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THE DIOCESAN TIMES



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JUNE 2026 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

How a national competition put Trinity's Rose Window back on the map



BY JENNIFER ANANDANAYAGAM

Trinity Anglican Church in Digby, N.S., has been in the news lately. The focus has been the church's historic Rose Window. Its restoration was tied to Canada's National Trust's Next Great Save competition, which ran from April 7 to 24. 'Save Trinity's Historic Rose Window' was among 11 other projects from across Canada that were vying for the prize.

Trinity didn't win, but the hype surrounding the competition and the project has left a vibrant trail of public interest in its wake.

The Next Great Save Competition offers an oppor-



The Rose Window as it once stood, before time began to weather the surrounding stone

tunity to win \$65,000 in cash prizes to help protect cherished heritage places. There is a \$50,000 grand prize, provided by Ecclesiastical Insurance, along with two runner-up prizes of \$10,000 and \$5,000. Voting for 2026 closed on April 24. The Backhouse Grist Mill, Port Rowan, O.N., won third

place; The Spire, Kingston, O.N., came in second; and Ancienne Église Sainte-Marie, Pointe-de-l'Église, N-É won the competition.

The Rose Window is a prominent feature on the south wall of Trinity Anglican Church. It sits in a Gothic Revival building designed by the

American architect Stephen C. Earle and designated a National Historic Site in 1990. Winning The Next Great Save would have meant a great deal when it came to restoring the deteriorated plaster on the inside and wooden clapboards on the outside.

Trinity Anglican held an

open house on Saturday, April 18, in an effort to keep the momentum going before voting closed. This saw the participation of local dignitaries (including JoEllen d'Entremont-Dixon for Chris d'Entremont, MP, Acadie-Annapolis; Jill Balsler, MLA, Digby-Annapolis; Linda Gregory, Warden, Municipality of Digby; Paul Saulnier, Deputy Mayor, Town of Digby; and Shane Weir, Councillor, Town of Digby), other congregations, and the general public and featured self-guided tours and light refreshments.

We sat down with Colleen Humbert, Warden at Trinity Anglican Church in Digby, and here is what she had to share about the path forward for this historic landmark and the enduring spirit of the Digby community. Humbert was part of the team raising awareness for the Rose Window for the Next Great Save. The team also included Sherry Longmire, Peg MacAlpine, and Greg Turner.

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Planting trees when the future is uncertain

BY ALLIE COLP
YOUTH AND FAMILY MINISTRY
COORDINATOR
DIOCESE OF N.S. AND P.E.I.

I'm sure many of you have heard that old Greek proverb, "A society grows great when old men plant trees in whose shade they shall never sit." Many generous and kind church folk for generations have done just that—planted trees and seeds, knowing that they would not be there when those efforts would flourish.

My family are gardeners, and we moved last summer, leaving our carefully established and tended garden beds behind for a new yard where we need to start almost from scratch. And on top of that, new apartment buildings are planned for our neigh-



Photo by PROJETO CAFÉ GATO-MOURISCO

bourhood that will change the light in our backyard at some point—though not quite yet. So, we are left wondering about how to move forward, knowing the possibilities that exist right now, but not knowing what it might look like next year or the year after

that.

This isn't about to become a reflection on gardening, or me asking for recommendations from The Diocesan Times readers who happen to be avid gardeners—I promise!

This backyard garden conundrum has left me reflecting

on how our current church reality is often much the same. We know what might be possible right now, but we don't always know if it will be able to continue. Continuing to have enough money for things might be an issue, or maybe you have a handful of

kids involved in your parish right now, but you don't know if there will be more as they grow up; maybe you are looking at entering into a shared ministry arrangement and don't know what the specifics will be yet.

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Pray as you can

BY HEATHER CARTER
DIOCESAN REPRESENTATIVE
ANGLICAN FELLOWSHIP OF
PRAYER

"We are not talking to God; we are listening to his Word within us. We are not looking for him; it is he who has found us." Dom John Main, OSB (1926–1982)

This quote from "Twelve Talks from Meditators," given to weekly meditation groups in Montreal by John Main, founder of The World Community for Christian Meditation (WCCM), explains that meditation is a "listening" not a "doing." We are allowing God to take the initiative, and we are resting in His presence. John Main tells us that this "prayer of the heart" is a shift from our usual talking to God to contemplative prayer or listening/being with God.

Meditation and similar traditions of "listening to the Holy within" are, for many, the fuel that stabilizes, energizes, and sustains us. When we meditate, or spend time in quiet with the Lord, we are choosing to put God at the centre, giving Christ a primary place in our lives. When we commit to a practice, we are prioritizing the wisdom of the Holy over short-term desires. Sometimes we don't see our priorities as desires. A child crying in the night, a career to maintain, and a home to manage are rightly important matters, but if we say, "I don't have time for prayer," we are



Photo by Roy Muz on Unsplash

choosing not to prioritize God. When I was a young mother and trying to balance competing priorities, I recall completing a secular, fun activity designed to help put important values first, and I was happy with my selections of family, work, leisure, service, etc. until I realized that God did not feature in this list.

This praying—this fuel—that silence and meditation provide, then allows us to look outward to friend, neighbour, and an endless

array of needs in the world, to be sustained in our efforts to "love our neighbour." It also provides direction. We cannot be all things to all people, and listening to the wisdom within allows us to choose what God wants us to do rather than reacting to the many fires around us. The Gospel tells us, "But seek first the kingdom of God and his righteousness, and all these things will be given to you as well. (Matthew 6:33)

Mother Teresa, known as

a contemplative in action, was once asked in an interview what she said when she prayed. She responded that she didn't say anything. She just listened. Similarly, John Main says that during meditation "not much happens" but that the fruits of meditation become noticeable over time. Just as Mother Teresa would have practised other forms of prayer, so too meditation is not meant to replace but complement existing prayer practices.

Joining a meditation group can be a good way to begin, providing instruction and companionship on the journey. Groups can be found at WCCM Canada www.wccm-canada.ca/nova-scotia (Prince Edward Island and other provinces are found on the side menu), and to meditate at home, one option is the WCCM Silentium App, which offers guidance, a timer, and other resources. We don't become experts; each meditation is a new beginning. We rest in Christ, and our anxieties and distractedness are transformed as we become more willing to be ourselves and trust in God.

Most importantly, and as with all prayer, there is no measurement or judgment—the act of praying is sufficient. *"And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus." (Philippians 4:7)*

The Busy Robin

A little robin built a nest and laid her eggs. While she gathered food, a cuckoo snuck an egg into the nest. Later, the robin didn't question why a new egg had appeared—she was far too busy for that. When her chicks hatched, she didn't question why one of her chicks was distinctly different from the others. Nor did she question why one chick ate three times as much as the others—she simply worked three times harder to feed it. One day, the cuckoo chick pushed the other chicks out of the nest. Yet, the exhausted robin still did not question; there was no time as the cuckoo now commanded attention around the clock.

In our busy lives, we can easily forget that God desires a personal relationship and has given us an amazing opportunity to share in His eternal kingdom. However, this fallen world has a habit of distracting us by sneaking cuckoo eggs in our nest for us to raise.



Are we exhausting ourselves on something that brings no glory to God?

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(Luke 9: 59-62)

Cuckoos can take many forms—some good, some bad. It may be an addiction or obsessive hobby that needs continual feeding. It may be a demanding friendship or organization. Or it may even be charitable work that needs round-the-clock attention. (Luke 10: 38-42)

We can become so busy that it's hard to determine if we

are raising a cuckoo. Periodically, we need to stop and question our schedule and check our motives lest something of no eternal importance starts taking all our time and energy.

We should ask ourselves—is what we are doing:

- causing us to neglect our relationships with God, family, and self?

- motivated by guilt or seeking the applause of other?

- causing undue stress, anxiety, or depression?

- taking all our time, yet bringing no glory to God?

God demands a right thing be done in a right way. No matter how outwardly honourable our busy endeavours may seem, if our motivation is wrong, all we have created is wood, hay, and stubble that will be burnt at the Judgment Seat of Christ. (1 Corinthians 3: 12-15).

Our time on earth is brief. Let us not waste it by raising cuckoos that bring no glory to our Divine Father. Christianity is about developing right relationships. If our first priority is relationship with God, our other relationships and ministries will gracefully fall into place—only then will our burdens be light. *"Come to Me, all you who labour and are heavy laden, and I will give you rest." Matthew 11:28*



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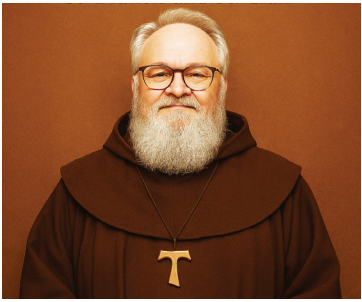
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When faith gets a label: *Devotion, division, and the words we use*



BY STEPHEN JOSEPH IRÉNÉE WEISS, M.ED. (COUNSELLING)
(ÉTIENNE JOSEPH IRÉNÉE WEISS)



Photo by Alex Shute on Unsplash

There is something curious—and at times troubling—about the words we use when we speak about faith. Words that, on one side of the conversation, mean devotion, conviction, or commitment, can, on the other side, sound like extremism, rigidity, or even danger. Somewhere between those meanings lies a tension the Church has wrestled with for centuries: when does deep faith become something else?

We do not have to look far to find examples. Within Christianity itself, we hear terms like evangelical, fundamentalist, charismatic, or traditionalist. Each of these began as a description—sometimes even a badge of honour. To be evangelical was to be committed to sharing the Good News. To be traditional was to be rooted in the wisdom of those who came before. To be charismatic was to be alive in the Spirit. And yet, depending on who is speaking, these same words can carry an edge. Evangelical can become pushy. Fundamentalist can

sound rigid. Charismatic can feel excessive. Traditionalist can seem resistant to growth.

The words themselves have not changed. What has changed is the tone, the context, and often the distance between the speaker and the one being described.

History reminds us that this is not new. During the Protestant Reformation, language became one of the sharpest tools of division. Catholics were labelled “papists,” a term meant to reduce a rich sacramental and communal faith into mere allegiance to a single authority. Protestants, in turn, were described as heretics or schismatics. These were not neutral descriptions; they were words shaped in conflict, designed to draw lines, to separate, and sometimes to wound.

Even today, echoes of those labels remain. Some Christians refer to Catholic practices as “ritualistic” or even “idolatrous,” while Catholics and others may describe

certain expressions of Christianity as “legalistic” or “fundamentalist.” These words are rarely used with curiosity. More often, they are used with assumption.

And that is where the danger lies.

Because once we label, we often stop listening.

Scripture itself offers us a mirror. In the letters to the churches in the book of Revelation, we see communities being named—not to condemn them outright, but to call them back into relationship, into faithfulness, into love. The challenge is not that the churches had identity or conviction. The challenge was when those convictions lost their grounding in grace. When zeal replaced love. When certainty replaced humility.

This is not just an ancient problem. It is a present one.

In a world shaped by quick opinions and shorter attention spans, it is easier than

ever to assign a label than to enter into a conversation. A person becomes “too conservative,” “too liberal,” “too traditional,” or “too progressive.” A community becomes “outdated” or “dangerous.” And once the label is applied, the complexity of the person or the community often disappears behind it.

But the Gospel does not work that way.

Christ did not begin with labels. He began with encounter. Fishermen were not first called “uneducated.” Tax collectors were not reduced to “traitors.” Even those on the margins—those society had already named and dismissed—were seen, known, and invited into something deeper. The transformation came not from being categorized, but from being called.

This does not mean that discernment is unimportant. The Church must still wrestle with truth, with doctrine, with the ways in which we live out our faith. But there is a difference between discernment and dismissal. One seeks understanding. The other closes the door.

From a Franciscan perspective, this tension becomes even more meaningful. Francis of Assisi did not set out to label the world around him. He set out to love it differently. He lived with conviction—radical, visible, undeniable conviction—but it was a conviction marked by humil-

ity, simplicity, and a deep recognition of the dignity of others. His life challenges us to ask, “Can we hold our beliefs firmly without holding others at a distance?”

Perhaps the question is not whether a term is positive or negative. Perhaps the deeper question is this: what is happening in the heart when the word is spoken?

Because the same word—devout, evangelical, orthodox, or charismatic—can either build a bridge or reinforce a wall.

And so we are left with a choice.

We can continue to use language as a way of sorting people into categories, deciding who is “in” and who is “out,” who is “faithful” and who is “extreme.” Or we can begin to use language more carefully, more humbly, more in line with the One we follow.

A helpful way to hold this tension might be this:

Passion listens.

Conviction stands.

Fanaticism refuses.

The call of Christ is not to abandon conviction but to anchor it in love. Not to silence our beliefs, but to express them with humility. Not to avoid truth, but to pursue it in a way that leaves room for grace.

Because in the end, it is not the strength of our labels that reveals our faith.

It is the depth of our love.

How a national competition put Trinity's Rose Window back on the map

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Given the high level of participation at the recent open house, does the committee plan to host similar fellowship and conversation events to keep the momentum of the Rose Window project alive?

We are really at the beginning of this project. The plaster fell at Christmastime, so we brought a consultant in to tell us what was happening. Sefton Squires has 45 years of practical experience in the heritage restoration field. That is when we learned that both the outer and inner south wall would have to be rebuilt to maintain the integrity of the Rose Window and the stained glass triptych beneath it. We immediately began to apply for funding at that time. We also applied to The Next Great Save. We



JoEllen d'Entremont-Dixon, Greg Turner, Olivia Walker, Paul Saulnier, and Tina Comeau

heard that we were chosen as finalists in February, and it has been pretty much a full-time job since then to fulfill our obligations to the competition.

We will soldier on, as ever, applying for grants and holding fundraising events. Several concerts are in the works; we really haven't had time to plan anything else.

How does the committee plan to leverage the interest shown by the various levels of government representatives who attended the open house?

We will continue to maintain close contact with all four levels of government. They have always been extremely supportive, alerting us to funding opportunities, writing

letters of support, and checking in on the progress of our applications.

We have always received a great deal of support from the government.

What was the most surprising or heartwarming message of support the committee received from outside of Nova Scotia during the voting period?

There wasn't one message in particular that I would point to, but we were all very moved to find that many of our friends from all over the world were sharing our posts and announcing that they were voting daily. Their support truly heartened us. They put Digby and Trinity on the map!

How do you feel the competition changed the town's perception of Trinity? Do you think the landmark status is more deeply felt by the younger

generation now?

A comment that was made to me early on in the competition reflected how many in the community were not quite aware of the historic importance of the church to the community and the historic nature of the building itself. Someone said, “I've been to a wedding at Trinity, but I was so busy looking at the bride that I wasn't able to look around, much as I wanted to.” I think—I hope—that this competition helped the people of our town and our area to see the treasure in their midst. As for the younger generation, we've already had a request from a teacher to bring her class in for a visit. We hope to build on the excitement generated by the competition to engage more of Digby's young people.

Life happens?

Dealing with the unexpected



BY BRYAN HAGERMAN RCT
ST PAUL'S CHURCH, HALIFAX
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The phone on the bedside table rang sharply at 3 a.m. Harry looked at the clock, noted the time, and hurriedly moved to answer the call, already expecting the worst. He was not, nor could he be ready for what he was to hear. It was his sister Lois, sobbing as she explained her reason for calling. The news was terrible, so much so that Harry could not comprehend or process it initially. His dad had died in his sleep! Harry slumped into his pillow. The shock, the words, everything, seemed so surreal. Harry began to process everything that he had heard, playing the words over and over in his head. Could it be true? Did this really happen? Was it a dream? He was reminded of a billboard on the side of the road as he bussed to work every day. Big and bold, it said, "Life happens."

One could carelessly say that indeed life happened for Harry, his sister, and the rest of his family on that cold winter day. His dad had died; it was real. For the next few days and months, a part of his daily existence would be taken up with that sad event.

Susy was ushered into her boss's office as she arrived for work. In the room were her supervisor, the director, and the HR person for her company. "Susy," said her boss, "your job has been terminated. Grab your things; you will be escorted out of the building." Susy was in shock. She



Photo by Stefan Spassov on Unsplash

had worked at her company for 30 years. Standing on the street outside the building, Susy could not process, understand, or believe what had just occurred. Some might harshly say, "Life happened that morning for Susy!"

Bad things, sad things, and grievous things will or have happened to all of us at some time or another, leaving us feeling momentarily debilitated. People we love die, a medical condition threatens our lives, we lose our jobs, we have an accident, we suffer a trauma, conflicts escalate at work, our home is damaged by a storm or fire, and investments go south. These are unfortunate and the sad facts of life. Horrible things happen, often suddenly and unexpectedly. And to good people!

The two-word phrase "Life happens" is an idiom, a figurative statement, and often culturally specific. There is the call here to accept, to acknowledge, a surprise, a horrible, maybe tragic event. The statement brings with it is a form of resignation. According to John Lennon, "Life is

what happens while you are busy making other plans."

It may be important to note that the phrase "Life happens" is not an acceptable comment or thought when it comes to the unexpected, the difficult, or the painful events that come upon us, our friends, our loved ones, or anyone suffering and in pain as a result of a tragic event. It is an unfeeling comment.

Yes, things happen to us that are hurtful and harmful, which temporarily create an emotional fog, a surreal happenstance. And as humans we struggle to find a way to make sense of the situation. There is no easy route through any of this. We may feel paralyzed and depressed as we try to cope with these difficult and trying events. So, the phrase "Life happens" is not an acceptable response to a hurt. What is instead acceptable is how we engage the situation so that a healthy way forward has begun. We may hear the phrase (Life happens) echoed in relationship to a world event about a person we don't know. It sounds cold and

uncaring.

Bad things do happen to good people. Those of us who claim faith in Christ may never know the why. Nevertheless, it deeply troubles us. We can know, however, that nothing happens to us that first does not go through the sovereign plan of God for us. The why may haunt us for years if we allow it.

But what can we do when a troubling unexpected event occurs?

Let it settle in; sit with the news.

Find a safe place, a way to sit with the news. Often it is comforting to do so in the presence of someone who listens, who can empathize, who may offer calm, helpful support, or a prayer.

Make initial decisions carefully, calmly, not rashly or hurriedly, but based on prayer, scripture, guidance, and thoughtful reality.

In the surreal moment of hurt and pain, we find it hard to make decisions. Our emotions are a swirl of activity,

making it difficult to think clearly and to plan.

Contact your parish priest for prayer and guidance.

Seek out helpful professional people whose job is your current and painful issue.

Painful events may be a part of life, but they are not hum nor without deep sadness and grief. We enter into the horrors that come our way with help, with guidance, support, and vulnerability. But hopefully never alone.

The Scriptures from the Old and New Testaments often offer comfort and hope in the midst of life's concerns.

Here is one from Isaiah.

So do not fear, for I am with you;

Do not be dismayed, for I am your God.

I will strengthen you and help you.

I will uphold you with my righteous right hand.

Isaiah 41:10

God happens in the midst of our worst pain!

Planting trees when the future is uncertain

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There's uncertainty about the future of churches all over the place, but children, youth, and families and opportunities to minister with and to them continue to show up. So what are we to do when you have the possibility of starting up a Sunday School, or trying out Godly Play, or Messy Church, or running a day camp, without knowing if you are laying

the groundwork for something that will continue for years, or if it might be just a one-time or one-season thing?

We have a rich history of people planting trees whose shade they will never sit under, but planting trees without knowing how long they will be able to grow is a different thing altogether.

And yet, although it is so different, and it is hard to

imagine pouring time and care and love into a new thing now knowing what might come of it, isn't it just incredible to see the first leaf sprout on a young sapling?

When we have the resources and the opportunity to minister with and to children, youth, and families, those opportunities are meaningful and worth it, even if we don't know if it will last forever.

Through children's, youth, and family ministry, we have the chance to help the youngest members of our communities know how deeply loved they are by their community and by the God who created everything, and it's better to grab at the chances that we have to do that than to let them pass us by.

So, I think we will build garden beds in our yard where

the sun shines right now, and I hope that as we look ahead to the summer and fall, even in the midst of any uncertainty, your parish will take stock of what possibilities there are right now to serve the children, youth, and families in your community. Who knows what might come next, but we can be faithful and joyful and nurture growth where we are right now and see where that leads us next.

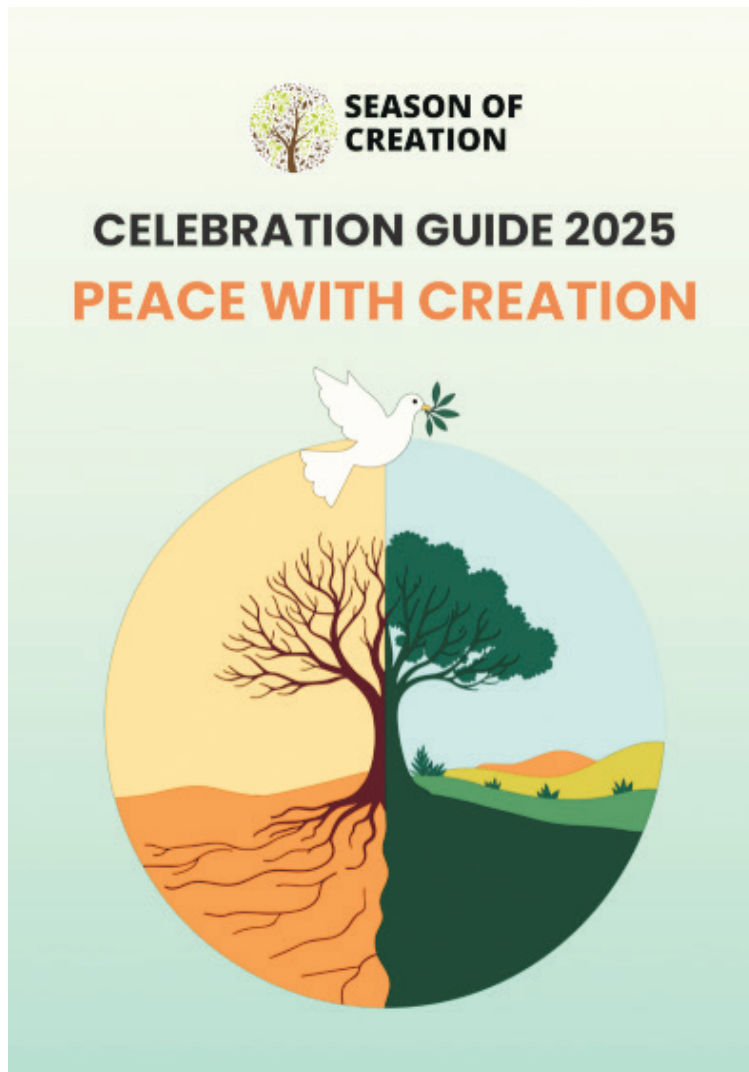
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BY THE REV. MARIAN
LUCAS-JEFFERIES
COORDINATOR, DIOCESAN
ENVIRONMENT NETWORK

Dear Diocese,

I once had a friend from Barbados who noted that Canadians are always getting ready for something. For example, he said that in the spring, we get ready for summer, and in the autumn, we get ready for winter. He confessed that there is no need to prepare in his country because they don't have the extreme changes in weather we have. As he explained, unlike Canada, every day is the same unless a hurricane is barreling down



on them.

It's true that a great deal of

our time can be consumed with preparation. And then there is summer.

When we began the Healthy Coastline Project on the Eastern Shore of N.S., our researcher, a recent arrival from Colombia, struggled with the reluctance, or refusal, of Canadians to take on extra responsibilities as citizen scientists during July and August despite our attempt to explain the importance to Canadians of doing minimal work when the beach calls. That might be even more difficult in the two provinces we serve where you can't spit without hitting a beach.

And that's why clergy scramble before the temperature soars to prepare for the Season of Creation (September 1 – October 4) before the temperature soars, and lying on a hammock at the cottage, or in my case, at the helm of the sailboat is where you want to be.

So, fear not. The latest Season of Creation resources came out in April! It's all there at your fingertips so you don't have to pour over various liturgical resources (although

you can if you are so inclined). You don't have to be the most creative clergy in the diocese. And you don't have to commit to celebrating the Season of Creation all five Sundays as though you were running a marathon. The Season of Creation, including the new Feast of the Creator on September 1 or a Sunday close to that date, can take in as much or as little time as you feel called to.

As I read in the book "Living Ecological Justice," first you fall in love with creation. Then you care about and for it.

The important part is recognizing God's hand in creation and celebrating.

How are you and your parish going to celebrate this year? A guest preacher from DEN perhaps? Check out Your Guide to Celebrate the Season of Creation 2025 on the seasonofcreation.org.

Blessings,

The Rev. Marian Lucas-Jefferies

Coordinator, Diocesan Environment Network

For All the Saints, August–June 2026

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

The three readings, one for each month of June, July, and August, reflect the individuals who drew many faithful to their side and established monasteries in Scotland, Italy, and Spain. All three have developed and expanded to include present-day Iona as a place of pilgrimage in Scotland and two monastic orders—the Order of St. Benedict and the Order of Preachers, called Dominicans.

June 9: Columba—Abbot of Iona, Missionary, D. 597

Columba was a mighty abbot in sixth-century Ireland who ruled a network of monasteries in his native land and helped to lay the foundation of the Christian Church in Scotland. Born into the clan O'Neill, Columba lived at a time when the druids, the priests of Celtic paganism, still held sway. He became known as someone whose Christian holiness allowed him to command the magic of the druids and to bend it to the will of Christ. Then, at the age of 42, he left Ireland in order to become, as a later biographer said, "a pilgrim for Christ." He and 12 disciples settled on Iona, a small

island off the western coast of Scotland.

By becoming "a pilgrim for Christ," Columba meant to set a more perfect course for his inward voyage with the Lord—that is, to enter more deeply into the life of prayer and penance. But he was committed to helping others become "pilgrims for Christ," too. So, from Iona, he founded several new monasteries in Scotland.

Missionary work was a by-product of these foundations. The still-pagan Scots were greatly impressed by the austere life of the Irish monks, and even more by Columba's own powers. His disciples seized the opportunity and began to preach the Gospel. Before long, many Scottish tribes were converted to Christ. Columba himself made a few journeys into the Scottish mainland, and he seems to have had a hand in converting at least one important chieftain. As a result, Columba came to be regarded as the Apostle of Scotland, and that is how we remember him today, which is the traditional anniversary of his death in the year 597.

July 11: Benedict of Nursia—Abbot, C. 547

Today we honour Benedict, an abbot in sixth-century Italy and the author of an influential Rule for communities of

monks and nuns. In his youth, Benedict abandoned society and, for many years, dwelt all alone in a cave in order to learn complete obedience to the will of Christ. Word of his holy life spread throughout Italy, and soon he was surrounded by several thousand disciples, whom he formed into a single community. He eventually moved to Monte Cassino, where he gathered a second community of monks. There he died around the year 547.

Shortly before his death Benedict drew up a Rule for the continuing nurture of his community. This rule teaches monks two chief duties—obedience to their abbot and the work of prayer. Obedience is not meant to be an end in itself; it is supposed to foster stability in spiritual growth so that each monk might look beyond his own needs and support his brothers in attaining the common goal of perfect conformity to Christ. This communal discipline finds its chief expression through the daily offices, which Benedict called "the work of God." Seven times a day, the whole community gathers to pray the Psalms, hear Scripture, and offer intercession for the needs of the Church and the world. As with the precept of obedience, "the work of God" is meant to be a work of

love in Jesus Christ. Several centuries after Benedict's death, his Rule was adopted by other monastic communities throughout Europe and became the foundation for the Order of St. Benedict, which flourishes in the Roman Catholic and Anglican communities to this day.

August 8: Dominic—Priest and Friar, D. 1221

Dominic was a Spanish priest who, early in the 13th century, founded the Order of Preachers—a brotherhood whose entire vocation is to preach and instruct the faithful in the doctrines of the Church.

Dominic's own vocation as a preacher began in 1206, when he was passing through southern France with his bishop. He noticed how the people flocked to the Cathars, who combined a life of radical simplicity with strange, non-Christian beliefs. Dominic realized that the people could not be brought back to the Church so long as bishops and priests made the rights of the institution their primary concern. So, he adopted a life modelled on the gospel of Luke 10.1-12 [Jesus sends out the 72]. He renounced all property except for the robe on his back and travelled up and down the countryside, preaching to strangers on the road and to crowds in

the marketplaces. Dominic convinced many others to join him in his enterprise of faith, and together they developed a movement that not only countered heresy in France but also spread out and renewed the teaching of the faith throughout southern Europe.

Dominic himself was a quiet person who preferred to live with his fellow preachers in poverty rather than accept any of the honours pressed upon him. As an early account of his life says, "He rarely spoke unless it was with God in prayer or about God for the instruction of those who travelled with him." He especially desired the gift of love so that he might always care for others in their need for salvation. In his later years, he began to develop a rule for his followers to ensure that their unique vocation would continue in the Church. His new brotherhood was called the Order of Preachers, and its members came to be known as "Dominicans" in his honour. Dominic himself died in 1221, still on the road preaching, but the Dominicans carried on his work and became a major force in theological education—as they still are to this day.

St. John's Westphal's first rector, the Rev. Joshua Wingate Weeks



BY THE REV. TAUNYA J. DAWSON
CHAIR, DIOCESAN ARCHIVES COMMITTEE
DIOCESE OF NOVA SCOTIA AND P.E.I.

A recent invitation to the 235th anniversary celebration of the parish of St. John the Baptist, Westphal ("The Little Church with the Big Heart") reminded me of their first rector, the Rev. Joshua Wingate Weeks.

Weeks was a colleague and contemporary of Digby's Rev. Roger Viets (whom I wrote about last month) and who also preached at Bishop Inglis' Clergy Conference in the summer of 1785. Weeks' sermon was entitled "A sermon preached at St. Paul's Church in Halifax, on Friday, June 24, 1785: being the Festival of St. John the Baptist, before the Grand Lodge and the other lodges of the ancient and honourable society of Free and Accepted Masons in Halifax, Nova Scotia." Like Viets, he was a congregationalist who became a Church of England SPG missionary. He was also clearly an active Freemason!

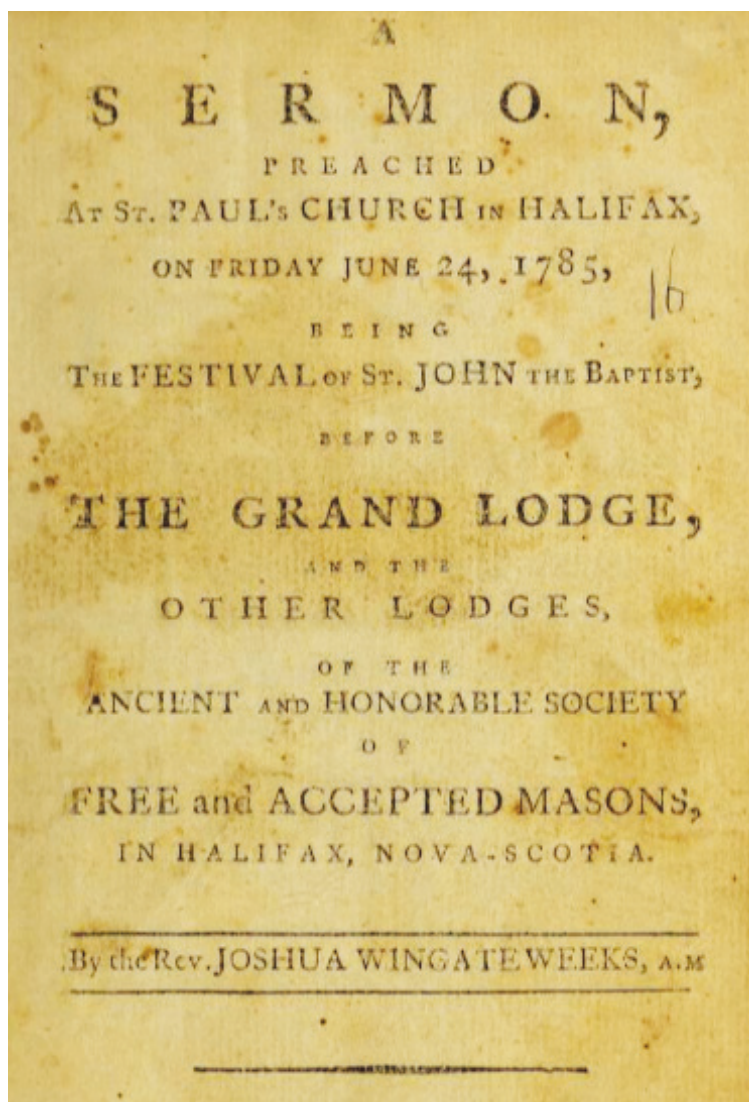
Born c. 1739, Weeks was the eldest son of Colonel John and Martha Weeks. He graduated from Harvard College with an MA in 1758. He was appointed Rector of St. Michael's, Marblehead, and had a successful tenure there until the American Revolution forced him to move to Pownall, Maine, with his brother-in-law, the Rev. Jacob Bailey.

Like so many Church of England clergy, Weeks paid a high price for his loyalty to the Crown. It is reputed that he had been thrown in jail three times by the revolutionaries. On expulsion from the United States in 1779, he sought refuge in Halifax with his wife and eight children and initially became the garrison chaplain and assistant to the Rev. Dr. John Breynton.

Weeks was later appointed to Annapolis but, after a brief visit there, found that it was too expensive to move his family to that location. The Rev. Jacob Bailey replaced him—although Weeks would



St. John the Baptist, Westphal



A sermon by the Rev. Joshua Wingate Weeks

apparently later be appointed Chaplain to the Garrison at Annapolis, as well as to the Legislative Assembly and to the order of Freemasons! Weeks also worked at St. Paul's in a number of capacities for almost six years. When the Rev. Robert Stanser was appointed Rector there, Weeks became the Chaplain of the "Orange Rangers' Garrison."

In 1784, Preston Township (possibly named either after Preston, Lancashire, England, or after British army officer Thomas Preston) was granted to Loyalists and disbanded soldiers, including approxi-

mately 150 Black Loyalist families. Following a visit to London in 1785, Weeks began visiting in the area. The first church there was built on Church Hill (or Crane's Hill) between 1788 and 1791 and was consecrated by Bishop Inglis in 1791. It was then described as "a little, plain church," located about six and half miles from Dartmouth and about a mile east of the present church.

In the fall of 1792, the people of Preston promised Weeks 20 pounds a year plus a place to live in Dartmouth. Weeks agreed, as long as the SPG named the area as a mission.



The then Nova Scotia Governor, John Wentworth, apparently a friend of Weeks, had a farm in Preston from 1792 to 1808, which may also have influenced his decision. On 1 March 1793, Weeks baptized Jane, daughter of Alexander and Jane Marshall; the first recorded baptism in the parish. And on 21 February 1794, the SPG agreed to the parish as a mission.

The church served a large area. Weeks would later write to the SPG that he served 50 families in Dartmouth, 15 in Preston, 12 in Cole Harbour, and 23 in Lawrencetown. However, the location proved difficult for many to access, especially in the winter. His parish found it difficult to keep up with his subscription, and he found it a challenge to sustain his family—and his horse, which was necessary for such a large parish.

In 1827, it was time to build a larger church due to population growth in the area. The second church was built closer to Dartmouth but was destroyed by fire in 1849. The third—and current—St. John's Church was built in its present location, at the corner of what is now Highway 7 and the Lake Major Road, and was consecrated in 1851.

The Rev. Joshua Weeks left in 1795 and went on to accept an appointment in Guysbor-

ough, where he would die in 1804. Benjamin Gerrish Gray was appointed by the SPG in 1796 to be a teacher and chaplain for the parish.

In 1935, the parish itself—while still dedicated to St. John the Baptist—was renamed after Royal Navy admirals George and Philip Westphal. So, while celebrating the 235th anniversary of that 1791 consecration, let us pause for a moment and be thankful for the efforts of their first rector who served the area under challenging circumstances!

Sources:

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Like so many Church of England clergy, Weeks paid a high price for his loyalty to the Crown. It is reputed that he had been thrown in jail three times by the revolutionaries. On expulsion from the United States in 1779, he sought refuge in Halifax with his wife and eight children and initially became the garrison chaplain and assistant to the Rev. Dr. John Breynton.

Sacred Art: Needlepoint in the Cathedral



BY CYNTHIA PILICHOS FOR THE CATHEDRAL NEEDLEPOINT BOOK PROJECT

The series of articles about the Needlepoint cushions and kneelers in the Cathedral are receiving enthusiastic attention from The Diocesan Times readers. Attention grows to excitement as stitchers start reading their names in print. Memories bubble up as they recall the love, faith, and sense of pride they experienced over 40 years ago, noting a continued sense of accomplishment in being an integral part of this sacred art ministry. We receive oral and print thanks!

The cushions in the canon stalls depict the saints of the early English church, and there is not a dull character among them! One has the sense of tremendous men of faith (and it was exclusively men) who had a very intentional focus on their ministry. Here are three more interesting profiles, researched and initially written by a King's student last summer, Margot Peluso-Pope. In adapting Margot's text somewhat for the chronicling of these saints, I am indebted to Margot's research and writing. Who better to start this June 2026 column than the Venerable Bede? The stories are as interesting as these saints' names: Bede, Swithun, Anselm

St. Bede, the Venerable Bede (672 – 735), is regarded as the most important historical scholar of the 7th and 8th centuries. He was an Anglo-Saxon scholar and monk best known for his Ecclesiastical History of the English People, which recounts the history of England from 133 BC to the 8th century CE; the spread of Christianity in what is now the United Kingdom; and the stories of the early English saints. In this work, St. Bede records the history of all the saints featured on the Cathedral's cushions in the canon stalls, from St. Alban to St. Cuthbert, excluding only the biblical St. Joseph of Arimathea.

St. Bede hailed from Northumbria and, at the age of seven, was sent to be educated in the



Benedictine monastery of Monkwearmouth in what is now Northern England. In addition to being a monk and a writer, he was also trained in computus (the calculation of calendar dates such as Easter) and translated many works from Greek and Latin, including the Gospel of John, the last work he completed before his death. His cushion, stitched by Millicent MacCormack and consecrated in 1986, depicts a horn chalice crossed with a plume. The horn chalice is likely an Early Medieval interpretation of the Holy Grail, representing the spread of Christianity in the United Kingdom, documented by St. Bede, and the plume symbolizes his important contributions to historical writing and scholarship, particularly in his History of the Early English Saints. St. Bede's Feast Day is May 25.

St. Swithun (800–863) served as Bishop of Winchester in the mid-9th century and was subsequently the Patron Saint of Winchester Cathedral. He is associated with miracle-working and rain and is the saint to pray to for a successful harvest, especially in the event of a drought. English legend holds that if it rains on St. Swithun's bridge in Winchester on his feast day (July 15th), it will continue to rain for 40 days, and the harvest will be bountiful. The following British weather proverb recounts St. Swithun's legend:

St. Swithun's day if thou dost rain
For forty days it will remain
St. Swithun's day, if thou be fair
For forty days 'twill rain
nae mare (Encyclopaedia Britannica).

St. Swithun's cushion, stitched by Helen Feindel and consecrated in 1988, depicts clouds pouring raindrops down upon a plain, bearing witness to the saint's association with miraculous rain and bountiful harvests.

St. Anselm (1033 – 1109), whose feast day is April 21, is known as the "Father of

Scholasticism," a movement that reconciled classical philosophy with Christianity. He wrote, "I do not seek to understand that I may believe, but I believe in order to understand" (Pastor Stratman), illuminating the intellectual focus that motivated his faith. St. Anselm was also steadfast in his commitment to divesting the Church from the State, believing strongly in the Church's internal authority. In addition to being known as the "Father of Scholasticism," St. Anselm served as the 36th Archbishop of Canterbury from 1093 to 1109. St. Anselm's cushion, stitched by Heather MacEachern and consecrated in 1992, depicts a ship with a cross on the sail, symbolizing the spiritual independence of the Church from the State for which he argued, as well as the breaking of new intellectual and spiritual ground with his Scholasticism.

Many thanks for the contributions that have been received to date to support the production of Sacred Art: Needlepoint in the Cathedral. We continue to welcome donations. Further, have your contribution be in memory of, or in gratitude for, a loved one. If so, please be sure to include the name of the person(s) being memorialized/honoured with your contribution. Financial support will be publicly recognized (unless otherwise requested).

Via cheque: payable to the Cathedral Church of All Saints, Needlepoint Project in the memo line, addressed to the Cathedral Church of All Saints, 1340 Cathedral Lane, Halifax, NS B3H 2Z1.

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Saint Boniface: The apostle of Germany and his Nova Scotia connection

BY DAVID W. T. BRATTSTON

In the seventh and eighth centuries, missionaries from Anglo-Saxon England travelled to the Continent to spread the gospel among Germanic tribes. The greatest of all was Wynfrith of Wessex, who has gone down in history under the name Boniface. Born around AD 675, until the age of 40, he lived in a monastery in southwest England. Some descendants of his converts were among the first Germans who arrived to settle in Lunenburg, Nova Scotia, some 999 years to the day after his martyrdom.

His first mission was in 716 to Frisia, which today is in the Netherlands and on the North Sea coast of Germany. He would return to Frisia again and eventually be martyred there.

In 722, Boniface was consecrated bishop for the German frontier regions among the Germanic tribes, including the central German regions of Hesse, Thuringia, and Bavaria. He was thus a bishop without a diocese for an area that lacked any church organization. In 738, Boniface received authority to settle the affairs of the church in Bavaria and beyond.

A tree called "Jupiter's Oak" in Hesse was the chief object of superstitious reverence for the local tribes and those whose Christian faith was still in its infancy. They believed their pagan gods would kill anyone who tampered with it. Boniface started to chop it down when suddenly a great wind, as if by miracle, blew it over. When Boniface emerged unharmed, the people were amazed and converted to Christianity.

In 741 Boniface began to reform the Frankish Church. The Carolingian dynasty had taken the French church under their protection, but they had done little to build it up and had done nothing to reform it. Bishoprics and abbeys had been given away as rewards to people who had rendered secular service to the

court, without regard to their spiritual competence. Boniface achieved stricter guidelines for the Frankish clergy. In a series of councils between 742 and 747, he was able to impose a measure of discipline on the French church and eliminate the worst of the abuses.

Boniface worked on the relations between the papacy and the Frankish church. Rome wanted more control over that church, which it felt was much too independent and which, in the eyes of Boniface, was rife with worldly corruption. Boniface had realized that his extended missions could attain permanence only if the new churches had the direct support and help of Rome. This was a new principle; it would be a long time before it could be really effective, but it was of fundamental importance for the later evangelization of Europe.

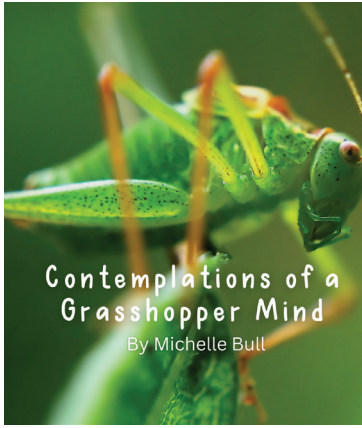
As Boniface grew older, he withdrew from administering the settled churches and moved to where there were still Frisians who still practiced their traditional religions. This caused a violent pagan reaction. On 7 June 754, Boniface and 50 companions were suddenly attacked and killed by a group of angry pagans. Boniface exhorted his comrades not to retaliate, saying, "Cease fighting. Lay down your arms, for we are told in Scripture not to render evil for evil but to overcome evil by good."

Boniface is celebrated as a saint in Germany and England. He was an apostle of Germania, a founder of the German nation, a unifier of Europe, a reformer of the Frankish church, and the chief fomenter of the alliance between the papacy and Charlemagne's dynasty. He helped shape the church in Europe and reorganized and regulated the church of the Franks, from which come many families in Nova Scotia and Prince Edward Island. Some traditions credit Saint Boniface with the invention of the Christmas tree.



Photo by Krzysztof Hepner on Unsplash

What is God up to?



BY MICHELLE BULL

I recently led a session on discernment for a Licensed Lay Ministers' Course in Chebucto Region. There were 17 people there, from three regions. That's a lot of people, compared to past courses.

One of the questions we ask in discernment is "What is God up to?" In this case, "Why is God calling more people to licensed lay ministry and, incidentally, also to non-traditional (in recent history) forms of ordained ministry?" More people are also feeling a call to be deacons and associate priests than ever before, as Bishop Sandra recently told a group of us.

Of course, it's also possible that the church is finally paying attention to something God has been trying to do all along. We don't tend to listen to God nearly as much until we notice a problem, like diminishing congregations and finances. At that point we start to pray and ask God for help and we're a bit more at-



The Holy Spirit in the form of a dove, descending upon a tiny, unsuspecting church. Painted by Michelle Bull.

tentive to possible answers. So maybe we're just noticing this.

After all, there are many stories of women who felt a strong calling to ordained ministry before the church was ready to consider that. Many people also felt called to be deacons before the church remembered that this should be a ministry in its own right, and not just a stepping stone to the priesthood. So, yeah, maybe the church is only now starting to listen and affirm these ministries.

On the other hand, this feels different. It feels like a new movement of the Holy Spirit. The sheer number of people feeling called to these ministries has grown. Also, there

are a good number of people feeling called to other non-traditional ministries, such as the Connectors program, and new Monastic movements.

We are in a time of ferment, when new things are bubbling up. That has been clear for quite a long time. It probably started in the 60s with Vatican 2 and the reforms in other churches about that time. In the 70s Anglicans started experimenting with different forms of liturgy and eventually published the Book of Alternative Services. I remember the strife around that when it came out: huge resistance to any change. It was around then that we started ordaining women, again with quite a bit

of resistance, but now both those things are generally accepted and continue alongside the traditional practices.

We human beings like things to be comfortable, predictable. Those of us who are still attending Sunday worship regularly like Sunday worship. It feeds us. It keeps us going spiritually. We find community there. We find opportunities to learn and grow. We connect with God. And I believe the church has a responsibility to continue to care for those of us for whom this works. This is especially true of those people who have been lifelong Anglicans, contributing to the church in so many ways. The church must continue to care for those people in a meaningful (to them) way.

On the other hand, we have this ferment, these new things happening, new people being called to new ministries, or to old ministries in new ways. In my last year at Emmanuel, Spryfield, 12 people joined our church, of different ages and races and traditions, and we had done nothing extraordinary to attract them. Inevitably, they brought changes, good changes. I believe the Holy Spirit is inspiring these things, stirring things up, as she likes to do from time to time.

Another thing that's happening is that the Gen Z folks (ages 14-29ish) seem to be developing a strong interest

in religious practice. What is particularly interesting is that they tend to like quiet, contemplative, and traditional worship. Places like King's College are attracting a lot of them and probably have the highest rate of baptisms and confirmations of any church in our Diocese. They offer BCP worship in a high church tradition and demand strong spiritual discipline from members. And kids are flocking into their chapel!

Those of us who remember the 70s with our guitar masses and informality may find this astonishing, even incomprehensible. God works in mysterious ways, and not always the way we expect. It's ironic that we are now treating these young people's taste in worship the way many elders treated ours.

So what is God up to? Something, for sure! Our job is to pay attention and notice what God is doing, and then think and pray about what it means. This season after Pentecost is a very good time for us to be paying particular attention to what the Holy Spirit is up to, in our own lives, in our parishes, and in the wider church and world. God is clearly up to something, and it's up to us to figure out what, and join in that work.

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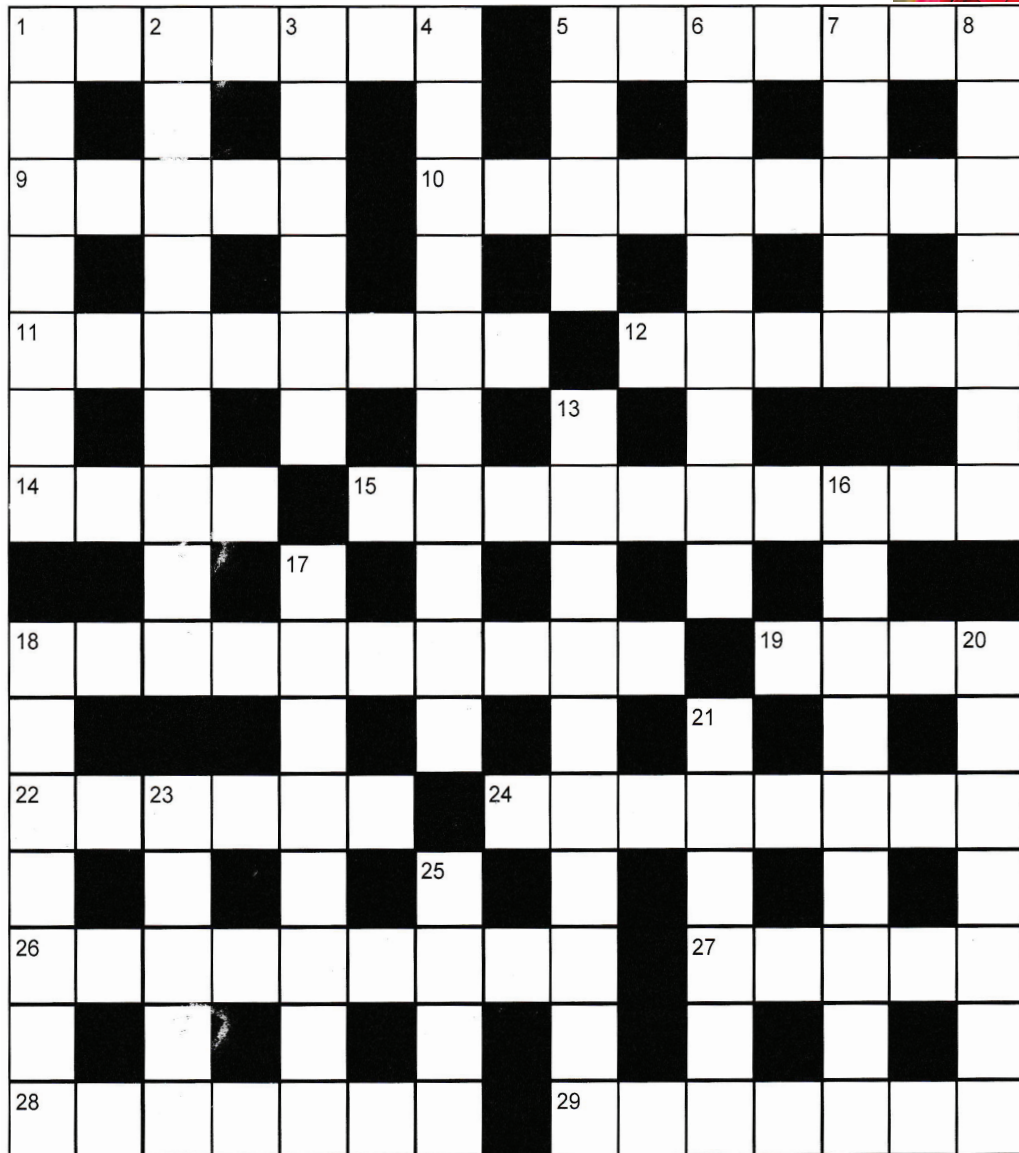
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June Bible Crossword

BY MAUREEN YEATS



June 2026 Puzzle Clues

ACROSS:

- 1- Giant defeated by David (1Sam. 17) (7)
- 5- Tropical fruits (7)
- 9- Large musical instrument (5)
- 10- American state (9)
- 11- "... the Son of Man is _____" (Matt. 26:45) delivered to an enemy (8)
- 12- County in southern England (6)
- 14- "... the love of money is a root of ... _____" (1Tim. 6:10) wickedness (4)
- 15- Below the mean (10)
- 18- Containers where children store money (10)
- 19- Took advantage of (4)
- 22- One of the Twelve Disciples (6)
- 24- Common wild ducks (8)
- 26- Orchestral string player (9)
- 27- Musical form (5)
- 28- Philosopher Bertrand _____ (7)
- 29- "The Lord _____ the life of his servants" (Ps.34:22) delivers from sin (7)

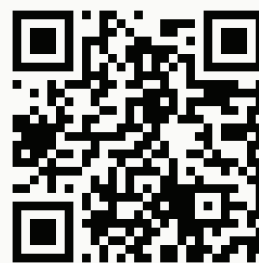
DOWN:

- 1- Farewell (4-3)
- 2- "For as the _____ flashes..." (Luke 17:24) light associated with thunder (9)
- 3- Happening once a year (6)
- 4- Praise the Lord (var sp.) (10)
- 5- Writer of several epistles (4)
- 6- "It was two days before the _____" (Mark 14:1) feast of unleavened bread (8)
- 7- William Butler _____, Irish poet (5)
- 8- City in Washington state (7)
- 13- Stern supervisor (10)
- 16- "Now faith is the _____ of things hoped for..." (Heb. 11:1) promise (9)
- 17- Colourless, flammable, odorous, organic solvent (8)
- 18- Individual Yorkshire pudding (7)
- 20- Tyrants (7)
- 21- King of the West Saxons, _____ the Great (6)
- 23- Statues that are worshipped (5)
- 25- Small glass container for liquids (4)

May Puzzle Answers



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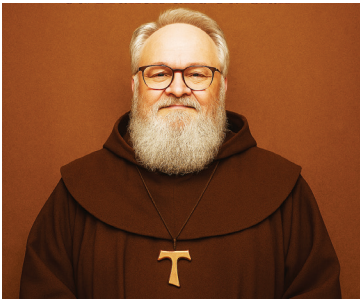
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No place for hatred in the Body of Christ



BY STEPHEN JOSEPH IRÉNÉE
(IRENAEUS) WEISS, M.ED.
(COUNSELLING)

DISCERNER FOR HOLY ORDERS:
ANGLICAN CHURCH OF CANADA



Photo by Andrew Moca on Unsplash

In 1967, Prime Minister Pierre Elliott Trudeau famously said, “There’s no place for the state in the bedrooms of the nation.” It was a political statement in a particular moment. Yet beneath it lies a theological question the Church cannot avoid: Who claims authority over the intimate dignity of another human being?

Before we answer with doctrine or policy, Scripture insists we begin elsewhere. We begin in Genesis. “In the image of God He created them.”

That line is not decorative. It is foundational. Every conversation about human relationships—heterosexual or homosexual—must stand there. If we forget that ground, everything else tilts.

We are consistent in how we respond to affection—until we are not. When we see an elderly couple holding hands in a grocery aisle, we soften. When we see teenagers awkwardly intertwined on a park bench, we smile. When we see a husband steadying his wife on icy pavement, we nod ap-

provingly.

But when two men hold hands? When two women walk in visible covenantal affection? When someone in transition steps into church, tender and exposed?

Too often, something shifts inside us. The gaze moves from recognition to evaluation.

Francis of Assisi knew that shift. Before he embraced lepers, he recoiled from them. His conversion began not with an argument but with recognition. He discovered Christ already present in the one he feared. Francis did not solve the leper. He embraced him.

The Christian tradition, at its best, begins there—not with sorting, but with seeing.

In Acts 10, Peter receives a vision that unsettles his religious boundaries. A voice tells him, “What God has made clean, you must not call profane.” Peter’s struggle was about belonging. Who is inside? Who is outside? His conclusion is simple and radical: “God shows no partiality.”

No partiality.

Paul widens that vision in Galatians 3:28, where identity markers no longer determine access to grace. And in 1 Corinthians 12, he reminds the Church that the parts of the body that seem weaker are indispensable. “Indispensable” leaves little room for quiet dismissal.

The Church often returns to a small cluster of biblical texts when discussing same-sex relationships. Those passages deserve careful study and honest disagreement. Yet Scripture speaks far more extensively about justice, mutuality, covenant faithfulness, and protection of the vulnerable than it does about orientation.

The prophets thunder not against loving partnership but against exploitation and abuse of power. Micah calls us not to police private lives but to “do justice, love mercy, and walk humbly” (Micah 6:8). Justice is embodied. It has names and faces.

Canadian Christian history carries its own awareness of this. From the social gospel influence on public policy to

the legacy of figures such as Tommy Douglas, compassion has shaped our public imagination. The Truth and Reconciliation process has also confronted the Church with a hard lesson: harm can be done in the name of righteousness. Indigenous theological voices remind us that identity is relational and sacred. To deny someone’s core identity is to fracture belonging itself.

Feminist biblical scholarship similarly draws attention to Scripture’s deeper concerns around sexuality—coercion, domination, and injustice. When Jesus encounters the woman accused of adultery in John 8, He refuses public shaming. He does not dismiss moral seriousness, but He begins with protection. His warning in Matthew 7 against judgment is not indifference; it is a call to self-examination before condemnation.

The phrase “love the sinner, hate the sin” often sounds reassuring. Yet it can fracture a person’s wholeness, dividing body from identity. The Incarnation resists that division. God did not love humanity abstractly. God became flesh. If we are image-bearers, our embodied lives are not incidental to that image.

None of this erases theological disagreement. Faithful Christians continue to wrestle with Scripture and conscience. But wrestling must not slide into contempt. Disagreement must not justify dehumanization.

When we reduce a person to a category—“gay,” “straight,”

“traditional,” or “progressive”—we forget the Franciscan insight of *haecceitas*, the “thisness” of each soul. Each person is a singular reflection of divine creativity, carrying a story known fully only to God.

It is easy to speak comfortably about weather or politics. It becomes harder when identity surfaces and touches something unsettled in us. That may be precisely where Christian maturity begins. The question shifts from “How do I win?” to “Can I recognize Christ here?”

The ethical questions surrounding sexuality are not irrelevant. But perhaps the deeper Christian question is this: Does this relationship reflect self-giving love? Is it marked by consent, mutuality, faithfulness, and care for the vulnerable? Those standards challenge every couple, regardless of orientation.

If we truly believe that every human being is created in the image of God, then our posture must begin with reverence. Reverence does not eliminate discernment. It transforms its tone. It moves us from control to humility, from suspicion to quiet courage.

The Church in Canada will continue to debate. Yet we must decide whether contempt has any place among us.

If Christ is present in the other, then every encounter is holy ground.

And on holy ground, we remove our sandals before we speak.

More than a father

BY ANGELA RUSH

Happy June, and Happy Father’s Day to all that share in this day.

There are so many types of “Father’s Day” celebrations. Some of us, like me, have lost their fathers.

Some may have two dads, some may not have a father, and some may live with a grandfather or an uncle. Whatever your circumstance, celebrate. Celebrate in a love that comes truly from our one shared Father. In Jesus’s name, I say, “Happy Father’s Day,” and Amen.

I lost my dad over 20 years ago, and not a day goes by where I don’t miss that wonderful hug he would give me. I miss the conversations and sometimes the “one-liners” that he would say. Whenever I would get down on life or my situation, he would always

remind me that all I had to do was “be the woman he and Mom raised me to be and, most of all, be the one God knows that I am.” He often said, “Be true to yourself and God, and that was half the battle.” Looking back on this, I think it was his way of saying that there would always be another situation. When you then faced that situation, then you still conquered “half the battle.” Dad, I am tackling “half the battle” the best as I can because I truly had the best dad to teach me. I am just merely a visitor here on earth until I get home. Happy Father’s Day.

I want to share a poem I wrote to my dad in 1999. I added a bit to the end today.

He passed on Mother’s Day after I wrote it. I thought it would be a perfect forum to share the love we all have for our dads, both here and

departed.

More Than A Father

Today is a day that we all celebrate,

The love between fathers, their daughter, or son.

A day of dedication to the one called “Dad.”

One special day, I ask why there is only just one.

To have only a day dedicated just for you

This is truly unjust and does not seem at all fair.

Not when you lived your whole life for us all.

Letting us know you would always be there.

Through all of the rough and difficult times

That as your child, I faced year after year.

With you as my dad I conquered my fears

Because we knew you would

always be near.

The bond between us can never be broken.

And it is not because of the blood we share.

It’s because of the love that lives in our hearts.

Uniting us as family, nothing can compare.

When my world felt completely torn apart,

It was you, Dad, that helped it to mend.

You were so much more than a father.

You were my support, my strength, my best friend.

So today you are honoured, as I say, I love you.

Again, this is not because of the blood we share.

Being a true father is more than biology

It is letting your child know you’re always there.

So thank you to my wonderful dad for all you are.

And for all you have taught me that I can be.

I will do my best to make you proud.

Knowing that I simply just need to be me.

Although your home is now called Heaven.

And in your arms I can no longer feel that embrace.

A hug from you lives now in my heart and dreams

These are precious memories that nothing can ever erase.

On Earth we are all just merely visitors.

Living the best we can and passing time away.

Heaven is where we will all meet again.

Dwelling with the Lord is the best Father’s Day.