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DIOTIMES

June 2021 A SECTION OF THE ANGLICAN JOURNAL

Serving the Anglican Church in Nova Scotia and Prince Edward Island

A journey just begun

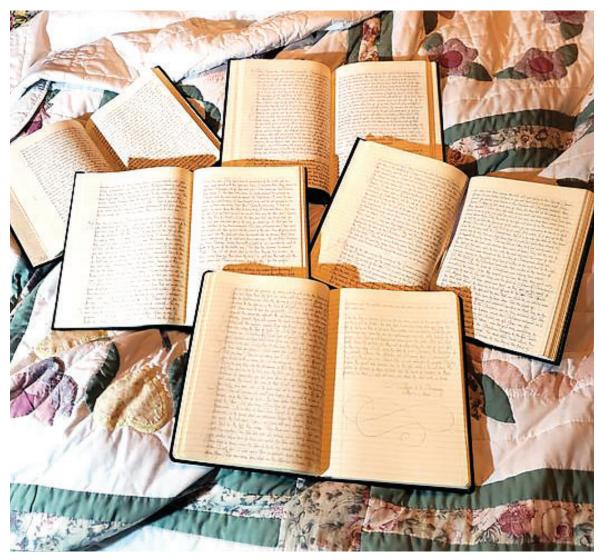


Photo: Some of Mark's hand-written journals of the Bible.

I have always enjoyed drawing, sketching, and painting. I am currently enrolled as a part time student at the Nova Scotia College of Art and Design. To be able to explore the connections between spirituality and art is amazing privilege. To serve as a parish priest and create is a beautiful thing.

For me, another important aspect of art has always been calligraphy. I tend to incorporate this into my regular handwriting. I have a collection of favourite pens, mostly Parker, one of which I never let other people use. One day, years ago, I was watching a movie where they had a monk writing out the Bible. I smiled at myself and thought that if I lived then, that would be me. A week later I bought a journal and began to write out the Gospels. It was an amazing process. In one activity it was spiritual, artful, prayerful, and academic. It was a beautiful way to learn our sacred stories. I kept going. I decided to have a copy of the New Testament handwritten as a keepsake and learn and grow some more. By

the time I finished, I sat back and figured it would take me at least ten years to do the entire Bible, and that would be far too large a task to do realistically. It took me six, and then I was finished. A few years later the thought came to me that as a priest, it is part of who I am to read, mark, learn, and inwardly digest Scriptures not once, not twice, but continually. Regular readings, ongoing sermon preparations, prayer, are all aspects of a priestly vocation. Out came another set of journals.

I figure that by the end of this year I will have completed my third set of the Bible rewritten, word for word, using the NRSV (the copy that was given to me from Archbishop Peters when I was ordained). I have three daughters, and each will be given a set when I am finished. Twenty years of writing and then this amazing part of my journey will be done.

But then I do have grandsons......

Mark Kingsbury

Ne isolate now so when we gather so when we gather so again, no one is missing

Mission to Seafarers' Sea Sunday



SEA SUNDAY is the second Sunday in July, is when we come together across the globe to celebrate the role seafarers play in our daily lives. To thank them for the hardships they face and the sacrifices they have been forced to endure due to the Covid lockdowns. We ask you to remember seafarers in prayer, giving thanks for the crucial work they do. You can join with your church, community group, school or individually by praying; by making an individual monetary donation.

We ask our community churches to share news through a heartfelt sermon.

400,000 seafarers have been stranded at sea after contracts ended. The UN has called this situation a "humanitarian crisis". From coast to coast, our community gathers to give something back to these essential workers who spend months away from their families in often difficult conditions to help keep our global economy afloat. Sea Sunday can also be celebrated any day of the year to suit your church. Please support our critical work during these extraordinary times.

COLUMNIST

One step forward; two steps back

Here we are at the beginning of summer and we all thought we would be almost back to normal By the Bog. But no, the dreaded Corona Virus has other plans for us. We were forced to go into a severe lock down a few weeks ago. All the hopes and dreams of full churches and so called normal parish life was put on hold once again as we saw the number of cases rise in the city.

We seem to be free of any sign of illness here in the open sea air of The Bog but we are very aware of the enemy at our gates and we are guarding our neighbourhood as best we can.

Most folks here have had their first vaccine 'jab' but we are an ageing people and fear the virus that so many seem to take lightly . It is an unseen enemy ,an



ST. BART'S BY THE BOG

Sarah Neish

enemy that hides and waits it's chance to come into our midst...and it is scary!

Jason has been feeling very vulnerable as he has to travel into the more populated parts of our wider community for church business. I have heard that Zoom has become the new

way for most meetings to take place and I know that Jason is very good at such technical stuff but there are times when he has to go into the city. We can tell that it takes it's tole on him as he returns to his young family and older parish.

All services have stopped for in-person worship but we still have access to online worship if we have the ability and will to find the right spot and/ or the site we are seeking. Why, we have even had the opportunity to share worship time with the Archbishop of Canterbury!

All this too shall pass, we have faith that with more vaccines and greater care and isolation we will see the end of the rough road. My Orin is quick to point out that our parents and grandparents had much longer times of isolation and

greater times of rationing and fear during the last war. He is forever telling me that we too are at war and must do our part to defeat the enemy. My Orin can be a very wise man at times.

And so I will leave you with the hope and prayer that when summer comes to the end we will see a return to life as we knew it. St. Bart's will be filled with the sounds of singing and shared prayer, our Jason will be right up front where he belongs, sharing the good news of the gospel and we will rejoice as we see the children rush in to church in time to receive their blessings at the altar.

"All shall be well, and all things shall be well, and all manner of things shall be well"

I'll keep you posted, Aunt Madge



Diocesan Times

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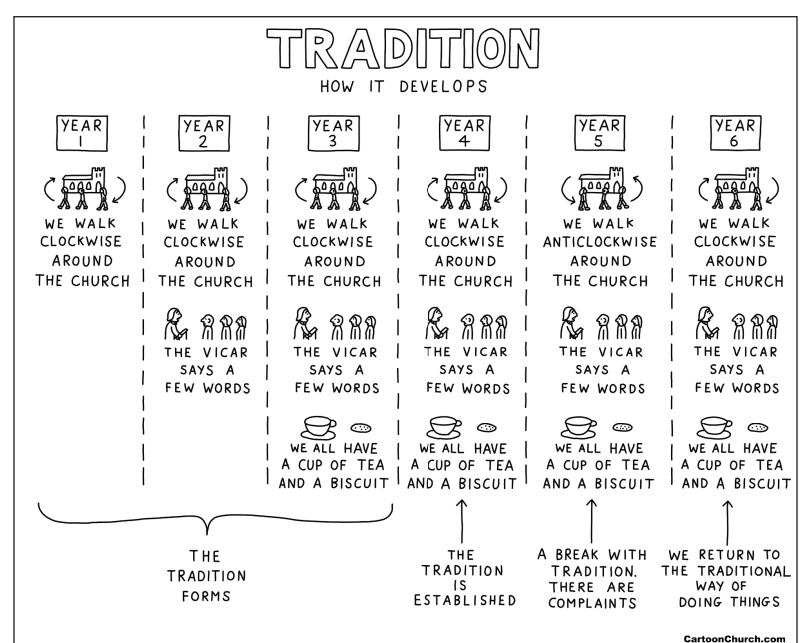
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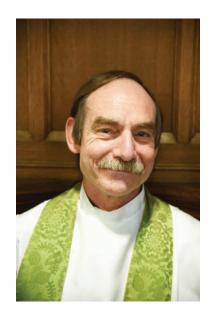
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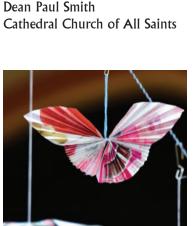
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DEAN'S COLUMN

The Butterfly Effect







(This article is inspired by the more than 600 butterflies that currently decorate our Cathedral)

In 1952 the writer Ray Bradbury, perhaps best known for his dystopian novel "Fahrenheit 451", published a short story titled: "A Sound of Thunder". The story takes place in the year 2055 and involves travelling back in time so that the primary character, known only as Eckels, can take part in a safari-style hunt for a Tyrannosaurus Rex. Without revealing too much of the story (you can find it in its entirety online) extreme care and caution is taken to assure that nothing is disturbed in this intrusion back into history. One is not to stray off the assigned path, for even stepping on the grass could have consequences. It is noted: "Crushing certain plants could add up infinitesimally. A little error here would multiply in sixty million years, all out of proportion.

It would be some 10 years after Bradbury's publication, that a mathematician and meteorologist by the name of Edward Lorenz unintentionally challenged traditional scientific and philosophic deterministic thought while running a computer program at M.I.T. Using known variables of wind speed, direction, temperature, etc., one could, in theory, predict weather patterns. Lorenz discovered that by rounding up a measurement, of any variable, in even a seemingly insignificant way, (from a millionth decimal place) over time, had profound results. Determinism gave way to Chaos Theory. In 1972 Lorenz published a paper

with the intriguing title; "Predictability: Does the Flap of a Butterfly's Wings in Brazil Set Off a Tornado in Texas?" His conclusion, drawing from Bradbury's story, recognized that even the smallest and most insignificant actions can have profound effect over time. "If the flap of a butterfly's wings can be instrumental in generating a tornado, it can equally well be instrumental in preventing a tornado." The Butterfly Effect.

So why am I sharing this with you, in this column? Well perhaps so that the next time the weather doesn't live up to the predictions, we will be more sympathetic to the forecaster. Their best attempts could be thwarted by the simple movement of a butterfly's wing on a distant continent!

But, in fact, I share it with you also as a reminder of our interconnectedness. Our actions can, and do, have profound consequences, even if we can't see them in the moment. A virus (a "submicroscopic infectious agent") has circled the globe altering life as we once knew it. This pandemic, in a way we have never experienced before, has placed a magnifying glass in front of our world view, to help us see that there is no "us and them". We are in this together.

The impending Climate Crisis, #MeToo Movement, Black Lives Matter, LGBT movements; issues of homelessness, systemic racism, poverty, hunger, etc., have often been viewed as compartmentalized interest group's concerns. The dangerous consequence is the belief that; "If it doesn't affect me, it doesn't concern me." However, to quote the author of Ephesians; "That is not how you learned Christ" (Ephesians 4:20)

By the time this column is published we will have journeyed, liturgically, through the final post-Easter appearances, the Ascension, and the day of Pentecost. All reminders that the past is prologue to what is even now unfolding. And a challenge for each and every one of us to continue the legacy of being "witnesses to all these things" (Luke 24:48). The work and mission of the Church is ongoing, and the Spirit moves among us and within us still.

The future may yet be uncertain, as we continue to confront the realities and ramifications of this pandemic, but know that what we believe, what we say and do, how we live out our faith, does make a difference, as surely as the rising and falling of a butterfly's wing.

With blessings to you all,

Paul



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

Jesus engaged with people

We know – and celebrate – that Jesus engaged with people regardless of societal barriers of gender, age, marital status, or health. Instead, he focused on the relationship (however healthy!) that people had with

Even in a society that rejected the person-hood of half of its citizens, Jesus celebrated everyone as children of God. He spoke with the woman at the well; he conversed with the woman accused of adultery; he engaged with the woman who begged health for her daughter; he healed the woman with an 18-year stoop. Jesus recognised the intrinsic value of women as human beings; and he modeled

for his disciples to act with compassion and equality. As we head into the summer months, and remain ever flexible about what "normal means for us today and this week and beyond, we are constantly invited to consider how to advocate for equality. We can educate ourselves on the disproportionate impact of COVID on the health and economic stability of women. (Our essential and front-line workers – those most exposed are more likely to be women - 70% of health-care workers, 73% of grocery and pharmacy cashiers, 88% of cleaners) We can advocate for women's health care – that access to services (including time off

work, transportation, and expense) be considered when medical planning is done across the provinces.

We can petition against the pink tax (additional cost for products aimed at women, like shampoo), and strive for hygiene products to be affordable (we could donate some of these to our food banks!)

And, we can alter the way we speak to balance the focus (for example, nearly 40% of pregnancies of 15-year-old girls are fathered by men aged 20-29.9; yet 'teen mothers' are reported/presented as the problem).

There are many other ways we can work towards gender justice, and equality. There are many opportunities to work towards a more just society, where we can, like Jesus, focus on the full personhood of all of God's children. This summer, however we journey forward, let us commit to journeying forward with compassion and equality.



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NEWS FROM AWAY



Photo: Little chickadee in early spring

Dear Diocese,

We just passed both Pentecost and Trinity in the church calendar. On Pentecost Sunday, the Holy Spirit gets top billing. Then God and Jesus push their way back in to the subject of our faith the following week on Trinity Sunday, when we give all three equal billing.

After what I confess was a very quick first glance at the readings for Trinity Sunday, the word that stuck out for me was Spirit.

The reason? Well, I just spent

the first part of this morning working on an invitation to celebrate the spirit exhibited by the many people who are engaged in varying degrees in the ministry we call the Diocesan Environment Network (DEN).

Then I watched a You Tube video distributed by a group in the UK called **Christian Climate Action**, a group of Christians committed to caring for creation mostly made up of people from the Church of England. The video was a livestream of one of their members, a woman

who sat in front of a church under a sandwich board in the middle of the street in downtown London. Cars honked. Drivers lost patience. She persevered and didn't move. The sandwich board sign said, "I'm terrified about the future for our kids because of climate change". It made a clear statement about her concern for future generations. Her spirit and commitment as a Christian to speak out in her own unique way was evident.

The Holy Spirit can be strong, bold and right in your face as it was in London this morning. As much as that woman was right in the face of motorists. As it is when people from DEN stand in solidarity with others who call themselves environmental activists, demanding environmental justice.

The Holy Spirit can also be as soft and gentle as it was on Thursday evening during the wrap up of Season 3 of DEN's Thursday evening gatherings.

That night many of the regulars and a few others engaged in a more sedate meditative practice DEN calls "Stations of Creation" using

the photography Donna Giles from the Hope & Inspiration Gallery of the Arts. (FYI: The resources for that meditative practice and another called "the Art of Sharing" can be used borrowed for your parish in hard copy or on line and will soon be available by video on our DEN You Tube channel.)

At the end of the meditation, through the wonders of Zoom technology, the presence of the Holy Spirit and the sense of peace and serenity from that spiritual practice was palpable. The Holy Spirit was at work refreshing people who are actively engaged in caring for God's creation, building an even stronger bond among those involved in the DEN Thursday evening community of faith.

The Holy Spirit can be a loud or soft or somewhere in between, when we pick up litter in the ditches or plastic off the beach as part of our prayer life, as a spiritual practice.

All are welcome to connect with DEN, a diverse community of disciples who put their spirituality into practice in a variety of ways, from the bold to the sedate, or somewhere in between, each person striving to understand their call to care for God's creation and each other, united in spirit.

As a result, I am constantly left in awe of the work of the Holy Spirit moving throughout a growing DEN community, composed of both people connected to the church and others whatever their faith.

The days are getting longer and as summer approaches, I pray you will follow government recommendations, spending more time outdoors for your psychological and spiritual health, preparing for a time when we can meet safely again face to face. May the Trinity, God, Jesus and Holy Spirit blessings us with the beauty of creation, moving us to tread on the earth softly and gently, praying for climate justice and a better post pandemic normal.

Rev. Marian Lucas-Jefferies

Vulnerability and shame

It was a beautiful early morning walk along a pristine white sand beach, on the Indian Ocean in Kenya. I loved those walks in the early am as the sun slowly protruded above the Eastern horizon. For a few moments time seemed to stand still. It was magical for sure. I don't know if it was the multitude of gorgeous colors on the water and in the sky at that time of day, an artists or photographers delight, or the smell of the ocean, the newness of the day. Perhaps it was the exclusive moment. The ability to be alone and to enjoy one of the most beautiful places on earth. This was a solitary moment. No on else had been on the beach yet. Soon hundreds would walk this same course. The evening tide had wiped away any previous signs of human life from the day before. This was a moment in time to treasure.

As I walked along searching for some shells, or a piece of driftwood, I discovered an amazing site down the beach. There on its back and unable to move, was a youngish Leatherback Turtle. Examining it closely I discovered it was very much alive, just in a precarious posture, and



Bryan Hagerman

vulnerable to predators, or any human who wanted to poach it for its meat. This turtle was not full grown, so I was able to reach down, grab it by the shell and gently turn it over. Almost instantly my new friend scampered quickly into the outgoing tide, to live another day.

That will always will be for me a visual of vulnerability. I am certain that if that turtle could have spoken, it would have exclaimed a hearty thank you! Until I had come along it was certainly doomed.

Brene Brown, in her best

seller "Daring Greatly" pitches vulnerability as "uncertainty, risk, and emotional exposure." It is the uneasy feeling that we experience when we choose to move out of our comfort zone, or when we momentarily lose control. And according to Brown we alone determine our level of vulnerability, at any moment, based on the context at hand. And we live our lives moving from one context to the next.

Clients are vulnerable when they go see the Therapist. Any of us going into a surgical procedure can feel helpless. Certainly, a visit to the dentist for a root canal excites our defensive meter. A young man when he asks his girl to marry him, faces a risky moment. A mother giving birth is hugely vulnerable for numerous reasons. Vulnerability and risk go hand in hand. Some people wait until the last minute to open and divulge an inner fear, a feeling, an uncomfortable experience, an emotionality. Others find it to easy, and unfortunately just open up and share what ever comes into their mind and to whoever. It could be argued that there should be a balance concerning the how, when,

where, why, of emotional vulnerability. To be vulnerable suggests that we have engaged our self awareness, the ability to be in touch with one's feelings with another and trusted human. Being vulnerable takes courage.

The antidote to shame is vulnerability. When we vocalize a shameful moment, a time when we felt deep shame, healing can emerge. This takes vulnerability, self exposure, and deep disclosure. Curt Thompson in his ground breaking book "The Soul of Shame" insists that the movement away from shame and towards vulnerability and healing, begins through being known. He writes;

"To be `fully loved -and to fully love - requires that we are fully known."

To be known is to be vulnerable, which can at times make us feel very alone. And again, it takes a risk. By sharing a shame story within a trusted context helps shame to become exposed. We hear ourselves sharing an area of shame that lies buried deep within us, and that has hugely affected our lives. Trusted people who listen to our story

and who get to know that part of our lives, become a sounding board for that pain. This is in effect Talk Therapy. No fixing is necessary, just empathic listening.

Do you know someone who you trust and cares for you, who you can share a shame story with? Consider praying about sharing that event with them. It can be very emotionally cathartic and healing.

The Lord Jesus was the most vulnerable of all people. The physical and emotional sacrifice he offered for each of us, is in full evidence in the Easter story, and reverberates powerfully until this day through the scriptures. His example and risk taken for all of us, freed us for a positive future.

Dr Bryan Hagerman www.bryanhagerman.ca St Paul's Church, Outreach Counsellor THE DIOCESAN TIMES - June 2021 PAGE 5

Survive, thrive, lead: Welcome to the House of All Sinners and Saints



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

"New power operates differently, like a current. It is made by many. It is open, participatory, and peer driven. It uploads, and it distributes. Like water or electricity, it's most forceful when it surges. The goal with new power is not to hoard it, but to channel it."

- Jeremy Heimans and Henry Timms, New Power: How Power Works in Our Hyperconnected World — and How to Make It Work for You, p.2

MEET NADIA BOLZ-WEBER

To many people, Nadia Bolz-Weber does not look or speak like what they believe a pastor in the Church should look or speak like.

To others, she is the very pastor they've longed to find, and through her ministry they are coming to know and believe in God through Jesus Christ. She leads them to confess their faith in the words of the Apostles Creed and to confess their sins and receive absolution, by naming,

sharing and embracing ALL of who they are, without shame, because they are "madly loved by God".

She curses like a sailor, has tattoos all over her body (including Mary Magdalene, Lazarus and the women at the Cross) and is happy to share the story of her life, failings, sins and regrets, with anyone who listens. Most wonderfully, she openly shares how knowing the grace of God has transformed her life, and that she stands before God, unashamed, as both a sinner AND a saint.

For those who have embraced her, she represents the new power defined above. She operates like a current, invites anyone who wishes into that current, freely professes and lives out her belief in being "anti-excellence, proparticipation," and has created an almost electrical surge that has been channelling through her to so many others, creating a new and faithful way of being Church.

By the way, Bolz-Weber is a three-time New York Times bestselling author. She has a following, and it's big.



Rev. Cathy Lee Cunningham

NEW POWER, NEW **CHURCH**

Bolz-Weber started the congregation of the House of All Sinners and Saints in her living room in Denver, Colorado in 2008, with only 8 people.

Today, House is comprised by over 500 souls, with 100-200 joining worship, a fully fledged congregation of the Rocky Mountain Synod of the **Evangelical Lutheran Church** in America (ELCA). In their book, New Power:

How Power Works in Our Hyperconnected World and How to Make It Work for You, Jeremy Heimans and Henry Timms write:

"If you stop by one of her services, even as a first-time churchgoer, you might find yourself delivering the liturgy. Each service is performed by between fifteen and eighteen ordinary attendees who grab a part as they arrive and then collaborate to lead the congregation. And why is this so important? As Bolz-Weber explained to us, it sends and critical message: "It's like telling people that we trust you with the holy things right away, just because

you showed up." (p.26) When it comes to liturgical planning, there is no formally appointed committee. The time and place of the meeting is announced and they just "see who turns up". Then, they participate fully together in co-creating the worship experience as an act of "full collaboration between everyday churchgoers".

NEW POWER SUCCESS For those who may (so far) object, need I say, "Started in a living room with 8, now worshipping with up to 200 on a Sunday, with a congregation of more than 500?" According to Heimans and Timms, House has been this successful because they've:

- Offered increased agency;
- Flattened hierarchy;
- Joyfully embraced diversity;
- Practiced the opposite of quiet-in-the-pews, top-heavy, single- note worship experiences.

NEW POWER AND NEW WORSHIP

For those who might be wondering if House has maintained any part of the liturgical tradition at all, here's an excerpt from the "About" section on the All Sinners and Saints website:

"We follow the ancient liturgy of the church. We chant the Kyrie, the Psalm and during Advent, Lent and Holy Week, the Gospel is also chanted. There's also incense, readings from scripture, a sermon, prayers of the people, Eucharist, and a closing blessing (benediction). You'll also see some of us making the sign of the cross and bowing during the Eucharist." As with all else at House, there are many "New Power" interpretations of the tradition of the Church that might inspire you. Even if they don't, they will at

least make you think. I leave you with words from the conclusion of the Manifesto of the House for All Sinners and Saints — which for me, fully express why I follow Jesus: "In the liturgy, the pastor lifts up the sacrament and says, "The Body and Blood of Christ. Behold who you are, become what you have received." We aspire, with God's help, to do this: to be God's sacrament in the world, to strive for justice and peace among all people, to respect the dignity of every human being, and to become what we have received."

VISIT HOUSE'S WEBSITE https://houseforall.org/howwe-worship

READ BOLZ-WEBER'S THEOLOGICAL **MEMOIR**

Pastrix: The Cranky, Beautiful Faith of a Sinner and Saint (2013) Recently revised this year.

VISIT BOLZ-WEBER'S WEBSITE

https://nadiabolzweber.com Well, my fellow sinners and saints, have a beautiful summer, and I'll see you back here in the September Issue, where I'll share more about what public theology is and how it's being "done".

Photo Credit: Renee Fisher, Unsplash

If you need help, assistance or resource suggestions to move through this time of pandemic, contact me directly at cathylee@ cathyleecunningham.com and find me on social media @vocapeace.

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Pew and Beyond is an initiative of the Spiritual Formation for Discipleship **Network** of the Anglican Church of Canada.

June 2021 - THE DIOCESAN TIMES

MISSION (is) POSSIBLE: Diocesan stories of people responding to God's call



Photo: (this is their Facebook Image)

Engaging the SBNRs

By Rev. Canon Lisa G. Vaughn

Where can you go to have an open-minded, nonjudgemental, non-pressured conversation with others who are interested in spiritual things? People who identify as 'spiritual, but not religious" (SBNR) are often seeking such environments.

That was the question that Gillian Power asked herself as she was discerning what God might be calling her to do. Following her time in The Connectors TWO, our diocesan missional leadership learning cohort, the pioneer minister from the Parish of Hatchet Lake and Terence Bay, launched a safe community space.

"The Prospect Road Spiritual Café is a Facebook group of people mostly in our

local community who are interested in exploring the various aspects of spirituality," explained Jill. "Daily, we post thought-provoking and uplifting messages on our webpage. Once a week we post a question, often using the Faith Sharing Cards, which generates illuminating discussions."

A monthly Zoom gathering holds safe space for people to learn, share and ask questions about a wide range of spiritual themes. Guest speakers present about topics like: Introduction to Meditation; Your Brilliant Mind; Understanding Islam; Understanding the Quaker Faith; The Dynamic Power of Prayer; and The Healing Power of Reiki.

"We are open to those who are on a spiritual journey - people with or without a religious affiliation," she said.



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

"Those who utilize alternative spiritual practices and traditions, and those who have no defined spiritual beliefs, but are curious."

Jill has a heart for people who are exploring faith-related issues. "There are a number of people in the community who would consider themselves 'spiritual, but not religious.' Many people who have been raised in the church have since fallen away from the church for a myriad of reasons," she said. "Others have never been exposed to religious teachings, but are reluctant to participate in organized religion."

As a Connector TWO participant, Jill conducted an online survey, receiving feedback from about 30 people who belong to the local Brookside Community Homeowners Association Facebook page. All of them expressed a desire for an opportunity to investigate various aspects of spirituality.

"I wanted to explore how

we - the 'churched' - can develop relationships with the 'unchurched' (or 'dechurched'), and come to an understanding that we are all on the same spiritual path or journey and that we may not be that different in our beliefs," she explained. "This means meeting people where they are and helping them deepen their relationship with the Spirit within. It may also mean changing our language, moving away from our churchy words to a language that is more universally accepted.

Growing steadily, there are 76 members of The Prospect Road Spiritual Café Facebook group. "This is a combination of church people (14 who come from our parish), those who may never have been church-goers and those of various faiths, such as Quaker, Buddhism, etc.," said Jill. "While most of our members are in the local community, we have expanded to Cape Breton, the Valley, Ontario and Newfoundland, thanks to our virtual platform."

The comments have been encouraging and positive. "We have had members share personal stories about challenges in their lives such as loving your (difficult) neighbour as yourself, best gifts they have ever been given, when the miraculous has happened in their lives, and where we find the strength to overcome obstacles," Jill said. "People who are strong in their faith are being stimulated to discern what they can do in the mission field!"

Relationships take time and so does sharing the Good News. Jill said, "While not every member may comment on the posts, they are reading the comments from those of us who willingly share, and thus maybe we are planting seeds of hope and love!"

"Being spiritual means seeking meaning and purpose beyond our material world, being drawn to hope and not giving in to despair. It means recognizing the light within us (God), the unconditional love we are offered, and making choices to enhance our spiritual journey," she said. "This light and love are sorely needed in our world today."

Those who identify as SBNR are hungry for that which is holy. "I regularly hear from people who are searching for spiritual sustenance for mind, body and soul, especially during this most difficult year," explained Jill. "They are open, intrigued and interested in various aspects of exploring spirituality. They are searching for something that is larger than themselves."

"God is present in our gathering," she said. "With our messages of love and peace, and providing an opportunity for deep reflection, participants may come to an experiential knowing that is different from an intellectual knowing."

The Prospect Road Spiritual Café is a recipient of the Diocese's New Missional Initiatives 2020 grant.

ANNOUNCEMENTS

Rev. Dr. Carolyn Sharp appointed priest-in-charge of Office staff during the the Parish of the Resurrection lockdown Sydney effective May Ist, while the Reverend Peter Rafuse is on leave.

Archbishop Ron appointed priest-in-change of the Parish of St. Luke's Hubbards from May 10th - August 31st, 2021. Archbishop Ron will be responsible for providing general oversight of the parish in the absence of a Rector, providing pastoral care on an as-needed basis and developing a worship schedule with the lay ministry team.

Diocesan Centre/Synod

While the Diocesan Centre remains open from 9:00 am to 2:00 pm daily (items can be left through the mail slot inside the front doors) staff have been encouraged to work from home as much as possible and attend the office only when necessary. In the office or at home we are still here for you, and we thank you for your patience. Email and phone messages are checked and responded to regularly.

A sample of quotations from Ante-Nicene Christians

from David W.T, Brattston

'those that are the most ignorant think they know the most' - Clement of Alexandria, church father, Extracts from the Prophets 35 (AD 190s)

'there is no endurance without manliness, nor the exercise of self-restraint without temperance'-Clement of Alexandria, seminary dean and church father, (AD 190s) Stromata 2.18

A rich man is a difficult thing to find in the house of God; and if such a one is found there, it is difficult to find such unmarried' - Tertullian, African church father, To His Wife 2.6 (between AD 198 and 206)

It is better for a man to be silent and be a Christian, than to talk and not be one. It is good to teach, if he who speaks also acts' - Ignatius, bishop of Antioch, martyred AD 107, Letter to the Ephesians 15

'the millstones of God grind to a fine powder, though after some delay' - Christian insertion into the Sibylline Oracles 8.14 (2d to 3rd century AD)

'whoever is not passionately fond of the life of this world is a stranger in this world' - Origen, Bible scholar and preacher, Commentary on Psalms 26 to 150 (between AD 230 and 251)

'Struggle in adversity is the trial of truth.' – Cyprian, pastor-bishop of Carthage and church father, On the Mortality 36 (AD 252)

'there is no more pleasant food for the soul than the knowledge of truth' – Lactantius, teacher and church father, Divine Institutes 1.1 (between AD 304 and 314)

'every one is naturally inclined to vices.'-Lactantius, teacher and church father, Divine Institutes 3.17 (between AD 304 and 314)

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Reaching out as God's hands across the world



Photo: Literacy training in South Sudan

Submitted by Mary Stone with material from the Mothers' Union Connected magazine, Spring 2021

The donations collected by branches in honour of Lady Day and the monies raised through the sale of Make a Mother's Day Cards travel far and wide in support of Mothers' Union programs around the world.

Two such programs are the Mothers' Union Literacy and Financial Education (LFEP) and the Savings and Credit Groups. These programs empower women to seek business success. There are many stories to tell as a result of these programs. Jane Sida's

tea stall in South Sudan is one

of those stories...

Jane has three children aged five, three and one. When her husband left, she had no income and did not know how to manage. She was scared that she would not be able to provide for her children and struggled to buy food.

Beginning in 2010, Jane was part of the Mothers'

Union Literacy and Financial Education Program (LFEP) in South Sudan. The LFEP empowers women to learn business skills and become entrepreneurs, increase their families' well-being, and become self-reliant.

Iane was accredited literate and, as a result, she and other community members in a local Unity group formed the Village Savings and Loan Association that is supported by Mothers' Union. Members of this association save together, support each other and offer small loans to one another to start micro businesses. They also learn business skills, and the group facilitators use Participatory Rural Appraisal (PRA) tools to challenge the participants' attitudes to fatalism, poverty and dependency. Jane's fellow Unity group members supported her and prayed for her. This helped give Jane the confidence to learn the business skills she needed.

Through her membership in literacy and savings groups run

by Mothers' Union, Jane Sida managed to set up a successful tea stall and support her children after her husband left her.

Jane took a loan of SSP 10,000

(about \$45) to start a tea stall. She learned through business skills training that she should survey potential customers, to identify and prioritise people's needs. Jane sells spiced black tea, hibiscus tea and coffee. Each week, she makes a profit of about SSP 6,000 (\$25). Half of this profit feeds her children, whom she now feels have more than enough to eat. 'We are healthy and have enough to eat, due to my income.' Jane said that she dreams of expanding her business when there is peace in South Sudan.

Being part of her Unity group and their fellowship



has made Jane read the Bible more often. As a result, Jane said she feels closer to Jesus. Since her neighbours have seen her struggle and emerge from poverty and now able to provide for her family, they will come and share their burdens with her, so she can pray for and encourage them.

Locally Mothers' Union is involved in and supports many different projects. This one story is an example of how, as the last line of the Mothers' Union prayer says, we "... reach out as your (God's) hands across the world."

AFC calls for "COURAGEOUS, CREATIVE, RESPONSE" for children & youth

The Anglican Foundation of Canada (AFC) is using the 10th anniversary of the Kids Helping Kids Fund (KHK) to launch Say Yes! to Kids—a campaign to raise \$100,000 to fund post-pandemic programs for children, youth, and young adults in Canada. Scheduled to run from April 5 to June 30, the campaign will be supported by a variety of fundraising initiatives including an online peerto-peer program designed to engage youth advocates nationwide.

"At AFC we have heard the growing concern about COVID-19's potential longterm impact on children and youth," says Judy Rois, Executive Director. "We want to mobilize Canadian Anglicans to respond courageously, creatively, and compassionately to emerging needs." Rois says she is deeply concerned about young people who are facing setbacks due to school disruptions, absence of recreational activities, and loss of the depth and variety of in-person relationships with peers, extended family, and caring adults in the community.

Since 2011, and the launch of KHK, AFC has championed the cause of children, youth,

and young adults in Canada with investments totaling over \$1,087,000. "From hospice care to homework clubs to breakfast programs and summer camps, the past decade has given AFC a hopeful view of our church's capacity to support outreach to young people," says Rois. "We have seen how resources can be used through people and partnerships to make a lasting difference in the lives of children and youth."

Rois says AFC will rely on the strength of its granting program to quickly turnaround campaign proceeds by funding a Request for Proposals (RFP) for youth-focused initiatives in fall 2021. "After five cycles of RFP funding AFC has seen the power of catalytic philanthropy in action and how it stimulates creativity and innovation," says Rois. "Reaching our \$100,000 goal means Say Yes! to Kids will enable AFC's most impactful RFP to date."

Even as health and social policy experts continue to count pandemic-related losses for children and youth, Canon Rois urges Canadian Anglicans not to feel helpless or powerless. "So much good work is done across this country by faith communities who



Photo: Members of St. George's Youth Net, Halifax

mobilize caring volunteers for compassionate service. By putting the right investments in the right hands, AFC can help fund a meaningful response to the needs of children and youth in a post-pandemic

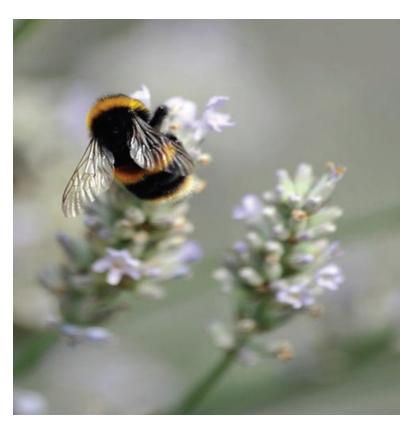
For more information email foundation@anglicanfoundation.org. To join a Say Yes! to Kids fundraising team, or to make an individual donation to the campaign, visit www. anglicanfoundation.org/kids.

FOR INFORMATION Rev. Canon Dr. Judy Rois, ExecDirector AFC (416) 358-8094 jrois@anglicanfoundation.org



It's A New Day!

What's the buzz?



By Rev. Canon Lisa G. Vaughn

The sting of COVID means some aspects of Churchland life are smarting – like disruptions in receiving Eucharist, the prohibition of hugs, partaking in potlucks and many fundraising activities. However, new Canadian research shows there are facets of congregational faithlife that are blossoming. So, what's the buzz in religious communities related to pandemic effects so far?

The Angus Reid Institute released survey data in April from more than 1000 adults

who are active in their churches/temples (those who attended religious services pre-COVID at least once a month).

The level of participation in forms of online worship may be the most surprising change over the last year. Some 77% of all active parishioners reported joining in sacred liturgy on the Internet, many of whom said they did this regularly. In Atlantic Canada, the number is slightly higher at 78%.

Another promising result was that 33% of people in our region (32% across Canada), say they have been praying

more at home (alone), with 20% reporting doing this more with family members. Nine percent in Atlantic Canada say they engage in private devotions less since the pandemic started.

Rev. Simon Davies, rector of the Parish of Bridgewater & The Conqueralls, agrees. "I would say that it is quite likely that people have been praying more at home. People are feeling fearful, and when faced with fear, people pray for help and deliverance."

The priest at St. James' Kentville, Rev. Shirley Cole says the challenges with not being able to gather in-person, have spurred some to develop private holy habits. "I think many have had to pray at home at least sometimes, in order to maintain a prayer life, as we are not together as much, praying corporately," she said. "So, there are those who always prayed at home and perhaps a few more now starting to do so."

Live-streamed and recorded worship certainly help congregation members stay connected to one another.

"Most people miss the inperson worship, but admit the recorded services are better than not providing a liturgy," said Rev. Matthew Sponagle, of St. Luke's, Dartmouth.

"We have also seen the number of views on Facebook and YouTube be about three times what we would see in



attendance, though I don't believe this really measures true participation," he said. "We have invited prayer requests in the comments section of our videos on Facebook and YouTube. ... This often leads to an on-line conversation to check in with the people who made the request."

At St. James' Kentville, most parishioners prefer in-person worship, but there are a few regulars who join online. "We have six to nine on-line every Sunday," said Rev. Shirley. "Mostly the same ones each week and have an average of 20 more who weekly appear to listen to the recorded service."

In Bridgewater where they gather for worship on Zoom, parishioners are logging on consistently. After the 11:15 a.m. Service of the Word is a virtual coffee hour. "The Zoom

church has been consistently attended by a core group of parishioners since it began," said Rev. Simon, also Regional Dean for the South Shore.

"When we have in-person worship, we livestream our worship through the parish Facebook page," he explained. "Routinely we see 60-70 people watching, either in whole or in part, plus others watch the worship at a later time. Responses via Facebook are always positive ('Likes', etc.). People are especially appreciative of the music, which consists of familiar hymn tunes played on the piano."

Rev. Matthew says special occasions, acknowledged online in sacred ways, seem to connect and minister to the wider community. "Our parish hosted a live-streamed service of night-prayer on the Continued next page ...



A parish garden: growing and evolving

by Claudia Zinck

It was 2012 when the Parish Garden project started in the Parish of Blandford. It was a one-night event held at a Messy church meeting where the children learned to plant in recycled containers.

When Covid arrived in 2020, planting kits were made up and given away. Last year 65 kits disappeared from the bottom of a driveway. This year 80 were picked up at the local convenience store.

More people of all ages started caring for a few plants in their yard. It gave you an extra job watering, fertilizing, or just digging around your plants. The Gates family took it one step further. When interviewed last year Paityn summed up the feelings of her Covid experience with "I always like helping people, wherever I can. I can't help people now, but my plants are like plant people that need help to grow."

The little planting kit grew a few sprouts inside the egg carton. They were transferred to a container and then transplanted again in a box garden Daddy Kyle quickly put together. Every day, 10-year-old Paityn made sure the plants had water and weeds were not invading their space.

Jump ahead a year and there is Daddy Kyle (Gates) putting together a greenhouse. A fence is constructed around two long box gardens. Paityn is raking

the box gardens while Cam is shoveling off the soil with Mom (Amanda) and Dad.

Last report says the "church" cucumbers are above ground along with the flowers. The greenhouse is allowing this family to get a head start on this year's gardening.

Paityn and Cameron will have learned lessons to help them grow their own food in their lifetime. Busy kids in the outdoors. What more could a parent want?

Photo: This year 80 planting kits were picked up from "The Deck" in the Parish of Blandford as part of the Parish Garden project.

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others are scrambling to find time to do the basics."

The study also showed that

50% of active religious people

'miss the feeling of community

from being around others that

evening after the Nova Scotia (Portipique) shooting," he said. "That service saw the most live viewers we have ever had and the most views of the recording we ever had. I believe that we reached many who are not active participants of our parish, but who needed to find space to grieve and give voice to their feelings following the horror of that day."

Both Parish of St. James' Kentville, and St. Luke's Dartmouth, expect to continue online worship once restrictions are lifted. In Bridgewater, worship via the Internet is here to stay. "Absolutely! Zoom church is now firmly established," Rev. Simon said. "It has allowed shut-ins to have an active church life, and these are people who would not be attending in-person events even without a pandemic, due to mobility or other restrictions."

The Angus Reid Institute reports mixed news related to COVID having a positive impact on people's personal spiritual lives. In Atlantic Canada and nationally, 20% of active congregants say that their faith is improved these days. Some 44% said that not much has changed, and 19% said the pandemic has negatively impacted them.

"I am sure that, for some parishioners, COVID has had a detrimental effect on their spiritual life," said Rev. Simon. "However, I have also noticed that a deeper, quieter spirituality might be emerging."

"People have rediscovered the beauty of traditional canticles like the Venite, and in using the Psalms responsively. We might say that we have rediscovered how to do quiet and contemplative worship," said the rector at Holy Trinity.

Rev. Shirley says she's not aware of her parishioners



doing especially well right now. Some are trying to make the best of it. Others are struggling. "Several mentioned feeling discouraged and being so grateful to at least have the service and time together on-line to look forward to get through the day," she said.

Rev. Matthew, also the Regional Dean for Dartmouth, said his impressions are that it's mixed for his congregation members. "The spiritual impacts of the pandemic are varied. Some see very little change. Others experience health consequences due to operations being cancelled. Some are isolated and profoundly lonely, cut off from family and friends. Some have no private space because everyone in the house is now there 24/7. Some are living in fear. Others are losing income."

He said, "Some have free time to explore new things, are unable to gather in person.

Agreeing, Rev. Simon says, "People miss the social aspects of church life. A very brief amount of social interaction is possible during and after gathered worship, suitably spaced and also outside. This is undoubtedly helpful for those who feel confident to attend gathered worship. But for those who cannot, there is a sense of loneliness and isolation. People also very much miss working together in common activities, such as suppers and fundraisers."

The same applies for congregation members at St. Luke's Dartmouth. "The thing I hear about missing the most is fellowship," said Rev. Matthew. "A huge thing is physical touch - hugs and handshakes. There is something about that physical contact which cannot be replicated virtually. The healing power of a hug is not

easily duplicated."

Rev. Shirley described how this social disconnection is especially acute when there has been a death, and pastoral visits, wakes and funeral receptions are not permitted. Parish leaders in Kentville are struggling too. Those who lead worship, offer music ministry, administer home communions, etc., with residents in local nursing homes and to the elderly, are missing this rewarding service.

She said recipients are appreciative of their efforts to maintain congregational ties. For example, after delivering 25 seasonal baskets to people who were unable to attend in-person worship or join online, the outpouring of thanks rolled in. "The calls and e-mails we received indicating how grateful folks were to be remembered as part of the community, was overwhelming and affirming of how important community is," said the priest.

The nation-wide survey revealed a number of things that active parishioners do not miss about in-person attendance: travelling to and from (26%) church; pressure to stay for a longer time (15%); having to dress up (14%); pressure to socialize (14%) and having to bring or get care for children (7%).

Rev. Simon says online church definitely offers some perks. "I believe that people do quite enjoy the fringe benefits of being able to participate in worship from the comfort of home. They can have a drink or a snack, they can have their cat on their lap, and they have the convenience of being able to choose other times to worship if they wish, or even

to do it twice," he said.

"They can personalize the time they worship," explained Rev. Matthew. "I have heard of people waking up early, grabbing a coffee and heading out on their deck to listen to the service as they watch the sunrise."

"There is no doubt that live worship via Zoom works rather well for families with children," Rev. Simon said. "Once a month we have Zoom family service, in which the children of our Sunday club participate. The children always seem very relaxed, and this is no surprise as they are in their own familiar environment, with toys and other things around them. It is much less stressful for the parents too."

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

Photo credits:

Bee - Jacqueline O'Gara -Unsplash https://unsplash.com/photos/ JGdng1K9QXA

Bee 2 - Mandy Henry – Unsplash https://unsplash.com/photos/ yg5CTVizOL4

Bee 3 - Proinsias Mac an Bheatha - Unsplash https://unsplash.com/photos/ IDWZzZFXPOQ

THE MARK OF AN EFFECTIVE CHURCH IS NOT HOW MANY PEOPLE COME

HOW MANY PEOPLE WHO LIVE DIFFERENTLY AS A RESULT OF HAVING BEEN THERE.

VITAL CHURCH MARITIMES 2021 Conference



Photo: The Primate of the Anglican Church of Canada, Archbishop Linda Nicholls, is our VCM 2021 guest speaker.

The call of the wild! These past 14 months have us feeling like we are trekking unknown

territory. That is why it is fitting that our conference theme this year is, Wilderness Calling: Trusting in Jesus.

Join with parish leaders from a variety of congregations and experiences to share learnings from COVID times, discerning where the Spirit is leading, and to help map out next steps for missional ministry. Being and doing church is definitely holy hinterland, but Christ beckons and we venture together!

VCM 2021 is set for October 14-16, at Inn on Prince (former Holiday Inn), Truro, N.S. This is a spacious facility and staff are well-prepared to ensure COVID protocols are in place. (Some conference components will be offered online.)

Our keynote speaker (hopefully in person) is The Primate, Archbishop Linda Nicholls. She has a love for nature, hiking and canoeing. She also is gifted with profound insights related to how the church of the future is to be shaped. Growing disciples and spiritual formation are passions for her.

Registration opens in early September. Meanwhile, the VCM Task Group is monitoring all pandemic developments and ensuring all care protocols are in place.

Watch for updates on the Vital Church Maritimes 2021 Facebook page, the Net News and our Diocesan website:

www.nspeidiocese.ca

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Capella Regalis Men & Boys Choir

instills a lifelong love of church music in its choristers



Photo: Lucas (age 10) sings alongside Sean (high school student) and Gabriel (university student). Sean and Gabriel each started singing as boy sopranos in the choir and now sing bass. Gabriel is the assistant artistic director of Capella Regalis and organ scholar at the University of King's College. Sean also studies organ and currently serves as the Sunday morning organist in the King's College Chapel.

Hannah Griffin

It was on a rainy Tuesday in March that the boys of Capella Regalis Men & Boys Choir gathered for their first rehearsal of J.S. Bach's Easter cantata, Christ lag in Todesbanden. Their director, Nick Halley, lost no time in immersing them in the cantata's German text or introducing them to the exhilarating genius of Bach's work.

Six weeks later, after many hours of memorizing the German text and learning by heart all their notes in the cantata's seven choral movements (there was a \$50 prize for the first chorister to do so), the boys entered Saint Mary's Cathedral Basilica in Halifax ready to perform the cantata. Joining them were the men of Capella Regalis as well as members of Ensemble Regale chamber orchestra to record and film the 25-minute piece for YouTube broadcast. As it turns out, the whole project came together just two days before Nova Scotia entered its third Covid-19 lockdown. (You can watch the recording online for

free on the choir's YouTube Channel: www.youtube.com/

capellaregalis).

Singing in a choir during a pandemic? Wait, boys singing in a choir at all? The reader may be growing incredulous at these propositions. Capella Regalis, however, is an encouraging witness to the possibility of both.

Founded in 2010 by director Nick Halley, Capella Regalis is a nonprofit organization that aims to build upon the best aspects of the European cathedral choral tradition and to revitalize this method of music training in Canada. The choir is free and open to any boy who passes a basic audition. It currently comprises approximately sixteen boys (ages 6–14) in a Senior Choir and a Probationers Program (training choir), and sixteen men (including professional singers, university students, and teenage boys called the Young Men, whose voices have changed).

In a normal year, the choir rehearses twice each week in the University of King's College Chapel,

regularly sings Evensong in the Cathedral Church of All Saints as part of the Cathedral's Sundays at Four music series and undertakes a busy schedule of performances throughout Nova Scotia and beyond. In the spring of 2020, the choir was preparing for a tour of Quebec and Ontario followed by a Canadian premier performance of a John Rutter piece at the invitation of The Scotia Festival of Music, when the first Covid-19 wave hit.

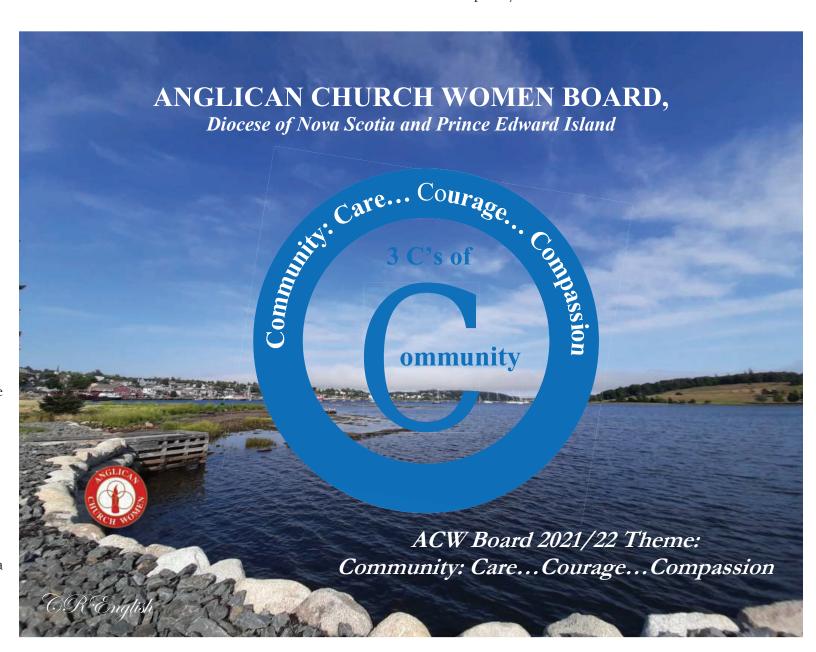
"This year especially because of Covid, it's been really good to sing in the choir and to have something normal in my life. It's like a regular year, but we're all just physically distanced," says Luc Therien, 15, speaking with Radio Canada in a recent interview. Luc joined the choir when he was seven and now sings as a Young Man in the tenor section.

Beyond providing a sense of normalcy during pandemic times, Capella Regalis seeks to offer its choristers a sense of beauty through music, to expose them to poetry and music that will stick with them for the rest of their lives. The passion with which the boys learned and performed Bach's Easter cantata is a testament to the powerful effect music can have on children.

"It gives me something to concentrate on, something to do to not be bored," says Owen Landry, 12, who sings soprano in the Senior Choir. "It took many hours to memorize the Bach, but I think it was a good use of my time."

The educational model Capella Regalis offers is unique in today's culture. As a boy's voice changes in adolescence, he joins the Young Men's section of the choir and rediscovers his voice as an alto, tenor, or bass, singing alongside the professional adult singers. The Young Men in turn become role-models for the younger members of the choir.

Visit <u>www.capellaregalis.com</u> to learn more about the choir's history, its performances and recordings.



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Photo: Pieter Aertsen, A Meat Stall with the Holy Family Giving Alms, 1551, oil on panel 45 12 x 66 12 inches 115.6 x 168.9 cm (North Carolina Museum of Art

A painting about Christian virtue and values

By Stella Lord

I was introduced to Pieter Aertsen's painting, A Meat Stall with the Holy Family Giving Alms in a homily delivered by Benjamin von Bredow at St. Paul's Church Halifax in 2019. I became fascinated by some of the hidden messages in the painting. It was painted in 1551 in Antwerp in what was a province in what was then called the 'low countries' now the Netherlands. Art critics have noted its unusual mixing of the still life form that dominates the foreground with a variety of smaller scenes, symbols or signs in the background that deliver a Christian or moral message. Looking into the historical context of the painting when, where and why it was painted—puts all this into clearer focus.

In 1551, Antwerp had become a prosperous cosmopolitan city with a growing mercantile class. According to Peter Francopan's, The Skills Roads, the wealth in Antwerp, like that of several other

cities in the low countries, was not only based on the development of trade within Europe, but the import of spices and other precious goods from the east. It had a growing mercantile class that would build the foundations for capitalism and epitomized the growing political and economic power of Europe, especially northern Europe that augured in western colonialism. Indeed, by 1531 Antwerp had the world's first purpose-built trading exchange which was to become the model for the Royal London Stock Exchange and in 1602 the Netherlands established the East Indies Company that became a model for the British East India Company, both of which formed the basis for colonialism in south Asia.

On the face of it, the painting is about the temptation to consume meat during lent—you cannot miss the meat, but do you see the symbol of lent—two fish on a platter in the form of cross behind the meat? However, as I read up on the painting and looked at it more closely, I realized it is not only contrasting the desires of 'the flesh' with the

spiritual practices but it is also telling us something about greed, privilege and power in the face of want.

If we look just above the two fish on a pewter platter, we see a small opaque miniature of the flight into Egypt; but what is interesting in this depiction is that Mary, Joseph and the baby Jesus are not alone—they are accompanied by other refugees fleeing the killing, and Mary is turning to give alms to a beggar. For some reason it had never struck me that if Herod was busy slaughtering children, it was likely that many families fled into Egypt along with Mary and Joseph.

Then in the background on the right we see the butcher (we know it is a butcher because of the red tunic worn by members of the butcher's guild) leaning over and pouring water into a jug of wine. The butcher is standing in the middle of oyster shells. In ancient times oysters symbolized Aphrodite, the goddess of love, sex, and fertility. Further in the distance we see a small group near a table and another

carcass of meat. Perhaps this scene conveys the fact that though overwhelmingly Christian, some people in Antwerp were not observing lent in perhaps they way they should.

Notably the artist also features the butcher's guild sign on the orange post to the left of the large rib carcass. The butcher's guild was the oldest and most powerful of the guilds in Antwerp with its own Vleeshuis or "meat house" and if you wanted to buy meat in Antwerp you had to buy it at the Vleeshuis. It was built to look like a church—that may be a depiction of it in the top left corner of the painting.

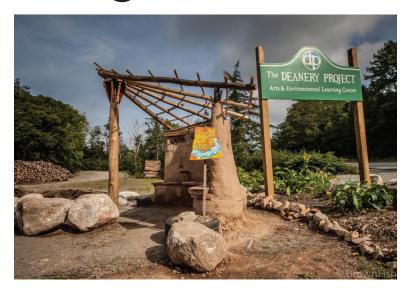
But there is more. On the top right of the painting there is a sign nailed to the corner of the roof advertising land for sale. According to art historian Dr. Irene Schaudies this refers to an actual event in Antwerp in 1551. In order to make room for development the City forced an order of Augustinian sisters to sell their St. Elisabeth hospital and surrounding land at a loss. This alone was controversial, but later the city sold some

of the land it did not need to an unpopular real estate developer for private profit. So, maybe some of this is beginning to sound somewhat familiar, but what is it the painting tell us?

To be sure, the painting is delivering a message about personal Christian virtue. The 'flesh' the painting depicts can be understood at an individual level—what we should and should not have been doing during lent, but to me the message is broader. It is clearly telling us something about the nature of power, privilege, and corruption in Antwerp in 1551 and I believe it is warning us about that too. It is telling us to be aware, that in contrast to the charity (love) demonstrated by Mary, greed corrupts the body corporate. This reminds me that as Christians, we are not only called to practice restraint and charity (love) in our personal lives, but to support those values and actions that uphold civic virtues and promote community wellbeing.

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Tangier Deanery Camp



Submitted by Anne Chisholm

Did you attend a summer camp as a child?

Do you remember: Sleeping in large bell tents (in the late 1940s and early 1950s) that rolled up at the sides to let the air in? Maybe sleeping

in a bunk bed in a cozy cabin for 10 campers plus counsellors (in later years)? Perhaps you remember going to the K.Y.B.O at night? Scary, wasn't it? Or jumping in the ice-cold waters of Ship Harbour for a morning "wake-up" dip or a swimming lesson? Washing

up in the brook every morning? Singing and telling scary stories around the campfire every night? Maybe you tried to summon Camille, the elf in the woods, to protect you. If you remember these things, it is possible that you attended the Tangier Deanery Camp in Lower Ship Harbour.

The Deanery Centre and Camp was masterminded by the Rev. Canon G.S. Tanton, known in officialdom as the "Tangier Terror" (he was passionate about getting services and amenities for people living on the Eastern Shore and few could deny him) and affectionately to many as Father Staff.

The philosophy of the camp was to provide a fun, residential camping experience for young people from 7 to 14 years of age. A chaplain and

trained staff planned activities in a Christian community so that young people would grow in their commitment to Jesus Christ and to each other. After decades of use the Diocese closed and sold the facility.

But the camp is still there and has taken on a new life under the direction of Kim Thompson. In 2011, Kim, another visionary, stepped in and founded The Deanery Project.

The Deanery Project is a notfor-profit organization with a focus on the environment, the arts, youth and community, natural building and permaculture. They are open year around offering programs and projects related to energy, forests, health, active transportation and rural living. In many ways they are continuing the work of the Tangier Deanery Camp by teaching young people to protect and appreciate the world that God gave us.

You can learn more about The Deanery Project on their website: thedeaneryproject. com

The first Sunday afternoon, of every month, from 1:00 – 3:00, they open their doors to welcome friends, new visitors, curious about the Deanery Project, and what they are up to. There are tours of the land and buildings, or you can explore the property on your own, and join them for a cup of tea after. Their volunteers and staff are happy to answer your questions ranging from natural building techniques to hikes in the area, to how to get involved and more.



Photo: Showing a solar suitcase wall-mounted unit and connected to a solar panel on the roof.

Dear PWRDF friend,

We are writing today to tell you about a new PWRDF project.

A Light for Every Birth will bring safe labour and delivery to moms and babies in 50 health clinics without electricity in rural Mozambique. When women come to give birth in the dark of night, medical staff often have to hold their cellphone flashlight between their teeth so they can see what they are doing. This project will make a world of difference!

In 2016, PWRDF worked with partners EHALE in Mozambique and California-based We Care Solar to install "solar suitcases" in 30 health clinics. The solar suitcases are still operational and the heath clinics continue to offer a safe and welcoming place for women to give birth.

A solar suitcase is a wall-mounted unit that is connected to a solar panel on the roof. It opens like a suitcase and includes phone charging ports, a portable headlamp and a fetal Doppler to monitor baby's heartbeat. Not only do these solar suitcases provide light for nighttime births, they also provide light to deal with post-natal complications.

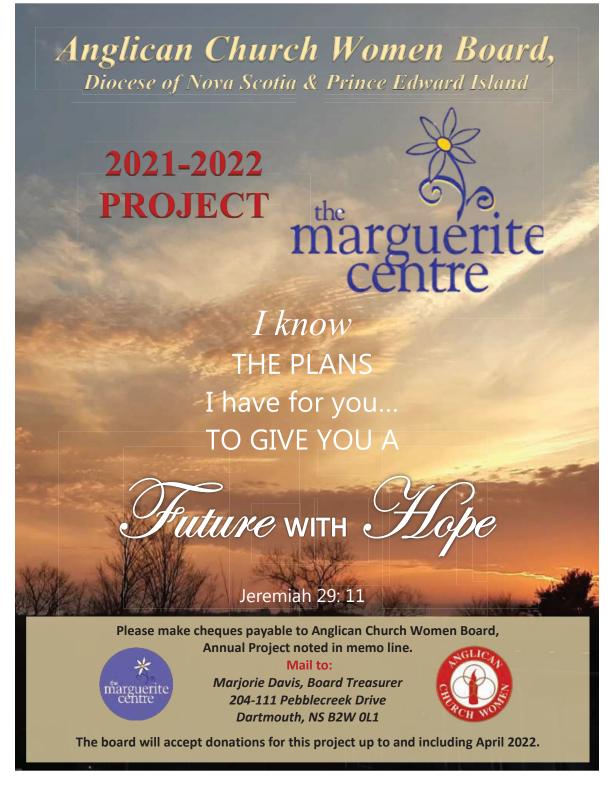
Read how the solar suitcases installed in 2016 have improved local health care.

With solar suitcases in 50 more health clinics, more moms and babies in Mozambique will have a safer, brighter birth experience. But we need your help. A single solar suitcase costs \$5,800, including installation. Your gift of any amount will support our mission towards a truly just, healthy and peaceful world.

Please visit the solar suitcase page on our website to learn more, or click the button below to make your gift of a light for every birth.

Sincerely

Will Postma, Executive Director, PWRDF



"I believe in Christianity as I believe that the sun has risen, not only because I see it, but because by it I see everything else."
~ C.S. Lewis

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Teach Us to Pray:

Praying with every breath

Breath Prayers

Inhale: Humble and gentle One, Exhale: you are rest for my soul. (from Matthew 11:28-30)

Inhale: True Vine and Gardener, Exhale: I abide in You. (from John 15)

Inhale: Nothing can separate me, Exhale: from the love of God. (from Romans 8:38-39)

Inhale: Peace of Christ, Exhale: guard my heart and mind. (from Philippians 4:7)

Many hymns are perfect sources for Breath Prayers – try it!

Inhale: Breathe on me, breath of God Exhale: Fill me with life anew.

Inhale: Breathe on me, breath of God Exhale: Until I am wholly thine..

"I can't breathe" - a phrase we've heard frequently since March 2020. Covid-19 causes a highly contagious respiratory disease and spreads with deadly rapidity. Global shortages of oxygen and ventilators, and overcrowded intensive care units have erupted into 3.18 million deaths to date.

The simple constant practices of wearing a mask, hand-washing frequently and maintaining a 2-metre social distance, has been wearing on many, not least of all front-line workers. The initial shortages of personal protective equipment (PPE) grew a cottage-industry for many home-sewists, making masks for personal use as well as donations to hospitals and clinics. Those not used

to wearing masks find them claustrophobic, anxiously gasping for air. "I can't breathe" they cry.

We've also heard these words elsewhere. "I can't breathe" are some of the last words spoken by George Floyd, an unarmed black man, killed by a police officer in Minneapolis, Minnesota during his arrest. The viral video sparked a nationwide crusade for police reform and anti-racism. "I can't breathe" has become a familiar chant at Black Lives Matter rallies, protesters demanding a re-examination of cases of other black men who have died in law enforcement custody in recent years.

Breath is an important theme throughout Scripture. In

Genesis, when God breathed into the nostrils of the person fashioned from clay, the text declares the human "a living being". In Job we read: "The Spirit of God has made me; the breath of God gives me life." And that life is magnificently portrayed when dry bones in a valley spring into a kind of joyful dance as sinew, flesh and skin are restored and God's breath makes them fully alive. That story has always illustrated for me our symbiotic relationship with God. God's breath is our breath. "I am my Beloved's and He is mine." (Song of Songs 6:3)



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



Photo: Front-line healthcare workers.

Alfred Lord Tennyson wrote, "God is closer than breathing, and nearer than hands and feet". We draw breath roughly 25,000 times a day, but we don't give much thought to this miracle – until something obstructs it. My yoga teacher frequently reminded our class: "Remember to breathe, bring awareness to your breath." We don't breathe correctly, she said, breathing only into the top of our lungs, or breathing rapidly when we become anxious, causing even more anxiety. By paying attention to our breath and learning how

to breathe, we can discover how our breath supports our flexibility, strength, and endurance. Our breath also supports our prayer practice.

The Hebrew words for "breath" and "spirit" are the same word, ruach. A breath prayer, when used over time, can help us to experience what it means for "the Spirit to pray in us." (Romans 8:26) and helps us "pray without ceasing",

Breath prayers are a modern adaptation of the ancient prayer of the heart. Created to express our deepest needs, they help us keep God in the foreground of our daily living and enable us to clarify our relationship with the Holy.

To begin the practice of breath prayer, you'll need to choose a prayer. Many breath prayers are lines from scripture, familiar words we've come to know by heart. Traditionally, one inhales while saying the "name" of God, and exhales while declaring one's heart's desire. For example: Inhale: The Lord is my Shepherd; Exhale: I shall not be in want (from Psalm 23). Additional suggestions are printed in the adjacent box.

Once you've chosen your prayer, or written one yourself, find a quiet place. Take a moment to still your body, and begin to repeat the words, slowly, intentionally. Recite them focusing on the comfort the words offer. Continue repeating for five to fifteen minutes. Breath prayers can be "stand-alone" or can be a wonderful way to settle into the daily office, or prayers before bed.

Choosing set times to pray breath prayers helps establish a practice. You may find yourself coming back to these words throughout your day, reminding you that "God is closer than breathing, and nearer than hands and feet". And in a year where many of us have been holding our breath, this is solace indeed.

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

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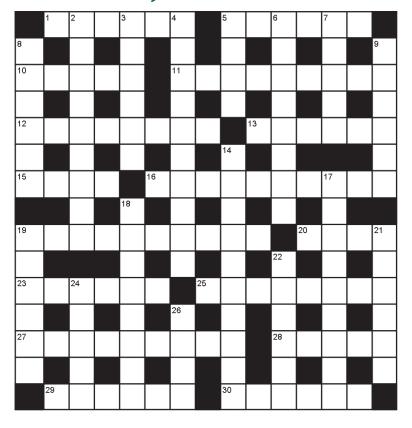
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June Puzzle



JUNE Clues

ACROSS:

- -1- Old Testament major prophet (6)
- -5- Sister of Aaron (Exod. 15:20) (6)
- -10- Musical sounds (5)
- -11- Messages sent by telegraph wires (9)
- -12- Some songbirds (8)
- -13- Short vest, worn open (6)
- -15- Old Testament book featuring a female (4)
- -16- Vanishes (10)
- -19- Inoculates against a disease (10)
- -20- Highest cards in bridge (4)
- -23- New Englander (6)
- -25- Think hard (8)
- -27- One of the Epistles (9)
- -28- Large striped feline (5)
- -29- Available power (6)
- -30- "The Lord protects the _____." uncomplicated (Ps. 116:6) (6)

DOWN:

- -2- Of the South Pole (9)
- -3- "Do you dare to _____ God's High Priest?" affront (Acts 23:4) (6)
- -4- Concerning public worship (10)
- -5- Thaw (4)
- -6- Reorganizes (8)
- -7- Mineral with coloured bands (5)
- -8- "____ me when I call, O God." respond to (Ps. 4:1) (6)
- -9- Wide, scarflike neckties (6)
- -14- Large storage buildings (10)
- -17- Category of angel, for example, Gabriel (9)
- -18- Conductor of an orchestra or choir (8)
- -19- "I can see that the ____ will be with danger." journey (Acts 27:10) (6)
- -21- Fortified wine from southern Spain (6)
- -22- Person who suffers from an accident or injury (6)
- -24- Synthetic fiber, often used for women's clothing (5)
- -26- Infant (4)

What's this? Two puzzles in one month. What's going on?

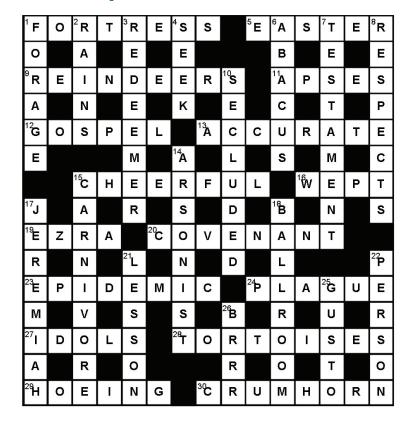
With apologies to our faithful puzzle-master Maureen Yeats (and you, gentle reader), the clues for the April puzzle last month were erroneously misprinted as the clues for March.

So ... this month we've printed the April and May puzzle solutions from last month.

Bible Crossword

by Maureen Yeats

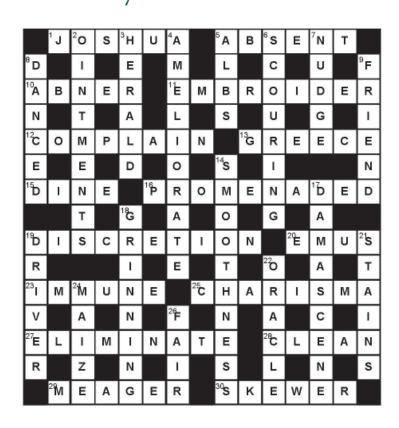
April Puzzle Solution



Bible Crossword

by Maureen Yeats

May Puzzle Solution



THE DIOCESAN TIMES - June 2021

".. Generous and ready to share ...



Photo: Both the ACW Board and the Cathedral's St. Catherine's Group receiving a "thank you" certificate from Bonny Lea Farm in June 2019, following the cheque presentation for the 2018/19 Annual Project – no need for masks or physical distancing then!

Cynthia Pilichos, Anglican Church Women Diocesan Board

In Paul's First Letter to Timothy (6:18), almost at its conclusion, there is the command "to do good, to be rich in good works, generous, and ready to share . . . " Well, if ever there was a phrase in Scripture that describes women's ministry, this is it. Women's ministry in our diocese is characterized by good works, generosity, and a willingness to share. If this were not so, the Anglican Church Women Diocesan Board would not be successful with its signature outreach ministry of Annual Projects. And successful we have been, and continue to be!

The rotation pattern of cycling Projects that one year has an enterprise focused locally, another

year nationally, and another internationally has yielded considerable insight and many dollars. A quick calculation of the funds raised from Annual Projects of the last 5 years shows contributions exceeding \$75,000.00! This total is pretty impressive, especially as the funds raised are not the result of sophisticated Capital Campaigns; rather, they represent gifts of varying sizes, some quite modest, but all given from the heart, from individuals, parish groups, especially the women's groups, and parishes themselves. With respect to the women's groups, the generosity is usually the result of "good works."

We know we are successful in inspiring generosity when we have strong advocates for our Projects. Until the pandemic hit, we were able to host a variety of in-person opportunities for these advocates to share their passion for the enterprise selected by the Board for that particular year (the first of May of one year to April 30 of the next). Because of Covid-19 and no in-person opportunities to enable "cheerleaders" to speak directly to women's groups and parishes about the 2020/21 Annual Project, "Supporting Parents: Stories That Matter", the Board is extending the contribution term by two months to encourage additional donations: it is not too late to make a contribution, as the Board is happy to accept funds for "Supporting Parents: Stories That Matter" until June 30, 2021. Cheques are payable to the ACW Board, "Annual Project" in the memo line, addressed to Marjorie Davis, 204 – 111 Pebblecreek Drive, Dartmouth, NS B2W 0L1.

The funds raised from "Supporting Parents: Stories That Matter" will help expand (in the Anglican Church of Canada's Council of the North) the worldwide, culturally relevant parenting program of the Mothers' Union, by helping to fund facilitator training opportunities. This is a Project that responds very directly to one of the key recommendations of Canada's Truth & Reconciliation Commission regarding the need for culturally relevant parenting programs. Thank you to all who have already contributed to "Supporting Parents: Stories That Matter" – we are very grateful!

Here is a peek at our 2021/22 Annual Project, "Marguerite Centre: A Future with Hope". This is a locally focused Project whereby the Board will be soliciting funds to support a woman to live for a year at this residential, holistic, unique "place of healing for women recovering from addiction". Marguerite Centre is located outside metro Halifax and is the only place of its kind in the Maritimes. It takes its name from the 17th century Marguerite Bourgeoys who founded a community of women in New France to teach and support women and children in a very harsh environment. It is Marguerite Bourgeoy's vision, courage, commitment, and compassion that inspire the staff and residents at Marguerite Centre.

With its supportive community of care and compassion, the resident women at the Marguerite Centre can courageously chart a future with hope. We have taken our title

for the Project from Jeremiah 29:11 - For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope.

With continuing reference to generosity, there is a news release on the Anglican Foundation of Canada's website: www. anglicanfoundation.org that highlights the generosity of our Anglican Church Women Diocesan Board and the Cathedral's St. Catherine's Women's Group for the AFC's "Say Yes! to Kids" campaign. The following link takes one directly to the story and photo: \$1,000 from the Anglican Church Women Diocesan Board, and \$500 from the St. Catherine's Group of the Cathedral Church of All Saints

Needless to say, the "Say Yes! to Kids" campaign was delighted to receive both contributions for this ambitious campaign (with a goal of \$100,000), running until the end of June 2021. It was validating to have the AFC Executive Director, Rev. Canon Judy Rois, acknowledge the longstanding ties between the Anglican Foundation and our diocese and to recognize the outreach of women's ministry in our diocese: "We are deeply moved by, and grateful for this tremendous demonstration of support from these two women's groups who do so much to help so many in their diocese, across Canada, and around the world.' So, yes, the women of our diocese do respond regularly and consistently to Paul's command "to do good, to be rich in good works, generous, and ready to share . . . " Thanks be to God.





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Make us instruments of your peace

By Deacon Ray Carter

On page 682 of the Book of Alternative Services the following, "A Prayer of Christian Life", can be found:

Lord, make us instruments of your peace.

Where there is hatred, let us sow love:

Where there is injury, pardon; Where there is discord, union; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; Where there sadness, joy. Grant that we may not so much seek to be consoled as to console;

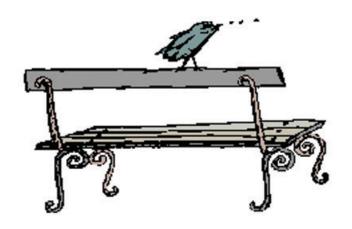
To be understood as to understand;

To be loved as to love. For it is in giving that we receive;

It is in pardoning that we are pardoned;

And it is in dying that we are born to eternal life.

This prayer is often attributed to Francis of Assisi, and although it sums up his ministry beautifully, he did not write it, but it certainly is the way he prayed and



View from the Deacon's Bench

lived and taught by example. As Fr. Murray Bodo so beautifully puts it in his book "Surrounded by Love": "It is a prayer that outlines everything that made Francis the peacemaker that he was and the model for peace that he is for us today. It is a prayer that shows us how to find the truth again, if we've lost it, or to continue living in the truth we've already found and are trying to live."

In January of 2018 Pope Francis issued a statement

and a new prayer he wrote for World Communications Day celebrated on May 13, 2018. The statement and prayer have to do with false information based on non-existent or distorted data meant to deceive and manipulate the reader. He said the effectiveness of fake news is due to its ability to mimic real news, to seem believable. He said the false but believable news gets peoples attention by appealing to stereotypes and common social prejudices, and exploiting common emotions

like anxiety, contempt, anger, and frustration. Untrue stories can spread so quickly that even authoritative denials don't stop the damage. Pope Francis noted that the tragedy of disinformation is that it discredits others, presenting them as enemies, to the point of demonizing them and creating conflict. He said that fake news is a sign of intolerance and leads to the spread of arrogance and hatred.

According to Pope Francis, the antidote is not some new technique of discernment but people: "people who are not greedy but ready to listen, people who make the effort to engage in sincere dialogue so that the truth can emerge; people who are attracted by goodness and take responsibility for how they use language."

To that end, Pope Francis gives us his new prayer that draws on the Peace Prayer of St. Francis:

Lord, make us instruments of your peace.

Help us to recognize the evil latent in a communication that does not build communion.

Help us to remove the venom from our judgements.
Help us to speak about others as our brothers and sisters.

You are faithful and trustworthy; may our words be seeds of

Goodness for the world: where there is shouting, let us practice listening;

where there is confusion, let us inspire harmony;

where there is ambiguity, let us bring clarity;

where there is exclusion, let us offer solidarity;

where there is sensationalism, let us use sobriety;

where there is superficiality, let us raise real questions;

where there is prejudice, let us awaken trust;

where there is hostility, let us bring respect;

where there is falsehood, let us bring truth. Amen.

-Pope Francis

Diocesan Cycle of Prayer: June 2021

June 06

St. Mark's, Halifax, Nova Scotia

Rev. Nichola Fish-Cumine, and

Rev. James Purchase, Honorary Assistant

Church of the Apostles, Halifax, Nova Scotia

Rev. Mark Marshall and Daphne

June 13

St. Augustine's, Jollimore, Nova Scotia

Rev. Jennifer Gosse, Priest-in-Charge

Falkland and Purcell's Cove, Nova Scotia

Rev. Helen Ryding, Priest-in-Charge, and David Lyttle

St. Philip's, Purcell's Cove

St. James', Herring Cove

June 20

St. Paul's, Halifax, Nova Scotia

Rev. Canon Dr. Paul Friesen and Janet

Rev. Canon Gordon Redden, Honorary Assistant, and Mary Lu

Rev. Neale Bennet, Honorary Assistant, and Sharon

Rev. Debra Burleson, Honorary Assistant, and Chris

Rev. Michael Tutton, Associate Parish Priest

Trinity, Halifax, Nova Scotia

Rev. Benjamin Lee, Priest-in-Charge, and Andrea

Emmanuel, Spryfield, Nova Scotia

Rev. Michelle Bull, and Charles

St. Peter's, Birch Cove, Nova Scotia Rev. Tory Byrne, Priest-in-Charge

June 27

Retired Clergy of Chebucto Region:

Rev. Carson Baxter

Rev. Kerry Bourke

Rev. Jane Clattenburg

Rev. Dr. Davena Davis

Rev. Canon Carolyn Tomlin and Rev. John Ferguson

Rev. Canon Rod Gillis and Wendy

Rev. Peter Harris

Rev. Ronald Harris and Gwyneth

Rev. Randal Johnston

Rev. Canon Fred Krieger and Janet

Rev. Irving Letto and Maizie

The Most Reverend Arthur G. Peters and Elizabeth

Rev. Dianne Parker Rev. James Purchase

D --- D --- Cl :-- t --- ---

Rev. Don Shipton and Corinne Steele

Rev. John Swain

Rev. Dr. Gary Thorne and Sandra Rev. Dennis Walsh and Maureen

Rev. Mary Wilkie

Clergy Widows:

Mrs. Marian Andrews

Mrs. Gwen Richard

Mrs. Kaye Pottie

Mrs. Mary Kirby

Mrs. Christine Brush

Mrs. Verna Dowding Smith

Mrs. Susan Relf

Clergy Widower:

Greg Scott