



Serving the Anglican Church in Nova Scotia and Prince Edward Island

Love in action

Mission to Seafarers Halifax



STORY AND PHOTOS BY
JENNIFER ANANDANAYAGAM

According to the Seafarers Happiness Index (SHI) Quarter 4 in 2024, conducted by the Mission to Seafarers, the happiness score of seafarers dropped from 7.16 in Quarter 3 to 6.91 in the subsequent quarter. The goal of this survey is to amplify the voices of seafarers and help tell their stories. The last quarter's numbers reflect ongoing challenges in creating a consistently satisfying work environment for these ship workers at sea.



Mission to Seafarers Halifax

Who are seafarers?

For those of you who aren't familiar with the term, seafarers are individuals who work on ships; deckhands, ordinary seamen, watchkeeping staff, engine room personnel, mechanical assistants, cargo handlers, oilers and cooks are some examples.

Seafaring is thought to be one of the world's most dangerous occupations. Extreme weather conditions like hurricanes and typhoons, slippery decks that increase one's risk of falling overboard, operating heavy machinery on a moving vessel, collisions, fire hazards and limited medical access are some of the risks associated with the profession. In fact, if you were to visit the Halifax Mission's website (www.missiontoseafarershalifax.ca), you'd be able to read the story of Jonecar Ermino, a young seafarer from the Philippines, who was injured onboard a cruise ship. One of her legs was crushed by a ship's gangway platform and she spent over a month at the QEII hospital in Halifax, where she had to undergo four surgeries.

Life-threatening dangers

aside, these ship workers endure long working hours, loneliness and separation from loved ones as they leave their homes for months at a time.

Seafarers Happiness Index

The Seafarers Happiness Index (SHI) Quarter 4 in 2024 identified some key reasons why there was a drop in the happiness score from Quarter 3. Port issues, training-related concerns, connectivity problems and stagnant wages were some of the factors.

Seafarers shared that they had limited opportunities to go ashore and that they were dealing with tight schedules and operational constraints. There were also concerns related to the volume of training which had a ripple effect on the seafarers' rest time at sea or family time when ashore.

Even though free allowances are granted when it comes to internet access onboard, there are often problems with connectivity. This leads to frustration when seafarers try to connect with family and friends.

Wages were one of the other key concerns. Stagnant wages

amidst the rising cost of living are adding to the stress of these ship workers.

But all is not doom and gloom, according to the report. Strong interpersonal relationships within departments, a supportive work environment and professional development opportunities were some of the positives the seafarers talked about.

The Mission to Seafarers

The Mission to Seafarers is one of the largest port-based welfare operators in the world and it's been in existence since the 1800s. The church-based maritime organization provides service in 200 ports across 50 countries. Faith and social responsibility are the cornerstones of this organization.

Mission to Seafarers Halifax has been around for 85 years, according to Helen Glenn, Mission Manager. "We look after all of the needs of the seafarers who visit the port of Halifax," shared Glenn, adding that the Mission concerns itself with the seafarers' practical and spiritual needs.

During COVID-19, the Halifax Mission was able

to use its partnership with Praxes Medical Group to serve seafarers stranded on ships who were running out of diabetes and blood pressure medication.

A home away from home

When you step into the Halifax Mission, you're greeted by a cheery and cozy souvenir shop, beside which volunteers take turns manning the front desk. A quick tour of the building would unveil a lounging area (sponsored by Ernest and Marjorie Edmonds), a prayer room, the "shoe box"

seafarers during inclement weather when the Mission is closed. There is also free WiFi on the premises.

Everything about the modest yet mighty interior of the place showcased care and concern. Joseph Loot, Assistant Manager of the Halifax Mission, took me around the property, carefully explaining the importance of the work they do at the Halifax Port. He shared that the Mission functions with over 20 volunteers, who each commit a minimum of four hours of their week to the cause.



Books at the Mission

cupboards (places where all the donations are stored), a kitchen space and a common area complete with a piano, pool table, dining tables and complimentary coffee station. When you step outside from the back entrance, you'll see a deck overlooking a small outdoor basketball court.

The Mission provides an interdenominational chaplaincy ministry of practical, emotional and spiritual support to all seafarers passing through the Halifax port. It also houses a bus shelter, donated to them by The Halifax Regional Municipality, to shelter

It was not difficult to picture how a seafarer – after a long month at sea – would feel welcome, relaxed and at home at the Halifax Mission. Loot explained that being adrift on a cargo ship with nothing but water around you for weeks can make a person feel quite unsettled. The Halifax Mission is a ray of light where tired seafarers can have a cup of coffee, freshen up, play some pool and just hang out. The Mission also offers a transport service for those seafarers who are keen to explore the

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Pray as you can

By HEATHER CARTER
DIOCESAN REPRESENTATIVE
ANGLICAN FELLOWSHIP OF
PRAYER

A portion of a prayer from 'Praise God in Song' by G.I. A. Publications, Inc. reads,

"In these forty days, you lead us into the desert of repentance, that in this pilgrimage of prayer, we might learn to be your people once more. In fasting and service, you bring us back to your heart. You open our eyes to your presence in the world and you free our hands to lead others to the radiant splendour of your mercy."

Yes, it is still Lent, and not too late to add a prayer practice. Some practices I have discovered are creative and some are more traditional. But all have the intent of focusing more on God and less on self.

Family prayer time: One imaginative mother who was struggling to hold the dinner hour as family time, decided to create a sacred breakfast time instead. She rose a little earlier so the whole family could sit and eat together and have a short prayer before starting the day. The family never stopped – creating a tradition that lasted for many years.

Charity and loving others: Another created a "good deeds" jar. At the beginning of Lent, he wrote down 40 small loving actions that he usually experienced as random



Stations of the Cross, Cathedral Church of All Saints

thoughts without much follow-through. Each day, he drew a slip of paper from the jar and completed that task. This created some variety and a sense of surprise over the 40 days and gave him a focus on loving his neighbour.

Simplifying life and making space for God: One did some weeding of belongings creating more spaciousness in home

and heart. Another stripped some items from her calendar, leaving her feeling more tranquil.

Fasting: Someone else stated that fasting is not a spiritual weight loss program. Eating a little less or fasting from particular foods on particular days like Ash Wednesday or Good Friday reminds us that we do not live by food alone –

and that food is a sacred gift. A little abstinence brings God to the forefront of our desire and it might free up some food or money to donate to those in need.

Focusing on God's gifts: One liked to take a walk with a camera or sit and observe God's beauty in the world – seeing the wonder in a crocus or a bud on a bare branch.

Do you have a favourite Lenten practice? Or has something in a previous Lent stayed with you? I recall a teenager once telling me at a party that she wasn't going to have any sweets because she was fasting – that she had promised her grandmother. This young lady wasn't a churchgoer herself but was fasting out of love nonetheless.

As we move toward Holy Week, what we do matters less than paying attention while we do it, to notice the incarnation of God in the ordinary rhythm of our days. God is in the smile of a friend, in the chat with the grocery clerk, in the conversation during a coffee break, in office politics and in the purring of your cat. And whatever our Lenten practice, it is a small sacrifice compared to that of our Lord and Redeemer. As we walk with Jesus from his triumphant entry into Jerusalem to his obedience unto death and glorious resurrection, may we praise his glorious name.



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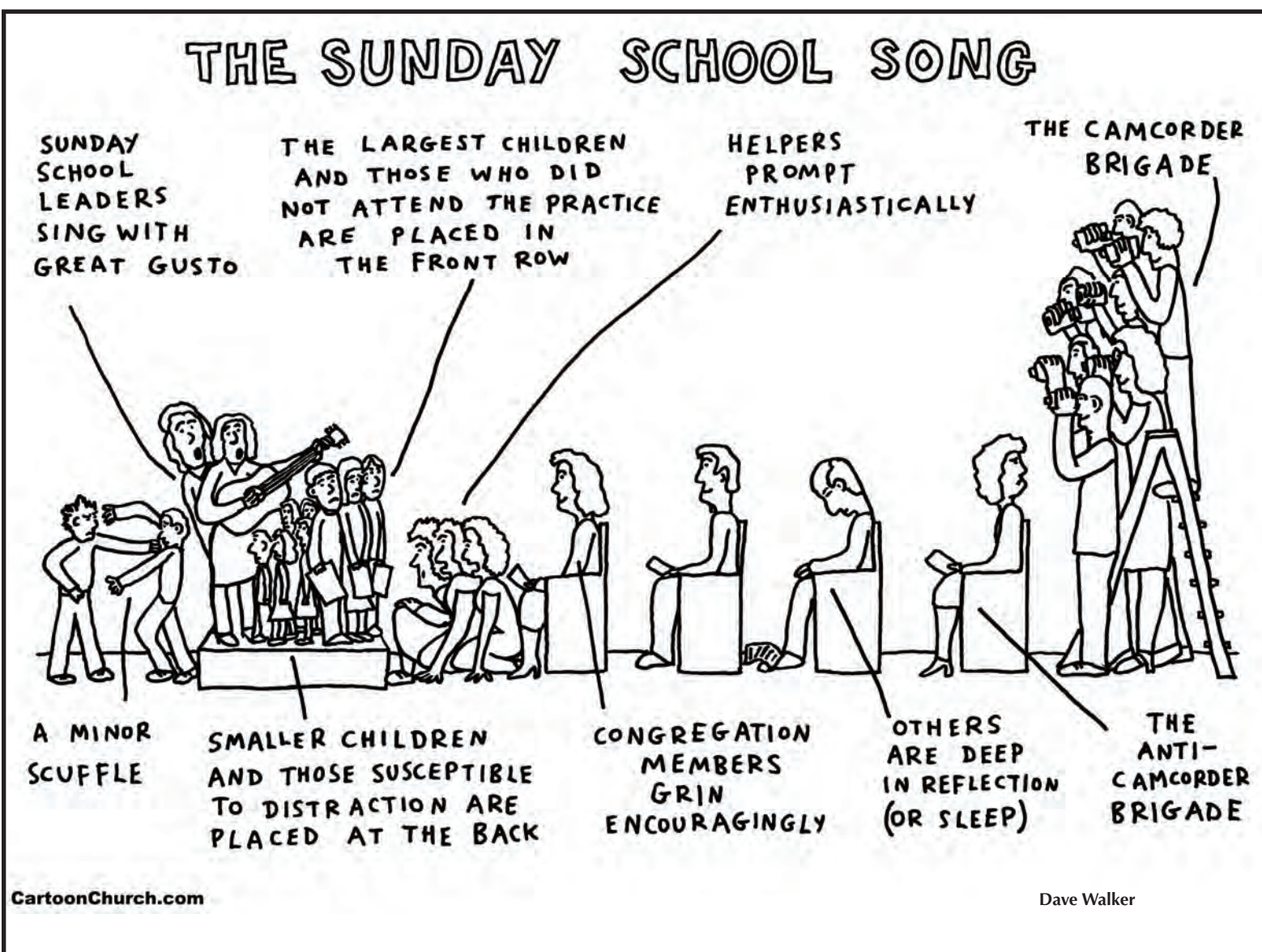
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BISHOP'S COLUMN

Do something to make the world more beautiful



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



Service on the Barn Floor, Prince Edward Island

Some of my favourite flowers are lupines. You can see them growing almost everywhere along Prince Edward Island and Nova Scotia roads and highways, in fields and in flower gardens. In Newfoundland, they are sometimes called “ditch flowers,” as it’s not uncommon to see them growing in the ditches.

When I think of these beautiful “ditch flowers,” I’m reminded of the children’s book, *Miss Rumphius*. Narrated by a young girl, it tells the story of her great-aunt Alice, now an old woman who is known as Miss Rumphius. The young girl recounts her great-aunt’s life and her relationship with her grandfather, an immigrant who travelled to North America long ago to begin a new life. In the evenings, he would regale his young granddaughter with stories about his travels and adventures. Enchanted, Alice was determined to lead an adventurous life herself. She, too, would travel to far-off lands and then live in a cottage by the sea. There is one thing more, her grandfather would tell her, “You must do something to make the



Lupines, Prince Edward Island

world more beautiful.”

Now living in a cottage by the sea, Alice reflects on her life of travelling and adventure. Recalling her grandfather’s words, she wonders how to fulfill them. Then one day as she is recovering from an injury, she looks out her bedroom window and sees lupines. She decides that this is how she will fulfill her grandfather’s wish: she will scatter seeds. So, Alice walks the roads near her home with her basket tucked under her arm, determined to make the world more beautiful by scattering lupine seeds everywhere she goes. Time goes by and Alice is curious to know what the result of all this scattering has been. So, she sets out again hopefully along those same highways and byways to see if any of the seeds have taken root. At first, as she travels, she is disappointed. There are no lupines growing along the way. She fears her efforts have been in vain. Then, as she rounds a corner, she sees lupines growing in a place where she did not scatter seed. Alice realizes the wind must have carried them along. She is content to know she has done something to make the world more beautiful.

As I write this, we are just beginning our Lenten journey. The world is in flux. In receiving the imposition of ashes on our foreheads, we have been reminded of our human frailty and our reliance on God. That helps to anchor us in preparation for the storms to come. We recommitted ourselves to the reading of Holy Scripture, to prayer, to fasting and to almsgiving, all practices intended to draw us closer to the God who, in Christ, draws close to us. This season is a time of reflection as we consider how in Christ, God was making all things new. We travel towards Holy Week and Easter, in anticipation and in hope. We recall how in a life poured out in self-giving love, Jesus made the world more beautiful. We remember how, through his life and ministry, Jesus challenged others to see beauty in places and in people they did not expect to encounter it. And we are invited to join in his mission to make the world more beautiful, more loving, more merciful, as God intended it to be.

In this time of increasing fear, anxiety and stress about the future, the new life and resurrection hope of Easter may feel very far off for many of us. Still, Easter will come, and with it, I pray, a fresh remembrance of God’s faithfulness and steadfast care. In these days, may we each recall a grandfather’s advice to his young granddaughter, for his words remind us that we do not live entirely



Lupines in bloom at the Quiet Garden at Kent Lodge, Wolfville, N.S.

for ourselves, but for one another; for all our relations who are loved by God and in whom God’s love is revealed. As the promise of Easter unfolds, may we each find some way to make the world more beautiful by scattering seeds of compassion, kindness, mercy and love wherever we go, trusting that these seeds will always grow, even in places we least expect.

Blessings for a holy and happy Easter,

Bishop Sandra

Photos by Bishop Sandra Fyfe

Knowledge is a wonderful thing ... if

By Bryan Hagerman RCT
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Photo by Paul Skorupskas on Unsplash

Harvey struggled with his weight. He couldn't make the necessary movement to get it under control. In his mind, he had a desired size that he would like to attain, and he had help. His doctor recently suggested he aim towards a certain body weight. His family members had carefully brought it up when they thought he might be open to the topic. He had been told by a dear friend that a dietician just lived around the corner, someone who had made it her vocation to help people eat healthy. Harvey knew that his local grocery store had on their staff a trained nutritionist who could help him sort out the right foods for this lifestyle change. Down the street was a gym that all of his family members attended, and they raved about it. Harvey had read about the benefits of weight loss in great depth. At the end of the day, he had sufficient knowledge. He knew what the extra weight would do to his health eventually. He had knowledge given to him by his doctor, his family and friends, and through personal study. He had accumulated a body of knowledge on the topic, but Harvey could not remove himself from the uncomfortable stool of inertia.



Bryan Hagerman

In fact, he was depressed. You see Harvey had knowledge, he knew what he needed to do and why he needed to do it. But he just could not take the necessary steps to attain his goal. Knowledge is a wonderful

thing ... if.

Many of us often find ourselves faced with decisions concerning major behavioural changes in life. We are aware that we have to do something that will improve our lives financially, spiritually, socially, relationally, emotionally or

physically, and yet like Harvey, there is this inertia. We just can't move off the stool. In some cases, our lives and our relationships are at risk if we don't take action. Harvey knew what he needed to do, and he wanted to do it. He realized that his life and the lives of those he held dear, would benefit greatly. In some cases, we can't move because the behavioural obstacle in front of us just seems too daunting, and the journey too long. There must be an easy fix but alas, there isn't.

Wouldn't it be great just to jump from A to Z in one long bound? William Johnson said, "If it's to be, it's up to me." Although true, that can sound like a very lonely and personal proposition. But does it have to be? Knowledge is a

wonderful thing ... if. Setting a goal and making a significant change, although terrifying, does not have to be a lonely proposition; it can lead to happiness. According to Jonathan Haidt, author of 'The Happiness Hypothesis,' "When it comes to goal pursuit, it really is the journey that counts, not the destination" (85) and, "Pleasure comes more from making progress towards goals than from achieving them."(85)

This may be one of the essential places from where we begin our journey off the stool, whatever that stool represents. Engaging in personal choice may lead to pleasure and progress, but sadly, the option just remains, along with knowledge, on a shelf, growing emotional dust until

and unless it is acted upon. However, if executed, one will initiate something that will change your life entirely. When it comes to choice, there are two crucial elements to be realized – motivation and benefit. What is the choice you're facing? What would motivate you to make it, and what would directly benefit you and others in your physical and emotional orbit? Many people have made choices that have affected them positively and they have revolutionized their lives. Behavioural change, any behavioural change, may be the most difficult and yet rewarding aspect of our existence. It could be a choice – a decision to overcome an addiction, to get in shape physically, to overcome negative reactions to anger, to control a habit, to learn how to deal with criticism, to embrace strategies in overcoming any necessary change or to implement spiritual disciplines. So the adage, old or recently learned, is worth some thought, followed by activity. Knowledge is a wonderful thing if ... we choose to identify something we want to change and if we create the necessary goals and define the motivation and benefit of said change. We must, willingly and willfully, decide to enjoy the journey that will inevitably lead to progress, pleasure and happiness. Like any journey, it begins with one step.

Consider your necessary and desired behavioural change. Then, take steps.

... cont'd from front page

Nova Scotian capital. Volunteers and campaigns

There are two kinds of volunteers who work at the Mission, shared Glenn. You have the ship welfare volunteers and the watchkeepers. The watchkeepers function inside the Mission premises and they meet and greet the seafarers who come in. Once they've been signed in, the seafarers are shown all the amenities the Mission can offer them. "We transport them from the ship to the Mission or to the bank or to the money mart [so they can] send money home to their families. We have bicycles that they may take out to go for a ride at the park," shared Glenn.

The ship's welfare volunteers



Prayer room at the Mission

go on board the vessel to see what the climate is like on the ship. One of their goals is to assess if there are any problems they can help with. From unpleasant work environments to medical needs, there is quite a lot to deal with.

The Halifax Mission also hosts events like the take-out

luncheon and the Christmas shoebox campaign. The take-out luncheons are an effort to raise funds for the Mission's work. A team of volunteers plan, produce and deliver lunches at the parking lot next to the Mission building. The upcoming spring luncheon is going to feature butter chicken served with basmati rice, naan bread

and a dessert for \$16.50. You can place your orders by 4 April 2025 by emailing Susan Picton at picton902@gmail.com or calling or emailing Helen Glenn at 902-422-7790 and hglenn@missiontoseafarershalifax.ca.

The Christmas shoebox campaign is an annual drive to collect donations in cash or kind to fill shoeboxes with hats, scarfs, gloves, socks, wrapped hard candy, soap, toothpaste, toothbrushes, shampoos, deodorants, lip balm, etc. You can find a complete list of necessities on the Halifax Mission's website.

October is when the Halifax Mission starts accepting donations. November is spent sorting and wrapping up the donations. Volunteers start delivering the shoebox

presents to ships in December. The campaign typically continues till supply lasts.

Just the thought that there is a warm and loving environment right in the port of Halifax waiting to welcome weary seafarers is likely comforting for all the ship workers who've walked through the doors of the Halifax Mission. I walked out of the place feeling grateful for everything this church-based venture is doing. Christ's love in action – those were the words that came to mind.

If you're interested in helping the Mission to Seafarers Halifax – via donations or volunteering – visit www.missiontoseafarershalifax.ca

The arc of the moral universe

BY CYNTHIA PILICHOS FOR
ANGLICANS POWERING
POTENTIAL

Many of us have heard the quotation, attributed to Martin Luther King Jr., about the arc of the moral universe being long, but one that, ultimately, bends towards justice. It was, however, Theodore Parker, a transcendentalist, Unitarian preacher and radical slave abolitionist, in his 1852 sermon, 'Justice and the Conscience,' who inspired Martin Luther King Jr.'s famous words. It is worth hearing the original words of Parker, "I do not pretend to understand the moral universe, the arc is a long one, my eye reaches but little ways. I cannot calculate the curve and complete the figure by the experience of sight; I can divine it by conscience. But from what I see, I am sure it bends towards justice."

While we can likely agree that the arc of the moral universe is, indeed, a long one, we can be very challenged to see that it bends towards justice, given what we see in today's world, near and far. However, even in the current climate of national and worldwide uncertainty, confusion and even chaos, as Anglicans, we need to pay attention to and celebrate acts of building justice.

You will read this column when we are well into the Lenten season and thinking ahead to Palm Sunday and the events of Holy Week, the agony of Good Friday and the culminating glory of the Resurrection, an intense period that sees the arc of the moral universe tracing



Photo by Ian Schneider on Unsplash

anything but a clear path, but, ultimately, bending towards justice. Those events are somewhat in the future from when I am writing these words. However, a local step that helped move the arc along its justice path was the excellent rally on February 19 that brought significant attention and national media coverage to the reality of Gender-Based Violence (GBV) in Nova Scotia.

As a result of Nova Scotia's Mass Casualty Commission (MCC) Report of 2023, wherein GBV was identified as a foundational reality that fuelled the generalized violence in central Nova Scotia, April 2020 (the worst mass massacre in Canada's history), there has been an ever expanding coalition determined to put an end to GBV, with a rallying cry and vow not to get quieter in this pursuit. Key organizers of this coalition/working group, who toiled diligently to bring about the very successful rally, were invited into the N.S. Legislature where they were applauded with a standing

ovation from the Opposition members for their work on this human rights and public safety epidemic that requires "a whole of society response" (MCC Report, 2023).

Gender-based violence goes by many names and has many, many manifestations. Human trafficking is one avenue of GBV and, again, Nova Scotia has an unenviable record and statistics with this form of sexual exploitation. While its victims can be of any gender, the majority are those identifying as female, often quite young. Plan on attending the learning event, 'Shining a Light on Human Trafficking' (April 12; 9-12, at the Church of Saint Andrew, Cole Harbour) to learn more about this form of slavery hidden in plain sight.

That was the name of the full day workshop, 'Hidden in Plain Sight,' that the Diocesan Mothers' Union, with the former Anglican Church Women Diocesan Board (now APP), co-presented in 2019 to shine a light on human trafficking and raise awareness

about it. This was followed with a Resolution to Diocesan Synod 2019, condemning human trafficking, a resolution that also provided a link to helpful resources available on the Anglican Church of Canada website: www.anglican.ca/issues/human-trafficking/

Speaking of Resolutions, Anglicans Powering Potential has submitted one for our Diocesan Synod 2025 on NDAs. When you hear the acronym NDA, you may or may not know that the letters stand for Non-Disclosure Agreement. I, along with Mothers' Union members, learned about a panel discussion addressing NDAs in September 2024. To say it was an eye-opener is an understatement. We are glad we did not miss it, although the learning was very hard to hear.

What I knew of NDAs before that panel discussion may mirror your understanding of them. I associated them with the big (and wealthy) names of Harvey Weinstein, Donald Trump et al, but I had no idea their misuse (from their original, understandable and legitimate intent of protecting intellectual property) was routine and pervasive in all organizations. It was heart-wrenching to hear the stories of those who had been coerced into signing NDAs, to learn of the harassing, bullying and abusive behaviour they had been subjected to in their workplaces (mostly government departments), and from which they had not been protected, let alone receive any restitution. Instead, these individuals had been or were

being coerced into signing an NDA to silence them about their mistreatment, solely to protect the perpetrator(s) and the institution.

It is important to understand the mental, emotional, psychological and spiritual damage to victims who have been coerced into signing a NDA. When misused, NDAs are a tool to silence those in circumstances of harassment, sexual misconduct, racism and other human rights violations; the negative implications and results are many and corrosive. So, the challenge, as people of faith, as Anglicans, is how to have the arc of the moral universe move in the direction of justice. How do we bring to life our baptismal covenant to strive for justice and peace among all people, respect[ing] the dignity of every human being? I mentioned a Resolution for Diocesan Synod 2025 that Anglicans Powering Potential has submitted, in which the Diocese of Nova Scotia and Prince Edward Island commits never to use NDAs in cases involving sexual harassment, misconduct or abuse, discrimination, retaliation or bullying ... In other words, the resolution is asking our Diocese not to misuse NDAs.

There will be more in the May 2025 issue of The Diocesan Times regarding the misuse of NDAs and the Resolution for Synod. Anglicans Powering Potential is collaborating with partners within the church and beyond to help ensure the arc of the moral universe does, indeed, bend towards justice. It is a journey worthy of your support. Come on board (app.nspeidiocese@gmail.com).

Pathways to Peace Retreat: A Journey to Spiritual Renewal

"Come away with me. Let us go alone to a quiet place and rest for a while." - Mark 6:31 Embark on a transformative journey at our Pathways to Peace Retreat from June 6 to June 8. This retreat offers a deep dive into spiritual disciplines, focusing on the serene practice of listening prayer. Hosted on the picturesque campus of Acadia University in Wolfville, N.S., this three-day retreat is a sanctuary of tranquility and spiritual growth.

Why attend?

- Inspiring Talks: Engage with a variety of speakers who will share creative and engaging approaches to prayer.
- Wild worship: Experience worship in the beauty of nature, weather permitting.
- Quiet reflection: Enjoy ample time for silence, walking and personal reflection.

What's included?

- Meals: Five delicious meals from Friday dinner

to Sunday breakfast. Accommodations: Two nights' stay in comfortable rooms (single or double options available).

- Extras: Free parking, retreat program and materials.

Who's invited?

While this retreat is designed for laity, clergy are warmly invited to join. (Note: Clergy Retreat is from June 9 to June 13 in P.E.I.) Share this invitation with friends from all denominations.

Registration details:

- Early registration: \$160 per person until April 28.
- Late registration: \$180 per person, closing May 20.
- Off-site participants: \$110 per person.

Join us!

Slow down, open your heart to the Spirit and listen. This retreat is an opportunity to deepen your faith, strengthen your connection with God and discover new spiritual

disciplines. Whether you are laity, clergy or a ministry professional, you are welcome.

Dates: Friday, June 6 to Sunday, June 8
Location: Acadia University, Wolfville, N.S.

For more details and to register, visit our Diocesan website: www.nspeidiocese.ca Come away to a quiet place, soak in the peace and let your spirit be renewed. We look forward to welcoming you!

Responding to Bishop Budde's sermon

How are we showing support?

BY JENNIFER
ANANDANAYAGAM

How often do we see Christian love taking a stand for what's right? How often do we see someone speaking with kindness but delivering a message the hearer might find difficult to hear? How often do Christians make the news for living out their faith?

When the Rt. Rev. Mariann Edgar Budde, Bishop of Washington, took to the pulpit on January 21, 2025 at the National Prayer Service held in Washington National Cathedral, DC, she couldn't have known the full impact her words would have, not just on the people inside the church, but the communities beyond those four walls. You've probably read or heard the sermon yourself by now. Bishop Budde spoke calmly and she spoke kindly. Yet, her words held power.

"In the name of our God, I ask you to have mercy upon the people in our country who are scared now," Bishop Budde said. Her plea was directed at U.S. President, Donald Trump. She was asking for mercy for gay, lesbian and transgender children in both Democratic, Republican and independent families who were scared for their lives. She went on to include immigrants and refugees, the majority of whom are not criminals but "people who pay taxes, and are good neighbours."

In the days that followed, there was an avalanche of criticism levelled at Bishop Budde. The House of Representatives called the sermon "a display of political activism" and condemned its "distorted message." Some Christians shared the sentiment that the Bishop had taken the words of Jesus and used it out of context to support her own worldview, while others claimed it had nothing to do with the Bible.

However, amidst all the criticism (and threats), there were voices of praise too. Christians across the world celebrated the fact that the Bishop's speech was a testament to Jesus' call to love our neighbours, care for the oppressed and seek justice. They united in believing that she embodied Jesus' teachings and that she was merely calling for a more just and compassionate society.

Atlantic Canadians rallied together to show their support too. Here's a compilation of what parishes and others in N.S. have done to stand in



Patrica deMolitor

solidarity with Bishop Budde.

St. Luke's Anglican Church Dartmouth pens a letter of support

The Reverend Matthew Sponagle, rector at St. Luke's Anglican Church on Veterans Avenue, together with parishioners and friends of the church, wrote a letter to Bishop Budde on 26 January

To the Rt. Rev. Mariann Edgar Budde
Dear Bishop Budde,
The undersigned members and friends of St. Luke's Anglican Church in Dartmouth, Nova Scotia, wish to convey our support for your sermon at the National Prayer Service following the presidential inauguration. We found it to be a beautiful and powerful summation of the gospel. Your love of Christ and concern for "the least of these" was palpable. As some Christians rally against your sermon calling it "political," we want to assure you that we believe the content and context of your sermon was appropriate and we stand united with you. We offer you our support and prayers. Your example of discipleship has been noticed and is strengthening the nerve of Christians who share in the vision of Shalom.
Yours in Christ's service.

2025.

Its contents are as follows.

Urged to write: A retired nurse takes pen to paper

Patrica deMolitor, a retired nurse living in Shelburne County, N.S. watched Bishop Budde's sermon, much like the rest of us – with an eye on the effect it seemed to have on President Trump and on his Vice President JD Vance.

"I thought someone, like this brave clergyperson, could help these men see that there needs to be decency and mercy separate from political party lines," shared deMolitor. According to this Shelburne County resident, Bishop Budde addressed two things – the "us vs. them" mentality and the fear that millions of people are living with.

It was not until her partner showed her news coverage of different responses later that day, that a switch went off within deMolitor. "How could apparently intelligent people have gotten her message so wrong and respond with so much hate?" wondered deMolitor.

She was fuelled to respond. She realized that the least she could do was write to the Bishop and offer support. She wanted to let the Bishop know that her courage to say what millions around the world are thinking and hoping for had not gone unnoticed. "I wanted her to know that even though I do not live in the U.S., I agreed with her message of finding decency and mercy. My partner also wrote to her," shared deMolitor.

It's not just Christians but people of all faiths that have a duty to call out obvious hatred and misogyny, per deMolitor. "I would hope that we would all remember the Holocaust and the innocent lives lost,



Outside the Washington National Cathedral. Photo by Brian Erickson on Unsplash

not just of Jewish people but of minorities, LGBTQ+, people with disabilities, etc.," shared deMolitor.

If history has taught us anything, it is that we can learn from it. "This situation [the Holocaust] first started when people felt there was division among one another and this division was encouraged by their politicians at the time. We can learn from this and help prevent it ever happening again."

Inspiring youth to ask important questions

The Anglican Parish of French Village has a joint youth group with St Luke's United Church, which is within their parish boundaries.

Archdeacon Brianna Andrews, rector and priest at the Anglican Parish of French Village shared that Bishop Mariann Budde's sermon inspired some discussions among the youth group. "We used the resource produced by [the] Illustrated Ministry," shared Andrews. The youth broke into discussion groups after watching the final moments of Bishop Budde's sermon and pondered on some pertinent questions.

'What traits did Bishop Budde model while she spoke to the President?', 'What does it mean to make a plea?', 'When have you spoken up for someone who is being mistreated?' and 'How do you define mercy?' were some of

the questions that came up. "After reporting back to the larger group, we then asked the youth to consider the needs and concerns of people in our own community," added Andrews. "Topics such as mental health, access to education and food security were brought forward." Andrews explained that, as leaders, they have been trying to build a programme around the theme of servant leadership. With the youth, the focus was on inspiring them to consider the needs and concerns of people in their community and how they might support them.

"We were impressed by the concerns that were raised by our youth," shared the rector. "They are very much in tune with the needs that are often overlooked by other groups." Engaging youth in such discussions is critical. According to Andrews, it's about seeing their potential and encouraging them to use their voices. "Far too often, the voice of young people is overlooked in the church and we want them to know that they are valuable members of our community."

Were you moved to respond after listening to Bishop Budde's sermon? How did you show your support? If you're interested in sharing your response with The Diocesan Times, email us at diocesantimes@gmail.com

Modern church work

By CLAUDIA ZINCK
PARISH OF BLANDFORD,
DIOCESAN ENVIRONMENT
NETWORK

Thinking of “church work,” memories of the “church” turkey supper each fall came to mind.

Two wood stoves with ovens that held four extra-large roasting pans started cooking at six in the morning.

By noon, the vegetables needed peeling. Every teenager, male or female, was put on KP duty. Happily, we were left alone in a corner to giggle and work. The boys were called away now and then to lug the wood upstairs to the stoves or bring buckets of water from next door. Boxes of potatoes and carrots from local gardens were peeled, chopped and put in water.

It may have been 1966, and the hall had electricity, but the stoves were still heated with wood. When you pulled a sink plug, running water meant a drain to the outdoors.

By three o'clock, the girls were sent to change. As servers, we needed clean dresses, white aprons and tied-up hair. The older ladies had the tables set and were waiting in the kitchen to ladle up the plates. Then for two hours, we served meals, smiling and chatting, running for whatever was needed; it seemed to last



Grandma (Claudia Zinck) in her office, otherwise known as her kitchen table, filling seed packets for Seed Share.

forever.

Somehow, after all the cleanup, we still had the energy to go to the dance that night, requiring yet another change of clothes, usually with shorter skirts. Not too short, as the fathers had their trucks parked up the hill to bring the girls home at 10. Everyone else stayed till midnight! Oh, so late!

The next morning, we climbed the hill to church. At the end of the service, the profit was announced. The youth group would be paraded

to the front usually with some speech of how we were the future of the church. Our “church work” would sustain the future of our churches.

Fast forward sixty years.

The Diocesan Environment Network has this idea to feed the pollinators.

It seems that bees, butterflies and even birds are not getting enough food. Their populations are decreasing, and with them goes the ability to pollinate the human food supply.

How could we help? The butterfly pathway was formed so that wherever the butterflies and bees went, food would be waiting for them.

That sounded good but what was needed to do that? Most research said wildflowers. There were some plants considered better than others but having wildflowers growing everywhere would help the pollinator population.

That sounded too simple. “Simple!” a friend said, “You think it would be simple to get everyone along a stretch of road to grow wildflowers?”

Ah, yes.

The Diocese of Nova Scotia and Prince Edward Island is broken down into regions and then parishes and church congregations. So, in theory, a pack of seeds could be moved

among regions.

I didn't say it was EASY, but the idea is simple.

And so began the Seed Share project. The Environment Network being in full support, grandma needed to learn about Diocese regional systems.



Parish of Blandford, Seed Filling work party. Alysia Gates, Curtis MacDonald, Claudia Zinck, Robert MacMillan, Joanne Harris, Robert Harris, Cheryl Schmare (Photo by Carolanne Broome)

Then came the grants and donations to apply for. Prices for supplies fluctuate daily. How many people would be required to fill envelopes?

In the first part of January, when the project seemed gloomy, grant cheques started to arrive. An entire case of free wildflower pollinator seed arrived from McKenzie Seed Company. Information needed from the parishes and their emails to contact them was

compiled. February 23 saw a work party at our rectory to fill seed envelopes.

The South Shore region with a few parishes to our east has 300 km of roadway. This spring, they will have packets of wildflower seeds to scatter along that 300 km. Synod

members will go home with a sample. Over 2000 seed packs will be going out as a test run. Then, watch it grow!

Do you want to see modern church work? This may not be a turkey supper. Somehow using seeds that God gave us, to grow plants that attract pollinators, that grow a food chain to feed everything; that is church work. That is sustainable! Thanks be to God.



Back again – with a new name

It's been 22 years since the first ever Diocesan Youth Conference – years filled with creativity, experimentation and changes – and as a sign of the way we've changed, we're catching our program name up to what we're doing these days.

So – we hope you'll plan to join us this fall for our first-ever Diocesan Youth Camp. It's a weekend camp for youth in grades 7 to 12 happening on October 3 to 5, 2025 at Big Cove Camp in Merigomish, Nova Scotia. We also need lots of leaders to make it happen.

That's about all the details that we've got for now, but we hope that you'll save the date and plan to be there for DYC 2025.

For All the Saints, April 2025

By THE REV. JOHN K. MORRELL
Excerpted from Stephen Reynolds' "For All The Saints"

April 1 - Frederick Denison Maurice Priest, D. 1872

Frederick Denison Maurice was a restless prophet in mid-Victorian England, whose views have had great influence on modern Anglicanism. Born into a Unitarian family, he converted to the Church of England in his youth and eventually became a priest. He worked in various parishes but devoted most of his energy to teaching and journalism, offering theological commentary on the issues of his day. At a time when the industrial working class was beginning to agitate for better wages and living conditions, Maurice argued that the gospel was on their side and urged the Church to use its authority on their behalf. Moreover, when the Church of England was being torn apart by partisan strife, he maintained that the true mission of Anglicanism was to reconcile opposites, as God and humanity had been reconciled in Jesus

Christ, without denying the integrity of either side. Maurice's work and witness had a very mixed reception among his contemporaries – a core of disciples acclaimed him as a genius, while Anglo-Catholics and agnostics joined in dismissing him as a fuzzy thinker. He died in the year 1872, puzzled and disappointed by his failure to reach his critics. But his vision of a reconciling Church, active in the cause of social justice, has come to have a major influence on the way Anglicans think, and today Frederick Denison Maurice is counted as one of the great prophets of our tradition.

April 4 – Reginald Heber, Bishop of Calcutta, D. 1826

Reginald Heber was an English cleric of the early 19th century, who became bishop of Calcutta in 1822. We join the Church of South India in honouring him for his decision to break the racist “colour bar” and ordain the first Indigenous clergy for ministry on the Indian subcontinent. Born to privilege and power, Heber spent almost

20 years as the rector of a rural Shropshire parish, where his earnest pastoral care brought about a quiet revolution in its worship, with daily prayer, Bible study and regular celebrations of the Eucharist. In 1822, he was made Bishop of Calcutta, with jurisdiction over all of British India. Though he accepted the office reluctantly, Heber took his episcopal duties seriously, travelling continuously and gaining the trust of the hard-pressed missionaries under his charge.

In our Common Praise Hymnal of 1998, four of Heber's hymns appear: No. 1 - 'Holy, Holy, Holy'; No. 30 – 'God, that Madest Earth and Heaven'; No. 54 - 'Bread of the World in Mercy Broken' and No. 159 – 'Brightest and Best'. He pushed himself so hard that his health collapsed within three years of his arrival in India, and he died on 3 April 1826. Over the next few generations, the story of his energy and sacrifice inspired many English youth to seek missionary work and helped to establish his hymns in the worship of English-speaking Christians.

Our finest gifts



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

Dear Diocese,

One bite by Robin Metcalf

*“one bite
into a fresh
apple
is enough
to prove
the universe
miraculous”*

DEN’s approach to living out the fifth Mark of Mission is

not to tell people, parishes and the communities they serve what they should be doing to care for God’s creation but to find ways of supporting their particular interests, and encourage them to love this planet, each in their own way.

So why not encourage and support people who express their love of creation through their art? Art that should inspire us all to tread gently on the earth.

Mid-March 2020 – Never in our wildest dreams would we have imagined what would take place over the next few years. The pandemic had been declared and there was a global lockdown.

During the previous six months, an ad hoc committee of the Diocesan Environment Network had been enthusiastically planning an exhibit in our effort to support

the artists and share the beauty of their works, inspiring the viewer to fall in love with God’s creation. It made so much sense.

Over the centuries, the church has supported artists, who in turn have contributed to our spiritual development, touching us deeply through their creations. All you have to do is gaze at some of the incredible stained-glass windows depicting stories from the Bible, admire the work of fabric artists who have and are creating hangings and vestments, walk into breathtaking churches – magnificent examples of architecture, stroll through an art gallery that houses priceless religious paintings and sculptures, listen to church music or open a book that is spiritually inspiring.

After obtaining a grant from

the diocese and months of planning, dates set, location secured, artists enthusiastically engaged and invitations about to go out, the Covid lockdown hit.

Rather than be defeated, we did what the rest of the world had done. Hope and Inspiration Gallery of the Arts went online – <https://www.facebook.com/groups/373394600384260>

Once we were out of confinement, the Hope and Inspiration Gallery of the Arts lay dormant.

But during Lent, it has risen again!

After a wonderful hour listening to Amour Love read poetry written by Maritimers

connected to DEN, <https://www.youtube.com/watch?v=DfiyCzUxQSs&t=5s>

I thought, what better way to engage in spiritual practice than to take a moment each day to read and reflect on the beauty of God’s creation through poetry, expanding the scope of the Hope and Inspiration Gallery of the Arts, supporting the poets and inspiring the reader.

If you haven’t already taken in the gifts the DEN poets offer, you can find them on our Facebook page <https://www.facebook.com/groups/101542159983749>,

The Hope and Inspiration Facebook page <https://www.facebook.com/groups/373394600384260>

or on our webpage <https://www.nspeidiocese.ca/ministries/diocesan-environment-network>

Thanks to all our artists.

Liturgical Colours For April

BY REV JOHN K. MORRELL
Adapted from the Episcopal Church Calendar 2025
Copyright by Ashby Publishing Company

“As God has flooded the earth and sky with colour, so the Church has sensed the symbolic use of colour in its worship. As dominating colours in nature change with the seasons of the year, so in the Church Year there is a structured change in the colours of the Eucharistic vestments.”

Paraments (or altar, lectern and pulpit hangings) change colours to serve as subtle reminders of the importance

of church feasts and holy days as we go about our liturgical seasons.

VIOLET – Continues for the first 12 days of April until Palm Sunday. This colour (sometimes Purple is used) is symbolic of penitence and expectation.

RED – For Holy Week – Palm Sunday to Holy Saturday. The colour of fire and blood, though **BLACK** can be used for Good Friday.

WHITE – For Easter Sunday, the days following including all Sundays after Easter. This colour symbolizes joy, purity and truth.

A HYMN FOR EASTER

Adapted from Hymnary.org
By the Rev. John K. Morrell

Jesus Christ is Risen Today

This is one of the most popular Easter Hymns, and in many cases is the Opening or Processional Hymn for Easter Sunday. This version of a 14th Century anonymous Latin hymn, “Surrexit Christus hodie,” is first found in a scarce collection entitled: “Lyra Davidica, or a Collection of Divine Songs and Hymns,” published in London by J. Walsh in 1708. The original first three verses were:

1. “Jesus Christ is risen today, Halle-Haile-lujah. Our triumphant Holyday Who so lately on the Cross Suffer’d to redeem our loss.
2. “Hast ye females from your fright Take to Galilee your flight

To his sad disciples say Jesus Christ is risen today.

3. “In our Paschal joy and feast Let the Lord of life be blest Let the Holy Trine be prais’d And thankful hearts to heaven be rais’d.”

The modern form of the hymn appears first in Arnold’s Compleat Psalmist in 1749, where the first stanza of 1708 is alone retained, and stanzas 2 and 3 are replaced by new ones written without any reference to the original Latin.

The tune EASTER HYMN originally appeared in the John Walsh collection Lyra Davidica (1708) as a florid tune. Tempered to its present version by John Arnold in his Compleat Psalmist (1749), EASTER HYMN is now one of the best and most joyous Easter tunes.



Farmer Mariluz Suarez of ECLOF, Colombia

Our name has changed. Our work stays the same.

PWRDF is now Alongside Hope

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

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

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



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

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

alongsidehope.org




Alongside Hope

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



Auprès de l'espoir


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



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Mr. Jonathan Eayrs
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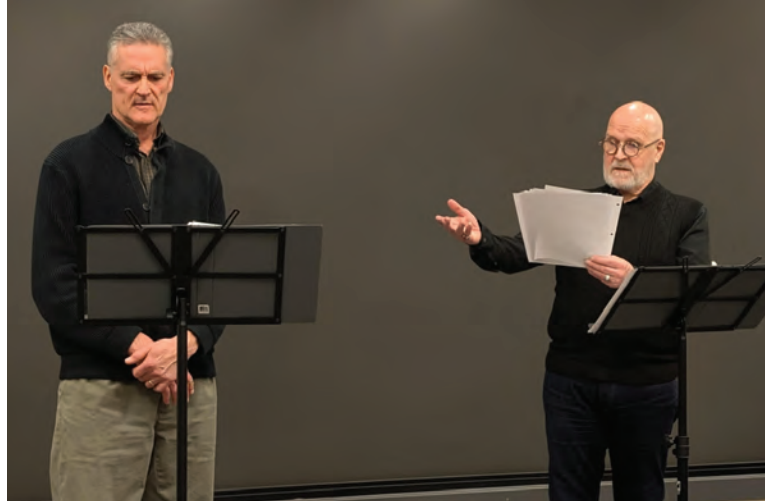
1 June 2025
10 am Contemporary Eucharist
The Right Rev'd Sandra Fyfe
Bishop, Diocese of Nova Scotia and Prince Edward Island



Saint Paul's on the Grand Parade
stpaulshalifax.org

'Freud's Last Session'

performed by Bill Carr and Stephen Cross



Stephen Cross and Bill Carr on stage performing 'Freud's Last Session'

BY JENNIFER ANANDANAYAGAM

Actor, writer and speaker Bill Carr and actor, professor and theatre professional Stephen Cross took to a few stages across Halifax recently to perform a reading that was fitting for the present time. The reading was of the play 'Freud's Last Session' written by Mark St. Germain, and it features a fictitious discussion between Sigmund Freud (an atheist) and C.S. Lewis (a Christian author). The two great minds navigate, primarily, the poignant topic of the existence of God. It is a philosophical debate of sorts, and everything from faith, life, love, suffering and the repercussions of personal trauma are tackled. Playwright and author St. Germain told his host in an IPA Off the Couch podcast episode that the play was inspired by a book he saw for sale at a lecture he attended. The book in question was 'The Question of God: C.S. Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life' by Armand Nicholi.

"My first thought was how opposite these men were in so many ... beliefs," shared St. Germain. He then thought of how drama is exactly that – a conflict of ideas. "I thought it would be really interesting to put the two men in a room together." St. Germain also wanted to weave in more drama through the backdrop of the imagined conversion. This is why 'Freud's Last Session' is set amidst two big moments – the cusp of World War II and the looming end of Freud's life. Freud was interested in "The Lion, the Witch and the Wardrobe" author mainly because he'd learned that Lewis had once been an atheist too, per St. Germain. Freud, who'd penned many books denying the idea of God and the use of religion, was eager to meet and converse with Lewis. To him, the conversation was likely an

experiment to find out if he'd missed anything, according to St. Germain. The fact that he was on the brink of death also adds to his desire to figure out if he'd not been able to understand something crucial about life. "So he [Freud] summons Lewis to his house ... and the two men engage in a wide-ranging conversation about life," shared St. Germain.

Divisive dialogue vs. humility

Bill Carr, commenting on the play, shared with The Diocesan Times that the reading puts into perspective how people with completely different points of view can still choose to have respectful dialogue without hate and ridicule. "The two men in this play are huge intellects. They start with respect, talk with respect and honour the other. They are both seeking answers beyond the ones they currently have," explained Carr. The faith-based community is no stranger to divisive rhetoric. Take, for instance, the aftereffects of Bishop Mariann Edgar Budde's sermon at Washington National Cathedral in January. The response to her moving plea to President Donald Trump to "have mercy upon the people in our country who are scared now" was mixed at best. There were some Anglicans who praised the Bishop for speaking truth to power, while others criticized her as being confrontational and disrespectful. Was the discourse carried out in a respectful way? You might be able to answer that yourself. "[The] Christian community is often stuck in its own 'rightness'," shared Carr. "The discussions are often to convince the other rather than to learn from the other." What's on display in St. Germain's play is the humility of these two men, despite their egos, added Carr. "They are not afraid to dwell in the mystery."

This is something we can model in our lives too, according to the actor. "Our Christian dialogues internally and with other faith communities could benefit from this humility, and stand more in the mystery." It is important that we open ourselves to the heart, mind and experience of another, added the actor. "There is a phrase in restorative justice – 'If you don't understand someone's behaviour, it's because you don't know enough about their story.' We need to listen to each other more humbly and more deeply in order to understand."

Science vs. spirituality

If one were to conceptually think of Freud's encounter with Lewis, one might call it a classic debate between science and spirituality. These two realms have, traditionally at least, been viewed as antipodes. St. Germain's play, however, does not necessarily depict the two worlds as opposing ends. "These two men are talking about the same thing but using different shibboleths – different words from their own community to describe what are often the same things," explained Carr. Carr shared that language can reify as opposed to edify and this is something faith and science communities suffer from in equal measure. "In fact, in many ways, this play exposes the idea that the science community is also a faith community in many ways." For Carr, the process of preparing for the play took him back to his younger days when he was a seeker. "I settled into my own 'interpretations' of things and wasn't challenging myself as I used to. It reminded me that faith is a verb. I am still in process with God and God with me." Carr was pleasantly surprised by the reception 'Freud's Last Session' had on those who came to watch. In fact, the reading was so popular that it might just come back for a second round soon. The actor hopes that when people come to watch it, they'll uncover the fierce joy of standing in ambiguity. And even as we find excitement in embracing the mystery, we're waiting for that "still small voice that often speaks to us through others – if we only listen." 'Freud's Last Session' is also a 2023 movie starring Anthony Hopkins as Sigmund Freud and Matthew Goode as C.S. Lewis. The movie is directed by Matt Brown.



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Life lessons from a book



Laura Chouette on Unsplash

BY JENNIFER ANANDANAYAGAM

Some people are moved by movie scenes, wanting to watch and rewatch them in the hopes that something will stir within them. I am moved by words. I'm a big fan of highlighting sentences and sometimes paragraphs on my Kindle. There's really no good explanation for why I do this except that I somehow want to imprint these words in my mind. Highlighting them makes me feel like I'm doing just that. It's also nice to go back and revisit a book you read 10 years ago and pull up some of the words that spoke to you back then. When I first picked up the book "Reasons to Stay Alive" by Matt Haig, I thought I was going to read a book about depression. After all, it was an account of how Haig came back from almost ending his life when he was 24. I'd listened to the author speak at a panel discussion that was part of the Galle Literary Festival, a literary event that brings international and local authors to the picturesque Dutch fort in the South of Sri Lanka. Little did I know that the pages contained so much more. It is a book about hope, love, laughter and courage. In one part of the book, Haig lists 40 pieces of advice on how to live, and this is probably my most favourite page in the book. I thought I'd leave 10 of them with you this month, along with reflections on how I've used them in my own life. Hopefully, you will find them inspiring too.



"Sip, don't gulp"

I enjoy drinking my coffee in the morning but it took me a long time (well into my 30s) to realize that I don't do this activity mindfully. More often than not, I would start by sipping the beverage only to gulp the last bits a few minutes later before rushing out the door. In my 20s, I'd carry the mug around with me while I attended to other chores in the a.m. Now, I've learned the art of sipping my coffee – all of it – while sitting in one place, and what a difference it's made to my mornings. It's given me more time for reflection before the day starts, even if they are just a few extra minutes. I tend to wake up, most mornings, with a list of to-dos in my head, and this practice has really helped me slow down and quieten the productivity meter within. It's also a nice and seamless segway into quiet time with God.

"There is absolutely nothing in the past that you can change. That's basic physics"

The past, with its many decisions, can take up a lot of space in your head. Unfortunately, the bad decisions are the ones that

star in the reel that is your mind. Visualizing the past as intangible and non malleable has really helped me spend less time on it.

"Beware of Tuesdays. And Octobers"

This one could be interpreted in any number of ways. To me, it relates to dreading an entire week and possibly gloomy weather. Tuesdays are when the busyness of a full week generally hits you. Being mindful of this could help avoid the overwhelming feeling that invariably follows. Despite the fall hues, October can be a gloomy month. Cooler temperatures, shorter days, cloudy skies and occasional rain can threaten to dampen your mood. Again, simply being mindful of this can help a great deal. Scheduling coffee dates with friends, investing in that book you've been wanting to read for a long time or getting outside to walk your dog can all help remind you that good things are within your reach.

"Listen more than you talk"

This one brings James 3: 7 and 8 to mind – 'All kinds of animals, birds, reptiles and sea creatures are being tamed and have been tamed by mankind, but no human being can tame the tongue. It is a restless evil, full of deadly poison.' (NIV) You know that feeling you get when words come easy when you're chatting with someone? While there's merit in being able to share things with someone you love, we often miss the beauty that lies in listening. To me, learning to listen, actively, in any and all

conversations and learning to not be uncomfortable in the pauses that follow have helped me avoid saying something I regret.

"Wherever you are, at any moment, try and find something beautiful. A face, a line out of a poem, the clouds out of a window, some graffiti, a wind farm. Beauty cleans the mind."

I used to think that going away on a trip to mountainous or seaside destinations was how I could really appreciate the power of nature. But this changed in my 30s. With more work responsibilities and adulthood, came the necessity to find beauty in my everyday life. Whether I stopped to admire a yellow bud growing in the most unlikely of places or breathed in the scent of the air right before rain, each day had something to offer in terms of beauty that could clean the mind.

"Hate is a pointless emotion to have inside you. It is like eating a scorpion to punish it for stinging you"

I can't say I've hated anyone in my life but I've definitely ruminated on unfortunate things that were either said or done to me. Over the years, I've realized that dwelling on or talking about such things repeatedly only robs me of my own peace of mind. Nowadays, I try to give myself a few minutes (sometimes an hour) to wallow in the hurt. Afterwards, I try my best to move on. I'm not successful every time but on the days I am, I definitely feel lighter. There's power in the words of Ephesians 4:31-32 – 'Let all bitterness and wrath and anger and clamour and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.'

"Understand that thoughts are thoughts. If they are unreasonable, reason with them, even if you have no reason left. You are the observer of your mind, not its victim"

Your thoughts can feel too real sometimes. They are like a spider web that will continue to spin if allowed the space. One unchecked thought can have a domino effect that will soon get you down. Telling

yourself that your thoughts are just that – thoughts – and nothing else can be incredibly freeing.

"Beware of the gap. The gap between where you are and where you want to be. Simply thinking of the gap widens it. And you end up falling through"

Dwelling on what your life should look like instead of living the life you currently have can make you miss days you're never going to get back. Again, this is a lesson I'm learning and re-learning as I go.

"Three in the morning is never the time to try and sort out your life"

This is for those of us who wake up in the wee hours of the morning (before it's time to actually get out of bed) and can't stop our brains from overthinking the day gone by or the day to come. There's just something about lying in a quiet and dark room with nothing but your thoughts. Suddenly, your mind is racing to find answers to your life's biggest problems. If going back to sleep is not a possibility, I'd suggest using that time to pray or read something. One way to stop the spiral might be to redirect your mind to words on a page. Philippians 4: 6-7 comes to mind. 'Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.'

"If the sun is shining, and you can be outside, be outside"

I've recently taken up hiking and I'm always amazed at how breathtakingly beautiful Nova Scotia's many hiking trails look in the light of the sun. Coming from a tropical island where I, no doubt, took the year-round mostly sunny weather for granted, it's safe to say that I have newfound appreciation for bright days. Now, when I see a hint of sun outside, I'm quick to spend at least a few minutes doing something outdoors – even if it's just grocery shopping. There really is a ready-made pick-me-up that comes with warm and sunny days.

**WANTED:
PARISH NEWS!**

Something going on in your parish?

Why not share it with the rest of the diocese?

Send your contribution (with a photo or two if possible) to: DIOCESANTIMES@GMAIL.COM

April Bible Crossword

by Maureen Yeats



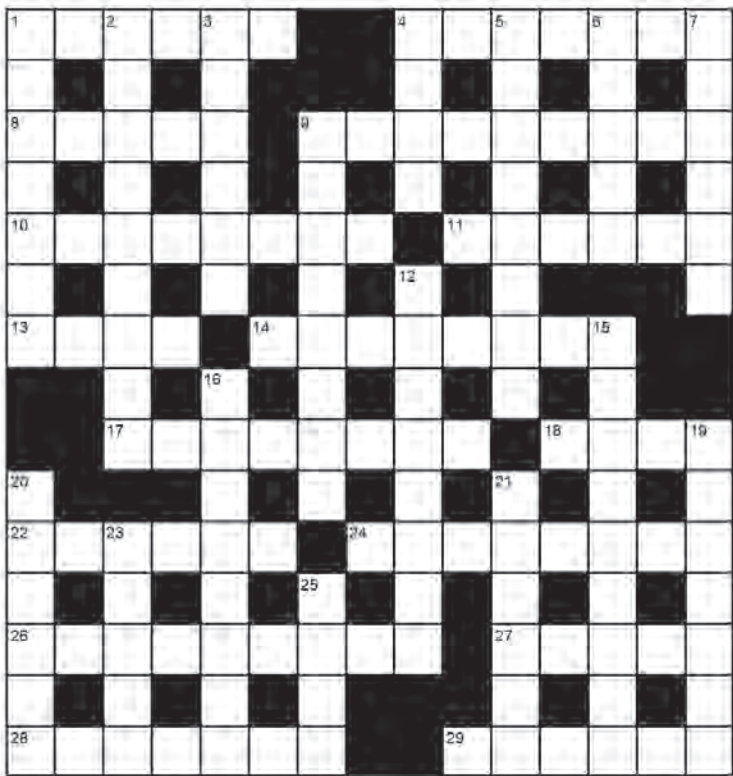
APRIL 2025 Clues

ACROSS:

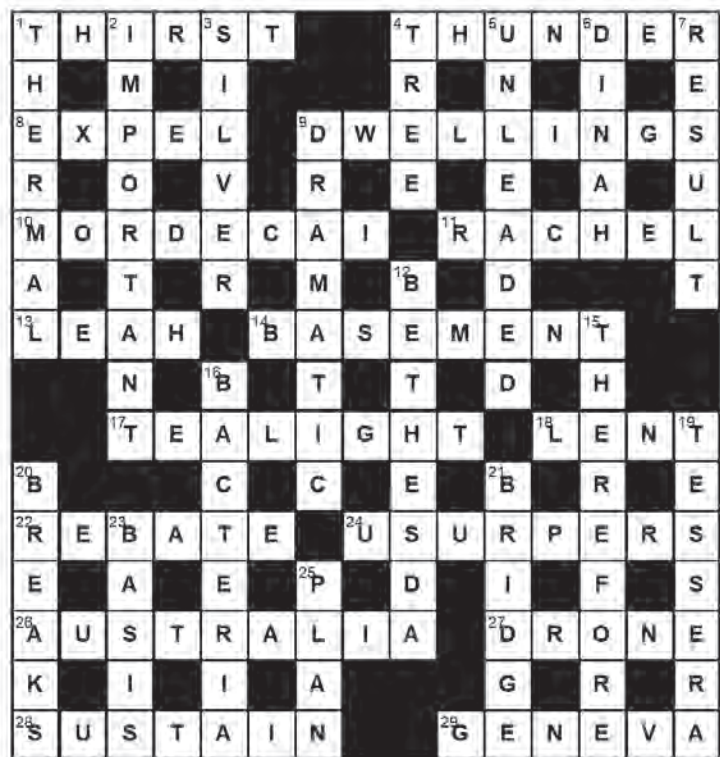
- 1- A major prophet (8)
- 5- The Day of Resurrection (6)
- 9- Penitent (9)
- 11- Mother-in-law of Ruth (Ruth 1) (5)
- 12- Sister of Aaron (Exod. 15:20) (6)
- 13- Mr. _____, character in "David Copperfield" (8)
- 15- "You shall love your _____ as yourself" (Mark 12:31) fellow human (8) (Am. sp.)
- 16- New Testament prophet (Luke 2:36) (4)
- 19- One segment of a chain (4)
- 20- Biology, Physics and Chemistry (8)
- 23- Charming (8)
- 24- One who grinds grain (6)
- 27- Yellow to orange colour (5) (var. sp.)
- 28- "The Holy Spirit _____ upon him" (Luke 3:22) came down (8)
- 29- Large white wading birds (6)
- 30- City-state in Africa defeated by the Romans in 146 B.C.E.(8)

DOWN:

- 1- Translator of the Bible into Latin (6)
- 2- Closer to maturity, like fruit (5)
- 3- A dialect of Chinese (8)
- 4- Husband of Jezebel (1 Kings 16:31) (4)
- 6- Once a year (6)
- 7- Brass orchestral instruments (9)
- 8- Train track path (8)
- 10- Simple and fitted style (8)
- 14- Restrained with chains (8)
- 15- Does not meet Jewish dietary laws (9)
- 17- Variety of tuna (8)
- 18- Unplanned event (8)
- 21- Root vegetable, usually orange (6)
- 22- Small bed on rockers for a baby (6)
- 25- Dealer in purple cloth, converted by Paul (Acts 16:14) (5)
- 26- Largest continent (4)



March Puzzle Answers



Anglicans Powering Potential

Diocese of Nova Scotia and Prince Edward Island

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



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

Dietrich Bonhoeffer.

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

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

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J. ALBERT WALKER FUNERAL HOME

Parish clicks

St. Luke's Anglican Church, Dartmouth held their Sunday School Pretzel Sale on Sunday March 2. The sale is a part of the Sunday's School's initiative to raise funds to support Alongside Hope projects. The children get to choose the projects they want to sponsor with the money they raised.

Photos © St. Luke's Anglican Church, Dartmouth. Do you have photos from your own parish events that you'd like to share with us? Email them to us at diocesantimes@gmail.com along with a small description. We'd be happy to publish them.



The Diocesan Times Survey: We Value Your Feedback

To help us better serve you and ensure we're delivering the content that matters most, we invite you to participate in a short reader survey. Your insights will guide our future content and improve how we connect with you. The survey will only take a few minutes to complete.

You can complete this survey on print and post it to us or scan the QR code below to take the survey online. You will also be receiving a link to the online version of the survey via Net News. Your input is important to us, and we appreciate your time.

1. How much of The Diocesan Times do you typically read? (select 1):

- 0%
- 1-25%
- 26-50%
- 51-75%
- 76-100%

- Seniors' care and safety
- Stewardship/finances
- Other
 - Literature/culture
 - Games/puzzles
 - History
 - Other (please specify): _____

- Once every two months (5 editions per year)
- Once every three months (4 editions per year)
- Once a year
- The Diocesan Times should cease publication

2. What sections do you value the most, and why?

- Columns
- Letters
- Parish news
- Diocesan news
- News from the wider Anglican Communion
- Comics
- Puzzles

Please elaborate on one or two options you value the most:

4. How do you prefer to receive your news? (Select rank where 1 is your MOST preferred and 5 is your LEAST preferred):

Mail/post

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

Email

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

Website

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

Social media (eg. Facebook, Instagram, BlueSky)

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

Phone app

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

Other (please specify): _____

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1	2	3	4	5

3. What topics are you most interested in reading about? (Select all that apply):

- Keeping informed about
 - The wider Anglican Church
 - News and events in my local parish including special church services
 - Issues facing the church today
- Community connection
 - Community events
 - Social justice
 - Care for the environment
 - Outreach projects (charitable activities)
- Spiritual growth
 - Faith formation/Christian education
 - Spiritual reflections
- Practical information
 - Ministry leadership articles
 - Youth and family

6. What is your capability and preference for receiving electronic news (emails with news stories and/or links to webpages)? (Select 1):

- Can receive and prefer.
- Can receive but not preferred.
- Can receive, but presents challenges (e.g., internet speed, outdated hardware).
- Cannot receive but would prefer.
- Cannot receive and would not prefer.
- Other comments: _____

7. What do you value most about The Diocesan Times?

8. Is there anything else you would like to share with us about The Diocesan Times or how we communicate in the Diocese?

If you're posting your survey responses to us, send them to:
 The Diocesan Times Editor
 Synod Office
 1340 Cathedral Lane
 Halifax, N.S.
 B3H 2Z1 Canada





Bruno van der Kraan on Unsplash

Three Days – The Easter Story

BY ANGELA RUSH

He began His journey to Jerusalem, on a donkey for all to see.
Followers greeted Him with waving palms, that Sunday in Bethany.
The days now began to unfold into a story only He knew.
A story of love, betrayal and sacrifice; His life given for me and you.

Of all His twelve disciples, one stood out from all the rest.
Judas would be the betrayer; his faith would fail the ultimate test.
It was during the Last Supper, when they'd shared the bread and wine.
"One of you will betray me," He said. "Our communion will be the sign."

"Lord, is it I?" they wondered. "Surely not I," they would say.
Believing that their faith was strong, they'd never betray Him that way.
But Judas had already known, the deal was already done.
For thirty pieces of silver, he would soon kiss the cheek of the One.

Later that very same evening, Jesus knew He had to pray.
In the Garden of Gethsemane; "Lord, please take this burden away."
Judas then arrived with soldiers, staging the betrayal that was fate.
He placed the kiss upon Christ's cheek, for him his guilt came too late.

Jesus was taken by Roman soldiers to be judged and crucified.
Draped in a purple robe; around the waist, it was loosely tied.
They flogged Him and they beat Him, nailed Him to a cross for all to see.
Crucified in a crown of thorns, they set Christ high on Calvary.

Some gathered just to mock Him, His blood dripping to the ground.
This was heaven's sinful suffering, for all of those around.
Surely they felt broken as they turned and walked away.
Even Peter turned his back on Jesus. "I do not know him, I say."

Darkness covered all the land, from noon until hour three.
Then Jesus cried out to our God, "Why have you forsaken me?"
A breath of life became His breath of death as the crowd watched Him leave.
Remembering the words of His return; three days did they truly believe?

Joseph took Christ's broken body and laid Him in a stone-carved tomb.
The Prince of Peace, He was the Christ, born of a virgin's womb.
Three women came at early dawn, what we now call Easter Morn.
Spices in hand, He was not there, only the shroud He had worn.

Then the ground began to shake, an angel arrived like lightning.
Holding tightly to each other; that moment was quite frightening.
Dressed in white the angel spoke, "Go He waits in Galilee."
Alive, He has risen as He said – Easter's Holy Trinity.