



Serving the Anglican Church in Nova Scotia and Prince Edward Island

Primate returns to celebrate Easter



Photo above: Archbishop Fred Hiltz begins the Saturday night vigil by lighting the Paschal Candle, held by Deacon Ray Carter, while Rev. Mark Marshall tends the fire.

Photo left: Primate Fred Hiltz and Bishop Sue Moxley carry out asperges on the congregation during the Vigil service.

Arranging the Primate's visit was the brain-child of Rector Mark Marshall, who simply asked if he would come and celebrate Easter at the Church of the Apostles in Halifax. Archbishop Hiltz gladly accepted and led the meditation on Good Friday, the Vigil on Saturday and services on Easter Sunday.

Waiting for the Lord in Dartmouth



Photo: At the font, people remembered that in baptism we are made members of the Body of Christ. The mother-of-pearl baptismal shell that was used at St. Alban's between 1923 and 1985 was used to baptise some of the people present.

BY REV FRANCES DROLET-SMITH

ON HOLY SATURDAY at 6 pm, we met in St Alban's church hall in Dartmouth to "wait for the Lord". A 'vigil' is like a wake, where friends gather to watch and pray and share stories about their loved One. We lit lanterns and formed a procession. We sang

the Taizé piece "Wait for the Lord, whose day is near; wait for the Lord, be strong, take heart." We processed up the stairs, singing as we went, and gathered by the baptismal font. At the font, we remembered that in our baptism we are made members of the Body of Christ. We saw the mother-of-pearl baptismal shell that was

used at St. Alban's between 1923 and 1985. Some of the people present had the water poured on their heads with that shell! We lit the Paschal Candle. It's the large, white candle used at baptisms. The flame symbolizes the risen Christ as light of the world and reminds us of his presence amongst us.

We were led through the church by the Paschal Candle, with the words "The Light of Christ" said three times. Our reply was "Thanks be to God!" We paused at the Cross to talk about the word for Holy Saturday: "wait". We gathered in the Chancel, around the campfire, to hear the great stories of our faith. Bible stories weren't always written in a big book! They were passed down by one generation telling another. Members of our church family took turns telling us the stories of how God made the world, Noah and the big boat, Abraham and Isaac, the exodus from Egypt, Jonah being swallowed

by a whale . . . and a story about a King and three young men, all with strange names: the king's name is Nebuchadnezzar and the three men were known as Shadrach, Meshach, and Abednego!

After we heard these awesome stories about how God loves and cares for his people, we processed back to the font to renew the promises that were made at our baptisms. We talked about how in baptism we become members of the Body of Christ, his hands and feet in the world. We gave thanks to God for the gift of water. After we renewed our baptismal promises, each person dipped his / her hand in the water and made the sign of the cross on their forehead, recalling their baptism.

We finished with this prayer: "God of our pilgrimage, we have found the living water. Refresh and sustain us as we go forward on our journey



Photo: The congregation assembled in the basement and processed up the stairs, singing as they went, and gathered by the baptismal font.

this Holy Night, that we may return tomorrow to greet the risen Jesus. Amen."

COLUMNIST

Yellow is the colour of promise here, by The Bog

SPRING IS HERE! We hope we have seen the last of snow and the March winds that blew By the Bog this past winter. Maybe it is old age or maybe it is defective memory , but winters past seem more intense and at the same time more picturesque to us of a certain age.

We will tuck those thoughts away in the back of our minds as we look to the warmth of the late spring sun and the greening of our world. The bulbs ,planted with such faith last November have come popping up around the houses of the Bog and along the walkway leading to the front door of St. Bart's . First the shoots of crocus appeared in the last of the winter snow, then the yellows of so many daffodils! Yellow is the colour of spring ! Between the Forsythia bushes around some of our old houses and the ditches filled with Daffs that had been thrown there as bulbs were thinned ; yellow is defiantly the colour of spring and promise.

Have you noticed how some abandoned houses still have the remnants of gardeners long



ST. BART'S BY THE BOG

Sarah Neish

gone; showing that Mother Nature can not be completely abandoned. We have one or two very old houses here in the community that have gone to wrack and ruin and at times are an eyesore. But let the warm sun of April and May shine on them and things begin to happen. Bulbs pop out around old stone foundations and those huge piles of dead looking branches turn lush green and begin to sprout out the yellow blossoms of Forsythia. I often think of

the folks who, oh so long ago planted a small shoot , maybe a gift from a neighbour. How they could see it take root in front of the parlour window and show them that summer was on the way , year after year.

There is very old farm house just outside the community where no one has lived for generations. The barn roofs have caved in and I doubt if there is a pane of glass left in any window in the house. The story is of distant relatives who have no interest in the place but won't settle a family argument and put the property on the market. It has become a part of the landscape that seems to fade into the grounduntil early June rolls around and then the huge wild roses that have taken over the front porch of the house come into bloom. The whole place comes alive and if you roll down the car windows as you drive by, the scent is sweet and pure and the buzz of bees can be heard..

Some folks have ventured onto the property to pick some of the blooms, only to flee as

the thorns rip and tear at their arms and legs. It is as if the house is saying, "leave me to my one moment in the sun."

Rev Billie based her Rogation Sunday sermon on those roses. And their message of eternal hope for us as we plant and till the soil and harvest our own corner of God's garden . It was a good message for us to hear. We learned that everyone and everything has a purpose in God's kingdom and that God will find a use for all of us, whether it is to bloom for a few weeks in early summer or take the gifts we have been given, till them and tend them and then harvest the fruits of our labour for the glory of God.

I think it is going to be a good summer here By the Bog if the Forsythia is and indication. The Bog is yellow with anticipation.

I'll keep you posted.

Aunt Madge



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PAUL SHERWOOD

Editor

PAUL FRIESEN
Reviews Editor

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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.

THE P.C.C.

THE PAROCHIAL CHURCH COUNCIL MEETS EVERY NOW AND THEN TO DISCUSS THINGS TO DO WITH THE CHURCH. THESE ARE THE PEOPLE WHO ARE PART OF IT

VICAR. OFTEN THE CHAIR. GETS SAT ON BY THE CHURCHWARDENS

TREASURER. IT IS THEIR JOB TO SAY 'NO'.

DEANERY SYNOD REP. USUALLY VOTED IN IN THEIR ABSENCE

CHURCHWARDENS KEEPERS OF LAW, ORDER AND THE KEYS TO LOTS OF THINGS

SECRETARY TAKES MINUTES. IT WOULD TAKE ME HOURS

YOUNG IDEALIST. PLANS TO CHANGE THE PCC, THE CHURCH AND ULTIMATELY THE WORLD. WILL LAST 5-6 MONTHS

INSPIRER OF TANGENTS AND POINTLESS DISCUSSIONS. ADDS 37 MINUTES TO AVERAGE MEETING

CLOCK WATCHER. JOB: TO ENSURE MEETING FINISHES AN HOUR BEFORE LAST ORDERS. USUALLY FAILS

DISSENER. SPOTS THE FAULTS IN ALL PROPOSALS AND ASKS DIFFICULT QUESTIONS AT THE ANNUAL GENERAL MEETING

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BISHOP'S MESSAGE



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

Ho, everyone who thirsts, come to the waters; ...Isaiah 55:1

COME TO THE WATERS...

This theme came so often over the past year, it has become the theme for Synod.

How dry is your life? Your spiritual life? Where are you seeking water for refreshment, renewal and new growth? Well Synod may not seem the obvious place! However, we have a wonderful mix of Synod worship and work for May 30 to June 1, 2013, that the Synod Arrangements Committee (co-chaired by Victor Hendrickson and Debra Bursleson) believe will bring refreshment, renewal and new life.

Worship will include renewal of baptismal vows, Eucharist in the newly restored Cathedral, morning prayers, blessing the new Anglican Diocesan Centre, prayer and praise, Compline and a closing Eucharist. Traditional and contemporary hymns and songs are on our agenda. The theme songs are posted on the diocesan website in the Synod section. Worship is always a good way to "Come to the water", to be refreshed and renewed for new life in Christ!

Work will include proposed changes to the Constitution and some Canons. If approved, these could reduce the size of our Synod, acknowledge the new structures now in place, get us to discuss gambling and fundraising again and consider an allotment exemption for parishes with long travel distances. The Synod Circular with all the resolutions has been posted on the diocesan website if you want the details. Can there possibly be refreshment and renewal in Canon changes? Yes, because the work we began in 2011 to focus the work of the diocese in four areas - Building Healthier Parishes, Building Healthy Leadership, Youth and Family Ministries, Mission, Outreach and Social Justice - now has a structure of support teams behind it. Two other support teams - Human Resources and Financial Management & Development - enable that work by providing the necessary resources. Those at Synod will experience the opportunities for refreshment and renewal for new life in their parishes



KEJIMIKUJIK NATIONAL PARK

As part of the Building Healthier Parishes focus, we will have Rev. Ryan Simm as our guest speaker. Ryan is building a new parish in Ajax, Ontario. He will describe the process being used to establish this new community of faith. Some of us heard Ryan speak at the Vital Church Conference in February 2013 and we realized that what he had to say could be of use to all parishes who are trying to renew and refresh their lives as disciples of Jesus Christ.

As part of the Mission and Outreach focus we will have Archbishop Fred Hiltz with us. He will be able to share with us how our church is taking a prophetic role in relation to social injustices in Canada and around the world, and how we are taking a leadership role in righting some injustices through such agencies as PWRDF.

Thirsty? Dry spiritual life? Come to the waters... Come to Synod and be renewed.

+Sue



Prayer

Steve Laskey

Prayer: place, atmosphere, context

AFTER A LONG WINTER, spring is arriving and my mind turns to fields of wild flowers. As I walk through the field I am mesmerized by the variety of flowers. There are large blooms and small blooms. Some are tall; others not so tall, and more uniform in height. When a light breeze wafts over the field they begin to sway in unison. The sun shines and everything is bathed with its warmth that encourages the infinite hues of green, yellow, red, and blue to reach up in praise. A beautiful, calming sight is spread before me; a wonderful atmosphere. The context is one of united praise of God the creator, praying as each best knows how and I am reminded of Sunday worship.

As I continue my walk I notice a single flower off on its own, placed apart. The atmosphere is one of solitude and quiet reverence and the context seems to have shifted to quiet listening or meditation. Gathered together or alone,

in public worship or hidden away, we are like the flowers of the field. We find our place to pray with others, apart, or hidden away. We may have a variety of contexts from meditation and contemplation to praise and intercession. Out of these contexts an atmosphere develops from quiet stillness to vibrant celebration and all points in between.

The place we pray and our reason for prayer, our context, allows an atmosphere to develop. Yes, we can pray anywhere, anytime, but knowing that we are taking ourselves to a place to pray alone, in a group, or in community helps us prepare to pray, focus our prayer, and be open to the Holy Spirit. Each context will develop a different atmosphere. If our Sunday worship has a dynamic atmosphere when the gathered community is singing boisterous hymns and sharing the Eucharist we probably should not expect this time of prayer to be quiet and meditative. When like-

minded people gather for the weekly prayer group and pray aloud about particular situations and people the atmosphere becomes quite focused. This context may very well include songs of praise and catching up with one another. If we are thinking we are joining the local contemplative prayer group we might not get what we expect or need. And both of these are different from being in our own small space with a candle, a cross and quiet music to slow us down and lead us into a deeper quiet. Atmosphere, context and place weave a pattern with what we and others bring. And it is the Holy Spirit that weaves us and the moment together.

Flowers are rooted. Rooted in the earth, flowers are where they belong to be fed by the rich nutrients the earth supplies. The same earth holds the rain that falls; water to give strength to the fibres of the stalk. They grow to stand to their full stature. There

is a plentiful supply of air, to breathe, to exchange. And there is the light of the sun to draw their attention to create the food they need and gives the robust hues of green that shout 'Life!' in all its fullness.

We too are to be rooted. To pray in strength needs an atmosphere to grow in that strength. Prayer rooted in Christ reminds us that we belong to him. It is Christ who feeds us the fresh bread of life on a daily basis and our thirst is quenched by the living water. Some will say that our lives must be rooted in prayer. It might be more precise to say that our lives must be rooted in Christ in an atmosphere of prayer. Rooted in Christ, standing in the light of Christ, and surrounded by the wind of the Holy Spirit we realize how God surrounds us in every way, fills us to overflowing, and weaves us into God's self. In the still quiet or in the hymn sung out, we, with all creation shout 'Life!'

It's A New Day! Revitalizing the Church

BY REV. LISA G. VAUGHN

"Come gather 'round people,
wherever you roam;
And admit that the waters
around you have grown.
And accept it that soon,
you'll be drenched to the
bone,
if your time to you is worth
savin'."
Then you better start
swimmin'
or you'll sink like a stone
for the times they are
a-changin'."

THESE ARE the immortal lyrics of a classic hippy hymn written by Bob Dylan. Okay, it's not really a hymn, but maybe it should be. It certainly is prophetic. The times they are changing and so is the church, whether we like it or not.

We're in the midst of the Easter season. It's a time of hope and re-creation as we celebrate the power of God to do the impossible, even to raise the dead. Pentecost (May 19) marks the outpouring of the Holy Spirit upon every follower of Jesus. It's the birthday of the Church and a reminder that it is the by the empowering of God that we flourish. Both seasonal feasts point to gladsome transformation as our loving Creator leads the faithful into unknown, but exciting adventures in the ever-dawning Kingdom.

Sometimes clergy and lay leaders make the mistake of

measuring so-called 'success' in our churches by "nickels and noses." In other words we measure money in the offering plate and bums in seats. Other times we may feel that only congregations with thriving Sunday schools or non-stop activities are prospering. All these may be signs of growing faith communities, but there are many other characteristics of fit churches. We remind ourselves, that even though we may feel as if we are in exile, God has not forgotten us. His power to renew and bring about rebirth has not dwindled. Perhaps we must stoke the enabling fire of the Pentecost Spirit in a new way.

One of the resources the Diocese's new Building Healthy Parishes Team (Vision Strategy and Support Team) is examining is "The Healthy Churches' Handbook: A process for revitalizing your church." Author Robert Warren (not to be confused with Rick Warren of the 'Purpose Driven Life' books) was the Church of England's National Officer for Evangelism. He penned this bestselling, practical guide to assist leaders to discover what they need to do to revitalize the life of their local church. As the book cover states, "The goal is nothing less than encountering the reality of God's presence in and through the life of each church, ... and this is more about the quality of a church's life than the numbers attending."



Photo: Rev. Robert Richmond and the kitchen crew at St. Peter's Birch Cove work together to share their culinary ministry gifts at a recent luncheon. One of the marks of healthy church is that it "Operates as a Community", with nurturing relationships and team ministry.

I'll always remember what one wise parishioner said to me one day when I was lamenting low attendance at one Sunday service. She quipped, "Pastor Lisa, Jesus said 'feed my sheep'. He didn't say count them!" Healthy congregations focus on the qualities of members' life together based on the values Christ expressed. How are we nurturing a lively faith and active authentic discipleship in our community?

Robert Warren defines a healthy church as "one that has been touched and energized by the presence of God so it reflects something of the good news of the wholeness made possible through the knowledge of God as revealed in Christ, by the Holy Spirit."

During changing times like this in Churchland we strive

to consider the quality of our life together and examine the strengths and weaknesses each faith family embodies. This means we have to pose the tough questions about the nature of church and our core reason for existence. Warren says, we need to seek "to be the church better." He defines "health" based on the scriptural understanding of wholeness, balance and harmony with God and all creation.

There are some basic indicators or signposts in local congregations with which we can measure vitality. The seven marks of a healthy church are:

- Energized by faith
- Outward-looking focus
- Seeks to find out what God wants
- Faces the cost of

change and growth

- Operates as a community
- Makes room for all
- Does a few things and does them well

Like our personal spiritual walks as disciples, flourishing churches are on a pilgrimage. We are on a journey to discovering wholeness and new life in the Risen Christ and the Holy Spirit-inspired church family. The key is the level of long-term commitment both leaders and members of that congregation have to develop these qualities of health. In the next several months we will explore each of these marks, for surely the times they are a changin'.

REV. LISA G. VAUGHN IS PASTOR AND PRIEST IN HATCHET LAKE AND TERENCE BAY.

LETTERS

Dear Editor,
Thanks be to God that a few brave souls have decided to speak out in defence of the Book of Common Prayer. Our worship has lost so much by its replacement with the Book of Alternative Services which was never the intended purpose of the latter. The language of the BCP and the King James Version of the Bible is the language of Shakespeare. I am waiting with trepidation for the day when an "Alternative" version of the bard's works will be proposed "to make his work more intelligible to the modern reader". Many of the "modern" words do not serve to enlighten, only to confuse. How does "the alien in our towns" improve on "the stranger that is within thy gates" or "bands of cloth", or worse "bandages", convey more than "swaddling clothes". The language of worship should be awe-inspiring. Let us not reduce everything to the lowest common denominator. Sue Loring, Oakfield, NS

Dear Sir,
My wife & I were just reading the April edition of The Diocesan Times.

We read with interest your indication that in next months edition you are going to attempt to inquire as to "how you can encourage the 95% of readers who read, but don't support".

As SENIOR CITIZENS on a fixed income (no Gov't. pension) it is becoming harder & harder to make ends meet. We give on a regular weekly basis to our Church (ST. Luke's) here in Dartmouth.

We also give extra money at Xmas time for the less fortunate, contribute to the food bank, attend as many Church suppers & auctions as we can-and yet the Churches keeps wanting more and more from us.

With all due respect, I think it is time the Church started to live within it's own means. You can't get blood out of a rock.

This is one of the reasons some people are not attending Church as frequently as they

use to. They simply can not afford to give more and are becoming annoyed/offended with more & more requests and demands for financial assistance.

When we older people die off the Church is going to be in worse shape than it is now, because the younger generation are just not coming to Church nor financially supporting it.

The Church needs to get real & learn to live within it's means. The Bishop (Sue Moxley) needs to start closing MORE Churches and consolidate the congregations throughout the Diocese.

In other words start to cut "FIXED EXPENSES". Bring the Church into the 21st Century, have a more modern liberal type service, blended with the older traditional service to entice the younger people and as far as The Diocesan Times go-get out & sell some advertising like any other news printed media.

IN twenty (20) years their will be no one left to attend

Church unless dramatic changes are made in the next little while. All of the above suggestions should be implemented immediately if Fred Hiltz & Bishop Sue want to save the Church as we know it today. You have to start to rationalize where your CASH FLOW is going to come from because you have no prospects for new income being generated. Respectfully submitted & thank you for your consideration.

David Austen
Dartmouth (St. Luke's)

Editor: An interesting and thought-provoking response. One of the changes we are attempting to make is to get people who read and receive The Diocesan Times to contribute to its ongoing publication. Just like every other printed edition.

From the editor's desk

Last month I ran a graphic showing only that only 5% of our readers contribute to The Diocesan Times. Unless that percentage increases, we will not be able to continue printing the paper.

Although the newspaper is available for free to all identifiable givers, we still rely on contributions from our readers to help pay the bills.


We generate advertising dollars, participate in the annual Anglican Journal campaign and receive a fixed grant from Diocesan Council. But those three revenue streams are not sufficient to cover our printing, postage and editing expenses.

Please show your support when we run our annual contribution campaign this fall.

PAUL SHERWOOD

Synod 2013:

An opportunity to meet and discuss our church. And a time of learning. Please take time to review our advertisers' display areas.

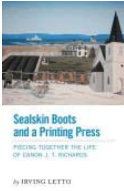
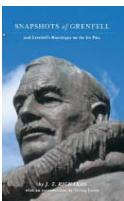
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PWRDF strives to be a part of the outreach ministry of every Canadian Anglican parish and an expression for all Anglicans of their baptismal covenant to strive for justice and peace and to respect the dignity of every human being.

Mission: PWRDF is a response by Canadian Anglicans to the gospel call to bear witness to God's healing love in a broken world. Inspired by the vision of a spirit-filled community of hope, PWRDF walks together with partners in Canada and overseas to share in the creation of a more just and peaceful world. In joy and struggle, the Primate's Fund engages in development work, responds to emergencies, works to protect refugees, and educates and advocates for change.


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LEAP for faith




The primary purpose of the *LEAP for faith* Book and Program is to foster faith development by sharing a simple and logical process (LEAP) by which readers and participants can enhance their relationship with God, grow in the knowledge and appreciation of Jesus, His Son, and experience the Holy Spirit at work in their lives.

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Come to the Water: Women of Faith, Women of Courage

Drop by the Anglican Church Women Nova Scotia Board Display Table at Synod 2013 to see the many ways that the Board lives out its stated Purpose to support all baptized, Anglican women in their many ministries. See you at Synod!

Others table displays you may wish to visit:

Spirit of Reciprocity
VSST – Building healthy congregations
VSST- Youth and family

Ministry
VSST- Worship and Evangelism
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A 'roll call' of Messy

BY SUSAN NAYLOR

MESSY CHURCH is an inter-generational time of worship where a meal is shared and where Bible stories are experienced in conjunction with activities, crafts, or games. It doesn't matter whether or not you call it Messy Church but anyone who designs a community time of worship like this is free to use the name. Sometimes Messy Church is a onetime initiative to celebrate a certain occasion or and sometimes it is a regular thing. Some Messy Churches have become their own congregations within a larger parish. The expressions of Messy Church in N.S. and P.E.I. are all very different and reflect the local context.

It has taken some work for parishes to figure out what would suit them the best and the churches are flourishing where the clergy and lay leaders are allowing themselves the freedom to be the church in a different way. Since the start of 2013, the work that has been done with the four Messy Fiesta and Messy Church events has helped people see how they might take steps towards creating an environment for nurturing disciples. What makes this Messy Church is not that different from

anything the church has done for years and years. People eat together, share the Word, play and enjoy fellowship, worship and pray. The "messy" aspect is that they do it in a way that takes down barriers to participation, enhances a sense of belonging, and encourages participation by people of all ages. This is not a program or a book to follow; this is a way of coming together as people who want to follow Jesus.

Simply put, Messy Church is an opportunity to be the church outside of a Sunday morning context and parishes who are getting involved are finding ways to meet the community through this experience. The movement to have more opportunities for services at other times in the week is growing. Here are some stories of how Messy Church is making disciples in the Diocese of NS and PEI.

The Parish of New London has held Messy Church around seasonal themes. The new rector, the Rev. Margie Fagan and others from the parish attended the Messy Fiesta to learn about Messy Church in Summerside early in 2013. We look forward to stories of Messiness in the months to come!

Summerside was the site of a

successful Messy Fiesta and Epiphany Party Messy Church on January 3rd. Full-colour posters to advertise the event were made up and invitations with stars were given out at Christmas Eve services. Despite the snowy day, lots of people came together to share in the wonder of Epiphany.

From the Rev. Gordon Druggett: We have been offering a parish messy church experience here at St. Stephen's, Chester on a monthly basis, for the most part. We usually get about 10-15 people (mostly adults). Our current practice is to hold it in the parish centre on the last Sunday of each month at 4:30pm, including a light supper meal. Sometimes, on special occasions, we do it in the Church building as part of the regular worship. We are seriously considering making that the norm, as most the attendees are regular worshippers, and it would allow us to build on our youth choir efforts for Christmas & Easter. Our next scheduled event will be the regular 11am worship on Palm Sunday, with a youth choir, at St. Stephen's.

In the parish of Digby-Weymouth, Messy Church began in September 2011. They meet on the last Wednesday of every month,



Photo: The finished altar front from Messy Church at St. Andrew's, Locks Road, Dan

from after school to 6 p.m. in the church hall. The numbers have been building, and generally have an attendance of six to 12 kids and about six adults, plus regular helpers. Kids' ages range from 3 to 14. Sessions are built around seasonal themes, trying to link the 'Hallmark season' with the church one - so in November advent wreaths were made, before Holy Week Easter eggs were dyed, last month everyone made St. Patrick's day crafts and learned who Patrick really was. Crafts that "tinies" can do and a more challenging one for the older kids are a regular feature. Before the meal everyone gathers to light candles, pray and sing, then a meal is shared together. It's been a great way to build relationship with kids who frankly don't come to church and who have only sketchy relationships with the church community.

The Parish of Wilmot has a JAM program on the first Monday of the month, when there is school, from 3:30-5:00 at Holy Trinity Church, Middleton. The Rev. Matthew Sponagle, rector of the parish, enjoys activities before a time of worship and a shared meal.

The Rev. Tricia Ingram and the team in shared ministry of the Anglican Parishes of Musquodoboit and Parish of Ship Harbour, are in the early stages of looking at Messy Church. They recently had a power point presentation and will be exploring how to begin.

From the Rev. David Fletcher

on behalf of the Parish of Lantz: We're committed to Messy Church every second month, which we call an "exploration" - you'll recall that we explored the symbol of Water in January, linking it with life, growth and baptism. In March, we had an exploration of Passover, looking at the symbolism of the Seder plate, sampling some of the foods during the exploration, and sharing "fast food" (hotdogs and fries), and even explored the pun on "fast" during Lent.

Messy Church is beginning in the Parish of Kentville. The Rev. Cathy Pharo circulated a poster with lots of information about their Anticipating Easter Messy Church on March 23rd. They were to decorate Easter Eggs, join in the Easter Egg Hunt, enjoy crafts, sing songs, listen to a story, worship together and share a meal. All ages are welcome. Bring your children, grandchildren, neighbours, neighbours kids ...niece, nephew. Sounds like a good time!

St. John's Messy Church continues to meet on the third Saturday of the month at the Rockingham Community Center. They are well into our third year. Eight children and their caregivers and friends come on a regular basis and the average attendance is 22. The children love this format and it is wonderful to see their excitement and watch them grow in their faith. Thanks to Linda Davies for sharing this!

The Parish of Sheburne had



Photo: Working on the altar front during Messy Church at St. Andrew's, Locks Road, Dartmouth

Churches

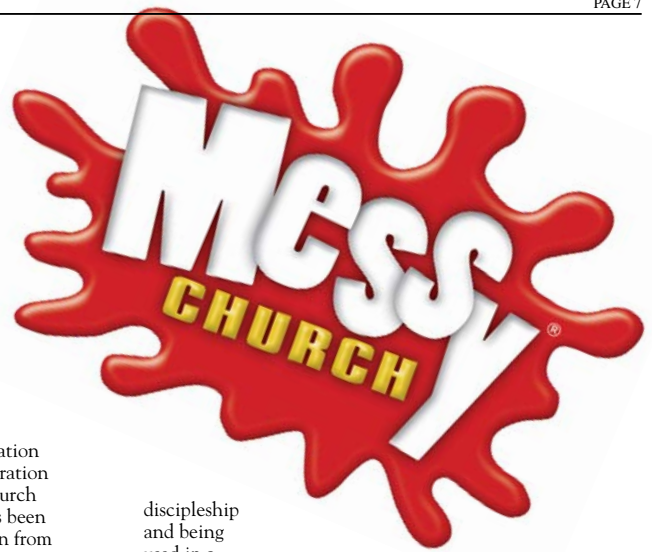


We have a prayer of thanksgiving, then the Lord's Prayer and a dismissal. Children leave with bulletins and colouring sheets.

Communion preparation and baptismal preparation is done at Messy Church and communion has been celebrated. Children from Messy Church took part in a huge number of the Holy Week services. It is new to all involved to have kids attend church but it went over well this year.

Did you know?

- Messy Churches are found in Anglican, Free Church, Methodist, Salvation Army, Church of Scotland, Baptist, URC, Pentecostal, Uniting Church, Church in Wales, Scottish Episcopal, New Frontiers, Roman Catholic, Evangelical Lutheran Church in Canada, Presbyterian, United Church of Canada, and Christian Reform churches. In Canada, to my knowledge there are Anglican, United, Christian Reform, Presbyterian, Salvation Army and Lutheran Messy Churches so far!
- For those of you who are interested in some of the background to how Messy Church is promoting



discipleship and being used in a missional way, a new book called *Making Disciples in Messy Church - Growing faith in an all-age community* is being published that highlights the development of this Fresh Expression of church. It has been written by Paul Moore, who is the Vicar of St Wilfrid's Church, Cowplain, an Anglican church near Portsmouth. This is the parish where Messy Church began. Another book, *Messy Church Theology*, is due to be published in October of 2013.

- Messy Church logos as well as the new Messy Easter and Messy Harvest logos may be downloaded from the website - note the terms of use as well. www.messychurch.org.uk
- This month Lucy Moore's UK 'Messy News' focuses on being 'All Age' and you are invited to take her multiple choice

questionnaire... interesting food for thought.

- Don't forget to check out the [Faith in Homes website](#) and [Kids Friendly site](#) from New Zealand for great articles and good ideas/resources - of particular interest is [this linked page with lots of websites](#) for worship ideas for children and families
- Looking for a more academic analysis of Messy Church? Judy Paulsen studied Messy Church as part of her Doctor of Ministry degree and has made her work available to those who would like to read it. The title is *Messy Church: Growing Missional Connections through Multigenerational Worship and Learning*. Please contact Susan Naylor, Youth Ministry Coordinator, for a copy. youth@nspeidiocese.ca

mouth

the most recent Messy Fiesta and Messy Church around the theme of the Labyrinth and journeys of faith. Their regular Friday night youth group agreed to try it out and about 30 people joined together for an evening of learning and worship. There was lots of singing, crafts for all ages and a time to walk a giant labyrinth that filled the floor of the church hall. All present got to paint a foot or a hand and place it on a banner under the year of their birth and their baptism. It was certainly a messy but great time together.

Not to be left out, the Cape Breton Region is planning a Messy Fiesta and Messy Church later in May. The Parish of French Village is eager to explore hosting a Fiesta and inquiries have come in from other parishes as well. Any parish interested in hosting a Messy Fiesta for themselves and for neighbouring parishes is welcome to contact Susan Naylor, Youth Ministry Coordinator, to set up a meeting. A small planning team of four or five people is needed and it takes about one month to prepare for the initial joint event. Publicity and inviting people to take part are keys to the success of Messy Church. It would be worthwhile for every parish to examine how discipleship happens in their context and how they might offer more opportunities not only for those already in their midst but for the wider community.

In the Parish of Blandford, Messy Church started in September, 2011 and they recently had their own Church Council Annual Meeting. So far, babies from Messy Church have been baptized on Sunday mornings and other Messy Church families attend to support them. Last year, a regular BAS Palm Sunday Messy Church was held and the Stir Up Sunday using the Dr. Seuss Eucharist was a great success with about 100 people in attendance.

Messy Church meets twice a month on Friday evenings, in the youth room of the Blandford Community Centre. Support has been received from the Aspotogan Recreation Association, the Blandford Community Centre, who provided a mini fridge and microwave, and the Blandford Fire Dept. who loaned an LCD projector the first year. About 15-30 people attend and as many as 50 people have come out to Messy Church. It is not uncommon to have as many people from birth to 40 years in Messy Church as it is to have people over 65 in church on Sunday. Lots of fathers are involved in Messy Church and often outnumber the mothers. People start arriving at 6:30 pm and we begin with a craft that they can easily join as families arrive. Then there is a more physical activity for younger kids. That is followed by "sermon time." Children sit on the floor in a circle with me or Rev. Curtis and parents and teens sit behind them listening to the conversation.



Photo: Storytelling time at St. Eleanor's, Summerside during the Messy Church Epiphany Party.

Getting it done

by working together in Mission

A group of dedicated Anglicans from the Annapolis Valley took a trip to the Dominican Republic in March – but not of the holiday kind. This trip transformed their lives! The group rolled up their sleeves to provide a family in the town of Sosua with a new home! They assisted in the construction of a small, concrete home. Several members of St. James Anglican Parish in Kentville and St. Mary's in Aylesford joined with others in the community to create a truly ecumenical "mission team" with a common goal ..of

providing others less fortunate with a new home and hope for a better life. To many on the team, this project also represented an opportunity for humble servant hood and also to be "stretched" in their faith. Starting in the early winter of 2012, they raised \$5000 required for the building materials for the home. Once in the Dominican Republic, the work was carried under the auspices of Servant's Heart Ministries, a not for profit organization headquartered in Bridgewater, Nova Scotia. Members worked alongside local tradespeople.



Photo above: Team members from Nova Scotia after building the home in background.

Photo right: Chris Pharo and local resident Oliva take a short break.

Photo left: Team members at work building concrete walls of the new home.



GO TEAM! Building Healthy Parishes

BY REV. LISA G. VAUGHN

The Diocese's new Building Healthy Parishes Team is off and running! This eight-member group, Vision Strategy and Support Team, is embarking upon a fresh approach to assisting churches in cultivating vitality. The ultimate goal in our five-year plan is to support 95% of churches to be healthier. That is, they live as "Christ-centred, mission-minded, ministering communities of faith."

Our priorities were affirmed by Diocesan Council after gathering feedback during

regional consultations and our 2011 Synod meeting. We have a number of initiatives in the works, but there are two special projects you'll be hearing about in the next weeks and months. Both are receiving monies from the Growth For Ministry Fund.

One is a series of regional workshops on various aspects of dynamic worship. BHP Team members and organizers Rev. Trevor Lightfoot and Rev. Lynn Uzans are in the midst of finalizing details and arrangements, but the main objective is to resource and encourage excellence in Anglican worship. This is in

response to the stated need by clergy and worship committees for innovative liturgies that both maintain Anglican ethos and speak to people of the 21st. Century.

The other is a video workshop series called "Reimagining Church in the Diocese of Nova Scotia and Prince Edward Island." This free, downloadable resource will introduce the basic ideas of being a missional church and help members in local congregations in their own unique contexts revision their discipleship life and work. Rev. Ed Trevors and Rev. Lisa Vaughn are heading up this

project which is expected to be rolled out and ready for fall 2013.

The Building Healthy Parishes Team will feature these exciting initiatives with presentations and table displays at the Diocesan Synod gathering, May 30 to June 1, at Dalhousie University's Student Union Building. Other Team members working on various Diocesan revitalization projects are John Aikenhead, Gary Cox, David Harrison and Tanya Moxley. Watch the Diocesan website for new resources and helpful links.



Kenyan priest addresses ACW Canada briefs



Photo: Cynthia Pilichos, President, Anglican Church Women Nova Scotia Board
Debbie Fice, President, Diocesan Mothers' Union Rev. Paul Mbishi, student, Atlantic School of Theology Margaret deCarvalho, President, Canadian Mothers' Union

Rev. Paul Mbishi from Kenya, now studying at AST, joined women of the Anglican Church Women NS Board and the Mothers' Union Diocesan Council in March to share his

faith journey and the impact of women's ministry in his native country. It was clear the transformative effect of Mothers' Union and Rev. Paul was unequivocal in honouring the

role of women in sharing the Good News. Rev. Paul returns to his native country for the summer, but will continue his studies at AST in the fall of 2013.

Clothes help make the man

The Bridge Prison Ministry in Brampton got a big boost in 2012 with a generous donation of business attire from Moore's Clothing for Men. According to Garry Glowacki, the program director, 60 per cent of offenders who participate in The Bridge have moved out of shelters, are off welfare, and are employed within two months of leaving prison. "The new clothing gives the men a sense of self-worth that comes through in their job interviews," he says. "It also gives the community a way of making a positive difference in the lives of men who are determined to become productive members of society." The Bridge has been a ministry of the diocese of Toronto's FaithWorks program since 1998.

The Anglican

dramatic decrease in the number of refugees resettled to Canada in 2012. Contrary to recent government promises to resettle more refugees, it is the second lowest number resettled in more than 30 years.

"Canadians are proud to protect refugees through resettlement to Canada — but unfortunately the government has been closing the door on refugees," said Loly Rico, president of the council.

Only 5,412 government-assisted refugees were resettled—the lowest number since at least the 1970s, and over 2,000 short of the target for 2012 of 7,500.

At 4,212, arrivals of privately sponsored refugees were also well below the 2012 target of 5,500.

Montreal Anglican

Canada Council for Refugees decries drop in refugees

The Canadian Council for Refugees has expressed deep disappointment at the

Kawawa celebrates Naskapi translation of Genesis

On Feb. 17, the Naskapi community in the diocese of Quebec celebrated the dedication of a translation of the book of Genesis into Naskapi.

The Rev. Martha Spence led the congregation at St. John's Anglican Church in thanks to God for the many years of work by the Naskapi Development Corporation (NDC) translation team. Sias Nabinicaboo, who was recently ordained a deacon at the Naskapi Church, has served as the lead translator on the project since 1996.

The cover design of the books was inspired by the hand-painted caribou-skin ceremonial coats that were made and worn by ancestors of the Naskapi.

Gazette



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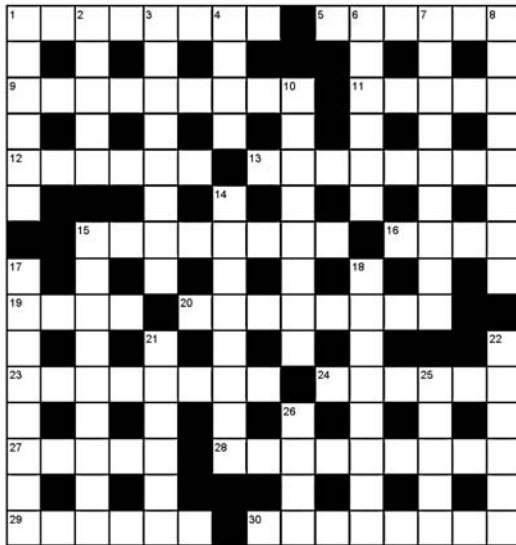
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Bible Crossword

by Maureen Yeats



MAY 2013 Clues

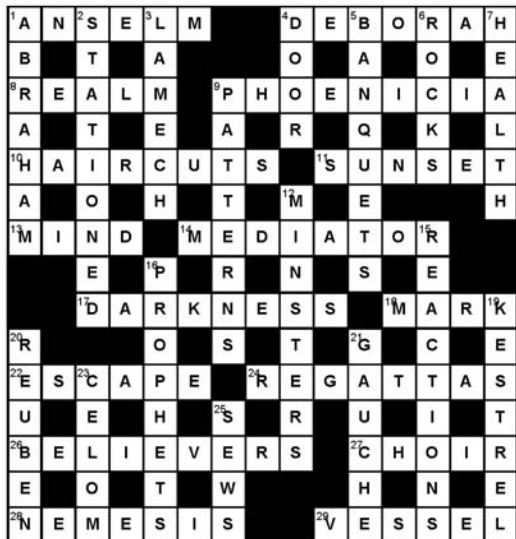
ACROSS:

- 1 - Feeling of compassion (8)
- 5 - Dame _____ of Norwich, spiritual guide, died approx. 1417 (6)
- 9 - SA was one of these (9)
- 11 - Regions (5)
- 12 - Characters of an alphabet used in archaic Irish (6)
- 13 - Acrobat (8)
- 15 - "Some take pride in _____", horse-drawn wheeled vehicles (Ps.20:7) (8)
- 16 - Old Testament minor prophet (4)
- 19 - Gemstone (4)
- 20 - Areas of churches where the choir sits (8)
- 23 - Relating to shoulders (8)
- 24 - Fruit grown in China (6)
- 27 - To fasten laces again (5)
- 28 - "The Lord is my light and my _____", redemption (Ps.27:1)
- 29 - Saul of _____, also known as St. Paul (Acts 9) (6)
- 30 - Rite of sprinkling Holy Water on people (8)

DOWN:

- 1 - "...I sat in his _____", shade (Song of Sol.2:3) (6)
- 2 - Old Testament minor prophet (5)
- 3 - Inabilities to detect odours (8)
- 4 - "This is the _____ come, let us kill him", one who obtains property via a will (Mark12:7) (4)
- 6 - A King of Judah in the time of Isaiah (2Chron.26:22) (6)
- 7 - Harmless (9)
- 8 - External openings of the nose (8)
- 10 - "You are still _____ yourself against my people", elevating (Exod.19:17) (8)
- 14 - Roads (8)
- 15 - "endurance produces _____, and _____ produces hope", ethical quality (Rom.4:5) (9)
- 17 - A spar projecting from the bow of a sailboat (8)
- 18 - Unmarried, as a Roman Catholic priest (8)
- 21 - Chest of drawers (6)
- 22 - Keyboard musical instruments (6)
- 25 - Hold tight (5)
- 26 - "Whenever you give _____, do not sound a trumpet...", money given to the poor, often through a church (Matt.6:2) (4)

April Solution



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the souls blood,
The land of spices,
something understood.*

Prayer - George Herbert

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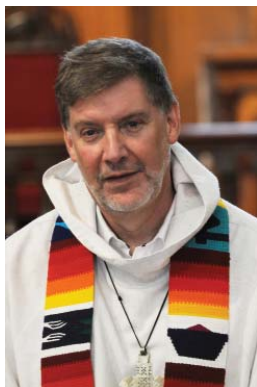
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REVIEWS



Paul Friesen
Reviews Editor

Well, in my view, any reviewer who manages (defly) to sum up a hefty book, slip in the e-word, and show familiarity with a famed American 'Memo' bad-boy (John Howard Yoder) deserves reading. So it is Bill Lord who deserve reading this month. He is a retired, but not retiring, indefatigable volunteer (in and out of the parish of St. Paul's, Halifax)—and a fierce social justice advocate. And he loves evangelism—the way Bryan Stone unfolds it—as much as he loves the arts. Bill commends the book under review, without reserve, and I commend the review to you. It's time to reclaim a word, the biblical 'evangel' (good news), dear to the

apostolic church, spiritual Franciscans, and European Protestants—not to mention a wide and worthy streak of Anglicanism.

Finally, with regrets, I have submitted my resignation as Reviews Editor, to take effect after this May issue. I've occupied Diocesan Times space since the June, 2003 issue while I was still at King's College, and after ten years I'm sure everyone needs a break. Have a wonderful spring and summer. Tolle, lege! Listen to the children. Pick up any worthy book; read it.

Paul Friesen

'The story of the church's forgetting its journey and making itself at home in the world'

Bryan P. Stone, *Evangelism after Christendom: The Theology and Practice of Christian Witness* (Baker, 2007).

A FEW MONTHS AGO, I was driving a colleague to a meeting in Grand Pré. We were discussing the upcoming US elections, and my friend made some disparaging remark about the undue influence 'evangelicals' have on the American political landscape. I replied that I somewhat resented the hijacking of the word by the so-called Christian right, adding that I was happy to call myself an evangelical. She looked startled at this admission, almost as if I had confessed to some hitherto unsuspected vice. It did, however, lead to a very positive conversation and, I believe, a better understanding on my friend's part as to the true meaning of the word.

In his book, *Evangelism after Christendom*, Bryan Stone, acknowledging that, for many Christians, the E-word has become an embarrassment, sets out 'to reclaim [it] as expressing something positive, vital and beautiful about the Christian life'. Such a task, Stone admits, will not be easy or simple, but one which must be taken up wherever the church 'takes seriously its calling to "announce peace" and to bear faithful, public and embodied witness to God's reign ...'.

Following a fairly lengthy introduction, in which he acknowledges J.H. Yoder's influence on his thinking, particularly the latter's well-known book, *The Politics of Jesus* (1972), Stone launches, on an examination of evangelism as a 'practice'. This, for me, was one of the more difficult sections of the book, as it includes a fairly technical discussion of what constitutes a practice. However, it's well worth ploughing through as it informs much of what follows in the book. A sentence that stood out for me in this section was the following: 'To become a Christian is to join a story and to allow that story to begin to narrate our lives'.

In Part 2, Stone reminds us that the Christian life is a journey and that, 'When inhabited faithfully, keeps us from being mere tourists on the journey [but] pilgrims who seek to live into the story'. The calling forth of Israel as a people is paradigmatic, and Stone uses their history and relationship to God as the 'central clue for understanding God's purpose for all ...'. He also makes the important point that God's desire is that his people live according to the politics of *shalom*. In the following chapter, Stone discusses the evangelistic significance of Jesus, noting that 'In some sense, [he] becomes the very content of evangelism, and we are invited to make his story ours'. He makes the point that 'the story of Jesus is the story of God's offer of life to the world' and the announcement of the reign of God which, as Stone later points out, is 'downright subversive – politically, economically, religiously and culturally'. In fact, it was this subversive evangelism which led to Jesus' execution. For, while Jesus' call was to all who will hear, those in power recognised the inherent threat in that call to their positions of privilege.

A major thesis of the book is Stone's contention that the story of 'Constantinianism' or Christendom (for all practical purposes, the terms are synonymous) is 'the story of the church's forgetting its journey and making itself at home in the world'. With the rise of Christendom, the distinction between church and state became blurred and, while this alliance brought growth and stability to the church, it came at a very high price. Indeed, as Stone notes, the eighteenth-century Anglican reformer, John Wesley, saw 'Constantinianism' as the fall of the church, because of the 'flood of riches, honour and power upon Christians, especially the clergy'. While the influence of Christendom has obviously waned, it can still be seen, Stone claims, in the 'chaplaincy' role the church plays within and for the state. Thus, the challenge for the church

Evangelism after Christendom



Bryan Stone

The Theology
and Practice of
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is to speak truth to power and not to be co-opted by the world and its various institutions.

A second theme Stone deals with is that of the challenge of modernity. Referring to the Enlightenment, he notes that two of its unique creations were the "individual" and "society", a consequence of which has been 'the modern bifurcation of the self between the "organizational" and the "personal"'. There is not space in this brief review to develop Stone's argument as to the problems this presents for the church. His conclusion, however, is that the distinction (or dichotomy) between the "public" and the "private" has led to evangelism becoming a practice based almost entirely on 'individual personality and persuasion'; the tailoring of the gospel message to appeal to consumers; 'the alteration of the meaning and purpose of worship to what is existentially satisfying to the modern subject'. As he points out, 'church marketing is pervasive in evangelistic strategies today'.

In the final chapters, Stone elaborates on the central thesis of his book which, as he states in the introduction, 'is that the most evangelistic thing the church can do today is to be the church – to be formed imaginatively by the Holy Spirit through core practices such as worship, forgiveness, hospitality and economic sharing into a distinctive people ...'.

Bryan Stone has written an important book, profoundly theological and biblical, which could be read profitably by anyone who cares deeply about the church and its mission. I commend it wholeheartedly both to the laity and to those in ordained ministry.

BILL LORD

Guess who's coming to dinner? The deacon in the Eucharist!

PART I
REV. MARILYN HAMLIN

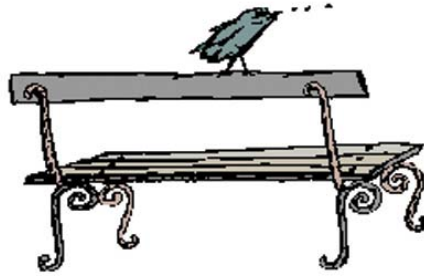
THE 1967 FILM "Guess Who's Coming to Dinner? Is the story of John Prentice, a successful African-American Doctor and his fiancé, Joey Drayton, daughter of a well-to-do Caucasian family. Joey's family plan a simple dinner where they hope to learn more about Dr. Prentice and discuss this unexpected turn of events. They are further surprised when John's parents invite themselves to dinner to meet their future, daughter-in-law. During the evening meal conversations are both humorous and poignant. The family friend, an Irish Priest, and the Drayton's black maid, Tilly are added to the mix. The Draytons are surprised that Dr. Prentice is such a well-respected professional. Tilly is concerned that he might be "rising above his station". John's father is amazed that this highly-respected individual could be his son, while he himself is an "ordinary mailman". Over dinner, opinions are loudly expressed, feelings are shared, and conclusions are reached. This racially-mixed group who share a meal together realize they have a common goal, the happiness and well-being of their children.

A simple meal, an elaborate dinner party or a festive banquet, each takes planning

and preparation. Christians throughout the world regularly come together in fellowship with one common purpose, to share in a very special meal. That meal has many names; Holy Eucharist, The Lord's Supper, Sacred Mysteries, Breaking of the Bread, to name a few.

On the occasion of the Ordination of Deacons on June 11, 2012, we were presented with a book, "Conversations With Scripture and With Each Other" by M. Thomas Shaw, SSJE. Chapter 5 of this book is devoted to The Eucharist. It talks about how sharing a meal together is "critical to the health and vitality of a congregation". It brings to mind my own church community of St. Andrews in Timberlea. Whenever we sit down (or stand) to eat, whether it's the Shrove Tuesday pancake supper, the Christmas turkey dinner, the Bible study potluck or just coffee and cake, there is a sense of purpose and the warmth of fellowship with one another. I often feel the presence of the Holy Spirit hovering close by, almost visible as smoke from the Welcome Back Barbecue drifts skyward. To quote Bishop Shaw, "All kinds of tables and meals are at the heart of the church".

During meals, Jesus revealed his identity to the people. He taught them about God, about himself and about



View from the deacon's bench

each other. He showed them what the future could be like for them and what it was going to be like for him. What began in a friend's room almost 2000 years ago as a simple meal, is now celebrated as the Sacrament of Holy Communion. Deacons are privileged to be in the planning stage, in the preparation and in the cleaning up. How awesome is that!

I have been a member of the Community of Deacons for less than a year. I suppose I would still be called "the new kid on the block". It has been a year of firsts with unlimited opportunities to experience the wonder, the mystery and the challenges that accompany the ministry of a deacon.

One of the areas in which I regularly experience wonder, mystery, and am sometimes challenged is at the Eucharist, the Sacred Meal. I recall Jesus'

words, "Do this when you meet. Do this in remembrance of me". I have read that the deacon doesn't celebrate the mystery, but "on one hand represents the people of God helping them to unite their lives to the offering of Christ; while on the other, in the name of Christ himself, they help the Church to participate in that sacrifice".

Ormande Plater, a deacon of the Episcopal Church in the United States emphasizes the importance of training for deacons in particular areas, especially serving tables. Functioning in both the settings of a large cathedral and in a small informal gathering are necessary requirements. He suggests prospective deacons spend a period of time in a restaurant to learn "to reconcile the uproar in the kitchen with smooth service in the dining room". A school for butlers

would also be a good idea, according to Plater. Other sources describe the deacon's role as "table waiter", "butler", "major domo", "overseer" and "servant". Aidan Kavanagh calls the deacon "master of ceremonies" and "the assembly's Prime Minister".

My mind is in a whirl as I picture this individual rushing hither and yon issuing invitations, checking the guest list, attending to seating arrangements, serving food, washing the delicate china and finally sending the guests on their way with the appropriate farewell. It could be an onerous task. One could be carried away by the weighty responsibilities of it all. Perhaps one's head might even swell a little with the importance of this ministry.

But, in reading the Examination by the Bishop on the Ordination of a Deacon (Page 655, BAS) we are brought down to earth by the words, "God calls you (the deacon) to a special ministry of servanthood.... In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick and the lonely". "SERVANTHOOD", "SERVE"; these two words say it all.

(to be continued next month)

ANNOUNCEMENTS

Rev. Stacey Lemoine appointed Rector ½ time of the parish of Trinity, Sydney Mines and Baddeck.

Rev. Robert Richmond resigned from the parish of St. Peter's, Birch Cove, effective August 31, 2013. At that time Robert will move into retirement.

Rev. Dennis Newhook appointed priest-in-charge of the parish of Fall River during Rev. Marian Conrad's leave of absence.

There are changes in who does what in the Synod Office:

Ms. Christine Newcomb now looks after the Human Resources tasks that previously were assigned

to Canon Gordon Redden. Christine continues to look after the Payroll. In addition, questions about clergy and lay employee benefits, including the group medical plan, the Continuing Education plan, clergy moves, Sick Leave, and retirement plans, should now be addressed to Christine.

Gordon Redden will now assist parishes with the increasing number of property issues, including sales, leases, purchases and redevelopment. Gordon will continue to provide guidance on parish administration as well as being the manager for the Synod Office.

Anglican Award of Merit
The General Secretary, the Ven. Dr. Michael Thompson, announced the winners of the Anglican Award of Merit: Mrs. Carolyn R. A. Chenhall (Diocese of NS & PEI) has been active in numerous diocesan committees and helped oversee the transition from Women's Auxiliary to Anglican Church Women at a diocesan and national level. She has been a member of six General Synods and is currently a member of the Vision 2019 Implementation Team.

Rev. Rebecca Sample resigned from the parish of Three Harbours effective July 2013. Rebecca will be joining the Chaplaincy Unit of the Canadian Forces.

Rev. Sandra Hounsel Drover resigned from St. John the Evangelist effective June 2013. Sandra's husband is posted to Gagetown and Sandra and their two sons will be traveling with him.

Rev. Doug Chard resigned from the parish of Yarmouth effective December 31, 2013. At that time Doug will move into retirement.

Deacon Marjorie Saulnier resigned effective April 30, 2013. At that time Marj will move into retirement.

Rev. Jim Purchase appointed priest-in-charge of St. George's Halifax, effective with Rev. George Westhaver's departure for England.

Rev. Bonnie Baird appointed priest-in-charge of South Queen's effective July 1, 2013, following Rev. Donald Lawton's retirement.

Rev. Dave Dellapinna appointed priest-in-charge of All Saints, Bedford, effective April 8, 2013 following the resignation of Rev. Arran Thorpe.

Ordination Dates:
Myrna McMillan to be ordained as Transitional Deacon in St. Mary's Glace Bay at 7pm on April 25, 2013 by Bishop Sue.
Fred Grainger to be ordained as Transitional Deacon in St. Augustine's, Lake Echo on May 14, 2013 by Bishop Ron.