



## A window on the 35<sup>th</sup> anniversary



*Photo: Female priests and deacons from the Anglican Church of Canada and Evangelical Lutheran Church of Canada gather in Lunenburg to celebrate the 35th anniversary of the ordination of women to the priesthood.*

BY JANE CLATTENBURG

IT IS WELL documented in police work that witnesses at an accident can have differing interpretations of the happening. Also in the process of the conflict resolution, each party will have opposing and/or contradictory opinions.

Thus when 42 sisters in ministry from 14 different Diocese came together in Lunenburg, there will naturally be both similar and different views of the event.

As one of the 42, I offer you the following narrative of this celebration. I begin with (as said in the TV series *Dragnet*) "just the facts" or at least some

of the facts of "The 35th Anniversary of the Ordination of Women to the Priesthood, held in Historic Lunenburg, November 29 to December 2, 2011.

This celebration of priesthood was shared between the Anglican Church of Canada and the Evangelical Lutheran Church of Canada, both ordaining women beginning Nov. 30th, 1976. Delegates at this gathering renewed their own Ordination Vows on The Feast of St Andrew the Apostle, at St John's Church. Bishop Moxley presided with Bishop Elaine Sauer, Manitoba/Northwestern Ontario synod ELCIC, the preacher.

Our theme "Reflecting the Light of Christ" was 'lived out-came alive' through our time together; including (but not limited to) "prayer and song, sharing sacred stories, and thought provoking workshops".

We came together as sisters in Christ. Some had served in ministry and now retired, others were newly ordained and others are active in parish and or diocesan undertakings.

There was time and space given in which we shared and exchanged "ideas, triumphs,

sorrows, hopes, dreams and visions." In the evenings (as well as daytime), socialization was infectious and included many great moments of laughter.

Our Logo (as shown) was a lighthouse with beams of light extending in all directions, to all nations, to all people. The 'slanted' cross at the top is not attached to the lighthouse. The cross shows Christ goes before us and our journey is not perfect. We find perfection in Christ who leads the way.

There were two original artistic creations that embodied our logo. Zion Quilters of the Zion Evangelical Lutheran Church, Lunenburg designed and lovingly quilted an outstanding banner, and Lloyd Lantz, designed and built an 8 foot lighthouse complete with a revolving beacon of light.

Laura McCue was commissioned to write and present a song that would be our theme for the conference. The song "We Are Meant to Shine" was enthusiastically received by all. I have been told it is already imprinted on hearts. I know from experience, permission was granted for the song to be sung at other



*Photo: Bishop Sue Moxley shares a moment with Rev. Maida Vandendorpe from Montreal.*

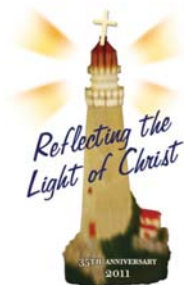
liturgical services.

A Window on the 35th: As one of the delegates, what comes to mind, (at this time) includes four words: Light, Lighten, En-light, and De-light. Rejuvenation comes in many ways. Following the 35th I continue to believe we all can shine the light of Christ at home, in the parish, the community and beyond. We all can be "beacons of hope". We can all bring the light of Christ to others through ministry whether we are lay or ordained ministers. Having Christ beside us lightens our load. The conference agenda gave "free time" which gave me time for

quite, and rest to lighten my load, to set aside many other thoughts, concerns, challenges. The talented artisans who facilitated the workshops equipped and empowered us for future ministry. The ones I attended en-lightened my mind and nourish my soul, my being. Who knows- one day I just may become a story teller!

All in all it was a great privilege and de-light to be part of this 35 Anniversary. I look forward to and plan to attend the 40th which will be in the Diocese of Huron in 2016.

"We are all people of the light"  
 1Thessalonians 5:5



COLUMNIST

# When old and older share time & tea together

WE HAVE A NEW visiting policy here at St. Bart's ;we love it when our Rector comes calling but we are realizing that there is more visiting to be done by the Laity here By the Bog. Rev Billie is very faithful in her daily rounds. She can be seen driving the roads of our Parish on most afternoons. Her faithful dog Delilah sitting in the back seat. Billie has always been a visitor and a good one too. She seems to have her ear to the ground so to speak and has that knack for showing up where and when she is needed. She has said that her people must know she is available when needed and folks will not feel comfortable calling her for help in times of need if they have not shared times of joy with her.

As Billie visits, she finds some people in need of more time than she can give them and that is where the new visiting policy has come into being. We are an aging population here. As in most parts of rural Nova Scotia, the young ones have left home to seek greener pastures in the cities of Canada or in the far flung oil fields of the West. The old folks stay put and wait for word from their children or grandchildren. Most homes here have computers with



ST. BART'S BY THE BOG

Sarah Neish

"Skype" cameras perched on the top of the monitor. E-mails and echats have become the new party phone line for many of us. I myself have become a Facebook member and receive many pokes from the grand kids! It is a way of feeling connected in this day and age. I have not become a tweeter nor a "texter" and I don't think my arthritic thumbs would be comfortable sending messages out into the Ether.

All of these newfangled gadgets are great for some to use but there are others who just don't have anyone waiting for a message of any kind. They

are here By the Bog, alone and getting older and older. Their life that once revolved around Church and Community is getting narrower and narrower. They are staying home where they feel safe and where the danger of a slip and fall on icy walkways is not at issue. But they are feeling the isolation of their own homes. Billie visits with Communion and always tries to stay for a cuppa and a short chin wag. Delilah does her part to brighten up a lonely lifestyle but more is needed.

Billie asked the Guild if they would take on a new ministry of visiting. Now, we all realize that we are not far from such a need ourselves and we do see the joy we bring when we deliver the Christmas baskets to our "shut-ins".

With The Rector's help we have drawn up a roster of those who can use some TLC from the parish. There aren't many, maybe 6 or 7 people who will benefit from the extra attention. We have begun to make these impromptu visits, going in teams of two to see our new friends. The amazing thing is that the visitors are getting as much out of the time spent together as the shut-ins. We

have been finding a wealth of memories stored in old heads; memories of St Bart's in years past. We have been bringing news of life By the Bog to our Senior Parishioners and we have been getting the comfort and reassurance that what we are doing is very much appreciated. Sometimes we can help with writing a letter or sorting out a paper that has made life frightening and confused for our new friend. Sometimes we can offer to deliver a box of cookies to a loved one in a Nursing Home, or even better, drive that person to make their own delivery.

More often than not, it is simply a short time spent with someone who is lonely and feeling isolated.

We all are better for this new visiting policy. Rev. Billie is reassured that those she worries about the most are being cared for, the visitors are having the joy of bringing the world into the lives of those who are feeling left out and the Bog is a busy place where lots of cars are driving up long lanes and the Love of Christ is overflowing at St. Bart's.

I'll keep you posted; Aunt Madge



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**SMALL CHILDREN**  
CHILDREN OF ALL AGES ARE WELCOME AT CHURCH.  
EACH HAS THEIR OWN UNIQUE CONTRIBUTION TO  
BRING TO THE LIFE OF THE WORSHIPPING COMMUNITY

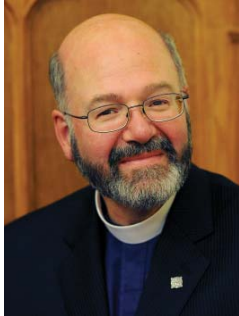
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## BISHOP'S MESSAGE

# Getting the Call



*The Right Reverend Ron Cutler,  
Suffragan Bishop of Nova Scotia  
and Prince Edward Island.*

I'M SITTING IN THE COURTROOM WAITING. I have been called for jury duty. The process moves with ponderous dignity and there is a lot of time to think. 240 people have been summoned to be here today in order that a jury of 12 people may be selected. Bishops and clergy are not exempt. There is a real difference in this process between being called and being chosen. In this case I was not all that happy to be called - to receive the summons. It's not that I am unhappy to do my duty as a citizen, but I don't know if I want to literally sit in judgment of someone. This might also mess my schedule up completely. Having been called, and having answered the call, I really do not want to be chosen to serve. One by one, names are read out by the deputy sheriff and the individuals go to another courtroom to be interviewed by the lawyers. After another three hours the judge, the lawyers and clerks return. The jury has been selected and the remaining members of the jury pool are 'released'. Our duty is done.

In contrast, when God calls, it is not a random selection of a group of individuals from the wider population. All are called. All are called to witness to the saving grace of God. All are called to action in response to the love they see in God. By the very nature of being in relationship with God, we are called. The Baptismal vows are an expression of that relationship and are a succession of calls upon us: "Will you continue in the Apostles' teaching and fellowship...Will you persevere in resisting evil...Will you proclaim by word and example the good news...Will you seek and serve Christ in all persons...Will you strive for justice and peace among all people..." These are all actions grounded in our belief in God: Father, Son and Holy Spirit.

The Latin word for "to call" is *vocare*, from which we get the word *vocation*. Many members of the church, if they think about calling at all, don't think about calling in terms of a vocation. The church has tended to use that word in a very narrow sense for a long time. It has been limited to those who have a calling to ordained ministry. Someone who was called to ordained leadership was said to have a vocation. The truth is that everyone has a vocation, everyone is called. The online collaborative encyclopedia "Wikipedia" expresses this well:

"The idea of vocation is central to the Christian belief that God has created each person with gifts and talents oriented toward specific purposes and a way of life. In the broadest sense, as stated in the Catechism of the Catholic Church, "Love is the fundamental and innate vocation of every human being" (CCC 2392). More specifically, in the Orthodox and Roman Catholic Churches, this idea of vocation is especially associated with a divine call to service to the Church and humanity through particular vocational life commitments such as marriage to a particular person, consecration as a religious, ordination to

priestly ministry in the Church and even a holy life as a single person. In the broader sense, Christian vocation includes the use of one's gifts in their profession, family life, church and civic commitments for the sake of the greater common good."

It is in this broadest sense that we should understand calling and vocation. If you are willing to acknowledge that God has called you... yes you, are you willing to serve or do you fear that accepting God's call might mess up your schedule, your plans, as well?

There are two responses to this: If our vocation truly lies at the place where our gifts and the world's needs meet, then discovering and paying attention to our gifts will provide us with our life's agenda. Secondly, if you still believe that God's call is inconvenient because it interferes with your plans, perhaps it is your plans which are interfering with who and what you are truly meant to be. Although God calls everyone, discerning your particular calling requires attention on many levels. It is important to be quiet in God's presence, to make the space for God to be heard. There is so much noise in our life and even in our worship, that it is often very difficult to hear God's call above our own voice. I find the winter months a good time for introspection (this might be my version of hibernation). It is a good time to be quiet.

Discernment also requires paying attention to those around you, those who know you best; spouse, family, friends, co-workers, fellow members of your congregation. This might seem paradoxical when I just said that it is important to be quiet, but this paying attention need not be forced or even require many words. What are people saying to you? How do people react to you as an individual and to the things that you do? What are the spiritual gifts and abilities that others see in you? (They may not use this language).

Discernment also requires a healthy dose of honest self knowledge. What are your strengths and weaknesses? What are the areas where you are challenged to grow? What brings you joy and fulfillment in life? What are your hopes and dreams? What would you really like to try to do, but have never mentioned to anyone?

In discerning God's call to you, it is helpful to have a guide: someone who will not answer your questions, but instead will help you find the answers for yourself, keep you attentive to the practice of prayer and to understand what is being said to you and help you with your insight.

God is calling you right now. Not to fill a job description but to live the inspired and God-filled life you were born for.

+Ron

## What to leave out, what to leave in



EDITOR

*Paul Sherwood*

EVERY MONTH brings new stories and celebrations of Anglican life throughout our diocese. One of the great joys of editing The Diocesan Times is seeing the diversity in our worship services and parish life. But one of the unspoken fears is not having enough material to fill the newspaper that particular month. Or overlooking a story that got put in the wrong file folder.

Such is the case this month. It started without enough content to fill 8 pages and

ended with enough for more than 12. But waiting for stories or articles or columns can be anxious; our new printing agreement stipulates that the paper is sent to the publisher on time or we lose the white paper and colour on all pages.

One story that got put in the wrong pile for several months turned up unexpectedly this week. It is the story of a vacation Bible camp in New Ross with Rev. Val Rhymes (aka the Church Mouse). Her parish worked with others in the area to develop materials that

were too expensive to purchase and therefore unavailable for their vacation Bible study classes. The combined efforts of volunteers from Anglican, Baptist and Roman Catholic parishes made it happen. The story and photo is on the bottom of page 6. With summer not so far off, their story is worth telling even if it's snowing outside at the moment. And their resources sound interesting enough that other parishes might want to explore further for their own purposes - I'm sure Charlotte the Church Mouse would be

pleased to hear from you.

And so would I; your parish news, events, and stories are an integral part of our diocesan life. Whether it is celebrating the lifetime service of a senior member of the parish, hosting a special event or some breaking news story, we'd like to hear from you so we can share it with the rest of the diocesan family.

The March issue has already started to take form but it needs your story to be complete - I hope to hear from you.

## ANNOUNCEMENTS

Rev. Cathy Lee Cunningham appointed rector, half time, for the parish of the Good Shepherd, Beaver Bank, effective November 1, 2011, on the retirement of Rev. Don Shipton.

Rev. David Dellapinna appointed priest on call for the parish of St. Peter's, Birch Cove, during the sick leave of Rev. Robert Richmond.

Rev. David Garrett appointed archdeacon of the Valley effective November 1, 2011, on the retirement of Archdeacon Lynn Uzans as archdeacon.

Rev. Matthew Sponagle appointed as regional dean of the Valley effective November 15, 2011, after David Garrett appointed archdeacon.

Rev. Ed Vaughn appointed priest on call for the parish of Wilmot while Rev. Matthew Sponagle is on sick leave.

Rev. Cathy Pharo appointed priest on call for Summerside effective October 1 following the resignation of Rev. Karen Quirk to move to parish of the Resurrection.

Rev. Carl Fraser appointed rector of St. John the Baptist, North Sydney, effective March 1, 2012 following the retirement of Rev. Gloria McClure Fraser.

Rev. Michael Mitchell appointed Archdeacon of the South Shore as of January 1 2012 following the resignation of Rev. Bonnie Baird as Archdeacon.

**REWARD OFFERED**

to the person with information leading up to the recovery of the 2010 CAPE BRETON BANNER. Please check your church storage area, closets, attic, basement, etc. Your help is greatly appreciated. With information and to collect the Reward, please contact Shirley Barnes, (902) 562-4860 Sydney, NS.

**40 years—an achievement to celebrate!**

Ecumenical Worship Service in honour of AST's 40th Anniversary Friday, February 10 at 7:30 pm Cathedral Church of All Saints 1330 Martello Street, Halifax, NS

Choral music to be performed by the King's College Chapel Choir under the direction of Paul Halley The AST story to be narrated by Adrian Hoffman, Former CBC Radio Host/Producer

Information? AST Communications office (902) 496-7943 or advancement@asttheology.ns.ca

**AST 40th Anniversary Gala Dinner**

Mark it on your Calendar and make plans to join us for this celebratory event!

Friday, May 4 at 6:30 p.m. Reception & Dinner Pier 21, Halifax, NS

Guest Speaker: Brian Stewart, an award-winning foreign correspondent during his career with CBC.

Watch the AST website for more details and ticket information, to be posted by mid-February: [www.asttheology.ns.ca](http://www.asttheology.ns.ca)

Information? AST Communications office (902) 496-7943 or advancement@asttheology.ns.ca

# When we pray together

When Rowan Williams, the current Archbishop of Canterbury was still a student, a class was given a situation and asked to respond: You are standing at a bus stop and a stranger says to you. 'I'm waiting for a bus which will be here in two minutes. I am interested in Jesus and Christianity. What can you tell me about it?' As you might imagine, there was a lot of discussion in the class about what could be said in two minutes. Rowan's contribution was something like this. 'Where are you heading and what bus are you getting? I can come with you and we can talk.' Yes, we are busy and we have places to go and be but taking time to be with someone and listen to their questions will have a more lasting effect than scrambling to share two minutes of our own thoughts.

A similar response might just be what is needed when we meet people in the course of our day. Praying with someone can be an opportunity to give unexpected encouragement and hope in a situation where that person is struggling. Picture the scene. You are walking down the street and meet a friend whom you have not seen for a while. You stop to chat and you are told of a situation for which your friend has no idea of a solution. You can see she is worried but you are both going in separate directions and you need to get on your way. Which of these two would you say as you are parting, if anything at all: 'I will pray for you', or 'May I pray with you?' What people tell me is that they are more apt to say the former. They say something like 'I will remember you in my prayers. I hope it all works out for you.' Your friend expresses her appreciation and you both go on your way. Later that night you do pray for her, if you remember.

**Prayer**

Steve Laskey

People often express the wish they could say or do something more after these encounters but are not sure what that something might be. They know they have been of some help with a listening ear and a few words of comfort and perhaps some pressure has been released. To be sure your words have let your friend know of your care and that they are not alone and he or she may now be in a better frame of mind as they continue to work through the problem.

But, if we take the time, depending on where we are, one thing we can do is to pray right then and there with our friend. Find a quiet spot to sit down on a bench, go into a coffee shop, or walk together in a park or a quiet side street to hear more deeply about the problem, not just the superficial details. You might hear more of their hopes, about the consequences of a lack of resolution, or more about the options before her. We can listen to her fears, pain, lack of decisiveness and the struggle of finding direction and resolution. We have all been in these places and had the experience of these struggles ourselves. If we can take a few moments to give our time to understand, it will help us to find the words to pray. To ask for the

Lord's presence, guidance, and peace in the situation could very much change the atmosphere for our friend.

Many of us are a bit shy and fearful of taking a step to pray right then and there. It is important to keep in mind our friend is sharing with us for a reason and we will know if this is the right moment. Just a sentence or two is all that is needed. This is not a public spectacle with rivers of words but a quiet discrete moment; an opportunity to do more in that moment than we might ever imagine.

Discernment about whether to offer to pray right then and there is important. There is, after all, a time and place for everything and an offer of prayer might be a surprise. We are not a culture that easily steps out in this way. If it is not the right time you could ask 'How may I pray for you?' Your friend will tell you and you can be specific in your prayers for her.

Offering to pray is taking the chance that the person might reject the offer and say 'no'. In the end we might indeed say 'I will keep you in my prayers'. If so, you can still pray right then and there as you go on your way asking for the Lord's blessing, love, and guidance. Of course, all that we hear should be kept in the deepest of confidence. In doing so we show respect for our friend and others for whom we pray. Opportunities abound for praying with others. My prayer is that you might take the step to make this offer as the opportunities arise.

*Rev. Stephen Laskey is rector of Christ Church Dartmouth and our diocesan rep for the Anglican Fellowship of Prayer.*

**HELP WANTED**

WW I documents sought Soldiers letters home, diaries or memoirs

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**Palm Sunday: April 1****Veritas Catholic Books & Gifts**

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## Celebrating 35 years



Photo: Rev. Gary Thorne with the new icon.

ON THE FEAST of the Annunciation in March 2011 Rev. Canon Dr Gary Thorne, Diocesan University Chaplain, celebrated the 30th Anniversary of his ordination to the diaconate. In thanksgiving, the Chapel community at Dalhousie University and the University of Kings College commissioned the proper writing of an icon of the Annunciation which was

presented to Dr Thorne by the student wardens Colin Nicolle and Veronica Curran at the conclusion of the annual service of Advent Lessons & Carols held this past Advent Sunday at Kings' College Chapel. The icon is originally depicted on the Holy Doors of St Catherines Monastery (4th century), at the foot of Mount Sinai, a site holy to Christians, Muslims and Jews.

## Heating oil theft is a seasonal risk

Once again, thieves have stolen heating oil from a church, this time in Atholville, New Brunswick. The thieves damaged the oil tank and siphoned off some 1,000 litres of heating oil. Steve Venturini, Senior Underwriter at Ecclesiastical Insurance's Halifax office, expressed his concern about the impact of fuel oil theft on faith communities when so many are working with shoestring budgets.

According to Natural Resources Canada, furnace oil prices for the week ending December 13, 2011, ended at \$1.17 per litre - 20 cents per litre higher than they were last year. In addition to losing costly oil, the targets may be left with damaged tanks and oil spills which, in turn, can lead to significant clean-up expenses.

"Oil tank contents are most often accessed via unlocked filler pipes and by cutting copper oil lines, says Venturini. "Not only do the thieves make off with the oil, they also make off with the copper - another commodity whose value keeps rising". As a result, Ecclesiastical Insurance has developed various protocols

and preventive measures to help deter thieves.

**Locks:** tanks with exposed filler pipes should have padlocks fitted to the pipe cover. Oil supply companies can supply these.

**Valve Protectors:** these should be hard bolted to exposed fittings and valves.

**Oil Safety Valve/Anti-Siphon Valve:** these devices are designed to automatically shut off the flow of oil from a tank when the line between the valve and the oil burner is broken or severed.

**Oil Lines:** new oil lines are coated with polyethylene sheathing and are recommended for all oil line replacements. These lines should be placed in hacksaw-resistant metal tubing.

**Fencing/Enclosures:** fences or framed enclosures with locked doors or gates, constructed of suitable wire mesh or heavy timber fabric, should cover the entire perimeter of the tank and, if possible, the top. Enclosures must be large enough to allow for full inspection of the tank.

**Lighting/Volunteer Programs:** well lit areas serve as important deterrents for all potential targets.

# A day in the life of a hospital chaplain

BY ANDREA MCINTYRE,  
ANGLICAN CHAPLAIN, HALIFAX  
INFIRMARY,  
QEII HEALTH SCIENCES CENTRE

**5:30am** Fumbling for eye drops, trying not to think away the fragile dream that speaks to me of God's teaching for today ... my cats demand breakfast, birds outside call the sun to rise, and I nestle into my chaise with a chai and my dream journal. Prayer and meditation follow. This is a discipline I have engaged since childhood. Morning routines next, "Remember this, eat that, see you after school," to my sons who leave after me.

**7:30am** Swinging my arms, walking fast; exercising my lymphatic system (and burning all the calories I can this morning before our weekly staff weigh-in.) I scud along below the clouds, leaves swirling the same pattern my cats danced around my feet earlier. Low belly fat is supposed to improve one's odds against dementia. Hospital Chaplains live with a heightened sense of the vulnerability of health and wholeness, and a complimentary experience of how essential whole person wellness is to effective ministry. Many of us eat, pray and exercise together on breaks, before and after work, to be well for the exigencies of acute care ministry.

**8am** Stretching together for 10 minutes sets aside the morning commute. The office is quiet now. Anglican, Baptist, Roman Catholic and Presbyterian chaplains prepare for the day, sorting through patient information, consulting, researching, writing, and by 9 the flock disperses.

Visit one: a referral from nursing; life support has been removed, the family has gathered. The social worker greets me at the unit, introduces me to the nurse and family. Relief and apprehension, all eyes on me; breathing slowly I settle my body and mind, cuing everyone to relax a little, connecting my mind with my centre, a dwelling place of Christ, I move closer, introducing myself, shaking hands, pausing at the foot of the bed I ask family members about their loved one. In turns the story emerges, what has happened, how long they



have been here, thoughts and feelings about their loved one. Smiles through tears, a sense of connection with me now, I move closer, talking about praying together, adapting my approach to this family. Some families want to participate; others want me to do all the talking. I approach the patient, who is unconscious, and introduce myself; "Herald, my name is Andrea, I'm an Anglican chaplain and I've come to help your family pray with you now. " His eyes fly open, and I smile, "Is that alright with you?" A sigh we all take for ascent; "I'll put my hand on your shoulder now, and on your forehead after." And then I pray, giving thanks for the life Herald's family has described to me. Herald won't need this body much longer, but there is nothing which can separate him from the love of his family and friends, nor from the love of Christ Jesus, the Father, the Son and the Holy Spirit. Drawing the sign of the cross on his forehead, I remind Herald of his baptismal blessing, and invite the family to say the Our Father together. Gently, I bring us out of prayer and back into the vigil they will sit until Herald departs this body. I am available to return, but I don't expect they will need me again; the task feels complete, the room feels peaceful. I enter a note in the medical chart indicating what I have done and when, so that other staff will know.

The day proceeds. A lady with amputated legs learning to accept this sudden loss and its many implications for her future. A man with dementia who tries drawing with me. Our drawing, which doesn't look like much of anything, becomes the animals he used to feed on the farm growing up, and now we are having a con-

versation that was inaccessible without the crayons. A patient giving thanks for surviving surgery. A patient sorting out whether or not she may receive communion; this is a dilemma which has kept her away from church for years which she would now like to resolve.

And then a team meeting. Physician, nurse, social worker, occupational therapist, physiotherapist, pharmacist and chaplain consulting about patient care. There is a patient whose family brings so much conflict into the unit that staff wants to bar them from visiting. "Give me a week." I say. I am the only member of the team with both time and skills to intervene immediately and intensively. I establish relationship with the patient and the spouse, and arrange for daily meetings with each separately. Stabilizing the parental conduct creates a model for the adult children, reduces conflict between family and staff, and makes space for me to initiate contact with the adult children. In three days we have negotiated when the different family members shall visit, what foods can and cannot be brought in to the patient, and how estranged family members will speak with each other in passing. I continue to support the parents with scheduled visits. I support the family throughout the hospital stay help them to connect with a faith group of their in their community.

**4: 35pm** I go into the chapel. Evening prayer, meditation; give the day's work to God and let it be enough.

**4: 30pm** A chorus of teenagers call hello from the TV room when I come through the door, and my son asks "How was your day?"



# Making history at the Church of the Apostles



Photo (from left): Blair MacEachern, Garth Watt, Heather MacEachern, Mark Marshall (rector), Eric Thomson and Daphne Marshall at the Jesse Tree during Advent.

BY BEVERLEY A. HENDSBEE

ON A LOVELY CRISP January 9th evening with a full moon in God's heavens, a joyous and momentous occasion took place—the induction of Rev. Mark Marshall as the first parish priest of the newly formed Anglican Church of the Apostles at Halifax. This new parish was formed with the amalgamation of St. Matthias Church, corner of Chebucto Road and Windsor St. and St. Philip's Church, corner of Bayers Road and Connaught Ave. St. Philip's was chosen as the site for the new parish and St. Matthias sold to another Christian congregation.

The induction service was widely attended by visiting clergy, former parishioners of Rev. Mark, friends and relatives, and, of course, by

his new parishioners. The celebrant was Archdeacon Paul Smith, Dean of Nova Scotia; the preacher was Rev. George Westhaver, rector of St. George's, Halifax. A full choir was in attendance comprising members from visiting churches as well as our own Apostles Church choir, all under the direction of Mr. Gregory Doyle.

Several members of the new parish made presentations of various appropriate symbols of the new ministry and the congregation gave him a rousing welcome when Archdeacon Smith presented him to us as the leader of our ministry!

## An ABC production comes to the rescue

BY CHARLOTTE, THE CHURCH MOUSE

AS SCHOOL WAS WINDING down volunteers from the Anglican, Baptist and Roman Catholic parishes (ABC) in New Ross gathered to prepare for Vacation Bible School. Looking at the cost of commercial VBS kits which were available, it was decided that we would write our own program - "In the beginning ..." with Charlotte the church mouse and her mouse friends leading 42 children, ages 5-12 years, through the Biblical story from Creation to the Tower of Babel.

Each day Charlotte and her friends facilitated the learning by telling the story with the use of large props which they had made and skits which were written. As the week progressed the children saw the stories unfold before them. Story Telling was followed each day with a diversity of activities which included cooking, science, crafts, games, music and sign language all related to the story of the day.

Included in the program was an outreach project. On the first day of VBS - Creation - each of the children were given a PWRDF mission box as an

outward and visible sign of our responsibility in the Creation story. They were asked to bring it back on the last day of VBS. The children collected \$508.76 for PWRDF.

*Photo right: Children and school facilitators from New Ross last summer.*

On July 31<sup>st</sup> the Parish of New Ross held a parish service which used the collect, prayers, and creed which were written for VBS. Charlotte the church mouse came to deliver the sermon which used examples of things that had taken place during VBS to expound upon the lessons for the day. During the service those who had been prepared to be Eucharistic Ministers in the parish were commissioned by Charlotte and Rev. Fran Boutillier. The service was followed by a parish luncheon at which parishioners opened their wallets to put money in the basket for the drought in East Africa.

*Front row: Charlotte, the church mouse, Rusty Broome, Elsie Hiltz, Beulah Barkhouse, Shirley Keddy*

*Back Row: George Hamlin, Janice Reeves, Rev. Fran Boutillier, Brian Keddy*





# Bishop's last Levée in the Cathedral?



Photo: Talia, Janet, Anya & Rev. Paul Friesen with Bishop Ron & Marianne Cutler and Rev. Gordon & Mary Lu Redden at the New Year's Levée. By next year, the new diocesan centre should be completed and will host the 2013 Levée.

## Rethinking church and popular culture



Photo: Some of the attendees listening to Dr. Susan Willhauck at AST's Church & Popular Culture workshop in North Sydney last November.

The Atlantic School of Theology presented an alumni workshop on Popular Culture and the church at St. John the Baptist church in North Sydney. Clergy and lay attendees came from across Nova Scotia and New Brunswick representing the Anglican, United, Presbyterian and Roman Catholic churches. Dr. Susan Willhauck conducted the two-day workshop examining such diverse influences as Lady

Gaga and the 'Post Modern Faith of Irreverence'. With direct presentations and group discussions, the workshop covered objectives:  
 1) To gain an understanding of popular culture and its relationship with theology and ministry in a post-modern context  
 2) To unpack the spiritualities of popular culture and "irreverent faith" of post-boomer generations.  
 3) To examine significant

sociological driving forces affecting the church.  
 3) To discover ways the church can engage with popular culture to do ministry and be socially transformative.  
 4) To develop a hermeneutic of popular culture and ways to embrace positive dimensions of post-modernity.  
 5) To learn methods of deconstruction, re-mystification and "morphing" for the church of the twenty-first century.

### Pop Culture Inventory

Circle any of the following that you do NOT know and Underline any that you know, but just don't get!

- Adele ..... Moneyball... Forza 4 .... Nicki Minja
- .... Kim Kardashian ... Aeropostale ... Lil Wayne
- ... Steve Jobs .... Shakri .... Modem Family ...
- Groupon ... NCIS ... texting ... Sister Wives ...
- Nickelback .... Angry Birds .... Teen Mom ...
- Rihanna ... DWTS ... Feng Shui ... vitamin water.
- .. Hollister. .. Tom Brady ... Apps ... TL:DR ....
- jeggings .... Siri .... sliders .... Call of Duty ... Yo
- Gabba Gabba ... Glee ... Wii ... Kindle .... Pippa
- ... Jersey Shore ... Howie Mandel ... Pandora ....
- monster trucks .... Twilight... Shuffling ... Occupy
- ... X factor. .. Skype ... plankng .... the Dougie ...
- Android .... Jessica Gomez ... beyblades .... Volt...
- Cody Simpson ... Jillian Michaels ... Shaun White
- ... Winnipeg Jets ... cupcakes ... Degraasi ... Man
- v. Food ... J Lo .... Friday .... Karl Lagerfeld ...
- Paron Stars ... the Situation .. "I'm just saying" ...
- Adam Kleeberger...ipad ... YouTube ... Gawker... "It
- is what it is" .. The Big Bang Theory ... Netflix
- ... Lady Antebellum .... Katy Perry ... Sanuk ..
- Cash Cab ... blogging ... tweeting ... downward
- facing dog ... LinkedIn .... Urban Dictionary ...
- Stereo Hearts .... "Why the face?" .... wall photos ...
- GPS ... Coach ... Garage Band ... Prezle ... Chi ...
- South Park .. silli banz .... fantasy teams ... Karine
- Vanasse ... Diners, Drive-Ins and Dives .... Xia
- Xia ... Christine Aguilera ... ipod ... hipster. ...
- Andrew Youngbusband .... Connect...flash mob ...
- talk like a pirate ... Joel Plaskett ... Taylor Swift ...
- "Seriously?"

## AN OPEN LETTER TO THE FEDERAL MINISTER OF ABORIGINAL AFFAIRS AND NORTHERN DEVELOPMENT, THE HON. JOHN DUNCAN

In late October the Truth and Reconciliation Commission (TRC) held a national event in Halifax, part of its mandate arising out of the Indian Residential Schools Settlement. As Christians engaged in justice issues, and some of us members of those churches which were involved in the schools, we welcomed the opportunity to attend.

Over four days, survivors of residential schools told their stories for others to witness. We listened intently, becoming acutely aware of the intense emotions. The abiding pain of loss—loss of childhood, of family, of language, of culture, of roots, of innocence, of self-esteem, of identity, loss of trust in anyone or anything—filled the air. The intergenerational impact came through powerfully: such losses resulted in the inability to live as whole persons, which in turn lead to addictions, neglect of children, a deep sense of helplessness, and incapacity to act. Add to this, centuries of oppression in other forms.

We also heard positive stories: teachers who did love the children; students who looked after each other; resilience of individuals and communities. There was laughter as well as tears, profound silences, vigorous applause for recovery and achievements, celebrations, prayers and sacred fire. Apologies were thoughtfully and sincerely offered with symbols of reconciliation ceremoniously placed in the beautiful Bentwood Box.

The whole event was held together by the three Commissioners who listened carefully, treated everyone with dignity and compassion, and eloquently articulated their reflections with profound wisdom.

We left the event deeply moved by all we had witnessed, humbled by these horrors, respectful of the endurance of the oppressed, and hopeful for future reconciliation.

Yet, there is a huge contradiction, a complete disconnect, with current reality! How can Canadians possibly say we seek reconciliation when we collectively continue to abuse and oppress the indigenous peoples of Canada?

On October 24, 2011, KAIROS: Canadian Ecumenical Justice Initiatives with First Nations Child and Family Caring Society of Canada released a joint report entitled "Honoring the Children", addressed to the UN Committee on the Rights of the Child. In 1989, Canada signed on to the UN Convention on the Rights of the Child, a legally binding international instrument. State parties are required to report periodically on how they measure up. This "shadow" report exposes the failure of the government of Canada to live up to the Convention with respect to First Nations children. It demonstrates that government does not uphold the "honour of the crown", the principal that all negotiations and commitments to First Nations through treaties or other arrangements must be carried out honorably with respect for the other parties and with proper consultation. The exact opposite is happening. Children in First Nations communities consistently receive less in health, welfare and education than do other children in Canada. Disputes over land rights also

have an adverse affect on the children. The report provides well-documented evidence of these facts and makes concrete recommendations for change.

One example is the lack of decent schools, such as in Attawapiskat where children have been waiting ten years since its building was condemned, despite the promises of successive Ministers of Indian and Northern Affairs, (now Aboriginal Affairs and Northern Development (AAND)).

A second example: In Nova Scotia, provincial and federal governments are at odds over who pays for the health care and home care of a child and his mother in need in Pictou Landing. "Jordan's Principal" that the child comes first, adopted in the House of Commons in 2007, is being ignored.

In the weeks since the TRC in Halifax, we have witnessed the declaration of a state of emergency in Attawapiskat where there is disgracefully inadequate housing, sanitation and other services. The situation is horrific, but, tragically, not unique. Yet, this state of emergency was initially treated with complete indifference by government until there was a public outcry with offers of help from NGO's and even from other nations. Only then was AAND shamed into action. Promises have been made but never fulfilled. Money is supposedly budgeted but never reaches the communities.

As in the past, a blame game has begun. However, this crisis has provoked public scrutiny. Perhaps a tipping point has been reached. Certainly, the current situation makes a mockery of the wonderful work being done by the TRC and all hopes for reconciliation. How can there be trust on the part of indigenous peoples unless Canadians through their government make genuine and honourable substantial efforts to rectify the present as well as the past? Will Canada need another apology and TRC twenty years from now because we have so miserably failed to change?

To Canadians, to the Prime Minister, to the Minister of AAND, to all levels of government, we say, stop the oppression. Respect the humanity of indigenous peoples and their rights. Work together for radical change. Canada has also signed on to the UN Declaration on the Rights of Indigenous Peoples which provides further standards and values which we must uphold. And how about dusting off the Royal Commission on Aboriginal Peoples? The product of the best minds of that period, (1991-1996) it presented numerous recommendations which have been ignored.

The road to true reconciliation will be long and arduous, requiring respect, humility and an end to the racism that underlies the Indian Act and many attitudes. Reconciliation requires the heartfelt committed action of us all. Let's start now!

REV. MARGARET SAGAR ON BEHALF OF] THE HALIFAX CLUSTER OF  
KAIROS: CANADIAN ECUMENICAL JUSTICE INITIATIVES



# Valley parish gobbles up Food for the Soul

BY MICHELLE BULL

*"I actually think about God in my everyday life as before I left to Sunday worship."*

*"I feel it has made me want a closer relationship with God."*

*"The discussions really helped me think again about my faith."*

*"This course has contributed to my development of faith. It has made it less predictable yet more meaningful."*

*"The nicest welcoming group where you can feel free to learn and ask questions."*

THESE WERE JUST SOME of the comments we received back in our evaluation sheets for Food for the Soul, a seven week course offered in the Parishes of Aylesford and Berwick this fall. They were pretty representative. People valued the fellowship, the chance to delve deeper into their faith, and they learned a lot and experienced a lot. It was a good course.

Planning it could be described as a step of faith into the dark. How do you do an introduction to Christianity in seven weeks? What do you include? What do you leave out? Who will come? Will anyone come?

Our parishes haven't always responded amazingly well to study groups - that is, the same half dozen people tend to show up all the time. And we wanted to invite seekers, people who might not have any Christian background but would like to explore the faith, without prejudice or commitment.

We decided to go ahead with it, on faith, calling it Food for the Soul. We planned our talks, invited some guest speakers, and organized the meals and the music. The plan was to have a 7 week course, roughly modeled on the Alpha course but from a more Emerging Church perspective, with 7 weekday evenings and a Friday/Saturday retreat. Each evening would begin with a meal, followed by some singing and then a talk. Then people would go off in discussion groups to think and talk about what they'd just heard and its



*Photo (from left): Marjorie Keddy, Annie Gebhardt, Marilyn Baptie, Greg Williams, Martha Williams, Danielle Sherman, Harris Huntley, Deirdre Clark*

implications. We closed with a plenary and more singing.

We hoped that maybe 24 people would come, a wildly optimistic number, with half from our churches and half from non-churchgoers. Well, 31 people showed up, all but one from our churches. We were staggered and overjoyed, and hastily rewrote our talks for people with a church background. What's more, attendance stayed up throughout the course, with two dozen coming out even on the weekend.

The first night, our rector and my husband, Rev. Charles Bull and I gave a tag team talk on what was in store and on the yearning we all have for God. We told about our own faith journeys, something most of the people there had not heard before. We invited people to share something of their faith journeys in the discussion groups. People found it pretty powerful. The one person who wasn't already attending church asked to be baptised. We were off to a good start.

Next week Charles talked about who Jesus was and the following week I gave an overview of the Bible and how to read it. Week 4 was back to a tag team on the history of the church in half an hour. That was a challenge. We went

overtime.

The weekend retreat followed, centered around three different parts of the Christian life. Friday night we talked about our personal prayer life and introduced people to meditation, which was very well received. Saturday morning we explored the Eucharist and corporate worship. Saturday afternoon our guest speaker Rev. Rebecca Sample told us about her trip to Peru and the importance of translating our faith into action. Based on that talk, the members of the course raised \$260 for overseas development work. This weekend was a real highlight for people, with almost everyone reporting a deepening of personal faith.

The next Tuesday we had another guest, Rev. Dr. Jody Clarke, who spoke to us on dealing with darkness: how Christians can cope with the bad things that happen in their own and others' lives. Everyone wanted more and we are inviting him back in 2012 for another talk.

The sixth night dealt with questions from the question box, an interesting hodgepodge of theology, church practice, ethics and the eternal question of our ultimate destiny. On the last night we wrapped it up by talking about where we

go from here, what difference this makes in our lives and the life of the church and how we can share this with the people around us, in and out of the pews.

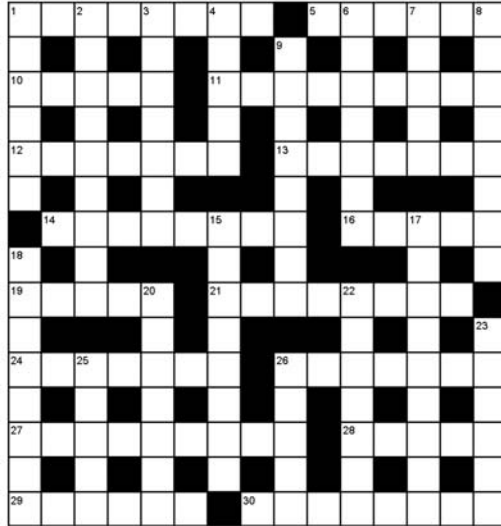
Response to the course was overwhelming. Pretty much everyone said they had learned a lot and deepened their faith. Many said they had more questions than ever but were comfortable with that. Certainly Charles and I found it deepened our faith. Trying to decide what is really essential and central to our faith, while difficult, is a good exercise to go through.

Possibly the biggest effect on the church, though, is an increase in the love and fellowship we experience. We shared meals together, shared music together, learned together, and, in the small discussion groups, shared some pretty personal stories. People said that they felt they really knew each other for the first time, after sitting in the pews together for years. This is bound to have a huge effect on our churches.

Putting Food for the Soul together was a lot of work, but it was well worth it. We recommend to any parish to try something like this. We are already thinking about what we might say next fall.

# Bible Crossword

by Maureen Yeats



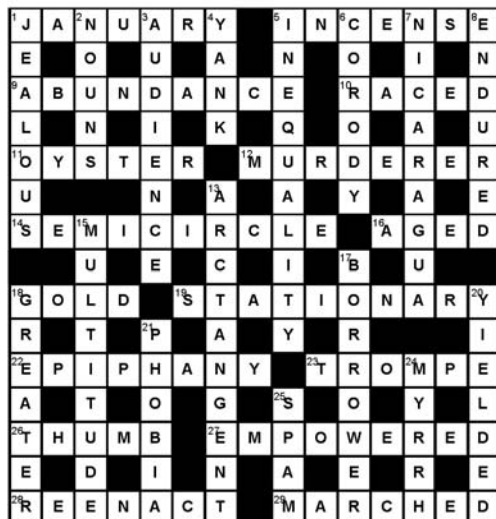
**ACROSS:**

- 1 - Month when Lent often begins (8)
- 5 - Lead character in an Old Testament book named after her (6)
- 10 - "One who trusts will not \_\_\_\_\_", behave irrationally (Isa.28:16) (5)
- 11 - A New Testament letter (9)
- 12 - Most extensive (7)
- 13 - A device for introducing air into a liquid (7)
- 14 - Beliefs (8)
- 16 - Hiding place (5)
- 19 - Kind of cultivated flowers, often scented (5)
- 21 - Impressive (8)
- 24 - One who wants something (7)
- 26 - "Let \_\_\_\_\_ roll down like waters", righteousness (Amos 5:24) (7)
- 27 - Lizard that can change colour (9)
- 28 - Old Testament prophet (5)
- 29 - A New Testament letter (6)
- 30 - Game where a team mimes a word or phrase (8)

**DOWN:**

- 1 - "\_\_\_\_\_ " flute, another name for a recorder (6)
- 2 - Causes one to become insolvent (9)
- 3 - "I am a man of \_\_\_\_\_ lips", morally impure (Isa.6:5) (7)
- 4 - "...anyone who fears (God) and does what is \_\_\_\_\_", morally proper (Acts 10:35) (5)
- 6 - Characterized by use of irony, ridicule, etc. (7)
- 7 - "For where your treasure is, there your \_\_\_\_\_ will be also", moral centre (Luke 12:34) (5)
- 8 - Strings of beads used as an aid to worship, especially by Roman Catholics (8)
- 9 - Substance used for scouring bathtubs, etc. (8)
- 15 - "he...\_\_\_\_\_ all their deeds", watches (Ps.33:15) (8)
- 17 - "For I am \_\_\_\_\_ that neither death...", persuaded (Rom.8:38) (9)
- 18 - One who causes (8)
- 20 - Medical doctor who carries out operations (7)
- 22 - Region in Pakistan and northwest India (7)
- 23 - Threads of a net (6)
- 25 - Medieval double-reed instrument (5)
- 26 - He was swallowed by a large fish (5)

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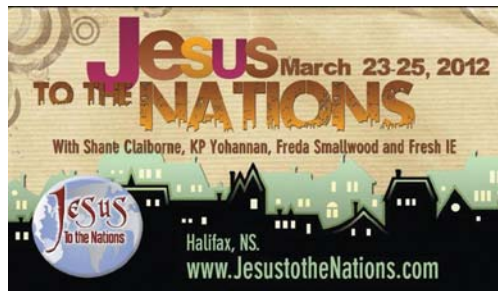


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Church-bells beyond the stars heard, the souls blood, The land of spices, something understood.

Prayer - George Herbert

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REVIEWS



Reviews Editor

Paul Friesen

Well, Ash Wednesday is the last Wednesday in February this year. And what are we going to do about it, when it arrives? Would reading a murder mystery be a good Lenten discipline? I don't read a lot of murder mysteries myself, though I have a soft spot for G.K. Chesterton's *Father Brown* stories (and the rest of his books to be honest) and for P.D. James' works. In fact I had just trained my eye on her recently released *Death Comes to Pemberley* (late 2011, the year of her 91st birthday)—a sort of *Jane Austen meets Scotland Yard*—

published in the same moment as folks in the colonies were beginning to wonder if perhaps the venerable lady had passed from this life. But another book was thrust into my hand as a Christmas gift by an old friend, as you can see below. So the pleasure of *Dame James* has had to wait a few days. The question is: could reading any murder mystery be a genuine spiritual discipline? If so, would Linda Moore's be one of those books?

Paul Friesen

# 'It has the promise of provoking deeper Lenten thoughts'

Linda Moore, *Foul Deeds: A Rosalind Mystery* (Vagrant Press, 2007/ Nimbus Publishing, 2010).

The author of *Foul Deeds* has written only one murder mystery; whether 'Rosalind' will rise to the occasion again remains to be seen. But certainly the author has risen to the theatrical occasion many times. She is likely best known to many Haligonians as the decade-long artistic director of *Neptune Theatre* (1990-2000), just down the street from St. Paul's, one of the Halifax landmarks not appearing in the plot.

The truth is that lots of Halifax landmarks and institutions do regularly appear (named as such, or like *All Saints' Cathedral* recognizable as such), which is a bit of a page-turning attraction even if you count yourself lucky to live elsewhere in Nova Scotia or Prince Edward Island...and even if you live north of the Hydrostone or west of Robic (I think), *terra incognita* to

the characters (and perhaps to the author too). Residents of Dartmouth will have to content themselves with Rosalind crossing the bridges only for the purpose of picking up a report from a forensic lab somewhere in Burnside, trailed by a sinister man wearing sinister glasses (I speak the truth)...Oh, and the Airport is briefly visited by a secondary character without the complication of the miles of people and things that lie between it and Bayer's Road. It's a downtown Halifax novel, in the end, and has to be at least a little fun for any who live there, or work there, or visit for a dozen different reasons.

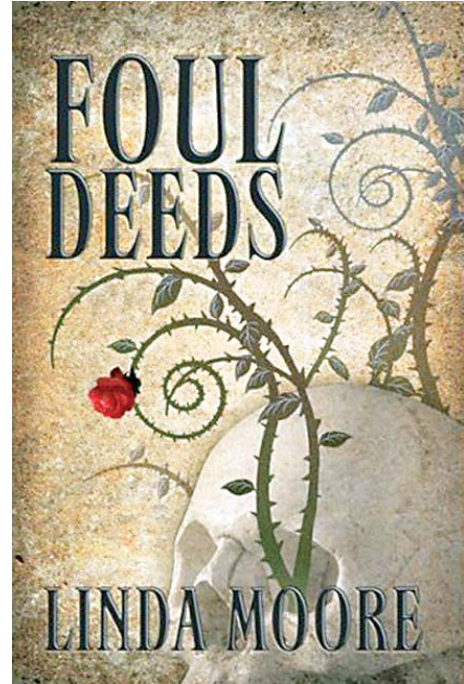
The story is that Moore began writing the novel one experimental chapter at a time, between theatrical gigs, for friends, and kept getting asked for subsequent chapters (and kept complying) till a book finally emerged. And this provides a clue to the clever 'conceit' (as they say) of the novel. Rosalind's involvement in a group-directed, independent theatrical production of *Hamlet* weaves in and out of her 'professional' role as a criminologist who teaches and (relevantly) gathers evidence (on contract) for a private investigator, so she can pay her bills.

The author wants us to pair up the chosen scenes of *Hamlet* (quoted for us) and their interpretation,

with scenes from the criminal investigation which involves many things related to the murder at the centre: love and revenge of course, but love and revenge that involve water rights, ecological activists, city hall councillors, corporate board members, lawyers, police and more. But beware of assumptions too easily made about the similarities between the plot and characters of one and the plot and characters of the other.

To respond to my last question first: No, I don't think a reading of this murder mystery could easily become a Lenten discipline, in the way that a P.D. James murder mystery might become one, or in the way that a *Father Brown* story should become one—who can forget Fr. Brown's answer to the inquiry about how he uncovered

the murderer: 'But I committed the murder'. Yet *Foul Deeds* is a



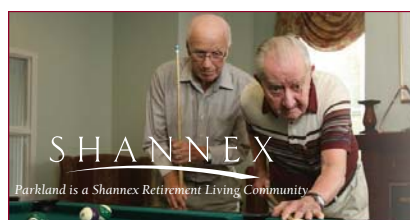
'good read', not heavy, a murder mystery that entertains the reader with plot and character and dialogue. And it has the promise of provoking deeper Lenten thoughts in as far as its readers are prompted to pick up *Hamlet* and read it or read it again, or better yet see and hear it, or see and hear it again. And do you know what? I think that is exactly what Moore wants her readers to do, whatever they might have planned for Lent or any other season of the year.

And what about the first question? Perhaps a murder mystery which would make a good Lenten discipline would be one in which its art swallows up neither the depths of human sin nor the heights of divine grace but rather weaves them all together. But I'm a priest, not a literary critic. So I'm waiting to hear from the literary critics! And I'm very much looking forward to reading *Death Comes to Pemberley*—before Lent even begins.

PAUL FRIESEN

“

But beware of assumptions too easily made about the similarities between the plot and characters of one and the plot and characters of the other.



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DIOCESAN NEWS

# What is the role of the deacon in the church?

“Deacons are called to be heralds of the Word, servants of the Church, and agents of the bishop.”

ORMONDE PLATER

BY HEATHER MACEachern

I HAVE JUST ARRIVED at a milestone in my life, turning sixty years old, and find that I am taking stock of my life, particularly my ministry. It was, therefore a jolt when I was asked, on New Year’s Day, to write a short note justifying the diaconate in this diocese and in the greater church. Obviously, this is not a topic that I am either qualified for or have any business doing, however, I feel I might be forgiven if I make it more personal and look at why I believe deacons are an important component in the full spectrum of ministries in this diocese.

When the Community of Deacons was asked to compile a list of ministries we are involved in it had thirty plus different ministries listed by eight deacons everything from working in prison ministry to soup kitchens to palliative care was listed.

Deacons are engaged in ministry in the world; I realize this everyday in my secular employment as I try to reflect the Gospel in my work among my colleagues and as I chat with the less fortunate on the street corners of downtown Halifax.

Deacons are engaged in enabling people to fully realize their ministries in our world

and learning to appreciate the connections between “bread for the poor and bread for the faithful.” *Ormonde Plater; Deacons in the Liturgy 2009, Church Publishing, New York*

As President of the Association of Anglican Deacons in Canada (300 Canadian Deacons) and a Board member of the American Episcopal Deacons (2500 Deacons), I have the privilege of hearing about and celebrating diaconal ministries often, and I cannot imagine a Church without this Order of Ordained ministry. You can experience this yourself, you only have to ask one of the eight parishes and one Cathedral within our diocese how they feel about having a deacon and draw your own conclusions.

I was particularly encouraged when I attended the Paul Wattson Lectures when our Primate, The Most Reverend Fred Hiltz, in his lecture *Holiness, Hospitality and Hope*,

He spoke about the renewal of the diaconate as a sign of Hope in today’s and tomorrow’s Church. For me, being a sign of “Hope” is more than enough.

Beginning in 1995 the North American Association for the Diaconate initiated a program to provide formal recognition for the ministry and work of deacons. With over 3,125 deacons now active in The Episcopal Church (2,825) and the Anglican Church of Canada (300) it is appropriate to identify some of the important ministries our deacons do as

well as the individual deacons who carry out Christ’s work in our midst.

The criteria for this recognition are the fundamental statement of the Bishop at the ordination of a deacon:

“My brother/sister, every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit. God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

“As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministrations of God’s Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ’s people that in serving the helpless they are serving Christ himself.”

Deacons recommended for recognition exemplify this charge in their lives and active ministry. NAAD is honored to have this opportunity to share in the recognition of these persons. They represent the



Photo: Marjorie Saulnier receiving her award from The Rt. Rev. Jeffrey Lee, Bishop of Chicago.

ministry of deacons at its best. Through their work Christ’s people are well served.

**Marjorie Saulnier**  
Community Service, Mentor Diocese of Nova Scotia & PEI

The first deacon ordained in her diocese in 1997, Marge has worked from her parish coordinating food ministries, a clothing depot and connections to community services. She has mentored new deacons in their first year, having contributed to

the education and formation program. Marge is a valued member of the clergy team and parish life, visiting shut-ins, training youth as altar servers and helping the parish discern another deacon call. Marge is a diaconal role model for others, working as a team member, with all ages and calling all to account for our care for those on the edges of society and the church.

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