



Serving the Anglican Church in Nova Scotia and Prince Edward Island

There was a joyful noise in Yarmouth this Easter



Photo below: **John Overton** playing the newly rebuilt Brunzema organ at Holy Trinity Yarmouth on Easter weekend with the Vesuvius Chamber Choir and Orchestra.

The Gerhard Brunzema Baroque organ from St. Andrew's United Church Wolfville Brunzema-organ was successfully transported to Holy Trinity, Yarmouth. Reconstruction started in earnest in November last year and successfully concluded in March, 2016. The newly restored organ will provide the opportunity to host concerts and start the Yarmouth Organ Project.



Photo above: The Halifax Music Co-op Vesuvius Choir and Orchestra partnered with Holy Trinity Yarmouth to bring Handel's Messiah to the community on Easter Day.

By REV. HELEN CHANDLER

The Day of Resurrection was celebrated, not only with a performance of the full Messiah in the afternoon, but also with the Vesuvius choir and orchestra joining us for our morning Eucharist.

Throughout Lent we have been quieter in worship: no Gloria, no organ, simpler music. After the lighting of the Paschal candle to spread the light of Christ in the world, we raise our praises again on Easter Day. Celebrating our faith cycle of Birth, Death and Rebirth, we reinstate the Great Doxology, reflecting the hymn the angels sang at Jesus' birth. Glory Be to God on High rang out in the strains of the Hallelujah chorus from Messiah. Raising the roof with our prayer!

Those wonderful words:

*For the Lord God omnipotent
reigneth.
Hallelujah! Hallelujah!
Hallelujah! Hallelujah!
Hallelujah! Hallelujah!
Hallelujah!
The kingdom of this world
Is become the kingdom of our
Lord,*

*And of His Christ, and of His
Christ;
And He shall reign for ever and
ever,
For ever and ever, forever and
ever,
King of kings, and Lord of lords,
King of kings, and Lord of lords*

What a way to greet our Risen Christ!

The Messiah weekend was not only about praising God in song or sharing our faith with the community through music.

It was about sharing God's love in word and deed.

The Halifax Music Co-op is so much more than a choir and orchestra giving performances. The HMC, as they are known, has a vision. "The HMC has a mission to make music accessible to everyone, regardless of income, age, background, or level of music education, knowledge. It endeavours to connect and integrate communities, lift up the disadvantaged and marginalized..." Its mantra is "Come as you are. Pay what you can. Passion first."

Surely a welcoming church boasts the same mission – to make God and Christ accessible to everyone.

HMC came to partner with us in our connection to community, and welcoming of all people.

The Messiah weekend was about nourishment, feeding

people in mind, body and spirit. The HMC concert and rehearsal space is part of the building which houses the Brunswick Street Mission and they brought with them the Chef from their breakfast program. He teamed up with our chief chef to provide food on Saturday evening and all day on Sunday and make it available to all who came – musicians, parishioners and congregants, concert-goers and all from the surrounding community.

Holy Trinity hosts its own breakfast program each Wednesday – Café Wednesday. It is open to all; we ask only a donation from those who are able. We provide food and fellowship, and an opportunity to help out. We were happy to be able to provide complimentary tickets to the Messiah for those who could not afford to purchase them.

What we and HMC undertake is about nourishment. We offer opportunity for people to feel valued, to feel connected, to explore their capabilities, to engage in new experiences. We have people from the community who arrive at 7am every Wednesday morning to help us prepare for Café Wednesday.

Hallelujah!



Photo above: **Pat Nickerson** climbing down from the bell tower. Playing the bells requires a of physical stamina, being fearless about climbing up and down the winding stairs to the tower and a humble attitude. The wooden levers make lots of noise and the bell player does not get hear much of the actual music the bells produce. Bell players are invisible to those below and their efforts are not often acknowledged by the listeners. Also the bell player knows that any mistakes made will be heard throughout the whole neighborhood.

COLUMNIST

We will go on

WE ARE A PARISH of 'well aged' folks here By the Bog. It is such a treat to see a young family move in to the community and an even greater treat to learn that they are interested in joining our congregation. We struggle to find people able and willing to work for the parish, to serve on Council and to take on other much needed volunteer work around the Church. Now, things like cheese and wine improve with age, other things like milk and cookies need to be fresh and new to retain their taste and usefulness. We seem to have more wine than milk here. Then there is that one exception to test this rule. We have been very fortunate for many years to have such a person in our midst. This one man was full of life and energy and had our well-being always in front of his eyes as he journeyed through life.

That journey came to an end a few weeks ago and St. Bart's is still grieving the loss. Gordie was 86 and big and



ST. BART'S BY THE BOG

Sarah Neish

handsome with a loud voice that could be heard from one end of the Churchyard to the other. He had been Warden several times and sang in the choir and was a regular reader at Sunday worship. When Gordie read the Old Testament lesson it was like the voice of the Prophet himself speaking.

He took on many other duties both within the church and in the wider community. He seemed to be ageless and full of energy so when he died quite suddenly it came as a shock to us all and The Bog will be a much quieter place without his presence.

Our new incumbent will never know Gordie personally but he will hear tales of his work and life at St. Bart's. Rev Billie came back to be with us for the funeral and the two retired clergy shared the service with her. Billie had made it very clear that she would not be returning for funerals and weddings but because we were still without a resident incumbent she made the decision to be here. "Give 'em hell, Larry" preached; that would please our late friend. We sang some hymns that Gordie loved and before the service began, his children spoke of him with love and humour. We celebrated a life well lived and a life well loved.

St Bart's will go on without

that special person in our midst... we WILL go on. We will be talking of the many exploits of our dear friend for years to come until there will be no one left who remembers who it is we are speaking of. We all will follow him eventually but St. Bart's will still sit on the hillside By the Bog giving witness to the world. If I may quote Larry I think he said that St. Bart's is not one person or one generation of people but It is the collection of so many people who have worshiped here for longer than we can remember and so if we fear that our parish may die because we have lost a strong member, then we all must step in and fill the empty footprints.... and give thanks for such a gift. He also reminded us that this is God's church and we are loved by God. Comforting words for us to meditate on.

I'll keep you posted,
Aunt Madge



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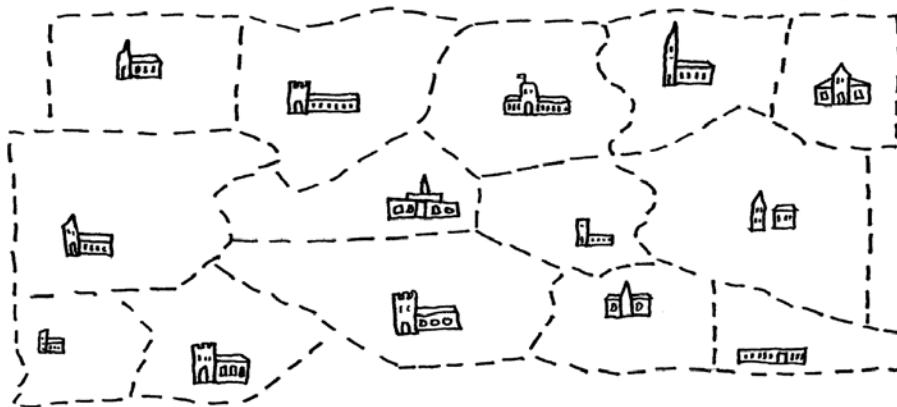
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THE PARISH SYSTEM

THE ENTIRE COUNTRY IS DIVIDED INTO PARISHES.
EACH ONE HAS ITS OWN CHURCH. EVERYBODY GOES
TO THEIR LOCAL PARISH CHURCH*



*UNLESS IT IS TOO HIGH, TOO LOW, TOO LIBERAL, TOO EVANGELICAL, TOO CATHOLIC, TOO MIDDLE OF THE ROAD, TOO UNBIBLICAL, HAS TOO MANY BELLS AND SMELLS, HAS TOO MANY SMELLS, HAS SERMONS THAT ARE TOO LONG, HAS TOO MANY CHILDREN, HAS NOT ENOUGH CHILDREN, HAS NO SUNDAY SCHOOL, HAS MUSIC THAT IS TOO OLD FASHIONED, HAS MUSIC THAT IS TOO HAPPY CLAPPY, HAS A VICAR WHO IS A WOMAN, HAS A VICAR WHO IS A MAN, HAS A VICAR WHO IS A BIT ODD, HAS SERVICES THAT START TOO EARLY IN THE MORNING, HAS REALLY BAD COFFEE AFTER THE SERVICES, HAS PARTICULARLY UNCOMFORTABLE PEWS, HAS SERVICES THAT CLASH WITH SUNDAY LUNCH PREPARATION TIME, HAS SERVICES THAT DON'T USE THE BOOK OF COMMON PRAYER, HAS SERVICES THAT DO USE THE BOOK OF COMMON PRAYER OR ISN'T THE CHURCH ASSOCIATED WITH THE PRIMARY SCHOOL THEY HAD IN MIND

BISHOP'S MESSAGE

Holy waiting



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

"After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now. So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

Acts 1:3-8

Easter is not a one day celebration of the resurrection, it is a forty day season when we not only celebrate resurrection but wrestle with what it means. It is also forty days of searching for what comes next. The resurrection is not the end of the story of Jesus as St. Luke makes clear in the beginning of the book of Acts. The book of the Acts of the Apostles is literally 'the next chapter' in the story of the proclamation of God's kingdom, but the nature of the continuing story was a little hard for the disciples to grasp at first. They made an assumption that having passed from death to life, Jesus would inaugurate the reign of God and restore the kingdom of Israel. They were wrong. What they learned from Jesus in the post resurrection period, was to wait upon God and to seek God's wisdom and power in the Holy Spirit. This wasn't really anything new. The disciples had observed Jesus frequently to be in prayer, to go off by himself, not alone but with God. Jesus was modelling a way of life and a way of ministry for his disciples.

The earthly ministry of Jesus was too brief for there to have been much in the way of tradition established among the company of the disciples, but it did establish a very strong 'teacher-student' relationship. Jesus' crucifixion produced a crisis for them, the teacher was gone. Was the vision of the kingdom dead? Could they really go back to the life that they had known before Jesus entered their lives? (It seems according to the gospel of John as though they tried) What were they to do next?

So often when a crisis happens for us, for our congregation or our community, we want to regain stability as quickly as possible. We want to quickly 'solve the problem' and get back to what we know, the patterns that have worked for us in the past. This may simply be human nature. It might also be the way we have been conditioned by a scientific point of view which sees everything in the world as a problem to be solved. Every external pressure in our society is pushing us to speed. This is a model of behaviour which I don't think has much to do with the life of faith. Instead of solving problems we need to discern, to sit with the situation we are facing until the way forward becomes clear. When we look for solutions are we looking for the guidance of God? Or are we simply trying to find a way of life and faith that is comfortable and unchallenging?

When the clergy of the diocese gathered for a quiet day and renewal of vows, just before Holy Week, we were led by Sister Constance Joanna SSJD. Sister Connie spoke about contemplative prayer, about slowing down. In slowing down in our relationship with God we are not analyzing, we are simply 'being' in God's presence. In slow prayer we listen with the 'ear of the heart'. She told us that we can train ourselves to do that, but that we learn by doing. Most congregations and many people are afraid of silence, but silence is necessary if we are going to have an opportunity to hear God and understand what God is calling us to do. Without this prayer, this time of quiet, this search for God's amazing and often surprising leading, we may never grow in relationship with God. A 'slow church' attempts to be incarnational, rooting and grounding the congregation, not in a Sunday consumerist experience, but in the living God.

While I don't believe that God calls us into places where we are going to be miserable, I do believe that God is changing the world, and this is a task that will often challenge us and cause us to stretch our faith. In the aftermath of the resurrection and the empowering of the disciples by God's spirit, they cease to be disciples and instead become apostles. The book of the Acts of the Apostles is full of action, as the name implies, but those actions are built on a firm foundation of prayer both communal and personal.

+Ron

More in common than divides us



Rev. Dr. John Roddam

Sunday May 15th is Pentecost! This is one of the B-I-G Feast Days in the Christian Year. It commemorates when the Holy Spirit came to empower the Church. Then things exploded – all Heaven broke loose! The Early Church moved in power – healing, deliverance, and miracles!

Hebrews 13:8 affirms "Jesus is the same, yesterday and always!" So what happened? A person can go through the school system and end up functionally illiterate. Similarly, a person can grow up in the Church without finding God. I have shared in previous posts that I was a good Deist (I believed in God) but I was not a Christian – I had not encountered the Living Jesus Christ. When the Lord in His mercy

brought me to a life-changing conversion experience, Jesus began to reveal Himself to me and my relationship with Him began to grow. However, in a functional way the Trinity was The Father, The Son (Jesus) and the Holy Bible... not the Holy Spirit! I was afraid of the Holy Spirit. I was happy for the Holy Spirit to stay in the Bible and in History Books. I didn't want Him to mess with me.

However, in the course of pastoral work and the inevitability of praying for people, I began to see the Holy Spirit touch people. Then I took the big step to learn about the person and work of the Third Person of the Holy Trinity! I was terrified of abuses but gradually I embraced the aphorism –

the solution to ABUSE is not DISUSE but RIGHT USE! I found mentors (some Anglican but most from other traditions) who helped me to grow in my understanding of the Holy Spirit – and this is as a priest in the Church of God! We don't learn this stuff in seminary!

As I have grown in God, I've seen amazing things happen and have travelled across the world. I have seen blind eyes open under my hands, cancers healed, etc. It is amazing to see what the Lord will do when we welcome Him and get out of the way!

Pentecost has become a rallying point for Christians around the world to pray for spiritual awakening and for unity in the Church. A few years ago believers in

Africa instituted the Global Day of Prayer (<http://www.globaldayofprayer.com>). Now this movement has grown to over 100 million!! Check out the website and join in!

Jesus is drawing His Church together to celebrate our unity in Him. While we have distinctives and differences, Pentecost can be a time of celebrating that at our core, we have more in common than we have dividing us. Let's affirm the dictum often attributed to St. Augustine of Hippo (but actually first appeared in the early 17th century!):

In essentials, UNITY
in non-essentials, DIVERSITY
and in all things, CHARITY!!

Feedback on John's articles is welcome - email john_rodham@hotmail.com and copy to diocesantimes@gmail.com also!

The meaning of 'Christian unity'

By DR. DAVID W. T. BRATTSTON
LUNENBURG, NOVA SCOTIA

What is Christian unity in the Biblical sense? Is it merely two neighbouring congregations of the same denomination sponsoring a joint meal? Or two congregations of different denominations doing so? Intercommunion agreements? Co-operation in the World Council of Churches, and similar national and local organizations? Or did Jesus and His first followers mean nothing less than the thoroughgoing structural union of two previously independent denominations? Does

We must therefore examine the Bible and the earliest non-Biblical Christian sources to see what "unity" means and how we can work towards it. As an aid to interpretation of the New Testament, the present article looks at the writings of Christians from the era when memories were still fresh with the unwritten teachings and Bible interpretations of Christ and could recall what He and the apostles

article—that the Father and Son are in constant or perpetual



contact with each other.

The essence of Christian unity later in the first century AD was the considerate treatment and mutual accommodation among Christ's followers at the congregational level on a frequent basis: Romans 12.4f, 1 Corinthians 1.10, Ephesians 4.3 and Philippians 1.27 and 2.2. The contexts of all these Scriptures are a single local church in a single city.

Also in the first century, while some apostles were still alive, the congregation at Rome wrote to that at Corinth a long letter urging the Corinthians to reinstate congregational office bearers they had unjustifiably unseated, resulting in a rift in the congregation. The letter encouraged restoring the office holders in order to re-establish peace, love and unity among Christians who were in at least weekly contact with each other. In both Biblical and non-Biblical first-century letters, the contexts assume a single local church in a single city or town, and do not speak of relations between the addressees and Christians

in other congregations, let alone other denominations, such as the Gnostics.

Shortly before his martyrdom in AD 107, Bishop Ignatius of Antioch encouraged Christians in three congregations to be united to God, but also to the apostles and their congregational clergy. In the early third century, a church manual stressed unity of clerics among themselves in a congregation. Both Ignatius and the manual pressed for greater consolidation and comity within the existing ecclesiastical or congregational structure to improve relations between Christians who had daily or weekly interactions with each other. In AD 197 the church father Tertullian wrote of Christian unity as being the gathering together of Christians in local public worship and sharing this world's goods as a voluntary unity of property.

Preached about AD 249, Origen's *Homilies on Joshua* saw effective unity in two or three Christians agreeing in prayer on a joint request (Matthew 18.19), and in the apostles praying with one accord in Acts. 1.14. These examples are of persons in each other's presence co-operating towards a common spiritual goal. Origen was the foremost Bible scholar, teacher, and preacher of his own time and for centuries afterwards.

For confirmation of this view as to what the ancients meant by Christian unity, let us look at what the above authors classed it with as desirable Christian traits: peace, love, gentleness, compassion,

courtesy, meekness, lowliness, long suffering, forbearance, hospitality, and recognition of the spiritual gifts of other Christians.

According to the same authors, Christian unity is incompatible with strife, jealousy, dissimulation, arrogance, overthrowing congregational leaders, wisdom in one's own conceits, repaying evil for evil, and thinking too highly of oneself.

All these are attitudes, qualities of character, or modes of interacting with people or conditions of relating to people with whom one is in personal contact. In the Biblical sense, unity is thus a pattern of mind and behaviour, a mould of conducting interpersonal relations among Christians with who come into frequent contact, and which fosters Christian peace, love and harmony at the neighbourhood level.

Not mentioned in the Bible, although Christianity had divided into different sects by the first century, formal interdenominational mergers contribute to Christian unity only to the extent that they promote these local objectives. The shared Communion between Canadian Anglicans and Lutherans is one of these objectives, for it enables us to gather together, pray together, accept each other as equals in Christ, and share together in a foretaste of heaven.

Dr. Brattston is a self-directed student of Christianity in its many forms for almost sixty years,

In John 17, Jesus prayed that Christians be united in the same way that He and the Father are united.

before there was opportunity for the gospel to drift far from its roots. Consulting the earliest post-Biblical sources also enables us to ascertain the meaning of such unity in the practice of the apostles and how "unity" was understood in the next few overlapping generations.

Christian unity require a complete merger from different denominational families, such as Anglican with Lutheran?

Jesus called for unity among Christians, as indicated in John 10.16 and His oft-cited prayer in John 17, but these do not tell us exactly what Christian unity is, or how we can know it exists in a particular situation or community.

In John 17, Jesus prayed that Christians be united in the same way that He and the Father are united. Not knowing the mechanics of heaven, we humans are little assisted by this statement in determining the quality and extent of unity, except to observe—important later in this

Diocesan Times annual appeal

The Diocesan Times has published the news and views of our diocese for the past 70 years.

During that time, it reported on changes, topical news stories and announcements throughout Nova Scotia and Prince Edward Island. Last month, the very first edition of The Diocesan Times was available as a PDF download from the diocesan web site.

This month we're continuing our annual appeal campaign.

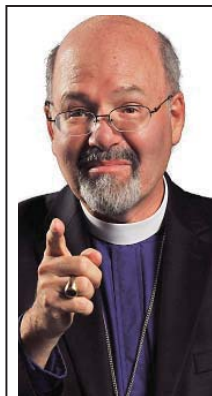
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Please show your support by using the printed version of the donation envelope in this month's paper.

Thank you.

Paul Sherwood, Editor



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Thank you for your generous support throughout the years. I am asking you once again for your donation so we can continue printing The Diocesan Times. For a tax receipt, please include this envelope with your parish church offering. Or mail it direct (no receipt issued) to:

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LETTERS

Dear Diocese,
 Fifteen planes in 18 days. Four 4 wheel drives. A number of taxis. One tuk-tuk. A boat torpedoing down the Mekong River. One elephant. Enough walking in flip flops to make me wonder if my feet will ever be clean again. And with God as my compass, it all adds up to one lap around the planet.

I landed back in the Maritimes EARLY Easter Sunday morning (1:10 am). Easter evening the bishop asked me, how many time zones I was I able to celebrate the resurrection in. I'm figuring at least 12. But reflecting back on that, I think that I was able to celebrate the resurrection every hour of every day of that two and a half week trip because Jesus' presence was everywhere.

Jesus appeared in the faces of those who are called to

38 degree heat with not a breath of wind. The development worker was so proud of what they had accomplished and rightly so.

Those saints, who come from various countries around the world, gather in places like an Anglican School in Vientiane, Laos each Sunday evening to recharge their batteries, and remind themselves of why they are there, praying and singing during worship followed by chit chat with each other as they part to go their separate ways.

The Anglican Church of Canada, through PWRDF, is a member of the Canadian Foodgrains Bank. The Foodgrains Bank works with people like Luc, our tour guide, a Seventh Day Adventist minister, now the manager of a multifaceted project that works with the government and remote,



Photo: one of the many latrine construction projects in Laos.

care for the poorest of the poor. And, even though we might think that God is an Anglican (that's a joke), Jesus appeared in the form of people attached to a variety faith traditions, from Mennonite to Seventh Day Adventist. (Of course I had my encounters with an Anglican or two as well.)

The way those saints' calls to care for others is played out varies. For some it comes in the form of supporting sustainable agriculture in dry, dusty soil in impossible mountainous terrain. For others it is teaching the basics of latrine construction and maintenance.

I spent a fair amount of time smiling broadly and looking appropriately impressed as I peeked into outhouses while trying to breathe in suffocating

rural people in Laos so they can live healthier lives.

Each of the 15 members of the Foodgrains Bank (including PWRDF) is able to use Foodgrains Bank expertise and leverage more financial support from our federal government (4:1 instead of 1:1) so we can more effectively be the hands and feet of Jesus, so we can live out Jesus' call to love our neighbour. So we can work towards justice and peace. So together we can "End Hunger".

In the coming months I would like to share my diary, sending postcards from my travels to Laos and India with the Foodgrains Bank back home to you.

Blessed Easter season!

REV. MARIAN LUCAS-JEFFRIES

'Back to Sea' at St. Luke's



Photo: Children at St Luke's pose with their "Good Ship"

By MATTHEW SPONAGLE

This year the members of St. Luke's Dartmouth went "Back to Sea" during Lent by building a ship in the church. The materials were unconventional: toilet paper, yarn, peanut butter, tuna, bus tickets and gift cards. The congregation was asked to give up something for Lent and use the money they saved to help buy items

to build the ship. The ship was then named "The Good Ship" by the Sunday School children and was sent off to help our community. The items went to the local food bank, a homeless shelter, and an adult education program. Here is the impact one small sacrifice can make with it is combined with the efforts of many:
 606 Rolls of Toilet Paper @ \$0.40/roll = \$242

131 Cans of Tuna @ \$1.50/call = \$196
 46 Peanut Butter @ \$6.00/jar = \$276
 66 Balls of Yarn @ \$4.00/ball = \$264
 218 Bus Tickets @ \$2.00/ticket = \$436
 73 Gift Cards @ \$5/card = \$365
 The Good Ship brought a total of \$1779 help and good will to our community.

Palm Sunday blessing at St Georges and beyond



Photo counter-clockwise: Pastor Rhonda Britton, Cornwallis Street Baptist Church, Fr. Jean Marc Laporte, St. Patrick's Roman Catholic Church, Fr. Jim Purchase, Fr. Christopher Snook and Mr. Clifford Lee.

SUBMITTED BY PATRICIA MARTINSON, CORRESPONDENT
 St. George's Round Church, Halifax, NS held a blessing of palm crosses before a street procession with neighbouring churches on Palm Sunday 2016 (accompanied by Tabitha the donkey).

Photo by Ian Urquhart

Vital Church Maritimes: VCM 2016

EMBODY: Experience, pray, learn

SIGN UP NOW! Registration opens this month for Vital Church Maritimes 2016 conference: www.nspeidiocese.ca.

This third annual event explores Fresh Expressions of church and other healthy approaches to building Christian community. It is open to anyone, lay and clergy leaders from any denomination. This year from September 29 to October 1, we gather in the beautiful coastal



Our 2016 theme is "Embody," connecting with the Christian embodiment of the Gospel, in worship, spirituality and gatherings. Workshop/panel presentations feature an emphasis on innovative forms of building faith community. Session themes are sports/fitness/games; outdoor adventures; food ministries; movement and worship; the Arts; and 'Messier' Church.

VCM 2016 takes place at Atlantica Oak Island Resort & Conference Centre, which is approximately 45 minutes from Halifax. This gorgeous retreat setting features outside patios, spa, fitness centre, tennis court, pool, Fireside Lounge and much more. Accommodations include a full hot breakfast and feature options with oceanfront and landside guestrooms, as well as two-bedroom oceanfront chalets. Visit: www.atlanticaokaisland.com or phone 1-800-565-5075.

Be sure to check out the "Vital Church Maritimes 2016" Facebook page.

send a team and to spend time focusing on their particular church's opportunities. Discuss, dream and design ways to create vital congregations and reach out to newcomers. It is highly recommended that participants stay for the entire event to gain the most benefit from the teaching. The conference registration cost includes refreshments, some meals and materials:

- \$140 Early Bird registration (before August 29)
- \$150 for entire conference
- \$125 for entire conference for students

- \$50 for one day

ANGLICAN FUNDING FOR REGISTRATION:
See: www.nspeidiocese.ca

- ❖ Lay People: Lay Leadership Legacy Fund (Resources Link/Forms and Applications)
- ❖ Clergy: Continuing Education Fund (Resources Link/Clergy Resources)
- ❖ Community of Associate Parish Priests, Deacons, Retired Clergy: Contact Bishop Ron Cutler to apply for funding support.

We have a Canadian keynote speaker, Rev. Dr. Cameron

Harder, who is professor of systematic theology at Lutheran Theological Seminary, in Saskatoon. He is the author of the groundbreaking book, "Discovering the Other: Asset-based Approaches for Building Community Together." Dr. Harder will introduce tools for engaging church and community, including asset mapping and appreciative inquiry. He will also explore how to re-imagine mission and ministry in rural contexts and the gifts of small churches. Although his academic emphasis has been primarily in rural settings, these ministry principles are applicable to town, suburban and urban contexts.



community of Western Shore.

Parishes are encouraged to

Presence and relationship in chaplaincy

BY ALLIE COLP

I was at a meeting recently, and someone mentioned in passing that they are a chaplain for a boys' hockey team. I was stunned. Hockey is often named to me as one of the biggest barriers to youth participation in church on a Sunday morning. It doesn't matter how exciting, engaging or relevant whatever is going on in church is, if there's hockey going on – it's hard to get young people to church. We often talk about "meeting people where they are", which can sometimes mean where

they physically are, which we already know sometimes means at the hockey rink. And not only is this guy doing that and being there with them, he is there as a supporting presence and an explicit representative of the church.

Any Christian person can act as a chaplain. A chaplain is someone who journeys alongside people and communities, helping them to interpret their lives and their experiences in the light of the gospel. So for a hockey team, or a scout or guide troop, or a drama club, or whatever else young people might be involved in, a

chaplain can be there for them in what's happening with that community, and support them as individuals.

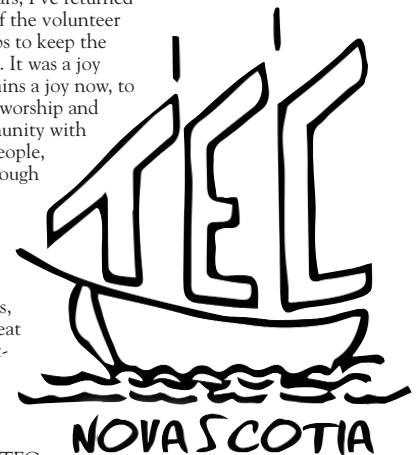
That kind of chaplaincy, that ongoing presence and relationship, can be transformative for how we engage with the young people in our communities beyond our churches. Transformative for the young people we journey with, and transformative for us as a people living out our baptismal ministry. I'm not saying that this is going to get young people out of the other stuff that's going on and into the church on a Sunday morning. It's not a magic trick that will make young people appear in our pews. People are busy, and people will always make choices about where they are on Sundays. But regardless of what they choose, regardless of where they are on a Sunday morning, or a Friday evening or a Wednesday afternoon, if they know that they are loved and supported and cared for by us and by God - no matter where they are, or what they are doing - then we truly have met them where they are, and where God is already moving in the world.

Get ready for 20th year of Encountering Christ

BY JEN SCHWARTZ

Later this month, at All Saints in Bedford, Teens Encounter Christ (TEC) will hold its 20th weekend experience. I am 29 now, so that makes me definitely no longer a teenager, or even still within the 16-22 year old age bracket for new participants. When I was 16, I did go to TEC, and can without hesitation say that it was a defining experience for me in my journey as a Christian and in who I am as a person. In subsequent years, I've returned as a member of the volunteer team that helps to keep the event running. It was a joy then and remains a joy now, to spend time in worship and serve in community with other young people, in walking through this shared experience together. This weekend holds lots of surprises, and a lot of great memories waiting to be made. For those of us who have been a part of TEC,

many friendships have been created and strengthened by God through this community. Those bonds are something I will always give thanks for, along with the laughter, the prayer, the music and the fun. If you or someone you know would be up for a new experience and the potential to make some lifelong friends and memories while strengthening a relationship with Christ, please, reach out. We would absolutely love to have you join us.



MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

'Choosing life'

BY REV. LISA G. VAUGHN

The congregation at St. John the Evangelist, Crapaud, could have packed it in and made a decision to coast towards closure, but a few years ago they chose life. Not just survival, but a kind of moving-forward, daring-to-dream life as church.

This is an update of the continuing story of a Prince Edward Island parish that was featured earlier in the Diocesan Times.

The 2016 year marks the 175th anniversary of the stand-alone rural congregation and

they are intentionally looking ahead. Their priest in charge, the Rev'd. Margaret Collins, said, "In the course of the last number of years the parish has been devoted to exploring opportunities to be the church in the present and, while acknowledging a rich and diverse past, has chosen not to remain in the past."

The attitude of hope and optimistic determination continues to be evidenced in their ongoing ministries and their celebrations this year. Here are some of the exciting developments:

- Established a Parish Visioning initiative with a designated Parish Visioning Facilitator.
- Conducted a full Green Audit of all their facilities (through "Greening Sacred Spaces").
- Create and carry out 175 Acts of Kindness in the community.
- Host a family camping weekend.
- Plans to increase the number of Greeters from 24 to 28.
- Send more children to Christian summer camp.
- Hold a Victorian garden tea party.
- Boost hospitality by having Sunday coffee hour year-round.
- Emphasize relationship-building with summer visitors through concerts, and special worship like the annual Rogation Service (June 12) and anniversary celebration with The Primate (August 21).

St. John's has approximately 60 families on their congregational list and an average Sunday worship



Photo: St. John's leaders, Charlie Sherren, Harleigh MacLeod, Eric Wilson, and Rev. Margaret Collins, gather for a visioning session.

attendance of about 35 people. The ministry team not only includes their gifted and inspiring part-time priest, but also five lay presiders who help lead Sunday worship, along with several readers and a couple others who share reflections during the sermon time. Children are involved in the liturgy too.

One of the interesting ways the ACW group is participating in the 175 Acts of Kindness in the community, is through writing personal notes of appreciation to organizations and businesses in the area. Recently 30 staff at the nearby Englewood

Elementary School received these letters, thanking them for making Crapaud a great place to live.

Rev. Margaret says parishioners are exploring new horizons of ministry beyond their church walls and one hour a week. She said, "We are breaking out of the mode of thinking that if we're not in Church on Sunday, it doesn't count."

She adds, "Our small size as a congregation may describe us, but it doesn't define us."



Photo: St. John the Evangelist Church, Crapaud, PEI

Volunteers needed for CLAY!

If you've been reading The Diocesan Times regularly over the last few months, no doubt you know that the Canadian Lutheran and Anglican Youth Gathering (CLAY) is happening in Charlottetown this summer. What you may not know is that there are over 800 participants already registered. 800! With that kind of response, it's really exciting and really obvious that we've got something good coming our way.

What that means for us is that we need lots and lots of volunteers. There are lots of different kinds of volunteers that we need, so here's a rundown of the kinds of things that we need people to do:

Late Night Spot Leaders –



Late Night Spots are evening activities like board games, a dance, or watching a movie, and we need volunteers to help facilitate those.

Security – With so many people, various events during CLAY will need security to ensure a safe and fun

environment.

Transportation – There are a few outings during CLAY, so transportation volunteers will help coordinate that and help direct participants on and off of buses.

Nursing – Licensed nurses

(with a license from anywhere in Canada) who will provide first response nursing care as needed during the Gathering

Info Desk – Volunteers are needed to staff a desk with information about the gathering and about the local area.

The Canadian Lutheran Anglican
Youth Gathering
Charlottetown, PEI
August 17-21, 2016

Special Event – There's going to be a beach party, which requires lots of different kinds of volunteers – people to build and mind a fire, lifeguards, additional security, logistics, etc.

Ushers -Help with movement of people in Large Group Gatherings, collecting offering at closing worship, assist with counting offering, assist with serving communion.

Registration for volunteers is done online. The link can be found on the homepage of the Diocesan website, and you can find out more information about any of those volunteer roles, or registration, or anything else CLAY related by emailing localarrangements2016@gmail.com.

It's A New Day!

Small is superb

By REV. LISA G. VAUGHN

Our culture has a bias for bigness. The perception is that bigger is better. Whether it be big screen TVs, big box stores or the biggie burger, we hear, "Go big or go home!"

We can overlook that small is superior too. Sometimes, quite simply, less is more!

Unfortunately, people in small churches can feel inadequate or even that they are failures because their congregations are not as big as others. Often there are extenuating factors, like loss of industry and out-migration of their community's local residents.

Whether a large church or small church, the critical question lies with the quality of Christian life and ministry therein. Author and Alban Institute consultant Alice Mann says, "Size is not a reliable indicator of a congregation's vitality. Vital congregations come in all sizes (as do moribund or troubled congregations)."

Look for the strengths you have, not the ones you wish you had.

A small congregation is typically categorized as one having under 100 weekly worshippers, on average. Two models of these may be called a "family-size" church, with fewer than 50 active parishioners, and "pastoral-size" church with approximately 50 to 100 congregants. Small parishes function relationally, rather than programmatically. In other words everyone usually knows everyone else.

There is a sense of close-knit bonds and warmth in these gatherings.

There are certain advantages to having a small church. Here are a few:

- Newcomers can discover a sense of belonging and be adopted quickly.
- There are more opportunities to serve and assist in worship, ministry and the congregation's activities.
- They tend to be intergenerational, as young and old are engaged in the church's life.
- Lay leaders know their community well - their history and who the people are in their neighbourhood.
- They can be nimble and agile in decision making and in their capacity to try new things.
- Parishioners can exhibit a spirit of self-reliance and can solve their own problems.
- Small churches can

function as the centre of their communities, offering space to gather, pastoral supports, etc., where other facilities and services are no longer available.

The challenges of a small church may include a resistance to adapt or change, and status-quo thinking. Additionally, some long-time leaders may be unwilling to share the work and reluctant to hand-

off control to the younger generations or "come-from-aways." There are usually financial difficulties, especially in supporting stipendiary clergy. Small churches require a weekly attendance of about 100 people to maintain a full-time rector.

Researcher and professor, Dr. Kennon Callahan says that the key priority for small congregations is to identify their assets and build on their strengths.

He bases this approach in an abundance theology, in that God is generous and has given each church everything they need to carry out their ministries.

In his book, 'Small, Strong Congregations: Creating Strengths and Health for your Congregation,' Callahan writes, "Look for the strengths you have, not the ones you wish you had. ... The art is to grow the real strengths God gives you in ways that match with the community God gives you. That takes wisdom."

This perspective for church leaders means, rather than being survival-driven, they are mission-driven. Small, strong, vital congregations are turned outward, striving to build God's kingdom with the gifting and resources available. They have "just enough" building



Photo: St. Stephen, Chester, NS.



Photo: St. Luke's, Liscomb

and paid clergy so they are not constantly struggling to pay the bills. They are able to enjoy their ministries and blossom without having the financial burden of constantly fundraising.

Callahan writes, "God invites you and your congregation to share a mission that matches both the mission field God gives you and the strengths with which God blesses you."

I firmly believe that small churches are essential. These congregations, particularly in rural, depopulated and economically challenged areas, are desperately needed. Our Anglican presence of faithful, loving, accepting, generous, hope-filled parishioners is an indispensable asset in these areas of our Diocese. In some communities we

are the one of the few, or even the only Christian group in active service. God has a purpose and mission, especially for small congregations and they are needed. As author and church leader Bill Hybels says, "The local church is the hope of the world."

We also should remember that every single church was a small church at one time. Every new congregation started out small. Jesus began his church with a limited number of disciples, not much money and they had no worship building. And look what his congregation did, they changed the world!

Rev. Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator - Diocese of NS & PEI."

Are you ready for the Day of Pentecost or shall I say 'Launch Day'?

BY CATHY LEE CUNNINGHAM,
PART-TIME RECTOR OF THE
CHURCH OF THE GOOD
SHEPHERD, BEAVER BANK AND
FOUNDER, THE VOCAPEACE
INSTITUTE



Rev Cathy Lee Cunningham,
Part-Time Rector of the Church of
the Good Shepherd, Beaver Bank and
Founder, The Vocapeace Institute

Setting the context

Greetings to all of you in the name of our risen Lord Jesus!

As I write this month's article, I have "launching" on my mind. I'm in the last phase of preparing my new website and e-book starter kit for "launch day". As I make the final pre-launch adjustments, I've been thinking of how God

"Take this most seriously: A yes on earth is a yes in heaven and a no on earth is a no in heaven. What you say to one another is eternal. I mean this. When two of you get together on anything at all on earth and make a prayer of it, my Father in heaven goes into action. And when two or three of you are together because of me, you can be sure that I'll be there."

- Jesus (Matthew 18:18-20, The Message)

brought me to this place, and of the people and life experiences along the way that God has used to get the message through to me. So this article is a reflection I offer to you, with encouragement to explore the message that God is working to get through to you, by using the more difficult experiences of life as a channel for grace.

A childhood story of life with Jesus

This whole endeavour is the culmination of a lifelong calling that God first planted in my soul as a young girl, playing four squares in front of the Lunenburg Academy. I won't tell you the year. Let's just say, it was more than a few decades ago!

It was recess, and we kids were enjoying our time outdoors. I was having fun,

until the ball in our court bounced into the adjacent one, disrupting play. That was the first time anyone called me a "b*#!*", followed by telling me to "go to Hell". We were in grade four. The pain of that moment was unlike anything else I'd ever felt. Although I didn't know it at the time, that pain would later become a catalyzing force, the beginnings of my calling to be a priest and peacemaker.

Throughout my younger years - until I moved with my family to Halifax to attend QEJ - the harsh words continued. It was just a couple of kids, and I had tons of other wonderful friends. I had lots of fun in my life, every day. But those few mean words hurt and stayed with me. Today, when I see what is happening to our young people (and many adults) at the hands of others who are reacting out of their own pain, jealousy, anger (you name it!), I feel compelled to take a stand, but not to shame or call out those who are bullies, rather, to try to transform the pain on both sides, to build a bridge of understanding and friendship. Because that's what Jesus calls us to do. That's hard and it doesn't always work, but we are at least called to try.

Strengthened by the Word

When I was going through my difficult time as a young girl, I was blessed by God to end each day in a home filled with love, support and encouragement, but you know how it is, we still have to move through these kinds of pains in life ourselves. It is an intimate journey and for me, one I consciously made together with God, that worked to help me. I know it doesn't always work for others, and that fact grieves me.

Thanks to the evening Bible

stories and conversations (that my parents never missed before bed when I was a child), I came to know God and our Lord Jesus as my constant friends and companions along the way. I could (and did) talk to them throughout the day and I felt love, compassion and strength in return. I also heard a calling: not to judge or return hate for hate.

That knowledge strengthened, healed and opened me to all kinds of possibilities to grow my relationship not only with God and Jesus, but also with the kids who were mean to me. Despite the harsh words, when those kids were experiencing pain in their own lives, they would share it with me. Those were some of the most beautiful conversations I've had in my life, thanks to God. And we were friends, despite it all.

Have you had an experience like that in your life, either in the past or present? Is there an example of it in your workplace or your parish? Can we truly be "friends" with our "enemies"?

The day of Pentecost as Launch Day: Commissioned to proclaim the Good News in a world full of conflict

As we approach Pentecost, and my mind is on what it means to "launch and be launched" as a Christian in a world full of so many challenges, injustices, wars, and cruelties, Pentecost is the perfect day (our Christian Launch Day!) to receive the spiritual fortification to continue on. When I tell people that part of my work is with churches in conflict, they often say, "What do you mean, you work with churches to resolve conflict? Aren't you Christians supposed to live in

peace?" I say, "Read the Bible. Especially the Book of Acts."

On Pentecost, we are reminded that we are "clothed with power from on high". Aren't those the best words? Say them out loud: "I'm clothed with power from on high." This power isn't of oppression, or violence or greed, but gentleness, humility, and compassion. Expressed in our lives, it is the outward and visible sign that we are God's and we stand for Jesus.

On the night of my priestly ordination, my beloved mentor and friend, the Very Rev. Austin Munroe, concluded the sermon by commissioning (shall I say, launching!) me and all those gathered to "go out and slay some dragons". It was the feast of St. George, hence the dragon reference!

Whatever the dragons we face in this Christian life, let's confront them with love. As Jesus did. Without fail. No matter what.

Happy Pentecost! Happy Launch Day!

NEW WEBSITE LAUNCH and A FREE E-BOOK FOR YOU! My website has launched! It's a sacred digital space where you'll find all kinds of spiritual, practical and worship resources, book reviews, and useful links, as well as my weekly blog. Some of you have already visited and signed up to receive my weekly multimedia toolkit and my new e-book, THE VOCAPEACE WAY. If you haven't done so already, please go to www.vocapeace.com to join the growing global community of subscribers! Once you sign up, you'll be taken to a special page I've made for you on all things compassion, to help get you started with finding and using your compassionate voice for God's work in the world. Blessings on the journey!

Where's my stuff?

Dear reader,

THE Diocesan Times has the challenge of providing news from around the diocese as well as news from world events.

Regrettably, due to limited

page space, some parish news was not able to be included in this edition. However we try to include extra material in the online PDF edition on the diocesan web site or on our Facebook page:

www.facebook.com/diotimes

Paul Sherwood, Editor
The Diocesan Times



Teach us to pray: Lectio, the prayer of the heart

St. Cuthbert's prayer for Godric:
"O *Thou who art the sparrow's friend, have mercy on this world that knows not even when it sins. O holy dove, descend and roost on Godric here so that a heart may hatch in him at last. Amen.*"

from a novel by Frederick Buechner, *Godric*, Atheneum Press: New York, NY 1980, p. 38

The late Dutch theologian Henri Nouwen suggests that for many of us, prayer means "speaking with God" or "thinking about God". Nouwen says there are a few problems with both these definitions. If prayer is "speaking with God", what



Rev. Frances Drolet-Smith
Diocesan Representative, the
Anglican Fellowship of Prayer

happens when we don't "get an answer"? Have we simply been praying the "wrong kind of prayers"? And if prayer is

merely "thinking about God", doesn't that make God simply a "subject" that needs to be scrutinized or analyzed? If so, "successful prayer" is then defined as prayer that leads to new insights or intellectual discoveries about God. Nouwen feels both these definitions are inadequate, for prayer is a relationship with God and goes deeper than merely speaking with or thinking about God. He writes, "The crisis of our prayer life is that our minds may be filled with ideas of God while our hearts remain far from him. Real prayer," says Nouwen, "comes from the heart."

Theophan, the 19th century Russian mystic, wrote to his disciples, "To pray is to descend with the mind into the heart, and there to stand before the face of the Lord, ever-present, all-seeing, within you." It is within the heart then, that God's spirit dwells, and it is there that the great encounter is hatched and comes to life.

St. Benedict, who founded a monastery in Italy during the 6th century, formulated a rhythm of life for his community. The first word of in his Rule is "Listen" and everything that follows after that seems to be an expansion on that theme. His community's common life was ordered so that every activity and each relationship provided

an opportunity to hear God's word anew and to act upon it.

I think it is safe to say that almost everybody's mother can be remembered for something she said, les bon mots, words of wisdom. I think the prize for "motherisms" goes to my husband's mother who, apparently, when frustrated by her children's inattentiveness, would quip "Are those ears painted on?" (It wasn't until I had children of my own, that I understood exactly what she was getting at!) There is definitely a difference between "hearing" and "listening".

Lectio divina, a Latin phrase for "holy reading", is an ancient way of listening prayer. It is a slow, contemplative praying of the Scriptures. It's a gentle art, a practice kept alive in the Christian monastic tradition, and is one of the precious treasures the monastic tradition has to offer to the whole church. It begins with cultivating the ability to listen deeply.

Because Lectio is gently listening to hear a word or phrase that is God's word of us this day, we read, not with our mind, but with our heart, allowing the Word to nourish us. We read, not for information, but for transformation. Reading scripture in this way enables us to engage our feelings and then release them, lifting them up so that they become our prayer.

Here's a simple guide to the practice of Lectio Divina:

1. Look at a passage of scripture as though it is a "love letter" to you, from God.
2. Ask for a specific "grace" (for example, wisdom, patience, understanding)
3. Read the passage slowly several times.
4. When a word or phrase "lays claim" on you, stay with it.
5. You may find it helpful to write down your impressions, to keep track of your journey.
6. You may want to write your own prayer / psalm in response.

Any passage of scripture, or other sacred writings, can be read in this prayerful way. To help you get started, here are a few suggestions:

Hosea 11: 1-4
Mark 1: 40-45
Romans 12: 9-18

The psalms particularly lend themselves to this kind of reading for they contain the whole range of human emotion and articulate our longing for a deep friendship with God. In this way, the practice of Lectio, the prayer of the heart, can become for us a prayer of deep refreshment.

Rev. Frances Drolet-Smith
Diocesan Representative, the
Anglican Fellowship of Prayer.



Counting the years

Mrs. Luella Hennigar was recognized for her 45 years of service as treasurer for the Anglican Parish of Maitland. Mrs. Hennigar continues to donate many volunteer hours on behalf of the four churches of the parish of Maitland (St. Peter's, Upper Kennetcook; St. Paul's, Northfield; St. John the Baptist, Latties Brook and Holy Trinity, Maitland. All the parishioners of the parish offer a huge thank you to Luella.

Photo: Rev. Lori Ramsey presenting Mrs. Luella Hennigar with an appreciation gift at the annual parish meeting in the Holy Trinity Hall, Maitland on Feb. 10, 2016.



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May 2016 Clues

ACROSS:
 1 – Muddle (5)
 4 – “When the day of _____ had come” fifty days after Easter (Acts 2:1) (9)
 9 – “_____ them in wrath; _____ them until they are no more” destroy (Ps.59:13) (7)
 10 – Manager (7)
 11 – “If I hand over my body so that I may boast, but do not have love, I gain _____” naught (1 Cor. 13:3) (7)
 12 – First (7)
 13 – Blue dye obtained from plants (6)
 14 – “Be perfect, therefore, as your Heavenly _____ is perfect” male parent (Matt. 5:48) (6)
 16 – “Is there no balm in _____?” ancient district of Palestine (Jer. 8:22) (6)
 19 – Scents (6)
 24 – Germ (7)
 25 – One who gives counsel (7)
 26 – Male domestic fowl (7)
 27 – Minor prophet (7)
 28 – “The Holy Spirit _____ upon (Jesus) in bodily form like a dove” came down (Luke 3:22) (9)
 29 – City in the Netherlands (5)

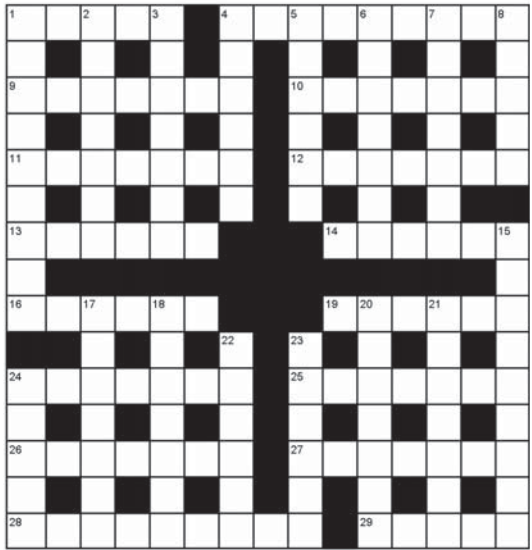
DOWN:
 1 – “What if you were to see the Son of Man _____ to where he was before?” rising (John 6:62) (9)
 2 – Gave (7)
 3 – Avoiding (7)
 4 – “This is the _____ of our inheritance toward redemption as God’s own people” solemn promise (Eph. 1:14) (6)
 5 – Nickname given to monster alleged to live in Loch Ness (6)
 6 – Professor _____, retired, highly esteemed female academic (7)
 7 – Minor prophet (7)
 8 – Subject to tides (5)
 15 – “I say this for your own benefit, not to put any _____ upon you” restriction (! Cor. 7:35) (9)
 17 – Readers, especially lay people, who read scripture in church (7)
 18 – One who is adopted (7)
 20 – “When _____ we bless” disparaged (1 Cor. 4:12) (7)
 21 – Melodious, harmonious (7)
 22 – “(Cornelius) was a devout man who _____ God” had reverential awe toward (Acts 10:2) (6)
 23 – Injured (6)
 24 – Stuck in a marsh (5)

Bible Crossword

by Maureen Yeats



May Puzzle



April Solution



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learn more at:
www.stpeter.org/pbs.html
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Prayer the Church's banquet, angels' age,
 God's breath in man returning to his birth,
 The soul in pilgrimage, the heart in paraphrase ...

— George Herbert

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Gimme shelter

There will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.

Isaiah 4:6



BY MAGGIE WHITTINGHAM-LAMONT

I AM WRITING this on the first of February. It is warm by our standards, but for visiting seafarers it is desperately cold. Many seafarers hail from warmer climes than ours and never become accustomed to the brutality of our winters. This past winter we have seen many seafarers who are seeing snow for the first

time in their lives. I always enjoy the initial excitement they exhibit but after a few minutes in our snowy backyard they come indoors questioning how we can live in such a place. I must admit that there are days when I am inclined to agree with them.

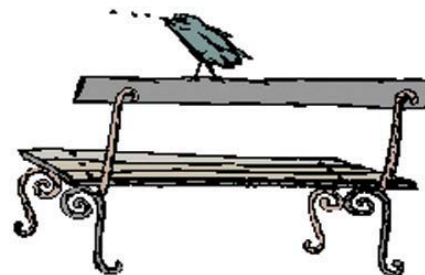
So what does the Mission do to enhance the comfort of the cold seafarers? Physical cold is easy to deal with. We give away warm, gently used clothes that come from parishioners around the diocese and other members of the general public. The actual kitting out of the seafarers can become a joyful event and we have seen some weird and wonderful fashion combinations. The crew members really don't care about the fashion aspect, all they care about is warming up and remaining that way. In December and the early part of January we give out shoebox gifts that have so generously been donated,

and inside these boxes are the tools for making life a little more comfortable: a hat, gloves, socks and scarf, but we are often dealing with much more than physical coldness.

Seafarers frequently find themselves dealing with a psychological coldness. They are isolated from family and loved ones for up to nine or ten months at a time, missing important events in the lives of the people back home, and dealing with these feelings whilst perpetually fatigued by a watch system that ensures they never get more than a few hours' sleep at any one time.



Added to the fatigue is the worry of sailing into pirate infested waters where every noise raises an alarm in



The view from the Deacon's Bench

your mind as well as dealing with storms that have you wondering if you'll ever walk on dry land again. When we are faced with concerns and worries here on land we have the opportunity to take some action to solve the problem; not so on a ship, you have to depend on loved ones or friends to solve the problem for you whilst you worry about it which detracts from your ability to safely carry out your job.

As a Mission Chaplain I attempt to lighten the seafarer's burden by listening to their worries, hearing their stories, and praying with them or for them. I am privileged to be told that by just lending an ear I have lightened their burden. Sometimes that shelter mentioned in Isaiah is not a physical thing at all.



Photo: Charlotte Mercer, Katie, baby Ben and Matthew Sponagle were walkers and supporters from St Luke's, Dartmouth.

Cooperating to make a difference

BY MATTHEW SPONAGLE St. Luke's Church, Dartmouth, took time to consider sponsoring a refugee family from Syria, but concluded the project would require more human and financial resources than we could spare. Instead, it was decided to help out one of our sister churches with

their efforts. We learned of Christ Church Dartmouth's Relay for Refugees to sponsor a family from Syria, and decided to enter two teams into the relay. With the thanks of our parishioners, family and friends, our two teams \$2835 of the over \$16,000 the event raised.

Come celebrate 175 Years

St. Mark's Anglican Church in the Parish of Rustico, PEI, celebrates its 175th anniversary with a special service on June 5, 2016 at 10am. The service of Holy Eucharist will be presided over by Bishop Ron Cutler. The parishioners of St. Mark's extend a warm invitation to friends, family and all former members to join them at this service of celebration and thanksgiving for 175 years of Christian ministry in this North shore community of beautiful Prince Edward Island



ANNOUNCEMENTS

The ordination of Colin Nicolle as a transitional deacon and Rev. Nicholas Hatt and Rev. Mellanie Cohoon to the priesthood on Friday, June 24 (Feast of St. John the Baptist) at the

Cathedral Church of All Saints.

CLAY volunteers needed in August! One of the volunteer roles that we need to fill is ushers for the Large Group Gatherings.

It doesn't have to be a big time commitment, so this is a great way for everyone to get involved. If you are interested please email localarrangements2016@gmail.com

Diocesan Times PDF Bonus Coverage

(for all those stories we couldn't fit into the regular print edition of the newspaper)



CAPELLA REGALIS

MEN AND BOYS CHOIR

6350 Coburg Road, Halifax, Nova Scotia B3H 2A1

www.capellaregalis.com

FOR IMMEDIATE RELEASE – MAY 1, 2016

**Two Men & Boys Choirs IN PERFORMANCE TOGETHER:
Capella Regalis Men & Boys Choir (Halifax) hosts
The Choir of Men & Boys of Christchurch Cathedral (Ottawa)
for a weekend of music-making**

**Directed by Nick Halley and Matthew Larkin
with Paul Halley and Matthew Larkin, organists**

Concert presented by Musique Royale:

Saturday, May 21 at 7:00 p.m.

St John's Anglican Church, 81 Cumberland Street, Lunenburg

Tickets \$20 regular / \$10 student, available from Shop on the Corner, Lunenburg

and from Musique Royale at 902-634-9994

Tickets also available at the door.

Choral Services at Cathedral Church of All Saints (free admission):

Choral Evensong sung by Christchurch Cathedral Choir

Friday, May 20 at 5:00 p.m.

Choral Eucharist sung by Christchurch Cathedral Choir & Capella Regalis

Sunday, May 22 at 10:30 a.m.

Finale Choral Evensong sung by Christchurch Cathedral Choir & Capella Regalis

Sunday, May 22 at 5:00 p.m.

England has its famous Three Choirs Festival, the annual gathering of the choristers, directors and organists of Hereford, Gloucester, and Worcester cathedrals to present concert programmes and choral services featuring the best of cathedral music in the Anglican tradition. The Three Choirs Festival in England is celebrating its 300th anniversary this summer.

Here in Canada, once rich with choirs in the Anglican tradition, you would now be lucky to come across one men and boys choir within 1,000 kilometers of another. But this May, the newest men and boys choir in Canada (Capella Regalis of Halifax) is hosting one of the oldest men and boys choir in Canada (Choir of Christchurch Cathedral, Ottawa, formed in 1891) for a weekend of mutual music-making and merriment in Nova Scotia.

Mothers' Union Conference Agenda, Baddeck, Cape Breton June 1-5, 2016

MU Canadian Conference Agenda June 1-5, 2016		Friday, June 3 rd	
Tuesday, May 31 st	Canadian Council arrives in Baddeck	7:30 – 8:00 am	Worship Service (MacAulay Center)
Wednesday, June 1 st	Canadian Council Meeting	8:00 – 9:00 am	Breakfast (Main House)
9:00 – 12:00 pm	Canadian Council Meeting	9:15 – 10:30 am	Plenary & Table Groups - Lynne Tembey
2:00 – 5:00 pm	Registration of delegates	10:30 – 11:00 am	Nutrition Break
4:30 – 5:30 pm	Choir practice	11:00 – 12:00 pm	Conclusion of Business Meeting (if needed)
5:00 – 7:00 pm	Free Time (dinner on your own)*	12:00 – 1:00 pm	Midday Prayers & Lunch
7:00 pm	Banner Carriers & Buddies assemble & line-up	1:15 – 2:15 pm	Workshop # 1
7:30 pm	Opening Service (MacAulay Center)	2:15 – 2:45 pm	Nutrition Break
9:00 pm	After Service Meet & Greet with refreshments	2:45 – 3:45 pm	Workshop # 2
Thursday, June 2 nd	Morning Worship (MacAulay Center)	4:00 – 5:00 pm	“Challenge Project” Wrap-up
7:30 – 8:00 am	Breakfast (Main House)	5:00 – 5:30 pm	Choir Practice
8:00 – 9:00 am	Keynote Address: Presenter Lynne Tembey	5:30 – 6:30 pm	Dinner (MacAulay Center)
9:00 – 9:20 am	Business Meeting	6:45 pm	Group Photo
9:25 – 11:55 am	Nutrition Break/ Literature Table	7:00 – 9:00pm	Entertainment & Silent Auction
10:15 – 10:45 am	Midday Prayers & Lunch	9:00pm	Bonfire/ Social
12:00 – 12:55 pm	“Sustainable Happiness” Presenter Judy Bailey	Saturday, June 4 th	7:00 – 7:30 am
1:00 – 3:00 pm	Nutrition Break	7:00 – 8:30 am	Worship Service **
3:00 – 3:30 pm	Continuation of Business Meeting	8:30 am	Breakfast***
3:30 – 5:00 pm	Dinner (MacAulay Center)	12:00 pm	Tours
5:30 – 6:30 pm	“Challenge Project” Presentations	6:30 – 7:00 pm	Midday Prayers/ Lunch
6:45 – 8:45 pm	Campfire & Taize Service	7:00 pm	Gathering time
9:00 pm		9:00 pm	Banquet
		Sunday, June 5 th	Evening Service & Social
		8:00 – 8:45 am	Breakfast
		9:00 – 10:00 am	Closing Service
		10:15 – 11:00 am	Check-out

* A map of the Village has been provided and is in your room outlining the available Restaurants. Transportation can be provided if needed.

** Notice the time change for the service...to accommodate Bus Tours.

*** Earlier Breakfast time for those taking Bus Tours....they will be scheduled to leave by 8:30 am.

- Please note that the Friday time slot 4:00-5:00 p.m. has been changed from “Challenge Project” wrap up, to a presentation by Anne-Marie Vickers a staff member from Mary Sumner House, the Mothers’ Union headquarters in London, England. She is a Provincial Representative. Her talk will be about the worldwide work of the Mothers’ Union.