



## Sailing through Lent at the Cathedral



*Photo above: The completed ark on Easter Sunday. During his children's talk, the sun rose over the ark and a balloon rainbow appeared as if by magic.*

*Photo right: Rev. Paul Smith and children from the parish during the children's talk on Easter Sunday. The children were most attentive - especially after they were told that 6 pounds of chocolate treats were hidden in and around the cathedral for their enjoyment. Every possible nook and cranny was carefully scrutinized by the children.*



By the Very Reverend Paul Smith

Lent: the word is derived from an Old English word; "lencten", and is a reference to the lengthening of days, i.e., daylight, as we leave the dark and dreary days of winter behind us and approach the emerging spring.

Lent is also the term used for the liturgical season of the Church year which begins with Ash Wednesday and concludes with Easter Sunday. This period of 40 days (excluding Sundays) corresponds with the 40 days Jesus spent in the wilderness immediately following his baptism and in preparation for the launching of his public ministry.

In the experience of Jesus this 40 day wilderness journey was a time of wrestling with temptations (power, fame, personal glory), a time for discerning God's plan and purpose for his life, and the formation of resolve to go forward (full of the Spirit) into an unknown future.

So what does Lent have to do with us? In the example of Jesus, we find parallels to our own life experience. We too seek to discover what the plan and purpose for our lives may be. We too struggle with temptations to give in to the

expectations of others. We also long for courage and the personal resolve to journey into ways that may be unclear or uncertain to us.

How can this season of Lent have a meaningful impact on your life? The Cathedral Church of All Saint led a Lenten journey of discovery. From Ash Wednesday through Easter, All Saints Cathedral embarked on a journey of discovery. The symbol of this journey was an ark which was constructed in the front of the church.

Like the 40 day retreat of Jesus into the wilderness, the 40 day and 40 night floodwaters in the story of Noah (The first of the Lenten readings this year) speak to a time of journey from a known past into an unknown future. The only certainty was the knowledge that God journeyed with them as they sailed into the unknown.

Week by week, the ark was added to and so by Easter the vessel was completed. Like so many experiences in life, the outcome depends upon the journey.

Easter, the great Christian celebration of hope, new life, and resurrection has little meaning without the journey. A journey which leads us to, and through, the cross of Good Friday.

## C O L U M N I S T S

**Sunrise in the snow By the Bog. Alleluia!**

WE HAVE HAD, or should I say, are having a wonderful Easter season here By the Bog. Rev Billie had her way with us and we were in full "Holy Week" mode. Billie has been doing her best to educate and lead us into and through the whole experience of walking with Our Lord through the last days of his earthly life.

For most of us this time in the Christian year was a time to rake the gardens, buy a few chocolate eggs, pick up a ham and some other treats at the market and begin to think about spring cleaning in our own houses and in our church. Our mind set was being led by the world's calendar, not the liturgical calendar. Our rector had other ideas. When her Peter was still with us he was great at coming up with the physical things needed for a memorable celebration of this time of year. He had made a huge wooden cross for the front of the church that we still use, and we had the very best bulletins in the whole Diocese with the Gospel of Palm Sunday printed out for all to use as a script as we read the

**St. Bart's by the Bog**

Sarah Neish

Passion. But Peter has 'gone on to glory' and so it is up to Billie to continue on with many of the traditions she and he had introduced to us at St. Bart's.

This year the weather was fine on Palm Sunday so we were able to meet in the hall and after the palms were blessed and distributed we marched out to the church. The Sunday school kids waved their long palm branches with great gusto and the adults followed with a more subdued flicker of our

palm crosses until we came to the back of the procession and there was our priest in full vestments waving her big palm frond with as much energy as the boys at the front of the parade. Our Baptist neighbours have learned to accept the antics of their Anglican friends and many waved back as they went into their own church for worship.

In years past we have had a donkey in the parade but not this year. Our old friend the donkey is now too old and crippled for any parading. Some of us are thinking the same I might add! Old knees are finding the rough road a bit of a challenge on a crisp April morning.

For me the hardest part of this whole journey we share with Our Lord is when we read that Palm Sunday Gospel and shout out those bitter words "Crucify him!". The very first time I had to do that I found tears streaming down my cheeks and this year was no exception.

Billie made this time of year come alive for us as a people

and we continued on through Holy Week and were there on a snowy cold Easter morning as we stood on the hill behind the church and watched the dawn come...no sunrise to be seen but we knew that, as promised, the sun was there for us. Billie moved the rest of the service inside because of the weather and then we all went to the hall for a shared breakfast. Our men's club is in charge of this feast and a feast it is with a good old fashioned breakfast of bacon and eggs and the best coffee in the world.

Many of us stay on to attend the regular 10 am Eucharist and sing all of those alleluias we have been denied throughout the forty days of Lent.

We are having a wonderful, blessed Easter season here By the Bog and I trust that you are too. As our rector is quick to point out, Easter lasts 50 days, not 2!

Alleluia, Christ has risen. He is risen Indeed. Alleluia!

I'll keep you posted,  
Aunt Madge.

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SUBMISSIONS DEADLINE:  
The first week of the month preceding the month of publication: e.g., the deadline for the February edition is the first week of January.

**Here our Prayer**

That's right. You read it correctly, *here* our prayer. One of the often used responses for prayers and litanies for the prayers of the people or other times people are gathered for worship in church, in home groups and other less formal gatherings are the words 'hear our prayer'. It is a simple asking of God to lend God's ear to those things we bring before God. So why is my title this month '*here* our prayer'?

A few years ago I had the privilege of being a part of a steering committee that organized an ecumenical week of prayer. We asked ourselves the questions 'How often do people pray?' 'When do they pray and for what reasons?' Our hope was to encourage prayer in the community. To do this we planned a week and have prayer every evening in different areas of the community using a variety of forms from our different church traditions. We wanted to learn from one another as we prayed for our community, to let people know that we are interested in their lives and that we are praying for them. As we developed the theme we began to realize just how much prayer actually takes place here, there and everywhere. In our brainstorming for a name a light went on within our group and the words 'Here Our Prayer' emerged. We all looked

**Prayer**

Steve Laskey

at one another and we knew we had it.

Initially, we thought we would be introducing prayer to people; and in many cases we did. But what we learned was the pervasiveness of prayer in the lives of many different people; people who were members of churches and people who had no affiliation at all. As we delivered leaflets and put up posters in shops and businesses we talked to the people who staffed the counters as well as their customers. We spoke with people at bus stops and walking along the sidewalk about what we were doing. In the two months leading up to the week of prayer we had many conversations with a large

cross section of the community about prayer and handed out hundreds and hundreds of invitations. At first we felt a bit shy at approaching strangers but we were always encouraged by those who did not mind sharing how they pray and their reasons for praying. We took prayer requests and invited people to come along to the various venues to experience praying with others.

The week finally arrived and churches and other venues were well attended each night. The open invitation, welcome, and hospitality offered was a crucial ingredient. We wanted to offer something to our community. What we found was the opportunity to receive the blessings of people who did not normally attend church but were interested in sharing what they knew of prayer with us. It was a week of open dialogue, praying for and with people as they prayed for and with us. We had a wide selection of styles of prayer for people in which to take part: some inward and reflective; others outward and robust. We walked the Labyrinth and had 'interactive prayer stations' which stimulated the senses. We had a prayer concert, we joined in saying the rosary, and exercising both meditative and contemplative prayer. These are just a few styles of what was on offer. On the weekend we even

had an Anglican Franciscan Father join us as the 'monk about town'. He went up and down the main street and spoke with and prayed with, and talked with them about prayer. He was very well received.

The week ended on the Sunday afternoon with a prayer rally for young people which included praying over the city high up in a hot air balloon. It was a time of celebration of a week of activity filled with joy, fellowship and surprises and we found out just how much prayer is offered each and every day even in unexpected places. We were truly able to say 'here our prayer', and here, and here, and here... Here, there, and everywhere, we prayed and found our unity and our common ground.

The kind of prayer event I have just described can find its way into any community as an ecumenical endeavour or as a parish event. It is an outreach that builds fellowship and unity and finds the common ground between churches and people. It is our prayer, right here. If you are interested in developing a one day or weekend event, the Anglican Fellowship of Prayer would be very happy to help out. Just be in touch.

Steve Laskey is the Rector of Christ Church, Dartmouth and Diocesan Rep for the Anglican Fellowship of Prayer.

BISHOP'S MESSAGE

# Life is a special occasion!



*The Right Reverend Sue Moxley, Bishop of Nova Scotia and Prince Edward Island.*

I WENT SHOPPING the Saturday morning before Easter! When I went to pay for my things, I received them in a lovely purple bag! Then I noticed what the bag said. "Life is special occasion!" As I drove home I thought about how right that was for Easter and how right it was for many experiences during my time away on Sabbatical.

Resurrection was a fact of life for Jesus. He had been executed by the Romans and buried 3 days earlier. But on the first day of the week, He was alive, traveling the countryside, meeting and eating with his friends. Life was a special occasion then for Jesus and His friends!

Resurrection is also a way of life for us if we will but recognize it. Life coming out of death can give us those special occasions. In traveling on Sabbatical I had the opportunity see new life in places that seemed most unlikely. They were definitely special occasions!

Did you get up and turn the water on to wash your face this morning? Did the water come gushing out? Well that doesn't happen in most parts of Tanzania!

To get water the women have to walk sometimes 8 to 10 km round trip to get water. So when PWRDF asked partners in Masasi diocese what they needed most, first on their list was a well! A well was paid for by PWRDF and CIDA in 2 communities that we visited. How does this bring new life? The women of the village have energy to do other things than walk for water! Children and adults have less sickness because the water is clean. The whole family can have new life because all can be together. When we give money to PWRDF (with the CIDA match of 2 to 1), we are giving the opportunity for resurrection - the opportunity for life where death previously reigned. Getting water is changed from a fearful, dangerous experience, to a special occasion.

In Tanzania, I met young moms who wanted to believe in Jesus for themselves and their new babies. They wanted the new life that comes when we die to ourselves in baptism and are raised to the new life of Christ. However they were still afraid to let go of the old traditional beliefs that were mediated through the witch doctors, so they put an amulet around the baby's neck "to ward off evil spirits". My colleague there, Bishop Patrick Mwachiko, saw such an amulet and stopped his speaking to pick up the baby and teach a different lesson- about God's promises of faithfulness to

us; about their baptismal promises to be faithful to God - AND to remove that amulet! Resurrection - new life... Not life lived in fear, but life lived as a special occasion!

We all "know" about HIV/AIDS at some level. But for me, meeting a grandmother who was living with AIDS herself and was raising her 3 granddaughters because their parents had died of AIDS brought a whole new level of awareness! She told how they had all been dying slowly, in spite of the Tanzanian government program to provide Anti Retro Viral drugs free. Without good nutrition the drugs don't work properly. She was dying and the granddaughters would be left to fend for themselves. The Mothers' Union gave Gramma two goats - one male, one female. They trained Gramma how to care for them. With the goat milk to drink, everyone's nutrition improved. The ARV drugs began to work correctly. Gramma learned to breed the goats and sold the new ones to other women. With the income, she could pay school fees for the girls to go to school, so the next generation could have choices about their future. New life out of death - resurrection! Life becomes a special occasion not merely a time of waiting for death to claim you.

In some places, the congregations had been dying because the young people did not want to worship. They did want to believe in God and to be faithful Christians, but worship was dull, boring and old-fashioned! The older parishioners wanted their traditional old hymns from the English hymnal and the young people wanted their music - electronic keyboard, lively beat, chorus style that all could sing easily and move with! Bishop Patrick's solution? From the opening hymn to just before the offertory hymn, the service is "traditional" At the offertory hymn, the old "a cappella" singing stops and the keyboards cut in and people start to move! Some old things had to die for the church to now be experiencing new life. Out of what had been a slow death, resurrection has happened! In spite of the 37degree heat, life in worship is a special occasion!

At many different levels, individual and community, resurrection is a fact of life. It was a fact of life for Jesus and it still is for us today. Life should not be taken for granted. Resurrection life is a special occasion!

+Sue

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- CHILDREN, ANIMALS ETC (WELL BEHAVED OR NOT)

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# ANNOUNCEMENTS

**Rev. Val Rhymes** resigned as priest-in-charge of the Parish of New Ross, effective April 30 2012. At that point she will move into retirement.

**Rev. Dianne Parker** resigned as rector of the Parish of St. Margaret of Scotland, Halifax, effective June 30 2012. At that point Dianne will move into retirement.

**Rev. Bill White** resigned as associate priest in the Anglican Churches of Pictou County, effective May 5 2012. At that point Bill will move into retirement.

**Rev. Andrea McIntyre** resigned as Hospital Chaplain effective April 27th. The position will be filled on a temporary basis by ordinand David Puxley.

*Coming this Summer from AST's Diploma in Youth Ministry program (no, you don't have to be in the program)*

**Engaging Youth in Worship**  
When: June 1 - 2, 2012  
Where: Bedford United Church  
Facilitator: Rick Gunn  
Cost: \$275

Summary: What do youth need on Sunday morning - Sleep? Sports practice? Worship? If we want them to choose worship, we all need to feel free to be who we are, and we need a vision of who we might become as Christians. Come explore ways of making church something youth need on Sunday morning.

This workshop is open to anyone (clergy, youth leaders, parishioners, organists and other worship musicians) who is interested to attend; you don't have to be a Diploma in Youth Ministry student. To download the Personal Registration and Learning Unit Registration forms, or for more information on the DYM in general: <http://www.astheology.ns.ca/youthministry/>

# Hear ye! Hear ye! We're teaching adults about the exciting history of the church

## HEAR YE! HEAR YE!

To fully appreciate the vibrant (sometimes violent) history of the church, the youth of this parish command ye to delve into its history in a most enjoyable manner (in other words have fun).

The "Holy Vicar" of the Parish of Blandford requests and requires the attendance of ALL youthful parishioners in yon parish, in particular those souls who were born between the years of our Lord 1952 & 1972 more or less, (in other words, anyone 40ish and 60ish) who are of Anglican lineage or anyone else who so ever aspires to begin a line of Anglicanism or anyone ye may take to inviting or bringing with ye who might be of said curiosity towards Anglicanism.

Thus, ye are thus ordered by His Majesty King Henry VIII to attend yon village (hence known by Her Majesty Queen Liz II as Northwest Cove) at the blessed hour of Evening Prayer (6 pm) at a date soon to be announced, in the year of our Lord 1551 to sup with the "Holy Vicar" of the Blandford.

It be common knowledge that the good and faithful people of the Church of England gain good humour through the breaking of bread and the consumption of hearty ales (translation: Anglicans like a good party).

Thou good and faithful servant, The HUMBLE "Holy Vicar" Marian, descendant of and of the lineage of the Bishop of Exeter, and yon youthful members of the

parish, will provide ye an ol' English feaste, with either fowl or cloven hooved beast, roast potatoes from the parish garden, greens etc. To conclude such a delightful feast, ye will be revell in one sweet and tasty pudding.

That very eve, hear the adventurous stories of faithful and famous Anglicans (blasts from the past who prove that Anglicanism ain't boring), including: King Henry Himself (without the wives) & the writer of that best selling red Prayer Book, Tommy Cramner.

May the good Lord bless ye, "Holy Vicar!"  
Marian of the Parish of Blandford



Photo above: the assembled cast for the evening's event.

Photo left: Leenann & Kaitlyn Zinck and Barb Boutilier are shown cooking the food in the kitchen.

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Photo above from left: Rev. Mary Wilkie, Chaplain, Nova Scotia Board of Anglican Church Women; Vivien Hannon, Robert Elford, Nicole Uzans, Postulants from the Atlantic School of Theology; Rev. Debra Burleson, Anglican Formation Director, Atlantic School of Theology; and Bishop Ron Cutler.

# Lieutenant Governor's Faith in Action Award 2012 Recipient

Rev. Kevin Little

Atlantic School of Theology (AST) is pleased to announce that Rev. Kevin Little, from Tantallon, Nova Scotia, has been selected as the recipient of the 2012 Lieutenant Governor's Faith in Action Award. Rev. Little, who graduated from AST in 1990 with a Master of Divinity degree, will receive his award at AST convocation, which takes place on Saturday, May 5, at 11:00 a.m. in St. Matthew's United Church, 1479 Barrington Street, Halifax, Nova Scotia. Rev. Little is the full-time minister at St. Luke's United Church in Upper Tantallon and the part-time minister at Brunswick Street United Church in Halifax. In addition to these roles, Kevin works as an outreach navigator for The Public Good Society of Dartmouth, where he helps marginalized people access various programs depending on their needs. He is also a Columnist for The United Church Observer, in addition to being a frequent contributor to The Chronicle Herald, the Ottawa Citizen, and The Toronto Star. The

following excerpt from one of his nominators for this award captures some of the many reasons he is this year's recipient: This man nurtures the public good in everyone and everything he does. He does it tirelessly and enthusiastically, with dedication and commitment, selflessly and without need for recognition or reward. The faith that I see in this man is a humble faith, willing to step away from the centre that another can have the stage. Though gifted in many ways, he uses those gifts to let the light shine on others—especially people who don't get to be in the limelight. Kevin has a large voice—both audibly and in what he does as a United Church minister, a civil servant and a member of this community. The Lieutenant Governor's Faith in Action Award honours exceptional community outreach and continues Her Honour, the Honourable Mayann E. Francis's deep commitment to community development. The award is presented annually during AST's convocation ceremony.

## A Lenten Quiet Day in Shubie

A Lenten Quiet Day was hosted by the Nova Scotia Board of Anglican Church Women and the parish of St. James, Shubenacadie on March 24th. The theme for the day was "Baptismal Vows: A Roadmap for the Journey". The reflections were led by postulants from the Atlantic School of Theology. The Celebrant for the Eucharist was the Rev. Debra Burleson,

Anglican Formation Director, Atlantic School of Theology, and the Homilist was the Rt. Rev. Ron Cutler, Suffragan Bishop, Diocese of Nova Scotia and Prince Edward Island. This Lenten Quiet Day was an opportunity to reflect on our baptismal vows to provide a roadmap for each of us as we journey together to do God's mission.

### CANADA BRIEFS

#### Ottawa church goes solar

St. Mark's in Ottawa is now solar-powered. An 18-month project to replace the roof and install solar panels is finished, and a large cross pattern made with the panels can be seen on the sloped roof. <http://stmarksottawa.ca> The cost of the roof was \$42,000, and the solar panels \$85,000. St. Mark's expects to generate \$10,000 worth of electricity each year, which will be sold back to the utility company over the next 8.5 years. After this, the diocese can pocket the revenue. The lifespan of the solar panels is 35 years.

Crosstalk

#### Policy changes may increase risks for women

Federal government policy and direction is increasing the risk of domestic violence for immigrant and refugee women, says the president of the Canadian Council for Refugees. Action Réfugiés Montréal, a group that is supported by the Anglican diocese of Montreal, is a member of the council. "We are deeply disturbed by the government's proposal to make permanent residence conditional for sponsored spouses, a measure that will...trap them in abusive relationships," said Wanda Yamamoto.

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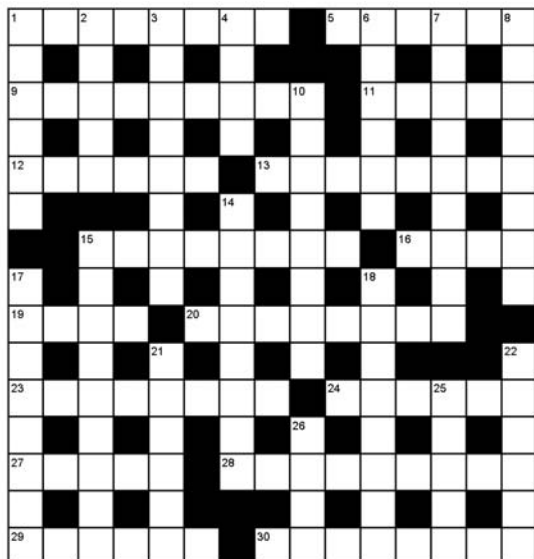
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# Bible Crossword

by Maureen Yeats



## MAY 2012 Clues

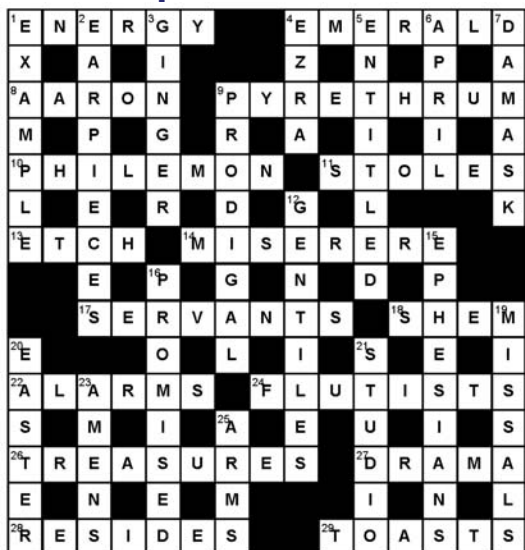
**ACROSS:**

- 1 - To fill with delight (8)
- 5 - Old Testament strongman (Judges 12-14) (6)
- 9 - \_\_\_\_\_ Day, forty days after Easter (9)
- 11 - Colour of some soil (5)
- 12 - "Why are you afraid, you of \_\_\_\_\_ faith?", small quantity (Matt.8:26) (6)
- 13 - Weather condition during a blizzard, perhaps (8)
- 15 - Exams held partway through school year (8)
- 16 - The Venerable \_\_\_\_\_, died 735 A.D., English monk (4)
- 19 - "He saw other standing \_\_\_\_\_ in the marketplace", not working (Matt.20:3) (4)
- 20 - Squids and their relatives (8)
- 23 - Members of an order of angels (8)
- 24 - Long-armed ape (6)
- 27 - Mountain where Moses received the Ten Commandments (Exod.34:29) (5)
- 28 - Mother of John the Baptist (Luke 1) (9)
- 29 - Discolourations (6)
- 30 - Warded off an attack (8)

**DOWN:**

- 1 - Make competent
- 2 - Implied (5)
- 3 - Segmented worms, for example earthworms (8)
- 4 - Brother of Abel (Gen.4) (4)
- 6 - Heads of monasteries (6)
- 7 - Brief halts during a journey (8)
- 8 - Last decade before the 21<sup>st</sup> Century began (8)
- 10 - Hebrew leader, chief character in an Old Testament book (8)
- 14 - Clergy position with guaranteed income (8)
- 15 - Thousands of years (9)
- 17 - Areas under the jurisdiction of bishops (8)
- 18 - A saint, first archbishop of Mainz, died circa 754 (8)
- 21 - Dame \_\_\_\_\_ of Norwich, English mystic, died circa 1417 (6)
- 22 - Moved gradually (6)
- 25 - This and 26D are consecrated at the Eucharist (5)
- 26 - See 25D (4)

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## REVIEWS

# Dance and the Christian Faith

Martin Blogg, *Dance and the Christian Faith*, 1st edition 1985, 2nd edition 2011, The Lutterworth Press, PO Box 60, Cambridge, CB 12NT  
sales@lutterworth.com

By SUE MOXLEY

It was a great way to start my Sabbatical – reading through a book about the place of dance in Christian worship. After all, the focus of the Sabbatical was to be movement in worship in our Anglican churches.

The author, Martin Blogg, was already a teacher of dance and drama when he came to faith in Jesus Christ. It became then his task to relate the disciplines of a highly professional dancer to the discipleship growth and formation of a new Christian. In the book he moves back and forth between the physical discipline required for the development of a dancer and the spiritual discipline required for the growth of a Christian into the image of Christ.

In the first section of the book, Blogg focuses on Scripture – on the authority of Scripture, and the use of “Word” as reference to Scripture and to the Jesus the Son of God. He also lists all the specific references to dance that he has found in the Bible. Then he applies a standard set of questions: Who danced? Why did they dance, what was the occasion? What form did the dance take? What do we know about the dancers? What is the significance of this passage with regard to dance and Christian faith today? This section by itself, it well worth reading. There is as well, a helpful section on the written “Word” and the “Word made flesh” in which Blogg argues that there are states and insights into faith that are not found by intellect alone and may be touched by movement/

dance.

In the second section of the book, Blogg focuses on dance and education. He speaks of dance as one language, along with others such as mathematics, physics, literature, music, philosophy and theology, “all represent various legitimate ways of coming to know the world. All their different ways, by virtue of their peculiar media, symbolic systems, logics and canons of truth contribute in a unique way, toward the construction of reality” (p. 160). The idea helped to make sense of my notion that dancing/moving somehow helps me to better understand God and my relationship with God. The idea came back to me while I was in Tanzania participating in a dance in which the church members took turns moving around each other within the circle. For them, I as the representative of God had to be in the dance, in the circle and part of the movement within the circle.

In the third section of the book, Blogg gives detailed directions for replicating already choreographed dances in the event that someone would want to use them on appropriate occasions. These are clearly intended for well-skilled dancers and few of our congregations would have the resources to attempt these.

Anyone who has an interest or background in dance/movement/art and Christian faith formation will find the book engaging. As the author summarizes, they both include serious, long-term commitment, discipline, regular daily renewal and the application of mind, body and heart. Perhaps for the Easter season, you might want to consider adding a little movement/dance to your spiritual life!



# Unlocking the Growth: You'll be Amazed at Your Church's Potential

*Book shows us how to invite people to church*

By STUART MANN

How many times have you invited someone to church? If you're like most people, the answer is hardly ever, says Michael Harvey, the author of a new book on how to invite people to church.

Mr. Harvey, who is the founder of Back to Church Sunday, has spent the past year visiting 47 Anglican dioceses around the world. In each diocese, he asked people the following question: “What is stopping you from inviting your friends to church?”

He says the answers are the same around the world:

- I'm too shy.
- I have no friends.
- I can't invite people into an alien environment.
- I know they'll say no.
- They said no last year.

By far the biggest excuse, he says, is the fear of being told “no.” Anglicans are simply too afraid of being turned down. “If the Anglican Communion worldwide wants to spend any money on anything, it should be researching the fear of ‘no,’ because that is the fundamental reason under all the other reasons,” he says.

The lack of invitation is “the elephant in the room” that must be addressed if the church is to grow and be true to its calling, he says. “Jesus said, ‘Come, all of you who are weary and I will give you rest’ and ‘Follow me.’ Invitation is right there at the heart of the Christian message, and it's missing today.”

In his book, *Unlocking the Growth: You'll be*

*Amazed at Your Church's Potential*, Mr. Harvey gives helpful hints on how a congregation can overcome its resistance to inviting. There is a chapter that describes the 12 steps to becoming an inviting church. Another chapter looks at inviting someone for the second time.

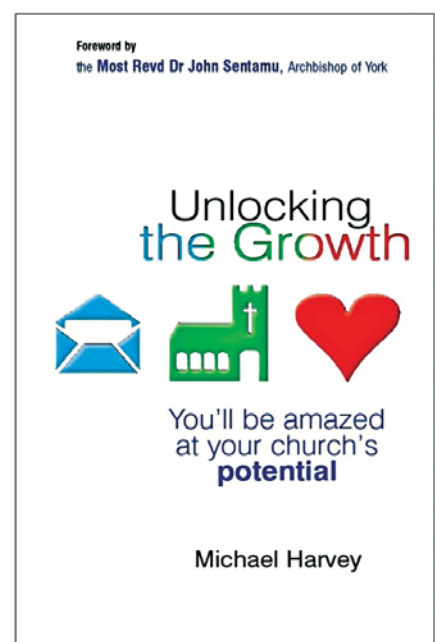
In one of the most important chapters in the book, he writes about turning failure into a friend. “We don't like to talk about failure,” he says. “I think what we've done in Christian life is swallowed the myth of success, that everything has to work the first time and we can't fail.”

He says that, from the standpoint of Christian history and scripture, that attitude doesn't stand up to scrutiny. “Failure is okay,” he says. “Most of our learnings in life, and most of the stories we read about in the Bible, are failures. When somebody mucks it up or something bad happens, that's when real learning happens. So it's okay to get a ‘no.’”

He uses the example of Peter walking on the water, and then sinking. “The question is, is Jesus going to be there when you sink? Is God going to be there? You can only find that out in the midst of rejection.”

He says inviting, regardless of the outcome, would improve the lives and faith of Christians immeasurably. And it's really not that hard to do, he says. “It's just nine words. Here's the training: Would you like to come to church with me?”

*Unlocking the Growth: You'll be Amazed at Your Church's Potential*, will be available May 1 from Augsburg Fortress Canada, [www.afcanada.com](http://www.afcanada.com).





*Editor's note: This announcement arrived the day before The Diocesan Times was going to press. Its importance in planning the future course of action for our diocese and ecclesiastical province warrants this full-page coverage.*



THE ECCLESIASTICAL PROVINCE OF CANADA  
in the Anglican Church of Canada  
Tuesday 17 April 2012

***Motions envision a leaner, more efficient ecclesiastical province better equipped to carry out God's mission in eastern Canada***

Delegates to this fall's Synod of the Ecclesiastical Province of Canada will be asked to explore the possibility of reducing the number of dioceses in eastern Canada.

It's one of several motions being proposed by the Provincial Governance Task Force, aimed at reforming governance and administration so they can help the Anglican Church in this part of the country become more focussed on mission.

The proposal to reduce the number of dioceses "recognizes the changing demographic of the Anglican Church within the Ecclesiastical Province of Canada in terms of both decreasing numbers and the increased cost of providing ecclesiastical services within our seven existing dioceses," according to a background note accompanying the notice of motion.

The background note goes on to envision what such a new map of the ecclesiastical province might look like. It suggests merging the dioceses of Montreal and Quebec. The Diocese of Fredericton and the Diocese of Nova Scotia and Prince Edward Island could also be united. Newfoundland and Labrador, which was divided into three dioceses in 1976, would be reintegrated back into one single diocese.

"We should start from a presumption that greater cooperation among the dioceses is desirable," said Archbishop Claude Miller, Metropolitan of the Ecclesiastical Province of Canada. "Then we need to determine which structures may best achieve this outcome."

"We are also trying to determine whether a revised diocesan arrangement may create a stronger Anglican community in terms of mutual support and encouragement in eastern Canada," added Charles Ferris, the ecclesiastical province's chancellor, and head of the Provincial Governance Task Force.

If the motion passes this fall, the province will undertake to "explore possible realignment of dioceses," and then report back to the next Provincial Synod in 2015.

Another motion from the task force will ask the synod to consider centralizing in the provincial structure several administrative functions currently handled at the diocesan level, such as human resources, payroll, and information technology. The task force suggests such an approach might be less expensive and more efficient.

There is also a proposal to reduce the size of Provincial Synod itself by almost half. At the moment, each of the seven dioceses in the province is entitled to send as many as 11 members to synod, which meets every three years. A motion from the Provincial Governance Task Force would see that reduced to six delegates per diocese. Doing so, reads the motion, "would make it a more cost-effective body."

A related motion would see the Provincial Council, which is the ecclesiastical province's decision-making body between synods, reduced from 31 to 22 members.

The motions are in part in response to the call by the 2010 General Synod of the Anglican Church of Canada for all levels of the church to discuss "whether and how the diocesan, provincial and national structures need to be modified to support and enhance mission."

These and other motions will be voted on when Provincial Synod next gathers in Montreal Sept. 20-23. The full text of the motions can be found at [www.province-canada.anglican.org](http://www.province-canada.anglican.org).

The Ecclesiastical Province of Canada is one of four regional groupings of dioceses in the Anglican Church of Canada. It is composed of the country's seven easternmost dioceses: Montreal, Quebec, Fredericton, Nova Scotia and Prince Edward Island, Western Newfoundland, Central Newfoundland, and Eastern Newfoundland and Labrador.

For more information, contact:  
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