget, speaking to BBC, shared that the added security



Pictured is the Basic Income Planning Committee consisting of Greg Hubbert, Johanna Kwakernaak, Becca Green-LaPierre, Roger Tatlock and Dorothy Miller. Also in the picture are community members Jim Morton and Corinne McNabb

in people’s lives brought on by the “top-up” could be the reason. Fewer alcohol-related accidents and hospitalizations because of mental health issues was another plus that was observed.

The Ontario pilot project conducted in collaboration with the Hamilton Roundtable for Poverty Reduction was also partially assessed via surveys and interviews. Better eating habits, a reduction in the times people went without food, greater ease in repaying debts, better emergency financial preparedness, better mental health, less use of tobacco and alcohol and a more positive outlook on life were some of the things that were observed (via UNESCO Inclusive Policy Lab).

The government is already giving people money, per Roger Tatlock of Basic Income Nova Scotia, an organization that has been a prominent voice in the effort to advocate for BIG in the province. Social wage (healthcare, education, etc.), Income Assistance, Canada Workers’ Benefit, Guaranteed Income Supplement, Canada Child Benefit and Canada Disability Benefit are some examples.

“To me, when I think about the fact that some people need more money and that [the] government either pays for things or gives some people money already, the two questions I am left with are, ‘Shouldn’t we stop picking and choosing who to give money to and just give it to everyone who needs it?’ [and] ‘Shouldn’t the amount of money we give people be enough to really help?’”

Nova Scotia and poverty

“N.S., unfortunately, boasts the highest poverty rates among the provinces,” shared Becca Green-LaPierre.

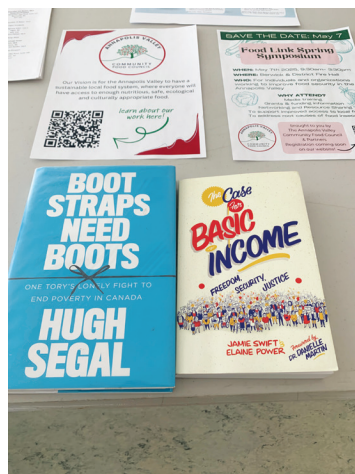
According to a 2022 Canadian Income Survey released by Statistics Canada in April of 2024, N.S. experienced a 13.1 per cent poverty rate, up from 8.6 per cent the previous year.

That’s 13.1 per cent of Nova Scotians who have incomes below the Market Basket Measure, per Green-LaPierre.

MBM is Canada’s official measure of poverty that is based on the cost of a specific basket of goods and services that represents a modest, basic standard of living developed by Employment and Social Development Canada.

The word poverty can have different meanings for different people. However, one thing is crystal clear. There is a lot about poverty and its far-reaching effects we don’t know about.

“I am often approached by those in the margins of society who are not able to afford the basic necessities of life,” shared Dorothy Miller. “My personal experience as a clergy member in the faith community and my previous work in community development, primarily with people who live in the margins of society, has taught me that poverty is a root cause of many of the issues people



Resource table at the BIG event on Saturday, April 5

Six teams, one mission - Nova Scotia and Prince Edward

The Diocese of Nova Scotia and Prince Edward Island is making waves in the 2025 Say Yes! to Kids campaign with a record-breaking six teams rallying behind young people in communities from Amherst to Dartmouth.

“This campaign aligns beautifully with our diocesan vision and values of being a Christ-centred, mission-minded and justice-seeking people,” said Bishop Sandra Fyfe. “These projects have the potential to transform the lives of children and youth and I’m excited to support them. They reflect the diverse ways our congregations are responding to real needs with courage, creativity and compassion. I’m incredibly proud

of each team and grateful to the Anglican Foundation of Canada for helping make this ministry possible.”

Here’s how each of the six teams is saying YES in 2025:

Anglicans Powering Potential (APP) – Halifax/Say Yes! to Advocacy for Youth

“We’re supporting NSTAY, a survivor-led program through YWCA Halifax for youth who’ve experienced trafficking and exploitation,” says Cynthia Pilichos, team captain. “This work is non-judgmental, trauma-informed and rooted in compassion. Every donation helps a young person take steps toward healing and reclaiming their future.”

To donate: tinyurl.com/sytk2025app

Cathedral Church of All Saints – Halifax/All Saints for Youth Justice

“From inclusive summer camps to peer support and educational outreach, this is about building a Nova Scotia where every young person feels seen and supported,” says Cate Berry, team leader.

To donate: tinyurl.com/sytk2025allsaints

Christ Church, Amherst/The Supper Circle: Feeding Hearts, Nourishing Faith

“Our Supper Circle gatherings bring

families together through scripture storytelling, creative prayer and shared meals,” says Rev. Will Ferrey. “The kitchen is our sanctuary – and even grilled cheese can be sacred.”

To donate: tinyurl.com/sytk2025amherst

St. Luke’s, Dartmouth/Healing Through Play

“At Bryony House, children fleeing violence are welcomed into safe, child-led play sessions that help them begin to process trauma,” says Patrick Donahoe. “This program is a lifeline. Every gift supports a child’s healing journey – through crayons, puppets and trust.”

To donate: tinyurl.com/sytk2025dartmouth

advocates are fare looks like in N.S.

face.”

Tatlock added that most poor people work and yet working families don’t have enough money.

“A living wage in the Valley is \$26.20 an hour for two parents with two children [with] both parents working. A poverty wage (MBM) is \$25.45 an hour for two parents with two children [with] both parents working,” said Tatlock.

“The median wage in N.S. is \$25.50 an hour.” With approximately 500,000 workers in N.S., this means there are 250,000 workers below and 250,000 workers above this wage, per Tatlock.

One-third of workers in Atlantic Canada make less than \$20 an hour. “Seven per cent of all workers in N.S. make the minimum wage of \$15.70 an hour.”



Community members who attended the BIG event at Berwick Lions Hall

The BIG picture

BIG is about looking at the big picture.

It is not about “bandaid thinking” or “downstream thinking” that results in food drives and the provision of warm clothing and winter sleeping bags for the homeless, as explained by Greg Hubbert.

It is about making a difference in a meaningful way.

“Every year in Nova Scotia, for the past few decades, we read and hear about how more and more folks are living rough and how more and more folks are depending on food banks,” explained Hubbert.

Despite food drives and other such measures, we’re back reading similar reports, albeit with worse numbers, the next year, per Hubbert.

We clearly need something else to turn things around, added the anti-poverty advocate.

“My belief is that providing folks with a guaranteed livable income (GLI or BIG) is the one thing that can turn this around,” shared Hubbert. “Much hard evidence has been gathered from the Mincome pilot project in Manitoba as well as the short-lived Ontario pilot project. Providing folks with enough income to meet their basic needs works, and the benefits are far-reaching and life-altering not just for the recipients of a basic income, but for all of us.”

The April 5 event was another one of the advocacy efforts by this dedicated group, and the members hope that it leads to greater things. A curiosity to learn about BIG, a willingness to explore how our social welfare system could look dramatically different, a window of discourse and a lot more people joining in advocacy efforts are the dreams of this team.

“I believe that once our policymakers hear from voters who believe that the time has come to move forward with a plan to Implement a GLI or BIG, they will act,” shared Hubbert. “We Canadians have acted in this way in the past and we can do it again.”

For Miller, BIG is about effectively addressing poverty in a way that doesn’t discourage work and healthy development.

The rector referred to the book ‘Bootstraps Need Boots’ by Canadian political strategist, commentator, academic and senator Hugh Segal.

“In this revealing memoir, Segal shares how his childhood living in poverty brought him to his life work of championing a Basic Livable Income for Canadians. He shares how a Basic Liveable Income is not only an efficient investment, but also reduces all the negative aspects of poverty, like bad healthcare, health status, education outcomes, family difficulties and difficulty with the law, all of which cost taxpayers a tremendous amount of money,” shared Miller.

rd Island Say Yes! to Kids

mouth

St. Peter’s, Halifax/Community Roots Camp

“This summer we’ll offer a free, full-day camp for 60 children from our church and surrounding neighbourhoods,” says Monica Stoilov.

To donate: tinyurl.com/sytk2025sph

Trinity Anglican Church, Halifax/A Place to Learn, a Community to Grow In

“We’re saying yes to newcomer children through two vital programs,” says Fr. Benjamin Lee. “English tutoring at Fairview Heights Elementary and our Vacation Bible School both help children grow in confidence, language skills and faith.”

To donate: tinyurl.com/sytk2025tah

Donors who wish to support all six teams at once can do so through Bishop Sandra Fyfe’s personal fundraising page, where gifts will be distributed proportionately among the teams based on their fundraising goals.

To donate to all teams: tinyurl.com/sandra-saysyes

Since its launch in 2021, Say Yes! to Kids has provided more than \$755,000 in funding to over 150 youth-focused ministries across Canada, supporting faith formation, arts and education, outdoor recreation, food security, and more. **To donate to one, or all, of this year’s Say Yes! to Kids teams in the Diocese of N.S. and P.E.I. visit www.nspeidiocese.ca/say-yes-to-kids**

Blessed Are Those Who Mourn

BY JENNIFER ANANDANAYAGAM

I love podcasts, especially Christian ones.

One speaker I like in particular is Tyler Staton. He’s the Lead Pastor of Bridgetown Church in Portland, Oregon and his sermons are often poetic in delivery and profound when it comes to Biblical understanding.

The most recent podcast I listened to was titled “Beatitudes: Blessed Are Those Who Mourn”. It is part of a longer series on the Beatitudes that make up Jesus’ Sermon on the Mount (Matthew 5:3-12).

I clicked on it because I’ve been dealing with sciatica and related pain for the last few years. The entire experience has left me feeling dejected at times.

As I reflected on this teaching, a few interesting things came to mind.

1. Some of the “Christian” narratives around suffering don’t really help

“There is a purpose behind your suffering.” “This too shall pass.”

These are some of the lines we hear frequently from well-meaning loved ones and friends, when we’re faced with some kind of suffering.

If I’m being completely honest, rarely, if ever, have these words helped me. Instead, they’ve made me feel like I was not being let in on a great secret that was somehow plain as day to those around me.

When you’re grappling with a divorce, loss of a loved one or prolonged health issue, it’s often difficult to see “the purpose” in all of it — even if there is one.

Wouldn’t it be better if we turned our eyes to more helpful responses like sitting with the person during their suffering? Lending a helpful ear? Holding their hand as they cried?

Staton reiterates in the podcast episode that this is exactly what Jesus does for us when we’re in pain. His heart aches for us because suffering was not God’s plan for us humans to begin with.

The proof is in the vision He had for humans when he created Eden. Eden was picture-perfect before sin entered the earthly paradise.

2. Even if what we suffer from might be common, how

we suffer is unique to us

Staton was diagnosed with stomach cancer at age 36. He was the youngest patient at his particular oncology unit and he was also receiving the most aggressive and toxic form of chemotherapy.

He talks about how the chemotherapy made him sicker by the hour and how he struggled with hair loss (eyebrows and beard included) and how this change in appearance affected his young children.

“My situation ... was both common and unique,” notes the pastor. “We each suffer in our own particular way.”

Before we rush to “generalize” cancer, a job loss, divorce or the loss of a loved one, it might be helpful to remind ourselves that how we suffer is uniquely different from someone else.

3. We get to choose what suffering does to us

More often than not, when a bad time period comes our way, we are focused on alleviating the pain and our eyes are fixed on that future moment when we can be rid of it all.

But there could be another way to look at things.

What if we looked for ways to become grateful for little things we, until now, took for granted? A friend who has always been around or a spouse we wake up next to every morning?

What if we asked ourselves the question, “How do I want to come out of this?”

Empathy for others going through a similar situation is often a result of us opening ourselves up to what we can learn from suffering.

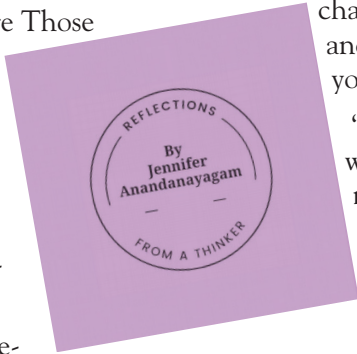
Staton calls this “pain repurposed into compassion.”

While previously, we might have grouped divorce into a common statistic (nearly 50 per cent of marriages end in divorce), now, we might truly see the pain it causes.

Staton also talks about how the people we often admire in life are not necessarily those who’ve not suffered or people from whom suffering has been removed.

It is the people who’ve submitted to suffering and have become redeemed by it.

They look at the world and the people in it a lot more gently and a lot more kindly.



"My mission in life is not merely to survive, but to thrive and to do so with some passion, some compassion, some humour and some style" – Maya Angelou

Dr. Maya Angelou shared my April birthday but she came into this world close to 30 years before me. She was "a voice of humanity, speaking out against anything that fettered the human spirit. Her life and her body of literary work trumpet the importance of love, tolerance and forgiveness. She was a warrior for truth, justice and love. . . (she) passed to her Heavenly Reward on May 28, 2014" – Words from the printed obituary.

Dr. Martin Luther King, Jr. died on my birthday when I was 10 years old. I vividly remember the shocking news that he was assassinated when it came over my Dad's VW Beetle car radio. I also remember the cars either stopped in the middle of the road or pulled over on those busy streets in Akron, Ohio. It was eerily quiet — one of those moments that profoundly changes you.

Why did I choose the word thrive to focus on, especially now? Its definition means to prosper or flourish. Another definition is to grow vigorously. What stood out to me is that Maya Angelou chose that word and included passion and compassion, humour and style. I thought this mirrors Canada in this moment, and hopefully in the challenging days to come. I am so proud to be a Canadian citizen. There will be choices on how we thrive as individuals, collective citizens, in our faith journey and in our Anglican churches.

As a dual citizen, I have watched with fear many of the basic rights for women and for a healthy society be taken away very rapidly in the USA – many that were fought for in my early adulthood. I am active with others to continue to fight for justice. In Nova Scotia, P.E.I. and our country, we need to be mindful that

To Thrive

these issues and rights need to be protected. A democracy cannot be taken for granted; it needs work by all of us to be upheld; it needs citizens to vote, to thrive.

There is a saying for the USA that it is a "melting pot." Its strength came from many people from different lands coming to its shores for freedom. This concept and belief were instilled in schools,

are not perfect but we have "elbows up" and we strive to do the work together.

On a personal note, to keep myself grounded, I found a new Maritime textile art this year which I am passionate about now. I took some online classes with Deanne Fitzpatrick's Rug Hooking Studio in Amherst, Nova Scotia.

My first beginner's kit was the sunflower, the next one was



churches and families when I was growing up. This no longer feels like a core value, and it is being challenged by Project 2025 every day with the current administration.

I remember recently hearing someone saying the beauty and strength of Canada is its diversity and inclusion ... a mosaic. Many colours and differences but celebrated together in our provinces and territories. We

daisies. Both made me smile and instilled hope. I find with rug hooking or knitting, it slows down one's breath, one's mind. Often this is where I connect with God, the Divine. The wall hanging I am working on now is from Fitzpatrick's studio with the message "Create Beauty Everyday." I believe the spirit of Maya Angelou is smiling. Start where we are and move forward.

As I was working with the burlap and yarn last night, I thought about how it is an exquisite metaphor for Cana-



da. There are no knots in the wool or fabric when you do rug hooking. It is the art of outlining, to work from the centre out, and bringing up the wool through the mat in a way to hold up the other stitches, without crowding but supporting each other.

There is one other aspect of rug hooking I love. If I change my mind (i.e. if I think another colour or texture should replace what I did), I can find the end and pull it out, carefully. I like the idea of flexibility and adaptation and looking at things in a different way. With the challenges we face, we need to be flexible, to listen to one another and even make some changes to thrive.

Our faith communities are part of this mosaic. In the Anglican churches, we need to be bold and courageous to say things out loud. Bishop Budde's sermon at the inauguration service is a courageous example of speaking truth to power. We need to listen, question and challenge when our Premier of N.S. indicates there is not an epidemic of intimate partner violence. With our voices in opposition to this stance, funding was recently announced to address this and gender-based violence. Women's groups in the Anglican church, such as the Mothers' Union, may find it timely to have guest speakers to create awareness and support with action. We are still in a "healing time" after the pandemic. Yesterday, I listened to a report on CTV about an innovative group of women who support

each other for connection and wellbeing. They are called Mat Leave Moms (on Instagram). Can a parish initiate this in a community? Neighbourhood Placemaking projects are active outreach to build community (working from our center, our churches, to outside our church doors). Creativity and possibilities are endless. It offers hope.

I have always loved to cook, try new foods and bake. With this column, I am sharing one of Maya Angelou's recipes to enjoy with family, friends, perhaps on a picnic in Nova Scotia or P.E.I. or as a church potluck to share. With gratitude, may we have compassion for others, laugh more often and be proud of our Canadian style!

This recipe was printed originally on www.cleveland.com

Maya Angelou's Cold Potato Salad

Makes 6 to 8 servings

6 cups peeled diced, cooked potatoes

1 medium red onion, finely chopped

1 cup celery, finely diced

1 cup dill pickles, chopped (or dill relish)

1 cup sweet relish, drained

8 large hard-boiled eggs, 4 chopped, 4 whole

Sea salt

Freshly ground black pepper

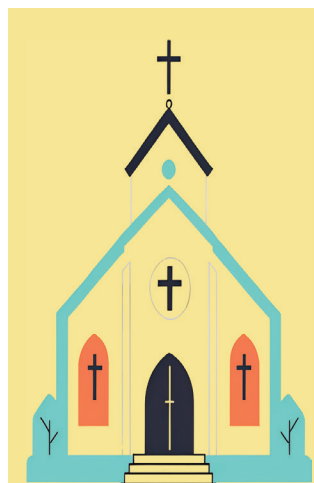
1¼ cups mayonnaise

Fresh parsley, chopped to garnish

Procedure: Mix potatoes, onion, celery, pickles, relish and chopped eggs. Season with salt and pepper. Add mayonnaise. Cover and chill for about 2 hours.

Presentation: Just before serving, halve the remaining 4 eggs and place on top of the salad as decoration. Sprinkle salad with parsley and serve immediately. Enjoy!

Adapted recipe from "Hallelujah! The Welcome Table" by Maya Angelou (Random House, 2007).



PARISH NEWS AND EVENTS

Do you have pictures or details of events you'd like to see published in *The Diocesan Times*? Email us at diocesantimes@gmail.com

Shining a Light on Human Trafficking

BY JENNIFER ANANDANAYAGAM

'The True Story of Canadian Human Trafficking' by Paul H. Boge. 'Human Trafficking: Canada's Secret Shame'. These are some of the books you'd find if you were interested in learning more about human trafficking right in your home country.

Media accounts of lived experiences are other things you'll come by. They are often difficult to read but hidden within those narratives is the startling reality that there could be people around you who've gone through/are going through harrowing experiences

to the faith story?" These were some of the questions that anti-human trafficking advocate Reverend Canon Keirsten Wells explored with attendees at 'Shining a Light on Human Trafficking' on Saturday, April 12 at the Anglican Church of Saint Andrew in Cole Harbour.

Wells and other passionate individuals in Atlantic Canada have been doing their part to draw attention to this crime occurring very close to home – Halifax. Joining in Dressedember, a collaborative movement that uses fashion and creativity to spread awareness, is one

sation and that takes a lot of courage. I was very impressed by people's courage, presence and participation."

Jesus oriented himself with the most vulnerable, down-trodden and most likely abused and trafficked people in His society, shared Wells. The event was about encouraging people to think about how we, in the West, function in relation to the downtrodden.

"Most often, we're kind of looking for shiny, functional and wealthy people to come into our parishes and support and volunteer. [But], how does church land interact with

people who are devastated?" asked Wells.

A word from some attendees

Cate Berry who worships at The Cathedral Church of All Saints, attended the event on April 12.

"Human trafficking has been in my periphery for some time but Keirsten's presentation forced it, in a good way, front and centre," shared the Dartmouth resident.

"Keirsten's presentation taught me how pervasive hu-

man trafficking is in our own province and country, and gave me the tools to further educate myself and, together with my Anglican family, take effective action."

Once you become aware of the shattering facts surrounding human trafficking, you can't look away, added Berry.

Jemimah Jematiah also attended the event. For Jematiah, who's originally from Kenya, 'Shining a Light on

Human Trafficking' was a wake-up call. "What [was] actually being discussed [is] what is currently happening in my country," shared the St. Luke's Anglican Church Dartmouth parishioner.

Kenya is a source, transit and destination country for human trafficking – forced labour and sexual exploitation in particular. According to the Global Organized Crime Index, new hotspots have emerged in recent years in this East African country, where weak borders and corrupt state officers making way for inadequate enforcement of immigration laws

in 1984. She hosted a public educational event at that time, in order to bring attention to the problem of pornography in Canada.

"As I expect you know, the production of pornographic videos is a result of the sexual exploitation that is the outcome of human trafficking," shared McKay-Nesbitt.

"The event that I hosted in 1984 was scantily attended. Since that time, as we learned on Saturday, human trafficking is an increasing problem, and its outcome, the production of



Photo by Hermes Rivera on Unsplash

that you know nothing about.

One individual from Manitoba, for instance, was befriended by an older man who appeared like a knight in shining armour at first. As time went on, she was forced into exchanging sexual services for money and threatened with harm to her parents if she didn't do as she was told.

Another victim of sexual exploitation (which is one of the most common forms of human trafficking), shared about how she was traumatized by repeated rapes before she developed a serious infection and was left in critical condition in a hospital.

The Christian's role

"Where do I stand in relation to human trafficking?" "What parts cause discomfort?" "How does human trafficking relate

effort Wells is a part of.

Statistics Canada reports that 570 human trafficking incidents were reported to police in the year 2023. This number could be a lot higher in reality. Statistics Canada also notes that N.S. and Ontario have the highest documented average annual rates of police-reported human trafficking among provinces since 2013. Halifax was among the five census metropolitan areas that accounted for almost half (45%) of all police-reported incidents of human trafficking in Canada from 2013 to 2023.

Wells is encouraged by the turnout and the questions and engagement that arose at the April 12 event. "It's an awkward conversation [and] there's a lot we don't know but we want to have the conver-



Cate Berry

are some of the major drivers that perpetuate this crime.

Severe unemployment rates, youths selling their organs for quick money, gambling and other such perils plague this nation too, per Jematiah.

Jematiah asked her children – son (15) and daughter (9) – if they'd be comfortable attending the event and took them with her when they told her they would be. She feels that the discussion, which also focused on youth, would have brought home some of the stories she herself has been telling them. Hearing them being echoed by someone else other than her, particularly by the church and in a different country, was a wake-up call for them, shared Jematiah.

There should be more events of this nature to spread awareness, per the Dartmouth resident.

Jane McKay-Nesbitt, another attendee, worked as an Adult Education Coordinator for the YWCA in Saint John, N.B.



Reverend Canon Keirsten Wells

pornographic videos, has now become mainstream."

McKay-Nesbitt has been doing what she can to learn about and draw attention to the problem of human trafficking and the sexual exploitation that occurs when pornographic videos are created using victims of human trafficking. She admits that her efforts have been feeble and she has also often felt discouraged and alone in them.

"You might be able to imagine, therefore, how incredibly moved and encouraged I was by the event on Saturday," said McKay-Nesbitt.

Even though it was difficult to listen to the information that was shared, she found it incredibly helpful to have everyone come together and learn about the reality and implications of this crime.

"As Keirsten said, 'This stuff lives in the darkness.' This

event has helped me cling to my belief that Jesus is the light of the world and comes to shed light on, and drive out our darkness, and to the words of Leonard Cohen who wrote, 'There is a crack in everything. That's how the light gets in,' said McKay-Nesbitt.



Jemimah Jematiah with her two kids

Two groups, one goal

BY CLAUDIA ZINCK

In the first of the long cold days of January, the Hubbards Area Lions

Club and the Parish of Blandford were planning gardens. For the third year in a row, members of both organizations would meet and assemble 250 planting kits.

So, what is in a planting kit?

It may seem simple but so much

“environmentally friendly” planning needed to take place.

Lion Deanna Burns found biodegradable planting pots. We needed a bag to hold the soil. It is well understood that paper bags can become damp when filled with soil; however, we sought to avoid the use of plastic in the project entirely. The answer was to keep paper bags. The soil bags were tightly rolled and placed in the pots that stand upright in an outer brown paper bag. The bags may get moist but they stay intact inside the pot.

The first year we repurposed margarine containers for plant markers. Yes, we were reusing the plastic, but it was still plastic. For the last two years, wooden craft sticks have served that purpose.

Seeds come in a large plastic bag but are re-filled in Number 1 coin envelopes. The envelopes are gummed so

a sponge closes them without the need for tape (another plastic).

Plant guides are photocopied copy paper. The outside tag is made of card stock and is tied to the bag with jute string.

This year we are growing New Zealand spinach that will regrow once cut. Inside each kit is also a pack of wild-flower pollinator seeds. The children are asked to “scratch the ground, sprinkle the seeds, cover them up and walk away.” With 250 more packs of seeds on our peninsula, perhaps the insects and birds will have a bountiful food source.

Every student at Shatford Memorial Elementary will go home with a planting kit near Earth Day. Back in Blandford, kits are available at public events.

There are a few people from our parish to complete this project alone. There aren’t enough of “us”. Next to “us,” stands the Hubbards Area Lions Club. Sometimes, strangers walk in to lend a hand. They had heard of the work party and wondered if we needed help.

Isn’t it odd that when a tiny parish can’t accomplish things on their own, others step in to help? Naw, it’s just another modern miracle. Thanks be to God.



“The 2025 crew” for Assembly Day. Deanna Burns, Doris Murphy, Cheryl Schnare, Lisa Lane, Rex Lane, Willie Burns and Harvey Dominey

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Refugee Sunday

June 20 is World Refugee Day, and the Diocese is encouraging parishes to host a Refugee Sunday at a time in June of their choosing to mark the occasion. Sunday, June 22 is Say Yes to Kids! Sunday, so you may want to consider June 15 or June 29 for Refugee Sunday. If you can't host it in June, don't worry; just choose a date that works for you.

Alongside Hope



Photo by William Navarro on Unsplash

(formerly PWRDF) has provided a lot of great resources to get you started. Visit <https://alongsidehope.org/refugee-sunday/> to check them out.

Make sure to check our social media and NetNews for community events marking World Refugee Day around Nova Scotia and P.E.I.

If you have any questions, please also feel free to contact Sarah Cooper, Refugee Sponsorship Coordinator at anglicanrefugees@nspeidiocese.ca

A HYMN FOR THE HOLY SPIRIT – PENTECOST June 8

Adapted from Hymnary.org and the Hymnal 1940 Companion

BY THE REV. JOHN K. MORRELL

COME DOWN, O LOVE DIVINE, Common Praise 1968 #644

Author: Bianco da Siena (1350?-1434); Translator: Richard Frederick Littledale (1833-1890)

Music: Ralph Vaughan Williams (1872-1958)

This hymn began as Bianco da Siena's Spanish poem, 'Discendi amor santo'. In the 20th century, Richard Frederick Littledale, an Anglo-Irish clergyman and writer, made an English translation of da Siena's poem to be known as the Christian hymn, 'Come Down, O Love Divine'. It had been set to music by the British composer Ralph Vaughan Williams for his English Hymnal of 1906. The tune Down Amprey honours the composer's birthplace in Down Ampney, Gloucestershire.



Farmer Mariluz Suarez of ECLOF, Colombia

Our name has changed. Our work stays the same.

PWRDF is now Alongside Hope

After two years of discernment and consultation, PWRDF's members* have approved a new name. Alongside Hope emphasizes themes of partnership, accompaniment, community and teamwork that have always exemplified the way we work.

With its tagline — Anglicans and partners working for change in Canada and around the world — Alongside Hope honours the legacy of PWRDF as an agency of the Anglican Church of Canada, and it will carry us forward into the future.

As we walk alongside our partners and many supporters, listening and sharing with one another, we embrace and embody the hope of a truly just, healthy and peaceful world.



Scan the QR code to view a video about our new name and read our list of Frequently Asked Questions, or visit pwrdf.org/our-new-name.

* The PWRDF Board of Directors, Diocesan Representatives and Youth Council comprise the voting membership.



Alongside Hope

Anglicans and partners working for change
in Canada and around the world



Auprès de l'espoir

Anglicans et partenaires œuvrant pour le changement
au Canada et à travers le monde

Book Review: 'The First Bishop: A Biography of Charles Inglis' by Brian Cuthbertson (Halifax: Waegwoltic Press, 1987)

BY MICHELLE BULL

To be honest, I didn't have high hopes for 'The First Bishop'. But we should know about our history, so I started. I was pleasantly surprised. Cuthbertson manages to be scholarly, accessible and engaging. Fascinating, even.



Charles Inglis was born in 1734 to a poor Irish clergy family. The son, grandson and brother of Anglican priests, his career was obvious. Without influence or money, his only option was the New World. He was ordained in 1758 and sent to America. In 1765, Inglis was called to Trinity Church in New York, the leading church in the colonies and he looked forward to a long, successful career there.

He hadn't counted on the American Revolution. I had never studied American history, so this was fascinating. What surprised me was how much clergy were involved politically. Inglis took his vows of loyalty very seriously. He preached about a Christian's duty to the Crown. He kept the prayers for the King even when armed soldiers marched into his service and threatened him (p. 39).

Inglis wrote a lot of anonymous pamphlets to persuade Americans to remain loyal to the Crown (and therefore God's chosen order). He wrote letters to England urging a new constitution and warned that this was absolutely necessary to retain America. These pleas were ignored. Even after the Declaration of Independence (1776), he preached fiercely for the King, in the safety of New York, under British control. When Britain recognised America in 1783, Inglis went back home, destitute, and mourning his dead wife and son. There he faced the lengthy business of proving his claim to Loyalist compensation. Even then, red tape prevented people from obtaining government promises.

I was fascinated by the integration of church and state. People then believed that the government was ordained by God and should promote Christianity. Clergy were to

teach people to do their duty to God, such as worshipping regularly and living pious, sober and useful lives and obeying the government. In return, the state supported the church financially. This all seems odd now, when we usually see the separation of church and state as a good thing.

Inglis and his colleagues had argued for years that, for the colonial church to thrive and the colonies to stay loyal, there must be resident bishops there. Especially as England didn't have a clue about local conditions. The British church didn't like this, but they finally gave in, fearing Canada would be tainted by U.S. ideas if they didn't. Inglis was chosen, consecrated in 1787, and sent as bishop of the remaining colonies, stretching from Nova Scotia to Ontario.

He was discouraged to discover that Anglicans were probably less than one-fourth of the population and people didn't have much denominational loyalty. There were a dozen clergy and even fewer churches, many only half-built. There was a cart track from Halifax to Windsor and beyond that there was a path that a horse could manage, in good weather. England had no idea of this.

Inglis started reforming his clergy, insisting that they start offering Morning and Evening prayer every Sunday, following the rubrics, and also communion, preferably monthly but at least at major festivals. He

insisted that they prepare their congregations for confirmation and he confirmed thousands of people, who had never seen a

things don't change.

The new bishop spent his summers touring, one summer in Nova Scotia, one in New

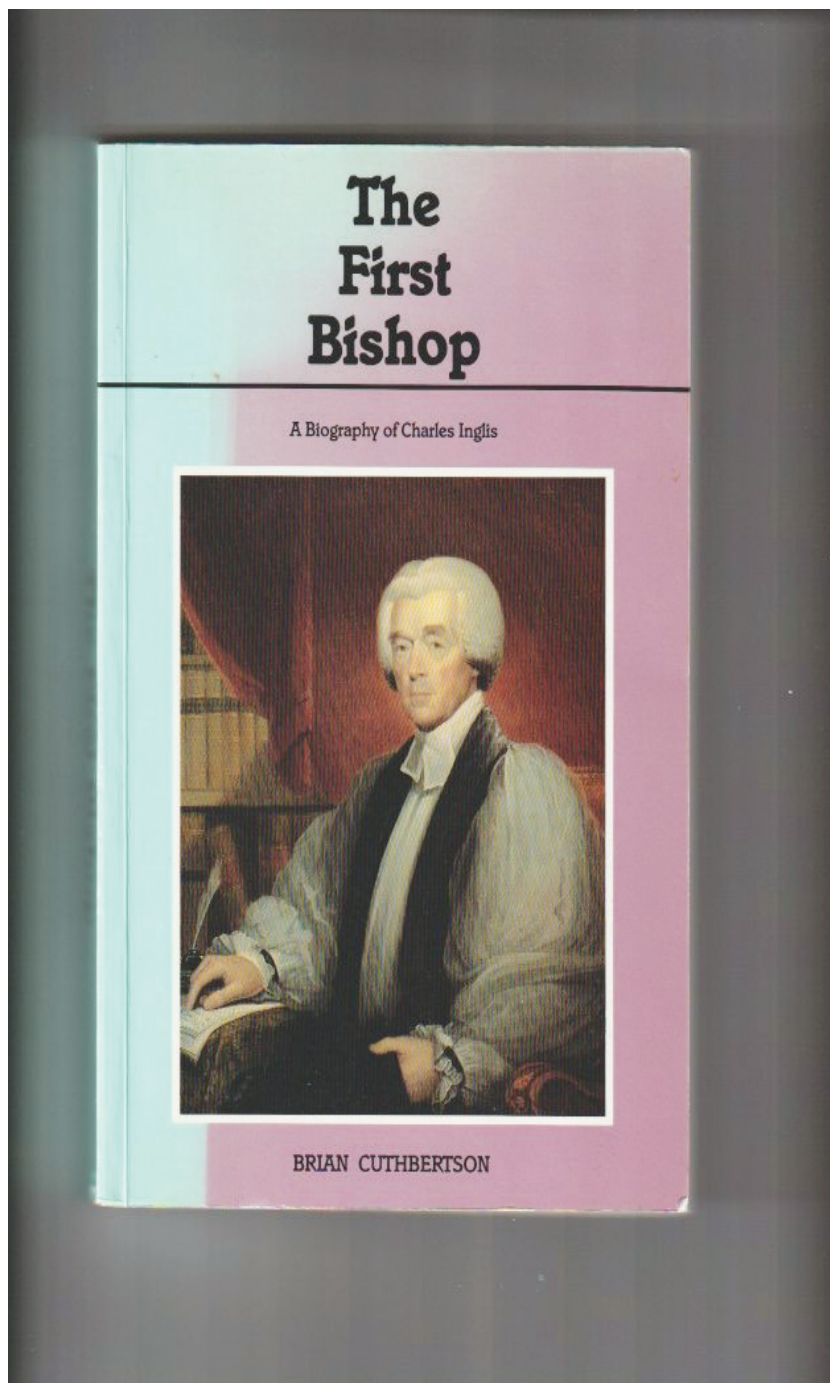
every place, Inglis encouraged people to build churches. During his episcopate, he built 44 churches in the Maritimes.

He also started King's School and College. He argued that colonists could not afford to send their sons to school in England and so would send them to America. This was persuasive. England didn't want any nasty democratic ideas in Nova Scotia. So they sent money for Kings. This took years of letter writing and organizing. Kings started small but became the place where many priests trained for local ministry, including Inglis' son John, our third bishop.

Inglis died in 1816 after a tumultuous life. He had accomplished his goal of setting the Anglican Church in the Maritimes on a firm footing, building churches, insisting on devout and orderly worship and building a school to train future clergy.

If written today, Cuthbertson would probably have

included church relations with Indigenous people, which he doesn't. Apart from that, if anyone is interested in our early roots, I highly recommend this book.



bishop before in their lives.

It was amusing to hear that the clergy even then complained that people would have their babies baptised but didn't bring them to church or attend regularly. I guess some

Brunswick, and one in "Canada," (Quebec and Ontario). Fortunately, they persuaded England that the Diocese was too big, and another bishop was sent to Kingston. In

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Easter Vigil Service at St. James' Kentville

Photos © Jordan D. Waterbury



Doing their part, every Earth Day – St. Luke's Earth Keepers

A group of parishioners from St. Luke's Hubbards, St. Luke's Earth Keepers, has been cleaning up the Exit 6 carpool lot and roadside off the 103 in honour of Earth Day for the last four years. We did it early, on April 12, because the Saturday closest to Earth Day was the Saturday before Easter. It is very discouraging to see the accumulation of garbage and litter and the carpool lot was worse than last year. A very heavy sign stating 'No Dumping' was lying on the ground. What was encourag-



ing was the large turnout this year of community members, all ages, some with casts and mobility issues, who came out to

pick up the garbage along the road and in the ditches. We were able to clean up a longer stretch



of the road-sides and ramps. Some offered their vehicles to transport the garbage to the

Hubbards and Area Recreation Centre that graciously allows us to leave everything there. This year, that included three propane tanks, a filing cabinet, tires, highway construction hardware and 56 bags of garbage. Bags and gloves were provided by HRM



through the Shatford

Memorial Library in Hubbards. Excellent refreshments were provided at St. Luke's following the event. Tim Hortons in Chester and McDonald's in Bridgewater provided gifts for the most valuable and unique items found. Next year, we plan to issue a challenge to other community groups to clean up other areas in the community, because, unfortunately, people continue to throw garbage along the side of the road. St. Luke's Earth Keepers thanks everyone who helped out and everyone who takes their garbage home.

MELT Lenten Lunch and Learn Book Study

St. James Anglican Church in Armdale has a Missional Engagement Leadership Team also known as MELT. MELT hosted a Lenten Lunch and Learn Book Study with the book 'Godsend' by Michael Moynagh. 'Godsend' is a how-to handbook for new Christian communities; it engages small groups to gather and create missional communities outside the walls of churches into a wider community. It is a step-by-step approach for those who want to grow in their discipleship and share common interests with others while walking with Jesus in today's changing world. 'Godsend' contains a wealth of practical wisdom gained from the experiences of hundreds of people. The St. James MELT


group invited anyone interested to register and attend for six weeks every Friday from 11.30 a.m. to 1 00 p.m. to discuss chapters in the book and ponder answers of what next? There was hot soup, rolls, desert, tea and coffee during the get-togethers. Each participant was encouraged to go back to their community and find one or more friends who would like to work together to bring discipleship, mission and church together in their everyday lives. Some suggestions were starting supper clubs, hiking groups, knitting circles, and parent and tot programs. The sky's the limit wherever there is a passion and a few people interested in creating a new Christian Community.



Pictured from left to right: Bertha Galpin, Alice Galpin-Nicholson, Anne Hockin, Brenda Clarke, Corina Wagner, Rev Katie Taylor Flinn and Terri Kilbride

June Bible Crossword

BY MAUREEN YEATS



1		2		3		4		5		6		7		8
9								10						
11								12						
13								14						15
16		17		18				19	20		21			
						22		23						
24								25						
26								27						
28														
								29						

JUNE 2025 Clues

- ACROSS:**

 - 1- An instrument for measuring (5)
 - 4- St. _____ of Siena, 14th century holy woman (9)
 - 9- "The Lord breaks the cedars of _____" (Ps. 29:5) Middle Eastern country (7)
 - 10- One who operates a business day to day (7)
 - 11- Implore (old sp.) (7)
 - 12- Place set apart for books (7)
 - 13- One of the planets (6)
 - 14- Gems (6)
 - 16- Village near Jerusalem in Jesus' day (Luke 24:13) (6)
 - 19- Old Mercury car nameplate (6)
 - 24- Roman goddess of wisdom (7)
 - 25- View closely (7)
 - 26- Staying, remaining (7)
 - 27- Small shark (7)
 - 28- Device in a field meant to scare birds (9)
 - 29- A companion of Paul (Acts 15:40) (5)
- DOWN:**

 - 1- "Love covers a _____ of sins" (1Peter 4:8) large number (9)
 - 2- Also known as Dorcas (Acts 9:36) (7)
 - 3- Short poem of fixed form (7)
 - 4- King of Denmark and of England, died 1035 (6)
 - 5- "The Lord is in his holy _____" (Ps. 11:4) worship place (6)
 - 6- Raise to the peerage (7)
 - 7- Ungrateful person (7)
 - 8- Before the appointed time (5)
 - 15- Attempts to relieve an itch (9)
 - 17- Mother of St. Augustine (7)
 - 18- Eastern European country east of Poland (7)
 - 20- Flags (7)
 - 21- Old Testament major prophet (7)
 - 22- "Why are we putting ourselves in _____?" (1Cor. 15:30) peril (6)
 - 23- Glass-covered opening in a building (6)
 - 24- Breakfast, lunch and dinner (5)

May Puzzle Answers

1	C	2	E	3	A	4	S	5	E	6	D	7	A	8	B	9	R	10	O	11	A	12	D
13	A	14	T	15	C	16	I	17	C	18	E	19	T	20	B	21		22		23		24	
25	S	26	A	27	R	28	A	29	H	30	P	31	R	32	I	33	S	34	C	35	I	36	L
37	I	38	U	39	O	40	L	41	D	42	L	43	A	44	T	45		46		47		48	
49	M	50	A	51	S	52	T	53	O	54	D	55	O	56	N	57	D	58	O	59	R	60	S
61	O	62	C	63	L	64	M	65	C	66	T	67		68	L	69		70		71		72	
73	V	74	E	75	A	76	L	77	S	78	A	79	M	80	O	81	T	82	H	83	R	84	A
85		86	N	87	D	88	T	89	U	90	E	91	M	92		93		94		95		96	
97	T	98	E	99	S	100	T	101	I	102	F	103	I	104	E	105	R	106	S	107	S	108	P
109	U	110		111	S	112	C	113	A	114	S	115	H	116	U	117		118		119		120	
121	N	122	O	123	T	124	I	125	C	126	E	127	E	128	G	129	Y	130	P	131	T	132	I
133	I	134	A	135	E	136	C	137	E	138	A	139	B	140	W	141		142		143		144	
145	C	146	O	147	N	148	T	149	R	150	A	151	L	152	T	153	O	154	R	155	H	156	O
157	S	158	G	159	N	160	A	161	U	162	E	163	L	164	Y	165		166		167		168	
169	C	170	O	171	U	172	S	173	I	174	N	175	S	176	A	177	D	178	D	179	E	180	R

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Anglicans Powering Potential (APP) of the Diocese of NS and PEI, under the overarching 4th Mark of Mission for Anglicans: *to seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation*, encourage and remind us that no matter the size of the nail, or our ability, even in a small way, we can help to disable the Wheel(s) of Injustice.



"We are not simply to bandage the wounds of the victims beneath the wheels of injustice, we are to drive a spike in the wheel itself"

Dietrich Bonhoeffer.

In enhancing capacity for creative ministry, Anglicans Powering Potential are re-imagining Bonhoeffer's spike as a series of nails of varying sizes and shapes . . . to remind us that we can make a difference, that small things can have a big impact!

Interested? e-mail: app.nspeidiocese@gmail.com

SSJD visit: Teach us to pray

All Christians recommend praying, but we tend to assume this comes naturally to everyone, and in my experience, this isn't true. There are all sorts of ways of praying but most of them require learning how to do them. And when we do learn, they can give variety and depth to our spiritual lives.

That's why the theme for our visit from the Sisterhood of St. John the Divine was prayer. Sisters spend a couple hours every day in prayer, besides their corporate worship. They know a lot about prayer, and we were grateful to learn from them on their recent visit to the Diocese, March 16-29.

Sr. Dorothy Handrigan, SSJD, and Shannon Epp, who coordinates the SSJD companions program, both of whom often lead prayer workshops, were the retreat leaders for the clergy Lenten retreat and a retreat for SSJD associates. They led several other prayer workshops and talks, in Berwick, Summerside, and at AST for the formation class and discerners. And they gave several talks on religious life,



Some N.S. and P.E.I. associates and oblates gathered for an informal dinner with our SSJD visitors. Pictured from left: Heather McCance, Sr. Dorothy, Marilyn Newport, Frances Drolet-Smith, Shannon Epp, Mary Leigh, Helen Ryding, Taunya Dawson and Michelle Bull

at AST, at open houses at the Cathedral and in P.E.I. Plus they attended several social events with associates and companions and learned about the outreach ministry at Christ Church, Dartmouth, a particular interest for both women. It

was a busy two weeks.

At the various prayer sessions, with a total attendance of around 150 people, we learned about and practised different ways of praying, including using prayer beads, Lectio Divina, labyrinths,

imaginative prayer, examen and journaling, the use of breath prayers and holding crosses, and we explored the value of a rule of life. As a participant in a number of these sessions, I learned a lot of things I didn't know and

found new ways to use some of the prayer forms I already knew about.

It was a very successful visit. People who had never heard of the Sisters learned about them, and about how to be in relationship with them, as associates, companions and oblates. Best of all, we all felt renewed in our spiritual life. We are grateful to Sr. Dorothy and Shannon for coming all this way and sharing their knowledge and practice with us. I found it a very refreshing time and by the end, although I was pretty tired, I felt re-grounded in my prayer life and life generally.

If anyone wants to know more about the SSJD sisters or how they can help us with our spiritual lives, they have a website, ssjd.ca, and also a Facebook page. You can also ask one of the N.S. and P.E.I. associates, such as myself. I have been an associate for 30 years and it's been a wonderful relationship. To learn more about prayer, you can check out the SSJD webpage, webpages of other Anglican religious orders or our own Diocesan webpage.



Shannon Epp and Sr. Dorothy Handrigan have a visit with the Cow Bay Moose on the last day of their two-week trip to the Diocese of N.S. & P.E.I. to share their prayer tools and let us know about the Sisterhood of St. John the Divine



Hand crosses, breath prayers and stones were some of the tools of prayer discussed at the Diocesan Lenten Clergy Retreat on March 20-21. Bishop Sandra Fyfe ordered the hand crosses from the Holy Land as a gift to the clergy



Sr. Dorothy Handrigan and Shannon Epp pause en route to P.E.I., where they offered a quiet day to about 25 people from a number of churches and denominations on ways to pray, March 26-27



Shannon Epp from SSJD (2nd from left) visits with Ken McIntosh, Danny Ray (both discerning a call to the diaconate), Rev. Michelle Bull (SSJD Associate coordinator) and Rev. Carl Fraser (Diocesan Vocations Director) at Christ Church, Dartmouth, March 28



Rev. Taunya Dawson being received as an SSJD Associate by Sr. Dorothy Handrigan while Rev. Michelle Bull looks on. Associates keep a rule of life that includes regular prayer and worship and a continuing connection with the Sisterhood, including retreats at the Convent



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