



## Organ rescue at its finest

SINCE ITS RESCUE last fall, the Wolfville United Church's Brunzema-organ was successfully transported to Holy Trinity, Yarmouth. Reconstruction started in earnest in November (there has now been a few weeks' break - reconstruction is difficult, for many reasons, during "the multiple snow-day season"!)

The Chronicle Herald interviewed the entire rescue and posted the story as a resounding success (<http://thechronicleherald.ca/novascotia/1234813-yarmouth-group-s-pipe-organ-rescue-project-a-resounding-success#>)

Immediately after the "Wolfville Rescue" those involved in it came to the realization that the Kentville United 1940s Casavant (which turned out to be an extraordinarily well-built pneumatic organ - built almost certainly by central European older organ-builders, the ones not sent off to war!) would be sent to landfill if it wasn't de-mounted and its parts put somewhere. Alec Pitt (see the Chronicle Herald's photo in the above-mentioned article) and John Overton drove up to Kentville three times last fall, and together with Freeman Dryden and a number of other helpers-for-the-day succeeded in taking down the organ and making it at least half-packed-ready (Freeman and his excellent box-making!) for collection.... though we knew of no-one who could receive the organ parts!



Photo: The latest organ rescue getting ready for travel

### UNTIL...

At the end of the summer/beginning of the fall, Overton saw part of the old Yarmouth Mill (where, strangely enough, there had been a "reed"-organ factory 115 years ago - "reed"-organs/pump-organs are what we British call "Harmoniums" to distinguish them from "proper" pipe-organs with pedals!) There was a good space in which an organ-part (real-organs!) repository could be placed with a small showroom/concert-hall and café.... with a view to starting a cottage industry.

But Overton hadn't felt ready and "sufficiently connected/backed" yet to go-and-find

ways of getting space when he didn't already have the next few stages of laying the ground for a cottage industry with a viable chance of taking off. He describes himself as not a "do-it-all-oneself US-type single"-entrepreneur, with that "individual commercial gene" which people-with-their-own-enterprises need (innate or learned/practised) to be able to succeed initially alone, though he works creatively as part of an innovative team.

### ENTER A NEW ACTOR ON THE STAGE ...

But Overton knew Bogardus, the Music Director of the Halifax Music Co-op (<http://thehmc.ca>) for a few years now. He really has that

entrepreneurial gene (he was born in the US, maybe that helps!!) Apart from being a good friend and a fantastic musical colleague, he has an unquenchable creative energy to envisage and start and maintain visionary projects. He supported the Spiritual Music Ministry which Rev. Helen Chandler and Overton encouraged in Holy Trinity. The Vesuvius Chamber Choir and Orchestra were in Yarmouth the 1st of Advent weekend last year with concerts and they played/sang in the 11am Sung Eucharist 30th November. John B also runs the HMC's Instrument Drive - [www.indiegogo.com/projects/build-halifax-an-instrument-library](http://www.indiegogo.com/projects/build-halifax-an-instrument-library)

Whilst in Halifax the last weekend in November preparing for the Vesuvius Yarmouth weekend, Overton asked John Bogardus - "You know your Instrument Drive - do you want an organ?"

Within a few days, John had been in contact with Freeman (Dryden) and some of John's most ardent (young, strong) HMC supporters; and on Mon 5th Jan members of Halifax's RCCO and John B's HMC drove to Kentville boxed and moved everything from Kentville United and took it to the HMC's Barrington St locale!

During the "snow-days" in January, Overton, Freeman and John, Andrew Barrs and a few more, together with the HMC enthusiasts sorted pipes and put them in ordered and safe storage at the side

of the Concert Hall! Since the beginning of January even more pipes and organ parts from a Truro Casavant have also arrived in the HMC hall - they have been sorted. Freeman is already working with John on how to put the conglomerate organ together - there is now an architectural drawing/design. By 29th January the Kentville organ console was in place by the blower and a preliminary windchest, so that, as soon as possible, a mini-organ could be set up (Andrew Barrs was doing the wiring) and the new eager organ-players from John's HMC could start experimenting with how it feels to play organ pipes from a real console!

Last fall Overton travelled to the Netherlands to an organ factory in Ermelo - it's a family firm called Content Organs - where they make made-to-order high quality Digital Organs.

When Overton studied post-grad Master of the Performing Arts in Malmö at the end of the 80s, one of the organ professors was Hans-Ola Ericsson; Hans-Ola and a couple of the other organ teachers (a very creative bunch!) were fascinated by the then-beginning possibilities of the "hybrid organ" (a bit like what Yamaha are now doing in hybrid pianos...) - that is, organs which were both mechanical and also had digital sound-producing/sampling of the highest quality.

... see Organ on Page 5

## More than money - update

by Rev Laurie Omstead

Susan (Flett) White was the "Anonymous Donor" of the very successful \$5 Challenge in the Parish of St. Luke's, Hubbards between Thanksgiving & Advent Four.

But I have a sad and fateful twist to our story last month. When I called to thank our "anonymous donor" the

afternoon of Advent Four, and to wish her a good trip back to Ontario to visit her late husband's side of the family, she gave me permission "in the event of her death" to share the secret (that the anonymous donor was her) with the Parish. On Boxing Day, after having a joyous visit with her Kitchener and Orangeville, Ontario Family, she was rushed to the hospital

(initially in Orangeville) where it was discovered that she had suffered a heart attack. A few days later she underwent triple bypass in a Newmarket, Ontario hospital and died last Saturday, January 10th. We celebrated her life at St. Luke's yesterday and I revealed that she, Susan White, was our \$5 Challenge instigator and financier. Can you imagine?

Rest eternal grant to her, O Lord. And let light perpetual shine upon her.



Photo: Susan (Flett) White was the "Anonymous Donor"

## C O L U M N I S T



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**PAUL SHERWOOD**  
Editor

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[www.nspdiocese.ca/page/diocesan-times.aspx](http://www.nspdiocese.ca/page/diocesan-times.aspx)

**Letters & News Items:**  
Paul Sherwood, Editor  
PO Box 8882,  
Halifax, NS B3K 5M5  
[diocesantimes@gmail.com](mailto:diocesantimes@gmail.com)  
902.477.3040

**Advertising:**  
Harold Irving  
(902) 865-4795  
cell (902) 489-4795  
[hiring@bellaliant.net](mailto:hiring@bellaliant.net)

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# Ice and snow and a clear voice

Well, it has been quite a winter here By the Bog. The temperature has been up and down like...as my Orin would say... no, I won't use Orin's words; I don't think the Bishop would approve. He might laugh but he would have trouble approving such an expression. Let's just say there has been a huge swing in daily thermometer readings, one day very cold, the next above freezing. This has led to a huge ice buildup in every driveway in the Parish and the road in front of St. Bart's is like a skating rink some Sundays. We have cancelled services twice because of bad roads and I am sure that if Rev. Billie was here we would be catching an earful

There is no way the Wardens would ask a retired Priest from the city to come to us on such roads, only to find a "Corporal's Guard" as my father was heard to say, waiting in a cold church because the furnace had failed

Billie has this theory that she can always wade through any snow bank, no matter how deep, to get to the church from the rectory next door. She



ST. BART'S BY THE BOG

Sarah Neish

did it 12 years ago when she first came to us and the years have not changed her desire to hold a service every Sunday no matter what the weather. The years have diminished her ability to climb any drift Mother Nature sets before her. Her knees have stiffened with age; as has her sense of balance since her stroke...or "incident" as she has chosen to call it.

Fortunately for all concerned, Billie and James spent some of the winter in the land of sunshine to the south and no

one sent reports down to her about cancellations and ice build-up. We filled her Inbox with chats about .. oh bits of nothing I guess you might say. We spared her the guilt that we knew would be possessing her if she knew of weather related happenings here By the Bog. Some folks can go away for a break and make it just that, a break. Our Rector carries St. Bart's in her heart constantly no matter where she goes. We love her for this but we also want to protect her from her own overactive imagination.

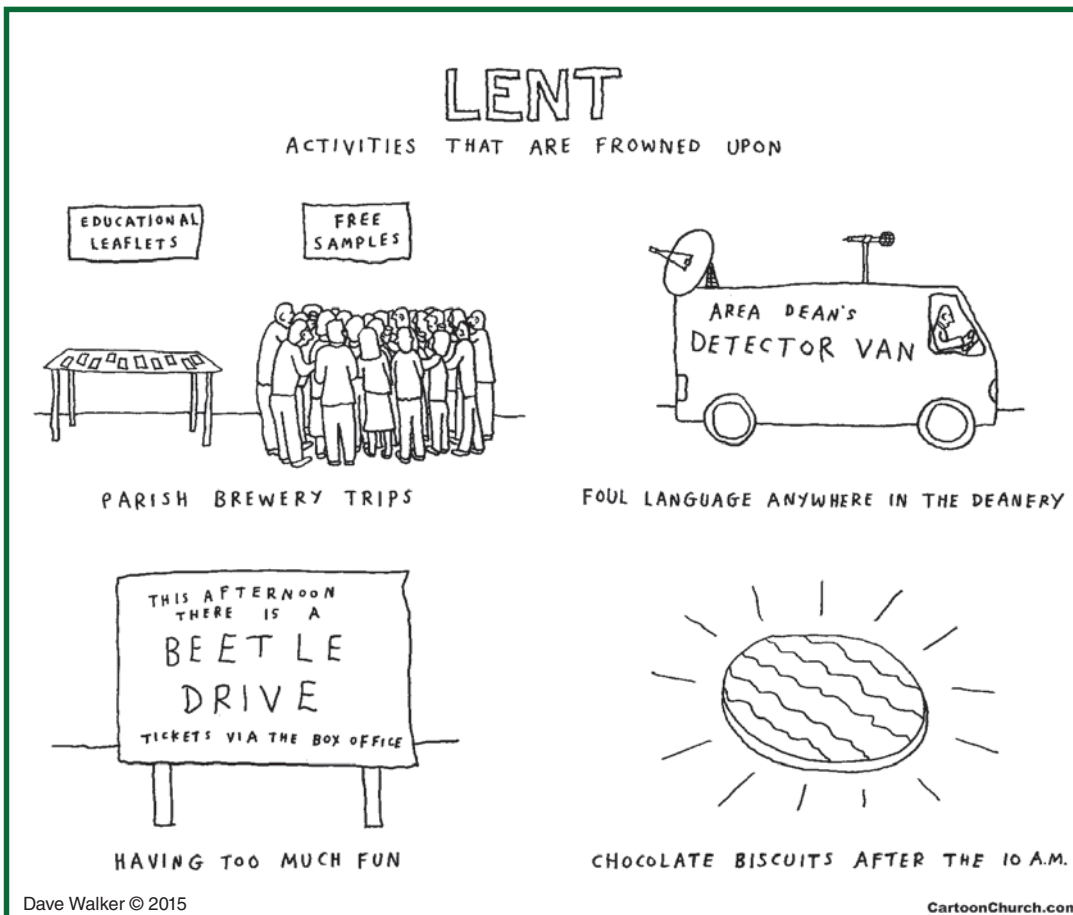
She didn't need to know that on two Saturdays, the furnace had failed, leaving St. Bart's an icebox. Nor did she need to learn that services had been cancelled at the call of the Wardens because of icy roads. If she had known then she would have fretted and we would fret and no one wanted that to happen. Billie was on an extended break to heal and rejuvenate and come back to us restored to health.

We had heard that she and her medical team had decided no more surgery was needed to clean out the other carotid

artery. Good news for all concerned. We also had the knowledge that Billie's voice was still giving her problems and she was working on that as she sat in the sunshine. Billie had a voice that could rattle stained glass windows when she wanted to project. I have shared the fact that she was not blessed with a fine singing voice, but she could make herself heard when it was called for Now she felt that her voice lacked the fine definition she could use when needed. James had found a speech therapist in their community and this was being worked on so that Billie would have the same sound now as before "the incident".

So, we will continue to battle the freeze/thaw and the ice of a Bog winter and will be ready to welcome our rector back before Holy week We will hear her as she prays with us and preaches to us and shares the mysteries of Good Friday and the glory of Easter in her strong clear voice.

I'll keep you posted,  
Aunt Madge



## BISHOP'S MESSAGE



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

# A competitive spirit?

I AM A HOCKEY FAN – I can't help it, I was born in Montreal. I was formed from a very early age to view hockey as a kind of second community of faith, and of course the only team worth following were the hometown heroes. The spirit of competition and (mostly) friendly rivalry between team supporters adds a certain level of excitement to following the games. In my more cynical moments I recognize that the promotion of the rivalries between teams and cities is all a part of marketing a product, but I still give in to it.

I have been reflecting lately on the ways in which the competitive spirit has found a place beyond the sports arena. In many ways our culture promotes completion between individuals, groups, towns, provinces, countries. Competition for; jobs, financing, prestige, power – food. I suppose that it should not be surprising to realise that there is also a level of competition within the church. Actually this is nothing new. St. Paul wrote to the church in Corinth about their divisions, "For when one says, 'I belong to Paul', and another, 'I belong to Apollos', are you not merely human? What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth." 1 Corinthians 3:4-6. He also used the image of the human body to point out that the body of Christ, the church, cannot survive if it breaks into competing factions.

I was reminded of this again this year while participating in worship during the Week of Prayer for Christian Unity. This annual event seeks to remind us of our essential unity in the life, work and mission of Jesus the Christ. By focusing on Jesus we are able to recognise that the various Christian denominations have far more in common than that which separates them. That which separates us can in fact be used in God's service by offering a multitude of ways to worship God and serve God's world. Being different is not the problem, saying that one different approach to living into the Gospel is superior to another is. We are at a place where

this concept is not new and not very controversial any more.

What is surprising to me is the way that I see competition flourishing inside our own church. It may be a consequence of trying to meet the many demands placed on clergy and lay

leaders, congregations and parishes at a time when resources of all kinds seem to be harder to come by. Or it may be something which is simply a part of the way our world functions and we have brought into our relationships with faith communities. Remember Jesus' disciples debated who amongst them would have places of honour in the kingdom. Jesus rebuked them and contrasted the way the world works with the way that honour is assigned in the kingdom. It is a way not of dominance but of service.

What is our goal as members of the body of Christ? Is it to see hope and health in ministry flourish in our small part of the kingdom while ignoring the rest of God's world? If we set our sights too low we might be easily satisfied while ignoring the opportunities that we have to share in ministry with those around us. Do the boundaries of God's kingdom lie at our parish boundaries? For administrative purposes we divide the diocese into regions and parishes and we license ministries within these geographic areas, but we need to be thinking beyond those areas. "It's not about me, it's about us".

William Countryman writes in his book *Calling on the Spirit in Uncertain Times, Anglican Present and Future*, "The goal of the Christian life is not to claim any kind of certainty or perfection for ourselves. The goal is to work toward a community in which we can praise one another, accepting one another's gifts with joy and generosity. That is a vision of the church worth praying for, worth embracing, worth trying to live into"

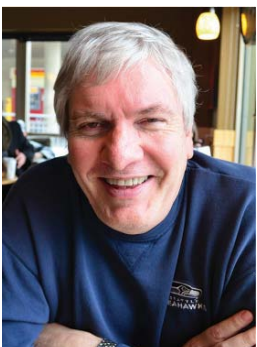
We are not in competition with one another, at least not when it comes to the call to the Christian life, not when it comes to proclaiming the Gospel, not when it comes to living into the kingdom. To adopt this world view is to waste the opportunities we have been given, the multitude of gifts, talents and opportunities because at the end of the day the question is not whether any particular church or church building 'survived' it will be was the world changed.

*"O God, only Good, think upon thy congregation whom thou hast purchased and redeemed of old. Rule all hearts by Thy Most Holy Spirit; that humbly we may worship thee, and truthfully confess Thee, owning ourselves unprofitable servants, and in honour preferring one another. To the praise of our Lord Jesus Christ."*  
Amen (Christina Rossetti 1892)

+Ron

“What is surprising to me is the way that I see competition flourishing inside our own church.”

## Why do we use such big words in church?



Rev. Dr. John Roddam

AS A CHILD, it was drummed into my head (and heart) that Lent was a Penitential Season. Penitential, eh? Why, I thought, did we use such big words in Church that are never used elsewhere and that no one inside or outside the Church understands! Some interesting things were trotted out each year. It would have been helpful to have things like the Lenten Disciplines explained.

Much later I learned that one of the ancient streams of the Anglican Tradition (The Sarum Rite) did not use the purple hangings common then and now in the Roman Catholic Church... and most Anglican Churches! The Sarum Tradition had an 'array' - a simple unbleached flaxen altar frontal with applique symbols that were used to describe the Passion of Our Lord - the spear, the nails, etc.

A significant part of the

Anglican Way is to teach the Faith. The Sarum Tradition was committed to this. Alpha is a classic example of the Celtic Tradition - inviting a friend to share a meal to discuss important ideas - spirituality, politics, etc. Whoever said that religion and politics are not to be discussed in pleasant company couldn't have been an Anglican!

The most vivid memory of my childhood about Lent was that we gave up candy and sweets as some kind of "holy duty." I never quite understood why! I only discovered later that there are almost a dozen types of fasts described in the Bible. The 40-Day Lenten Fast was to prepare believers to move in the power of God. During Holy Week, those preparing for Baptism at the Easter Vigil went through rigorous prayers with exorcism and deliverance.

Having been involved in deliverance ministry, I recognize how important the discipline of fasting can be! How far from simply "giving up candy..." Frankly, I think the real stuff of casting out demons would have captured the imagination of a Grade 5 or 6 boy more! My... how we have sanitized our beliefs!

BTW, for those of you that are skeptical regarding simple (deliverance) and formal exorcism, you may be surprised to know that EVERY diocese in the Church of England has an exorcist! This is due to the rise of occult, new age, and alternative spiritualities in the UK. We are not far behind...

The Lenten Disciplines - prayer, Bible study, fasting, almsgiving, etc. are all ways for a Christian to draw closer to God. A great site on the Internet is "Lent and Beyond"

(<https://anglicanprayer.wordpress.com>) This website

was founded in 2004 with the purpose of "encouraging and providing resources to those who are committed to praying for the Episcopal Church, the Anglican Church of Canada & the Anglican Communion." "

Lent is a time of preparation - preparing our hearts for a fresh and deeper walk with the Lord. This article comes to you as Lent is beginning. You may not have begun a Lenten focus. So, why not start and explore a new way of engaging the Lord? Why not start today and simply read one verse daily from the Gospels and ponder its meaning for your life! Better yet, read a bit from the end of one of the Gospels (Matthew, Mark, Luke, and John) every day through Easter. The way to a deeper and fulfilling walk with God begins (and continues!) with your next step! May you enjoy a Holy Lent!

# Canada's Supreme Court gives a qualified yes

On February 7, 2015 Canada's Supreme Court ruled that people with grievous and irremediable medical conditions should have the right to ask a doctor to help them die, the ruling was unanimous.

They went on to say that a law that makes it illegal for anyone to help people end their own lives should be amended to allow doctors to help in specific situations. But the ruling only applies to competent adults with

enduring, intolerable suffering who clearly consent to ending their lives.

The federal and provincial governments now have 12 months to craft legislation in response to the ruling; the

ban on doctor-assisted suicide stands until then. If the government doesn't write a new law, the court's exemption for physicians will stand.

The B.C. Civil Liberties Association brought the case

before the court on behalf of two women, Kay Carter and Gloria Taylor, both of whom have died since the legal battle began. Both women had degenerative diseases and wanted the right to have a doctor help them die.

***When Canada's Supreme Court announced its unanimous decision to change the 'right to die' legislation, it was met with mixed reaction. Here are the initial responses from several clergy members shortly after the announcement.***

***As Primate Fred Hiltz asks in his response, let us keep the conversation going; share you opinion and viewpoints.***

I am a health care chaplain who has worked with families and individuals in Canadian hospitals since 1996. My reflections on the recent court decision are based simply on what I have seen and heard in my work and do not represent the views of the Anglican Church of Canada or the Diocese of Nova Scotia or Prince Edward Island, in which I am employed. They are my own views. When discussing death, most people tell me they are not afraid of death itself but of the pain and suffering they will experience before death comes. Personally, I see this ruling as a move in a good direction for the competent Canadian individual who is diagnosed with a terminal illness and who wants the ability to choose how they will engage their death. Faith groups have argued that a belief in the sanctity of life and the redemptive aspect of suffering are reasons to avoid any kind of assisted death. I cannot agree that these are reasons enough, nor that all suffering is redemptive. For me, this ruling is the tip of an iceberg of moral, medical and theological questions related to how Canadians die. I wonder how this ruling will affect the people I work with in palliative care who sometimes even under the best palliation whisper that death is taking too long and they beg for help. They ask me to implore God to make death come. How is God to answer their prayers if not through the prayerful, moral, and compassionate decision making of those people providing health care?

Some families experience the stages of active death as a sort of holy time when they enter a liminal space with the dying. They await signs and small miracles, process their feelings together and enjoy holding and loving the dying in their last moments as they witness their transition to the spiritual realm. Others, are unable to engage in this experience and feel intense levels of guilt, shame and trauma as they watch their loved one move through the final stages of dying. More and more often, family members are aware of the wishes of the dying. Particularly when there is awareness that the person does not wish to live in a vegetative, painful or highly medicated state, the family suffers alongside the patient because they cannot ensure their loved one's wishes will be respected because of the limits placed around assisted death in health care. Families can be traumatized and/or unable to face the suffering and so some of the dying are left alone with their suffering even as they become unable to voice it in words. Many patients prefer to make decisions about their treatment and removal of treatment that would be the least traumatizing for their families as well as themselves.

As much as the medical system tries to provide a death free from physical pain, and we hope, emotional and spiritual suffering, the trade off is most often a much lower level of consciousness as the dying occurs. Many of the pain medications available to us also have unpleasant side effects. This can make it difficult to interpret what sort of experience is unfolding for the dying, whether it be physical or spiritual suffering, pain, or something else. Will this ruling help these patients and families achieve a more peaceful death if they should choose to? Will a person's expressed wish in their personal directive be considered consent for assisted death? Will family members in consultation with physicians, ethicists and chaplains be able to make decisions about assisted death on behalf of their suffering loved ones who are actively in the dying process? What does this ruling mean to those suffering from dementia? These are questions lurking underneath the tip of the iceberg and questions that must be asked and considered as a result of this ruling.

There are many issues to be carefully considered by physicians, ethicists and theologians around the country as a result of the recent court ruling. Chief among them are personal autonomy, free will, consent, a means to gauge intolerable suffering, and what is consistent with what we believe to be the will of a loving God insofar as our right to choose the manner of our death. We might ask ourselves if we believe assisted death is a failure, and if dying at a chosen time is harmful to us spiritually? Do Anglicans desire the right to choose the time and means of their death? From my experience, I believe the majority do. Do they look to the church to take a lead and give them permission to enter that discussion and process? Yes, most certainly. Many want to know if it is OK, and if they choose to have assisted death, will they be accepted by God and the church. It is my hope that all communities of faith would hold open discussions with their members so that they can explore the theological, spiritual and moral principles involved in this issue and make choices that are right for them and in alignment with their faith and beliefs. Faith groups can help people prepare for and face their deaths as mature persons of belief. This is an essential task for our religious communities. May our discussion continue with courage and compassion.

Rev Keirsten Wells  
Anglican Health Care Chaplain  
Diocese of Nova Scotia and Prince Edward Island  
February 10, 2015

The recent unanimous decision by the Supreme Court of Canada has given reason for pause, reflection, and concern. We all hope for a good life and a good death, but if that death is full of pain and mental anguish, where does this leave the spirit, where does it find rest? I can appreciate the Supreme Courts caution for legislators to take time to discern what the conditions need to be for physician-assisted death, and I completely agree with that cautious approach. No one wants to be made to feel that a heart rendering decision such as this could possibly be made easily or without guidelines. To those who are not directly affected by such a decision, then it sometimes appears more clear-cut, but as one who has had to decide to let a loved one go, understanding that quality of life was not present and continued life would not be improved, then preparation for end of life was the best possible outcome.

My heart goes out to those who know their options are limited and physician-assisted death is among those options and I pray legislators are able to give workable guidelines from which good decisions can be made. In this, I believe we are our brother's keeper.

Rev Bert Chestnut  
Halifax, NS

I note that the Anglican Church of Canada today re-posted the Church's last document about euthanasia and assisted death with brief notes about the current Task Group studying the issue on their Facebook page. I have not read the stated opinion of the church in many years (it is about 15 years old.)

While appreciating the apparently overwhelming public opinion on this matter, I really do have serious reservations about the way this decision changes the ethos of our health care system. From one where 'do no harm' has been a guiding principle to one where bringing death is seen as something good and responsible. As the father of a young woman who has a developmental disorder, I also have a 'gut reaction' to this debate and a great deal of difficulty separating my personal fears about the 'slippery slope' argument from those who argue that this is a compassionate way to deal with people in extreme pain whose life for all intents and purposes has already ended. I have witnessed some pretty painful deaths over the years and am aware that on occasion, it seems, that pain medication has been used to accelerate death. I am personally fearful of such pain in my own life or of someone I love and I have enough compassion not to wish such pain on anyone. However I don't believe that this argument is as simple as the 'right' to die being not equally available to those who are seriously disabled. (As I understand it - this was the argument brought to the Supreme Court) It strikes me that in a political and judicial culture that can no longer turn to any traditional form of morality, the only thing that now matters is/are the rights of individuals. (Except when such rights clash with national security).

I'm pretty sure that although Christianity (and Judaism) celebrates the wonder of the human being, created in the image of God and looks to a reality in which all human beings have an opportunity to develop into the fullness that God desires (the Kingdom), it subsumes individual rights into corporate or community identity, and that any rights we have as individuals have corresponding responsibilities to the larger community - and to God. If this is the case, can there really be a 'right to die'? As a connected stream of thought - What does this decision do to palliative care and the provision of hospice care, which receives so little funding already? Far less expensive to simply offer a quicker death? This is about as logical as I can be on this topic. I can't celebrate this decision.

Bishop Ron Cutler  
Diocese of Nova Scotia and Prince Edward Island

**An Abridged Statement from the Primate on the Supreme Court's Ruling on Physician-Assisted Dying**

February 10, 2015

The recent ruling of the Supreme Court of Canada, striking down the long held ban on physician-assisted dying is cause for celebration among many Canadians and cause for great concern among many others.

For those who have long advocated for a person's right, in the face of immense and intolerable suffering, to end their life with medical assistance the ruling is a victory. For those who hold to the conviction that our life is something larger than any individual person's "ownership" of it, and is not simply ours to "discard" the ruling is deeply troubling.

In 1998 the General Synod of the Anglican Church of Canada received and commended for study throughout the church a document entitled Care in Dying.

The document highlighted some of the same concerns that have already been named in the aftermath of the Supreme Court's ruling; especially its warning that "the legalization of euthanasia could present special risks for those in our society who are already vulnerable," particularly the elderly, children, and those whose mental capacity has been compromised.

Care in Dying continues to be a valuable study resource for parishes wanting to engage the topic from the deep wells of our faith, and is available online: [www.anglican.ca/faith/focus/ethics/care-in-dying/](http://www.anglican.ca/faith/focus/ethics/care-in-dying/)

In response to the re-emergence of this important topic on the country's agenda, our church has reopened the conversation. A task force on physician-assisted death has been established through Faith, Worship and Ministry to resource and guide us in these discussions. Chaired by the Rev. Canon Eric Beresford, it includes expertise from the medical, nursing, and legal professions as well as expertise from ethicists and pastors, particularly chaplains engaged in the care of the terminally ill. Even within the task force there is a declared diversity of opinion over what constitutes appropriate end-of-life care.

The bishops from our church and our full communion partner, the Evangelical Lutheran Church in Canada, have also renewed their engagement in this conversation.

As conversations continue we must exhibit an unwavering resolve to include those most affected by our deliberations: those suffering through intolerable physical pain, emotional anguish and spiritual turmoil. Let us hear their voices and those of their families.

As a church we remain deeply committed to the ministry of accompanying people in their lifelong journey. We recognize the importance of a person's right to dignity in life and in death.

The Most Reverend Fred Hiltz  
Primate of the Anglican Church of Canada

**Supreme Court**

I regret the Supreme Court decision. Current Human Rights legislation protects my right to make my decisions, and if I surrender that right I become less than a genuine person. The price I pay for this privilege/responsibility is that I must take total responsibility for my life. As a Christian I cannot surrender or share that responsibility with anyone else.

Rev Canon C. Russell Elliott  
Wolfville, NS

**Organ from front page ...**

While talking to one of the Organ Team (himself a tracker-action pipe-organist) –it turns out that Hans-Ola is now in Montreal as Professor of Organ there!!! (It's a small world!)

Through ways too many (and boring) to describe Overton is now contact with the founder of Kienle Resonators re Hybrid organs; this is, for the organ, something just in its infancy. John B and Freeman are already interested in giving their Halifax Music Coop Organ extra colour and versatility through digital enhancement - maybe they will also find that resonators give the digital sampling a whole new dimension.

**CONCLUSION!**

All this shows that pipe-organ playing and pipe organs are NOT dead in Nova Scotia, though they may in many places be in the process of being taken out of the church (especially Roman Catholic and Anglican Churches, not to mention United Churches....)

What is most important is finding and implementing how the Anglican Church can both encompass the new-and-creative - especially together with people outside the Anglican Church's traditional sphere - and re-educate/re-excite people by sight, sound (and yes, smell!) to what the



*Photo: Some of the thousands of pieces that go into an organ reconstruction.*

riches of our long heritage really contain.

Yes, the cathedrals are doing this all over the world, mostly very successfully - yet there is a place for the middle-sized church (or "mini -cathedrals") to do the same thing-in-principle, but geared to the size of the church and its potential congregation. We can do this in both liturgical awareness-combined-with-practice and opening up to the quality (and width) of the Anglican musical heritage; and at the same time, being in-contact-with our friends in the world and doing amazing

outreach and in reach for many different age-groups (like John Bogardus is doing!) With this, we have every opportunity to turn what seems like a "church and artistic crisis" into something very nourishing for body, mind and spirit - something which will help bring Christ more deeply into people's lives, in an expanding community of Anglican friends!

JOHN OVERTON  
MUSIC DIRECTOR,  
HOLY TRINITY ANGLICAN  
CHURCH, YARMOUTH

**LETTERS**

To: Paul Sherwood, Editor  
The Diocesan Times.

I send the following article to you and, I hope, to Roger Bureau to correct his, and many others, mistaken belief that the Immaculate Conception refers in any way to Jesus! (See the February 2015 article entitled "The Virgin Birth" in The Diocesan Times.)

Question: "What is the Immaculate Conception?"

Answer: Many people mistakenly believe that the Immaculate Conception refers to the conception of Jesus Christ. Jesus' conception was most assuredly immaculate, but the Immaculate Conception does not refer to Jesus at all. The Immaculate Conception is a doctrine of the Roman Catholic Church in regards to Mary, Jesus' mother. An official statement of the doctrine reads, "The blessed Virgin Mary to have been, from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Savior of Mankind, preserved free from all stain of original sin." Essentially, the Immaculate Conception is the belief that Mary was protected from original sin, that

Mary did not have a sin nature, and was, in fact, sinless..."

The Immaculate Conception refers to Mary...not to Jesus, as any 1st year student in theology knows. ('Mary, thou art immaculate, Pius, thou art infallible'...was the supposed tongue in cheek dialogue between Mary and Pius IX at the time of both doctrine's proclamations in close proximity.)

To top it all off, The Immaculate Conception and the doctrine of Papal Infallibility are both Roman Catholic doctrines which are neither, (to my knowledge) required reading nor required believing of any Anglican in the world.

Sincerely,  
Kerry Bourke, Halifax, N.S.  
(Former Long Time Serving Anglican Priest in this Diocese.)  
P.S. Who is Roger Bureau? Who is responsible for this BIG BOO-BOO?

*Ed. Note: Roger Bureau is a long-time contributor to The Diocesan Times (book reviews, articles and letters) and currently worships in the Parish of Hackett's Cove.*

# THE DIOCESAN TIMES

Serving the Anglican Church in Nova Scotia and Prince Edward Island

## Messy or not, it's our church

In July, the parish of St. John's in Lunenburg was the site of a messy project to renovate the church. The renovation, led by the Rev. Canon John, was a major undertaking. The church had been closed for several months, and the project was a significant challenge. The renovation was a messy process, but it was necessary to ensure the church was ready for the future. The project was completed in July, and the church was reopened. The renovation was a messy process, but it was necessary to ensure the church was ready for the future.



Photo: John and his son, Canon John, are smiling together. Canon John is the Rev. Canon John, and his son is Canon John's son.

The renovation was a messy process, but it was necessary to ensure the church was ready for the future. The project was completed in July, and the church was reopened. The renovation was a messy process, but it was necessary to ensure the church was ready for the future.

**Inside this month:**

- Summer at St. Paul's Pg 8
- Do you work for the church? Pg 9
- Religious youth Pg 6 & 7
- Announcements Pg 8
- Building community Pg 10

# THE DIOCESAN TIMES

Serving the Anglican Church in Nova Scotia and Prince Edward Island

## Christmas in Lunenburg

In the town of Lunenburg, the Christmas season is a time of joy and celebration. The town is decorated with lights and garlands, and the streets are filled with the sounds of carols. The Christmas season is a time of joy and celebration. The town is decorated with lights and garlands, and the streets are filled with the sounds of carols.



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# THE DIOCESAN TIMES

Serving the Anglican Church in Nova Scotia and Prince Edward Island

## Jesus' supper at Emmaus

The story of the Resurrection is a powerful one, and the story of the Resurrection is a powerful one. The story of the Resurrection is a powerful one, and the story of the Resurrection is a powerful one. The story of the Resurrection is a powerful one, and the story of the Resurrection is a powerful one.



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## Parishioners of the Year at St. Francis by the Lake

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**Inside this month:**

- Advent and Lent Pg 8
- Building foundations Pg 9
- It's Show de Pg 7
- Accepting diff Pg 6
- Prayer and the church Pg 10

# THE DIOCESAN TIMES

Serving the Anglican Church in Nova Scotia and Prince Edward Island

## What once was lost has now been found

The story of the Resurrection is a powerful one, and the story of the Resurrection is a powerful one. The story of the Resurrection is a powerful one, and the story of the Resurrection is a powerful one. The story of the Resurrection is a powerful one, and the story of the Resurrection is a powerful one.



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- Second Thanks Pg 9
- It's a New Day Pg 4
- 40 years and counting Pg 7
- A Season of Discern Pg 10

Dear Reader,

Your financial support need your donation to Diocesan Times. In addition to the new online version of this r diocesan web site and content with photos ar Facebook page.

The front page for each are shown here to read the stories we covered

Please use the enclosed include with this month donation cut-out below. For tax receipts, please envelope with your pa

Thank you for your on contributing news, lett that affect our diocese

Paul Sherwood  
Editor, The Diocesan T

Can we count on you?

# THE DIOCESAN T

Newspaper for the Diocese of Nova Scotia

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THE DIOCESAN TIMES
Holy hardware at the Cathedral
Photo: Some of the participants showing off the various hardware and during worship service.

Photo: Some of the participants showing off the various hardware and during worship service. The bishop in the back row was demonstrating how the various forms of silverware are used.

Safety first, please!
Photo: Bishop of the diocese of Atlantic provinces during his first pastoral visit.

The Department of Architecture requires that a minimum of one trained hand be present at all times during the construction of any building.

THE DIOCESAN TIMES
The best laid plans go off astray
Photo: Three of the seven Bishops members of the Death Choir at Trinity Church in Halifax.

THE DIOCESAN TIMES
Wolfville welcomes new deacon
Photo: Bishop Ben Cutler got 17 days into his tenure as diocesan bishop.

THE DIOCESAN TIMES
Cutler elected on first ballot
Photo: Newly elected Archbishop Bishop Ben Cutler after the results were announced.

THE DIOCESAN TIMES
Out with the old and in with the new!
Photo: Bishop Ben Cutler got 17 days into his tenure as diocesan bishop.

# It's A New Day!

## Celebrating older adults

By Rev. Lisa G. VAUGHN

In 2013, the CBC news reported, that the Atlantic Provinces are becoming a region for the aging. Quoting a Statistics Canada survey the story said, "Nova Scotia posted both the highest proportion of seniors and the lowest share of youth." In fact in Prince Edward Island 17.3 % of the population is age 65 or older. In Nova Scotia, it's 17.7%.

Our older population is a reality in our Diocese, but there's also silver in that gray hair. Senior parishioners are vitally important, not only to our churches now, but also for future generations. These faithful disciples are a precious resource in growth and mission because they possess a wealth of Christian wisdom, rich faith experiences, spiritual maturity, financial resources, leisure time, and love for their church and church family.

These older adults have preserved our honoured Anglican traditions and now have the opportunity to pass the baton to younger people. A wonderful legacy of faith, strength, tenacity and resiliency is being handed down to the next generation. This mentoring relationship needs to be nurtured in our parish settings in a way that empowers these new leaders and allows younger people



to take elder teachings and apply them in a contemporary context. For example, senior choir members can encourage and invite younger singers to join in leading music. The elders can coach novice vocalists about the beauty and reverence of worship, and also embrace the introduction of some of the wealth of rich new Christian tunes being composed.

King David understood this principle when he wrote in Psalm 71:17-18, "O God, from my youth you have taught me, and I still proclaim your wondrous deeds. So even to old age and gray hairs, O God, do not forsake me, until I proclaim your might to all the generations to come."

Seniors ministry is not just to serve younger generations, but it's also about seniors ministering to other seniors who are not engaged in

church life. There is a whole mission field in our Diocese of newly retired folks (Baby Boomers) and active seniors who, for whatever reason, have not connected with a faith community. This rapidly growing segment includes retirees, grandparents, couples, singles and widows/widowers, all of whom have interests and needs. Many people in their 'second half of life' have deep and important questions about seeking meaning in life, what happens at death and how to leave a lasting legacy. There are opportunities for our churches to respond to the longings and passions of older adults.

Some examples of mission ideas from other churches are: field trips, game nights, ice cream socials, missions dinners to raise funds for worthy causes, holiday parties, Grandparents Sunday (early September), gatherings with

community speakers, quilters, darts, watercolour art classes, horseshoes, movie outings, scrap bookers, Seniors Alpha Course, walking club, etc. One church has "The Goldenaries Choir", a group of folks who like singing together and providing music for various functions such as variety shows, funerals and visits to senior facilities.

Some congregations even host daytime activities to give caregivers of the elderly a break. For example,

St. Luke's Episcopal Church in North Little Rock, Arkansas, works with four local churches, to offer a weekly respite care center for older adults. Every Thursday community member attendees and volunteers meet for a time of devotions, a meal, entertainment, and fellowship.

There is a plethora of ideas to grow ministry and provide Christ-centered activities addressing the spiritual, social, physical and educational needs of men and women in their senior years.

In the Episcopal Diocese of Texas they've established an Older Adult Ministry Commission to intentionally help their congregations and leaders reach out to seniors. The goals they list are to:

- Educate rectors on older

adult's issues, both their needs and strengths.

- Honor seniors as "faith carriers" that are valued and given an arena in which to use their gifts.
- Establish listening groups to listen to our older adult's voices and to ask them about their "prophetic vision" for the church.
- Provide "outside the box" teaching and discipleship resources that engage, stimulate, and challenge seniors.
- Prepare our older adults to make their death their final testimony to their faith and trust in God.
- Teach discernment to our older adults.

Indeed, there is 'silver' in our more 'seasoned' citizens in our congregations and communities. There are mission opportunities that await in our congregations. Let us remember what Psalm 92:14 says, "In old age they still produce fruit; they are always green and full of sap."

*Rev. Lisa G. Vaughn is pastor and priest in Hatchet Lake and Terence Bay, and Team Leader of the Building Healthy Parishes VSST of the Diocese.*

## St. Mark's moves toward accessibility

By Diana Swift

St. Mark's Church in Halifax's north end will soon be a more friendly space for the elderly and the disabled. The venerable parish, whose original 1866 church burned to the ground in the cataclysmic Halifax Harbour explosion of 1917, plans to install either a small traditional elevator or an inclined platform wheelchair lift. The present building, erected in 1921 at a safer distance from the harbour, currently offers no access to its basement or second floors for those with mobility challenges.

The roughly \$30,000 cost of either option has been offset by a \$10,000 diverse infrastructure grant from the Anglican Foundation of Canada. "The AFC grant, which was announced in November, qualified us for funding under the federal government's

accessibility program, and in late January the feds confirmed that we'll receive \$18,000," says Robert Barnes, chair of the St. Mark's property committee.

That means St. Mark's already has enough to pay the \$28,000 cost of a traditional one-stop elevator and is just \$3,000 shy of the \$31,000 needed for a two-stop platform lift. As of late January, the committee was planning to decide which route to go within a month. "If we decide on the platform lift, we'll raise the extra money in the parish," says Barnes.

The traditional elevator would run just between the main floor and the basement, where social events from wedding and funeral receptions to after-church coffee hours take place. The platform lift would also access the second floor, where the parish office is located. The elevator would be installed

at the front of the church, the platform at the building's midway point near a street-level entrance.

Either option will decidedly benefit the parish's large number of elderly members, many of whom stayed with the congregation even after moving away. The parish now consists of about 100 families. "Our seating capacity for 540 is definitely from another era," says Barnes wryly.

Once the centre of the city's old working-class district, "over the past 20 years or so the neighbourhood has undergone a lot of gentrification," says Barnes. "But there are still many pockets of low-income families."

Acknowledging this, St. Mark's is engaged in strong community outreach, including a food bank, Christmas food



Photo: St. Mark's church interior

boxes, participation in a church soup kitchens network, breakfasts and lunches for children, an 85-child day care, a

neighbourhood centre and seniors' social programs. "Our food bank fed about 1,000 people in 2014," says Barnes.



# Leadership in the diocese

BY CYNTHIA PILICHOS,  
CO-CHAIR, VSST BUILDING  
HEALTHY LEADERSHIP

In this age of acronyms, one is bombarded with a string of letters, the meaning of which is supposed to be clear to everyone, but often separates those “in the know” from “the others”, contributing unwittingly to a “them and us” situation. An acronym that is relatively new to the Diocese is VSST - Vision, Strategy, and Support Team. In the diocesan structural reorganization of several years ago, with its goal of increased organizational flexibility, many standing committees were replaced by VSSTs.

The VSST, or Vision, Strategy, and Support Team, focused on



leadership of both ordained and lay in our diocese is the one called Building Healthy Leadership. There is a strong sense with this VSST that, as Christians, we are all called to both ministry and leadership. Both these concepts of ministry and leadership are integral to an understanding of our baptismal covenant. This sense of leadership is much more than specific individuals, either ordained or lay, having a title.

It is a much broader and more nuanced understanding of leadership.

While the Building Healthy Leadership VSST encourages the leadership of all the baptized, it does recognize the key leadership function of the Parish Council. So, to get underway with realizing this ambitious leadership vision of the 5 C's, we are looking to promote and enhance the leadership potential and performance of the Parish Council.

What is our strategy for this enterprise? One way is the VSST Building Healthy Leadership's workshop (9:30 am - 4:30 pm) on Saturday, April 11 at All Saints, Bedford. We are looking for 3 Parish

Councils to participate on that date when we will focus on Canon 35 as the “what” and “why” of Parish Councils, and effective group functioning as the “how”. Look for more details in the Anglican Net News as plans for this learning event take shape. If you are interested in having your Parish Council participate on April 11 (\$15 per person), e-mail: [cynthia.pilichos@ns.sympatico.ca](mailto:cynthia.pilichos@ns.sympatico.ca)

What about support? Seeing as collaboration is a key element of the leadership vision for the diocese, we invite current leadership elements in the diocese to explore how they might advance the diocesan leadership vision. For example, the Anglican Church Women Nova Scotia Board will support the diocesan leadership

vision by offering a variety of workshops on Saturday, April 25 as a key part of their Faith & Fellowship Gathering at St. Peter's, Birch Cove. Workshop offerings have yet to be finalized, but possibilities being considered relate to: embracing change; team effectiveness; communication; and conflict management. Bishop Ron will be offering a key note address on that date related to the theme: The Bread of Life: Feeding Our Ministries. Registration (\$20) is open to everyone. You do not need to be ordained or hold a titled leadership position to find value in what will be offered. Again, look in the Anglican Net News for additional information on this opportunity to foster and develop leadership in our diocese.

## You're invited! - VCM 2015

Invitation is at the core of the Christian Gospel. It's the Good News in that Jesus beckons us to come and follow him. As His faithful disciples we, in turn, are an invitational people too.

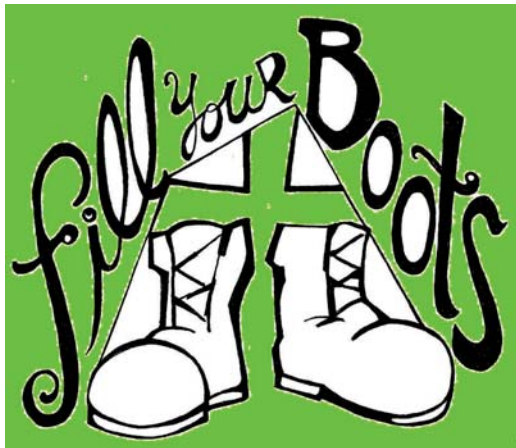
That's the message Rev. Dr. Judy Paulsen brings in her keynote presentations at this year's Vital Church Maritimes 2015 Conference. Dr. Paulsen is co-author of a new made-in-Canada resource called “Invited”. The project, originally entitled “Spirit of Invitation”, is an initiative of the Diocese of Toronto, aimed at helping people of faith explore what it means to engage in genuine, Christian invitation.

The Professor of Evangelism at Wycliffe College of Toronto, says invitation is at the very core of our identity as Christians. We asked Dr. Paulsen more about this.

**QUESTION: Spirit of Invitation is a program to help Christians explore what it means to be open and invitational. Have we Anglicans lost this approach or has it changed over time?**

**ANSWER:** Let's start by suggesting that Anglicans are just as friendly as other people, maybe even more so! But our context has changed, and so what it actually means to be open and inviting has also changed.

Up until fairly recently being open and inviting just meant we came together on Sundays to worship as Anglicans, and



welcomed the people who showed up. If we did that well our churches were quite full; with a mix of fellow Canadian Anglicans and their children, and new Anglican immigrants (many of whom were from the UK). ‘Going to church’ was still the norm in society and we Anglicans enjoyed a privileged status because we were one of the most established Christian denominations in Canada. This meant that even the few people still unattached to a particular denomination might well come to try us out. This way of being open and inviting worked quite well during the first 100 years or so of Canadian society. We did our Anglican thing on Sundays, and welcomed those who came to us.

What we as Anglicans failed to attend to though, was how Canadian society was changing. Over the last 40 years we've

become increasingly secular, mobile, urban, and pluralistic in make-up. In our present context there is now no social pressure to go to church, in fact quite the opposite. There are plenty of other things to keep people very busy on Sundays, and there are now many Canadians who don't have a clue about even the most basic Christian teachings.

In this context, being open and inviting means something different. It means engaging with people where they are at, sharing with confidence what we've discovered in our faith, and inviting them to explore Christianity for themselves, within the context of the community of faith. This requires us to do things a bit differently, both as individuals and as churches.

**QUESTION: Why do you think we've been missing the**

**point with invitation in the Church? What holds us back? What are we afraid of?**

**ANSWER:** I think part of our fear stems from the misconception that sharing what your faith means to you will automatically be offensive to others. We are Canadian! The last thing we want to do is be rude or offensive. But perhaps another part of our fear stems from an uncertainty about how to speak about what our faith means to us. We're just not used to talking with other people (or even among ourselves) about something we may think of as very precious but private. Finally, we might also be timid because we fear we won't have answers to the questions we might be asked.

I hope my talks (and this study series) will help disarm such fears. Drawing on stories of everyday people's lives, from the Bible and from life today, we will explore and learn how people are invited into a transforming relationship with God. Based in natural relationships already present, people will discover what Christian invitation can look like on the ground in their everyday lives.

**QUESTION: Is this initiative just something for clergy or trained lay leaders to explore? Or can anyone catch on and get involved?**

**ANSWER:** At the very heart of this project is the deep conviction that sharing our faith is a natural extension of being people of faith;

as natural as talking about something wonderful that has happened to us. Viewed in this way, sharing one's faith really is something that every Christian, and every Christian community, does. After all, the invitation we share is really one that originates with God. We're simply passing it along.

We hope that “Invited” will be a catalyst for Anglicans of all ages and stages to confidently share, both individually and corporately, the meaning, freedom, comfort, hope, joy and new life they have experienced as followers of Jesus Christ.

Dr. Paulsen will have plenty of added stories and examples to explore these themes further. Participants will have a good sense of how it might be used in their parishes.

VCM 2015 Conference takes place April 21 to April 23 at Quality Inn & Suites Halifax. This year's theme is “Fill Your Boots: Stepping Out Into Mission.” A bonus plenary speaker is Rev. Dr. Jay Koyle, Congregational Development Officer with the Diocese of Algoma. He will lead a special worship time and give a talk entitled, “Fill Your Boots: Stepping Out Into the Promises of God.”

Registration is open to any church leader - lay or clergy, but it is limited. So HURRY to sign up! See [www.nspeidiocese.ca](http://www.nspeidiocese.ca) for more information and to register. VCM 2015 is a project of the Diocese's Building Healthy Parishes Team (VSST).

# Lenten Challenge 2015

## Diocese of Nova Scotia and Prince Edward Island



**Dinner Theatre Plays**  
 by Heather D. Veinotte, Playwright  
**Great fun and fundraising!**  
 Check out my website:  
[www.heatherdveinotte.com](http://www.heatherdveinotte.com)



Be inspired, snap a picture of you sharing with a neighbour, giving to the foodbank, volunteering or visiting or welcoming a stranger or giving alms or whatever you do as church (no you're not bragging, you're living the gospel and letting others know that you're doing so because of Jesus and His call to love and serve.) **You are the church and we hope that will find a way each week, or better yet, every day to live out being the church – being a churchie!** (taking and sharing a picture with us)

Each lent we are invited to make room in our lives for God through the disciplines of prayer, self-examination, fasting almsgiving and self-denial.

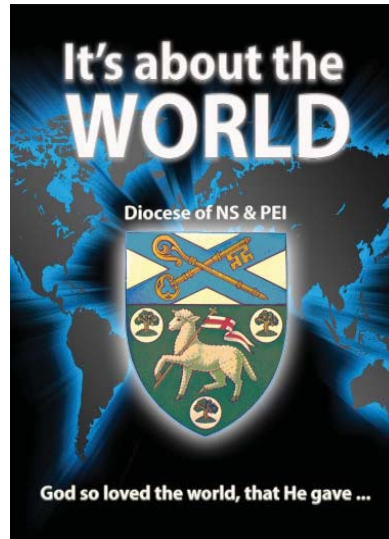
**This lent, we invite you to give up taking selfies!**

But don't put away your phone camera just yet ...

Instead, take a 'CHURCHIE'.

**The aim is for you to use your phone camera to capture moments of you .... OF YOU (not others) ... but YOU .... being the CHURCH!**

Share them with us ([innovation@nspeidiocese.ca](mailto:innovation@nspeidiocese.ca)); post them your Facebook page and to your church's Facebook page. Share them to twitter - #churchienspei or TAG them - **CHURCHIE NSPEI**.



"Contrary to what we usually believe, moments like these, the best moments in our lives, are not the passive, receptive, relaxing times—although such experiences can also be enjoyable, if we have worked hard to attain them. The best moments usually occur when a person's body or mind is stretched to its limits in a voluntary effort to accomplish something difficult and worthwhile. Optimal experience is thus something that we make happen. For a child, it could be placing with trembling fingers the last block on a tower she has built, higher than any she has built so far; for a swimmer, it could be trying to beat his own record; for a violinist, mastering an intricate musical passage. For each person there are thousands of opportunities, challenges to expand ourselves."

Mihaly Csikszentmihalyi,  
 Flow: The Psychology of Optimal Experience



We do NOT want pictures of you being in the church building, but of You **being** the church – the church loving and serving the world because we know it's about the world!

Let's show the world that we're not here for ourselves – that we're here for them, here to serve! **Get your 'CHURCHIE' on! Enough talk, get up, get out and get busy!**

## Christmas Pageant in Sydney Mines

BY MERDINA BOND

On Christmas Eve the Sunday School Children of Trinity, Sydney Mines put on their Annual Christmas Pageant under the direction of Sunday School Superintendent Merdina Bond and Teachers Rose MacDonald and Jennifer Forrest. Jeff Hornsby and Taylor Boudreau both Sunday School Helpers also assisted. Seventeen children took part. We thank Michell Green who comes from St. Luke's, Lakeland to spend Christmas with her parents and assists with this event. The Church was packed and the children and parents were very proud of the great job they did. Children arrange from ages 3 to 13 years old. Roy Dawson played the guitar for his daughter Brooke to sing a hymn

during the Pageant and at the end for the Children to wish everyone a Merry Christmas. The Confirmation Class passed out Cup Caps to members of the Congregation.

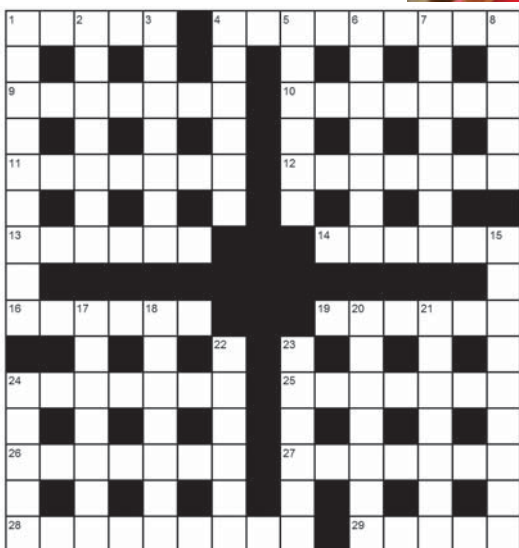
*(Ed. note: With shrinking deadlines, this item arrived in early January but still too late to make the February paper. The earlier you send in your news, the better.)*

Photo: Children act out the Christmas Pageant at Trinity Anglican Church in Sydney Mines.



# Bible Crossword

by Maureen Yeats



## March 2015 Clues

### ACROSS:

- 1 - Cars (5)
- 4 - A great ape (9)
- 9 - He composed the Book of Common Prayer (1549), Thomas \_\_\_\_\_, died 1556 (7)
- 10 - "... and after the fire a sound of sheer \_\_\_\_\_", lack of noise (1 Kings 19:12) (7)
- 11 - Means of stability (7)
- 12 - "\_\_\_\_\_ the size of your tent", make bigger (Isa. 54:2) (7)
- 13 - "I am not ashamed of the \_\_\_\_\_", good news (Rom. 1:16) (6)
- 14 - "She declared...how she had been immediately \_\_\_\_\_", cured (Luke 8:47) (6)
- 16 - "The words of King \_\_\_\_\_", an author of some proverbs (Prov. 31:1) (6)
- 19 - "But he was in the stern \_\_\_\_\_ on a cushion", napping (Mark 4:38) (6)
- 24 - "\_\_\_\_\_ in God, \_\_\_\_\_ also in me", have faith (John 14:1) (7)
- 25 - One who chooses to take a child into his/her own home. (7)
- 26 - Made safe (7)
- 27 - Picture of a scene (7)
- 28 - "Certain persons have suffered \_\_\_\_\_ in the faith", marine disaster (1 Tim. 1:14) (9)
- 29 - Municipal officer (5)

### DOWN:

- 1 - "But when the \_\_\_\_\_ Michael contended with the devil", angelic title (Jude 9) (9)
- 2 - Half-conscious states (7)
- 3 - A person (7)
- 4 - Strong forward flow (6)
- 5 - "The Lord \_\_\_\_\_ you in the day of trouble", respond to (Ps. 20:1) (6)
- 6 - "There was a wedding in Cana of \_\_\_\_\_" region where some disciples lived (John 2:1) (7)
- 7 - Part of a vine that attaches it to a support (7)
- 8 - The daughter of my sister is my \_\_\_\_\_ (5)
- 15 - "They... were speaking of his \_\_\_\_\_", leave-taking (Luke 9:31) (9)
- 17 - Old Testament prophet (7)
- 18 - Line of hair above one's eye (7)
- 20 - Drool (7)
- 21 - Furthest from the average (7)
- 22 - "It is easier for a camel to go through the eye of a \_\_\_\_\_", implementation for sewing (Luke 18:25) (6)
- 23 - Bela \_\_\_\_\_, Hungarian composer, died 1945 (6)
- 24 - Public transit vehicles (5)

## January Solution



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# Love one another and share our blessings

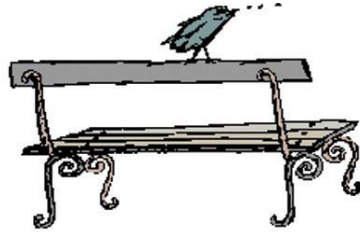
By HEATHER MACEachern

As I sit here on a cold January Saturday enjoying a very rare day off, I have spent the last twenty minutes in prayer. It is a wonderful time of silence and listening to God. This is my time every morning as I start my busy day. Today is different; I have not made any plans except to do one thing for Blair, my husband. No stress to get going, no stress for the "I Should's", just quiet time with God. I am sitting here with my bible in front of me which I have let fall open, rather than choosing a passage (an attempt at just letting the day flow).

I have read and meditated on the passage three times and I am aware that either I have the attention span of a fly or God is hitting me over the head.

(Before I sat down I wondered if I wanted to go out in the cold or not for a few groceries and decided I would not.)

The passage I have been meditating on is Matthew 25:31-46. "I was naked and



## View from the deacon's bench

you clothed me." I am so very grateful for the generosity of my faith community. Over the advent season they filled stockings for children, bags for those living on fixed incomes, bags for those without any shelter, gave coats, shoes, gloves, hats to those who had none, filled Mission shoeboxes, filled bags for the food bank and even baked for a deacon who doesn't bake! Truly this is the spirit of this passage! This is what being Christian is all about; loving one another and sharing our blessings (I reluctantly shared

my baking)

Which brought me back to the question should I go out in the cold? Many do not have that choice; they are in the cold all day, every day due to various factors in their lives. Christmas has come and gone and they are still cold, still hungry, and still thirsty

As I write this there are some discussions happening on a municipal level around finding some warm spaces for the homeless to go during the day to keep warm. I suspect this is not only a problem in

the cities. As I understand it, homelessness is a provincial jurisdiction, but when your town and city governments receive the complaints from the local shopping centers or public spaces about a homeless person taking up residence in their food court or entryway or other niche, it is the local councilperson who receives the complaint.

This confusion in jurisdiction presents us with a challenge. Perhaps our churches, which neither fall within the municipal or the provincial jurisdiction could help by offering some warm space, a hot drink and a little hospitality. Now I am not that naive as to think this is a simple thing, I know it takes organization of volunteers and there are security concerns, but would Jesus tell us to do these things if he thought us not capable? I am sure there are programs out there already addressing this issue, perhaps they might contact me with their experiences, both positive and negative for developing a data base of experience.

St Matthew's Church, here in the city; and I know there are other churches throughout Nova Scotia and Prince Edward Island of many denominations, sponsor an 'in from the cold' program for the nights and are putting their time, treasure and faith in this Endeavour and I thank God for them; but sadly the folk are cold during the day without a welcoming place to go. Is there some way we might help?

As you read this, I know it is March and soon the days will be longer, the nights warmer and our conscience eased, but as sure as God loves us, there will be cold days next January, February and March.

Please pray on it, don't wait for God to 'hit you over the head.' 'Whatever you did for one of the least of these brothers of Mine, you did for Me.' Mt.25:40 Holman CSB

If you'd like to contribute your ideas, please contact: Heather MacEachern [heather.maceachern@ns.sympatico.ca](mailto:heather.maceachern@ns.sympatico.ca)

## Music Matters – Episode 2

by Meg Johnson

'Praise Him with sound of trumpet; Praise Him with lute and harp!' (Psalm 150:5)

THE PASSAGE ABOVE is taken from the very last of the Psalms in the Bible. Ironically, I am speaking to you of the very last but important part of our church service, known as the Postlude, which indeed is music to praise our God!

Postlude is defined as 'music at the end of a service or ceremony.' But I firmly believe it could be re-defined as **relevant** music, announcing a close to the end of a service or ceremony.

The Postlude is not a concert, nor is any music within the service, as most musicians know, but music to leave a positive and mood happy mood with the listeners, the congregation. And while this Postlude may be a Toccata and Fugue by J.S. Bach or an upbeat version of 'When the Saints Go Marching In', it is music to honor God.

At each Sunday service or any



service during the week, when the organist, pianist, or church band begins to play this music called Postlude, it signals to many: "Let's go and shake hands with the Pastor, and have tea and sweets with our friends." It should be reminded to all that the musicians prepared their musical offering to God, and set the mood for all of us, as disciples, to joyfully go out into the world, telling the Good News and loving one another.

So with this in mind, the moment the last chord or note has sounded, only **then** it is time for all to depart, for the service has officially ended!

In some churches the Postlude is beautifully recognized, so that the following format takes place:

After the final hymn, the

Pastor sits down, as does the congregation. Then the Postlude is played in reverent silence or with clapping of hands to the beat if it is an upbeat selection.

And finally the Pastor exits, followed by the congregation and at the latter, the musician(s). In one of my previous church positions, this worked well, leaving musician(s), clergy, and congregation happy with this arrangement.

Finally, no matter how this concluding music is treated, I invite you to consider the Postlude as the dessert, following the appetif (Prelude), and the main course (all the events including the scripture readings, hymns, responses, homily and Holy Communion). In this scenario, dessert is a 'must', and can be quite tasty, and by the way, it is calorie -free!

MEG JOHNSON IS THE MUSIC DIRECTOR OF TRINITY ANGLICAN CHURCH, HALIFAX.

## ANNOUNCEMENTS

Archdeacon Marilyn Newport appointed priest-in-charge of the parish of Port Dufferin, effective Feb 1st, 2015.

Rev. Dawn Leger appointed interim rector of the parishes of Parrsboro/Port Greville and Springhill beginning Feb 1st to May 31st, 2015 inclusive.

Rev. Robert Richmond appointed rector, 1/2 time of the parish of St. Andrews Dartmouth, beginning Feb 1st, 2015.

Rev. Paul Jennings appointed rector of the parish of Wilmot beginning Feb 1st, 2015.

Rev. Douglas Chard appointed priest-in-charge of the parish of Lockeport Barrington, effective Jan 11th, 2015.

Mr. David Harrison, from the Anglican Churches of Pictou County appointed

Diocesan Coordinator for the Education for Ministry Program. Bishop Ron extends his thanks to Rev. Canon David Fletcher for his over 20 years of service in this position.

### Notice of Diocesan Synod

The 146th Session of Synod of the Diocese of NS and PEI will be held from Thu, May 28th, through to Sat, May 30th, 2015.

All motions and resolutions to come before that SYNOD should be received by the Executive Secretary of Synod no later than Friday, February 27th, 2015 at 5 p.m. at reception, in the Synod Office, 1340 Martello Street, Halifax, Nova Scotia, B3H 2Z1, or emailed to: [execsecsynod@nspeidiocese.ca](mailto:execsecsynod@nspeidiocese.ca)

No resolutions will be accepted after the deadline or from the floor of Synod.