



Messy or not, it's our church

BY CLAUDIA ZINCK

Rain was predicted for that Friday night when Messy church had planned their closing. By Wednesday, Rev. Marian Lucas-Jeffries has changed plans from a BBQ, obstacle race and soccer game to a semi-formal dance. Butterflies hung from the ceiling as you entered the Youth room of the Blandford Community Centre. Card tables were set up with white tablecloths. Electric candles flickered off the fancy coloured paper china and glassware. A punch bowl filled with an excellent cranberry and ginger ale mix awaited guests among dishes of snacks and sweets. Dressed in their best party dresses and shirts and ties, guests entered a little confused. Where was the gathering craft? Why isn't our altar cloth in its regular spot waiting for circle? Why doesn't Aleena's Dad or Danika's Dad have their guitar ready for hymns? Is that music from a good rock station, blaring in the room? Guests found their "table" and immediately starting conversations. The teenagers did as all teenagers do; find their own corner to have a chat. Suddenly a good song prompted a Congo line around the room. Moms and Dads gathered on the couches or around the room. Young Shaylan showed off his new skill: he learned to walk this week.

From infants to Grandmas, this is our Messy Church, although rather UN-messy this week.

This is where the Junior Choir had its beginnings. One Mom was asked to teach music. Now the youth sing at the Family service. They will also perform at the Gospel Concert this June, doing their service work

to help the parish. Parish Garden started here. It was to be a one night program to teach our kids to plant in recycled containers. Three years later, 800 pots of seeds and 30 container gardens were planted for Earth Week. Messy church members are helping with the new Community flower garden near the centre.

The Do It Ourselves club was started, thinking it may interest the older youth of Messy Church. Although none of the kids showed up, six adults learned to use woodworking power tools.

Messy church has become a fourth point in the parish, equal to each of the other three church buildings and congregations. Messy church members sit on parish council, help or organize fund raising, generally working with the Sunday groups to get parish work done.

It was the Messy church that decorated and UN-decorated the church for Christmas. Those same parents and kids organized and presented the Nativity story on Christmas Eve. A dinner theatre explaining the Reformation was presented in March. Easter morning service allotted all the anthems to the Junior Choir.

Three years ago, seldom did a child come to church. Two years ago youth were serving at the altar or doing a reading occasionally. Today children and youth not only attend Sunday church but requested a Family service where they sing in the gallery, serve at the altar, take collection, or be a greeter at the door. They wanted to do the work at a service.

Messy church: a time for crafts and skits and popcorn spilled every week. Messy church: a semi-formal dance to finish out the year. Messy church: working in the community, serving on



Photo: Jeff and Bradley Mordeen are faithful Messy Church members. Jeff plays guitar with the Junior Choir and son Bradley was the first Messy Church baby and first Messy Church baby to be baptized.

Sunday. A few minutes before eight o'clock that Friday night, the music stopped, The Congo line broke up. The teenagers came out of their corner. Parents and kids joined in a circle. Gently they sang the Lord's prayer. Together they said the Grace. Then like every Messy church night, brooms were grabbed,

garbage bins were filled, tables put away as we left our Youth Room for the summer. Messy or UN-messy, the Parish of Blandford can be proud. We have Grandmas and Grand Dads, parents and kids that have shown that the church is alive and wanted by all generations in our parish. There are plans for the fall, but

right now we need to organize the Church picnic. Who has the sacks for the Sack Race? Are we hard boiling our eggs for the spoon race this year? Come visit us and start your own Messy Church. Start your own church renewal. It's our church too.

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Online bonus page:

Happy 18th, TEC!



Photo: The Teens Encounter Christ (TEC) movement turned 18 this year and celebrated its 18th birthday during a weekend at All Saints Anglican Church in Bedford, NS. The candidates and team members stopped long enough to have their group photo taken on a Sunday evening in May.

100 Readers Who Care is counting down but we still need you; please show your support.

To be one of the



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COLUMNIST



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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.

When summer comes, Billie puts on her shorts

IT MUST BE SPRING/SUMMER here By the Bog because Rev. Billie is sporting her dress Bermuda Shorts. I say 'dress' because unlike most of her summer attire, these shorts are pressed and very neat looking. They are her 'I'm coming for a visit' summer uniform.



ST. BART'S BY THE BOG

Sarah Neish

We all have our own summer uniforms if you think about it. My Orin will finally wear shorts if it is very hot outside but never, ever if he thinks the occasion is a 'dress-up' event. He also draws the line at men's sandals because he could never go without socks and our granddaughter once told him the idea of socks and sandals is a 'no no' and in his eyes she is the captain of the fashion police.

The parish of St. Bart's has donned its summer wardrobe as well. The flowers leading to the front door of the church have been in full bloom since the first brave crocus stuck their noses out in late April. We have Daffs and tulips blooming now and the garden committee will plant the annuals soon. One sure sign that summer is here is to see the front door of the church wide open before and during the Sunday service. I always think this is such a positive sign to the community at

large. It is saying 'here we are, come and join us!'

One of the best things about parish life in the summer is the end of meetings! Sometimes I think we 'meeting' ourselves to death. There are weeks when either one of us is out four nights out of five, going to one meeting or another concerning life at St. Bart's. Some committees are holding their meetings during the day now that we have accepted the fact that we are a community of retired folks and most of us are free for a morning or afternoon gathering.

Another joy of life By the Bog in summer is the arrival of visiting families.

Grandchildren and their parents come for their annual visit and often that visit includes a Sunday morning at church. We have been known to have a Baptism or two as well. Tradition states that children of certain families have ALWAYS been baptized at St. Bart's. Rev. Billie is warm to such practices but she does try to emphasize that this is just the first step in the child's life in the church and gets in as much teaching as she can when the rehearsal for the ceremony is held on Saturday.

Another sign of summer By the Bog is the annual parish picnic. This is usually held on the last Sunday of June following the morning Eucharist. We go from the church out to the lawn between the church and the parish hall and spread out the food that has come with us. This is a Pot Luck picnic lunch and St. Bart's is famous for our Pot Luck meals. The men have brought out long tables from the hall and chairs as well. Many bring their own folding lawn chairs and we all bring our own dishes etc. so that no one has to stay and wash dishes!

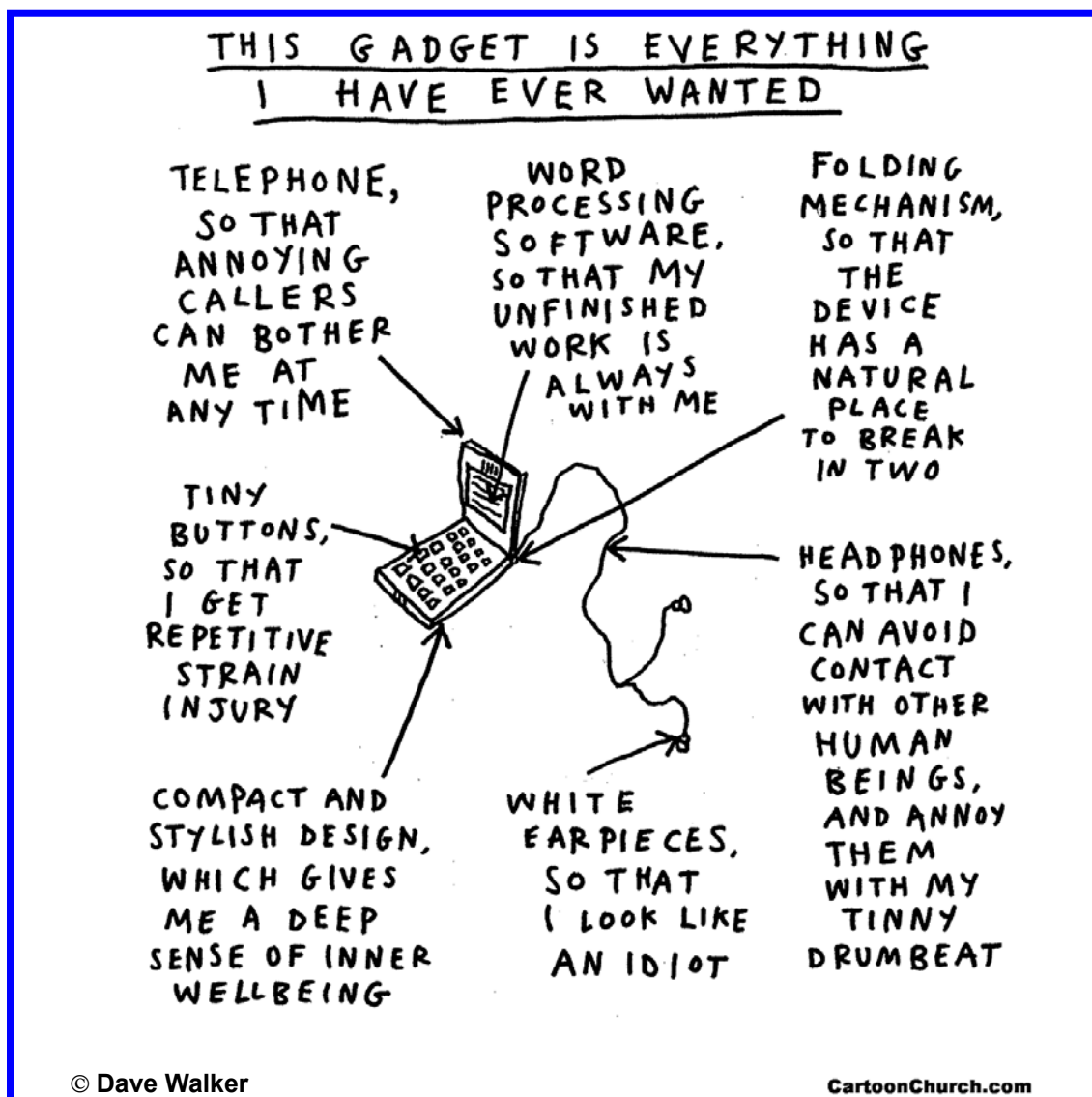
The kids have a few races and games, then they get their certificates for Sunday

School attendance. Someone fires up the rectory BBQ that has been dragged over to the picnic site so that Hot Dogs can be cooked or should I say charred...they always get burned it seems. One dear gentleman always says he loves the BBQ because his wife will never allow him to eat a Weiner and he indulges in at least two every year. The kids giggle when they hear him say Weiner....and their grandparents try to explain that this is what hot dogs were called when they were young....which just brings on more giggles.

We have been blessed with warm temperatures and bright sunshine for the past few years. Who knows what this year will bring. But I can assure you that Rev. Billie will be there in her dress Bermuda shorts and my Orin will be in long pants no matter how hot it might be, the kids will have a wonderful time playing and the grown-ups will enjoy watching them play. One dear old fellow will sneak at least two Wieners behind his wife's back and we all will look forward to summer visits from children and grandchildren.

I'll keep you posted.

Aunt Madge

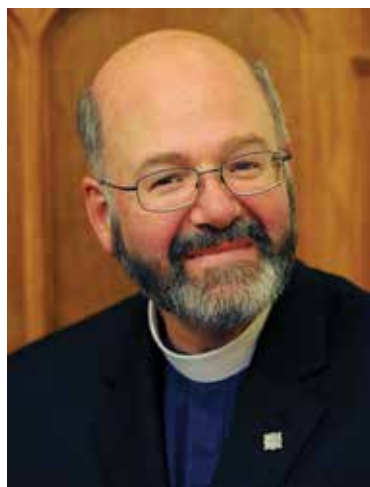


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BISHOP'S MESSAGE

Pentecost



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

THE DESCENT OF THE HOLY SPIRIT upon the apostles recorded in Acts 2 takes place on the ancient Jewish festival called the 'festival of weeks' or 'Shavuot'. In Rabbinic Judaism this feast commemorated the giving of the law on Mount Sinai, fifty days after leaving Egypt. (Exodus 34:22, Deut 16:8-10) The word 'Pentecost' simply means 'fiftieth'. We observe the feast of Pentecost on the fiftieth day after Easter. It was against the backdrop of the gathering of Jewish pilgrims from many countries to celebrate Shavuot in Jerusalem that the events of Acts 2 take place.

"When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability." (Acts 2:1-4)

The feast of Pentecost is often referred to as the birthday of the church. It was the day that the disciples started to do what Jesus had commissioned them to do "Go into all the world and proclaim the good news to the whole creation." Acts 2:5-13 records that the apostles immediately left the place where this event happened and began to circulate in the crowds of people. Peter's first sermon recorded in Acts 2:14-36 makes the connection between this gift of God's Spirit and the life, death and resurrection of Jesus. A birthday is an opportunity to celebrate who that person or that organization is, it is about identity, connection to family history, hopes and dreams. If Pentecost is the church's birthday, what does it tell us about the church?

As I read this portion of scripture I see a group of people who were re-oriented by this encounter with God's spirit. They moved from a place where they had been focused inwardly, ever since the resurrection, to being outwardly focused. The disciples practically explode out of the house onto the streets of Jerusalem. They don't just wander the streets, they engage with the community around them; "in our own languages we hear them speaking about God's deeds of power."

This is the same spirit that was in the beginning of everything. It is the spirit present at creation, it is not something new but

what the Spirit is doing is a new thing. The Spirit, working through the disciples is opening up new space for people to encounter God. This church was a creative church; it relied on the creative energy of the spirit.

This church was about communication (many tongues helped them connect with the many people visiting Jerusalem from all over). How do we communicate? What are the 'many tongues' in our time? Communication tools and social media give us new avenues to communicate the good news, but these new means of communication must still bring us to a place where individuals encounter the message. The best way that the message is proclaimed is through deeds of loving service. As we read further in the books of Acts we see how this first churches attracted new believers because of the way that these followers of Jesus lived, as much as what they said.

St. Peter's interpretation of the event recorded in Acts 2, is that this is the fulfilment of prophecy. It is about dreaming dreams, and seeing visions (God's dreams, God's vision). God's dream for the world is what Jesus described as 'the kingdom'. What is the God-given vision which inspires our church?

Filled with this powerful experience of the spirit, they were unafraid. The people, who formed this first expression of the church, were grounded in the faith tradition of those who went before them, but the spirit quickly leads them in new directions of service to God. Jesus, in describing the spirit to Nicodemus, says "the spirit blows where it wills...", in other words 'you can't control it'. This new-born church was open to possibilities and even when the spirit prompts them to places that were challenging or dangerous, the people stepped out in confidence.

Pentecost is about blessing and empowering of the new born church it is also clearly about the wider world. The gift of the spirit causes us yet again to know that God's concern is for the whole of creation. What are the ways that God has blessed you through the Holy Spirit? What are the ways that your congregation has been empowered by the Holy Spirit? How are you relying on the Spirit to engage the world with the Good News? While it may be our birthday...everyone is invited to the party!

+Ron



The anchor of prayer

TEACH THE CHILDREN WELL how to pray and prayer for them will become an anchor when the winds are hard and the seas are rough. Some years ago I travelled my parish by boat. It was a very old 35', New Brunswick built cape island style, with a warm cabin and wheelhouse. I named it 'Hyfrydol' which is Welsh meaning 'delightful' and the name of one of my favourite tunes in the hymn book. It was my boat and I loved weaving my way around the shoals and islands on the Labrador coast, finding all the little coves where there was a family or two in their summer fishing station. I enjoyed these trips for they were always a time of prayer and hymn singing. As a rule I travelled on my own and as a safety measure, I always towed a speed boat with an outboard motor.

On one particular trip I brought my freshly ordained curate along with me. It had



Prayer

Steve Laskey

been a two week trip and on the last day, heading home, it was one of high winds blowing hard off the land and the seas were rough. The curate was looking a little rough himself so I decided to take a longer route which took us on the inside of some islands. We were chugging along when I suddenly noticed the engine heat indicator was on bust! I

quickly shut the engine down. Now, knowing nothing about engines, I just 'knew' the coolant drain plug (I didn't even know there was one, I just knew there had to be) must have come loose and dropped into the bilge. I started to fish around in the bilge and as I did I yelled to the curate 'let me know when we start getting close to those rocks' which ere several hundred metres away. After a time my fingers found what I was looking for in the oily, mucky, water under the engine. Reaching under the engine I found the drain hole and as I started to screw the plug back in place, I bellowed 'How close are we'. He yelled back 'Oh about a boat length away'. 'What!' I leapt up and out of the cabin and paused to look. Now, we were only a few feet away. I leapt again right into the speed boat which, mercifully, was now alongside. I pulled the cord to start the outboard, reversed it and was

just able to tow the boat far enough off the rocks to keep it, and us, from being lost. 'Now we are going to do what I should have done in the first place; throw the anchor in'; and that I did. We sat, brewed some tea, replenished the engine coolant, laughed at our escape then got underway once again. Five hours later we were tied up and safe on shore.

Children who grow up in fishing communities learn early in life that when the winds are blowing, the seas are rough, and the engine has broken down, it's time for the anchor. I told this story to one school class not long after the event. One boy asked, 'Why didn't you throw the anchor in first, sir?' I answered 'Because I didn't have anyone to teach me. I knew about anchors, of course, but it wasn't the first thing I thought about. I just tried to fix the problem.' That day the class was a lesson on

the central place of prayer in the life of a disciple.

When we get into difficulties, we may jump too quickly to fix the problem. Our faith calls us to throw in our anchor, to pray, to give ourselves time to respond rather than simply react. When we teach our children to pray, we are teaching them about something important to have with them as they make their journey through life. We teach them best by modelling prayer.

As I will be taking a new position in the Diocese of New Westminster, this is my last column for the Diocesan Times. It has been a privilege to share stories and thoughts about prayer through the DT. My prayer is that these articles have been helpful in reflecting on prayer in your own life. Prayer truly is an anchor not just in the rough seas but at all times. Many blessings.

To be one of the 100 Readers Who Care

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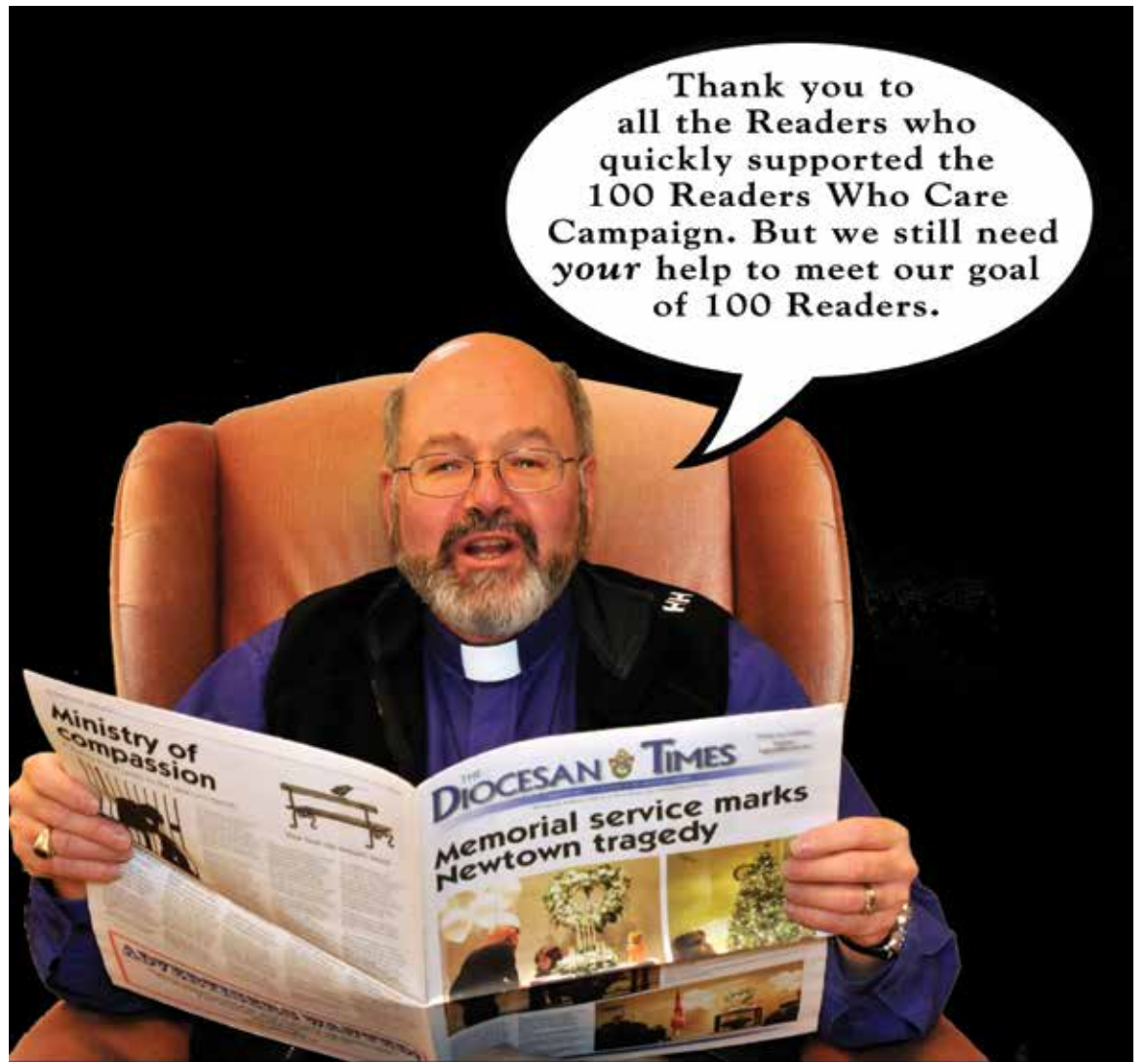
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100 Readers Who Care

A few years ago, a small group of women from Halifax asked themselves "Can we make a difference to local charities with only our small efforts?" The answer and final result was a resounding Yes!. They started with individual contributions of \$100 and before long, more than 100 women had each donated \$100 towards local charities. They are so successful

that they now award \$10,000 four times a year to charities selected by the group.

The Diocesan Times is looking for **100 Readers Who Care** to each donate \$100 to help us meet our financial obligations to the diocese.

Who are these 100 Readers?

Last month we featured Canon Gary Thorne as the very first **Reader Who Cared**. You might

be one if you are a retired bishop (or archbishop) or Primate. Or perhaps you belong to the Mothers' Union, ACW, Cursillo, TEC, DYC, Diocesan Council or Lay Readers. Whether you're clergy or laity, we need your help.

In return, you will receive a tax receipt for the full amount of your donation and a letter of thanks.

ACW recognizes long service

The Nova Scotia board representative for the Chignecto Region of the Anglican Church Women, presented a Certificate of Recognition, for the many years of Service to her Parish and Diocese during the past 56 years to Maria Cameron of Stewiacke. Maria is a faithful member of the Anglican Church Women in her own church of Holy Trinity Stewiacke and has served in many positions on the provincial board, including President. Maria has also served on several Diocesan Boards over the years. Maria has served in most positions in her church, and is currently still serving as a Lay Reader.

Recently Maria taught at the Vocation Bible School held during March Break in the sister Parish Church of St. James Shubenacadie. The presentation was made during the morning service at St. James on Jan 5th by Anne Sheck and Sheila Robinson.

Rev. Lloyd Ripley thanked Maria for her efforts and blessed her continuing work.

Photo right: Maria Cameron, Rev. Lloyd Ripley, Sheila Robinson, Anne Sheck



The sacrament of our ministry



Photo: Marie Nickerson, Isabel Myette, Rev. Sue Channen, John Blackwell Winnie Jackson

SUBMITTED BY REV. SUE CHANNEN

There on the altar lie a Bible, a pitcher of water, a flask of oil, the vestry book, a key ring with the keys of three churches on it, the Book of Common Prayer and the Book of Alternative Services, and the chalice and communion bread. A little untidy, maybe? But each is holy: each is a symbol of our calling to minister together to the people of our parish and to the communities in which we live.

Tucked away in a corner of your sacristy, or on a shelf in your rector's study, or deep within the website of the Anglican Church of Canada, you may find the order of service entitled "Celebration of a New Ministry – A". We used this rite on February 23, 2014 to mark, ritually and formally, my induction as rector of the Parish of Three Harbours, Northumberland region. It's a hidden gem of a service, well worth looking at more closely.

As in all our celebrations which mark the important promises we make together, we begin by taking time to hear and ponder the word of God. Then we ask the formal questions, which confirm publicly that due process has been followed and by which binding commitments are made in the presence of the community. (Think of baptisms, marriages, ordinations: the pattern is similar.) And finally we enter into the sacraments: first a sacramental offering of ourselves as a parish in ministry, and then into the sacrament of Eucharist.

It is this first sacrament which is unique to this service, and its beauty has led me to tell you about it.

The *Bible*: the story of God's love and mercy; the gospel of our Saviour Jesus Christ. The Word of God, the word of life. Good news for us to share.

The *waters of baptism*, in which we are raised to new life in Christ, the passage into our baptismal community: May we all grow into the full stature of Christ.

The *oil of healing and reconciliation*: the gift of the Holy Spirit which brings forgiveness and healing to our communities, drawing us into to the Kingdom of God, aiding us to become trusting and trust-worthy communities.

The *vestry book*, signifying our work of administration, that it may be performed as and for the body of Christ.

The *keys of the churches*, that our doors – and our hearts – may be open to all; may we greet all in Christ's name and invite them into his fellowship.

The *prayer books* used in our common (that is, shared and public) worship; that we may be a people of constant prayer to our God – in our own lives and in our life together.

And the *bread and wine* with which we make Eucharist together.

Each symbol is brought forward by a lay person who specifically shares in that part of our ministry. As rector, I proclaim its significance to our ministry and commit to my part of that ministry. I invite the parish to commit to their part. I then place the symbol on the altar, signifying that we need God's blessing on our mission. Which is, after all, a part of God's mission in the world!

These symbols are objects that are used regularly in our ministry: here in Three Harbours and in every Anglican parish. When you next see them, may you see them shine with holiness and remind you of your own calling to ministry.

Rev Sue Channen is the rector of the Parish of Three Harbours, Antigonish, Bayfield and Country Harbour



Now when he got into a boat,
his disciples followed him.

Matthew 8:23

CALL FOR VOLUNTEERS

The Association of Anglican Deacons in Canada is holding their 2014 Conference in Halifax, August 14-17. The theme of the Conference is "Servants by the Sea..." Guest speakers include The Most Reverend Frederick Hiltz, Primate of the Anglican Church of Canada and The Rev. Dr. Eileen Scully.

In the tradition of Maritime Hospitality, the host committee is offering the delegates transportation from the airport to their hotel, and return if required, following the conference. To this end, volunteers will be needed to help fulfill this task. We are asking for volunteers to donate their time and talents for a few hours.

What's required is for volunteers to go to the airport, one or two trips, and pick up the delegates and deliver them to the Hotel, which is the Quality Inn and Suites on

Parkland Drive, and in some cases return them to the Airport on Sunday August 17. The dates for the pickups will be August 12, 13, and 14. There may be a call for a minimal amount of local shuttling, but this will be determined later.

There is a need for greeters at the airport to welcome the delegates and direct them to their waiting drives.

If you are willing to lend a hand and be a part of this wonderful Ministry or if you have need of further information, please send your name, phone numbers, home and cell, email address, and days you would be available to.

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BISHOP RON'S INSTALLATION

MAY 6, 2014



Top left: Bishop Ron Cutler arrives at the Cathedral with his mother.
 Above: Bishop Ron, assisted by subdeacon Kristin Petite, asperges the congregation with holy water.
 Below: Rev Carl Fraser gave a rousing homily calling Anglicans to embrace the future and not to dwell too heavily on the past.
 Lower left: Victoria Cutler (Bishop Ron's daughter) gave one of the readings during the service.
 Left: Three former bishops of the diocese; retired Archbishop Arthur Peters, recently retired Bishop Sue Moxley and Primate Fred Hiltz.



BISHOP RON'S INSTALLATION

MAY 6, 2014

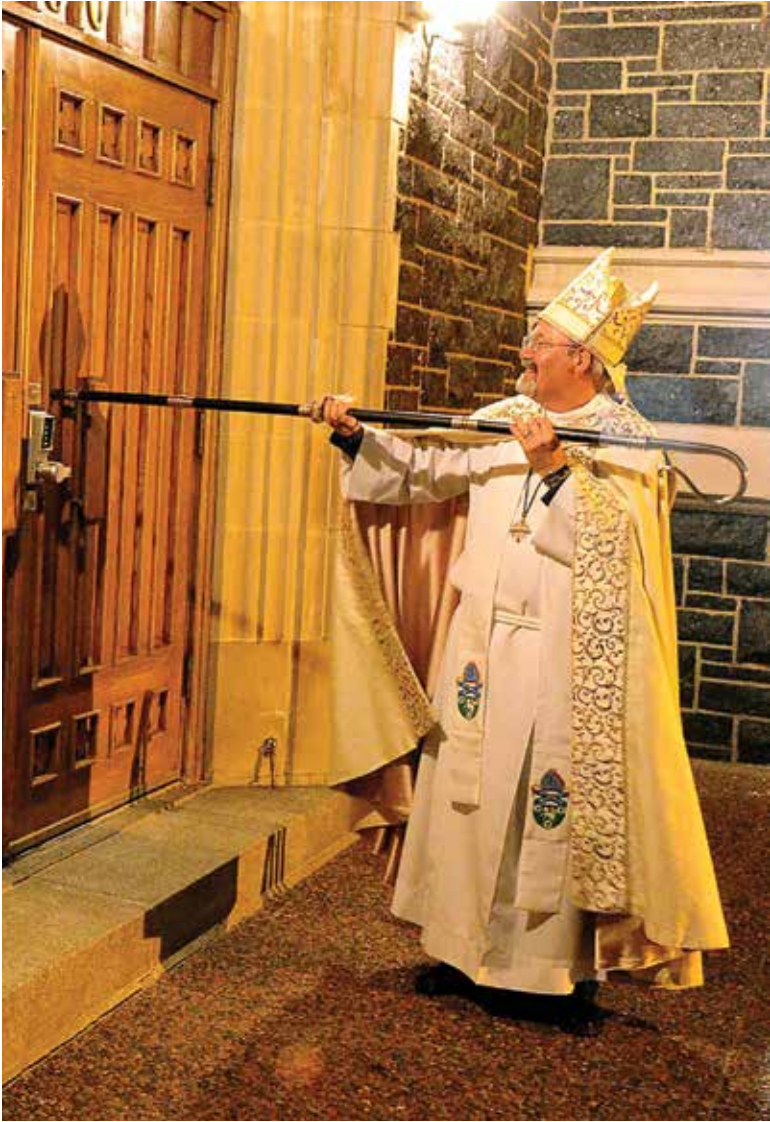


Photo above: With his crozier, Bishop Ron Cutler knocks loudly on the door of All Saints Cathedral requesting to be admitted.

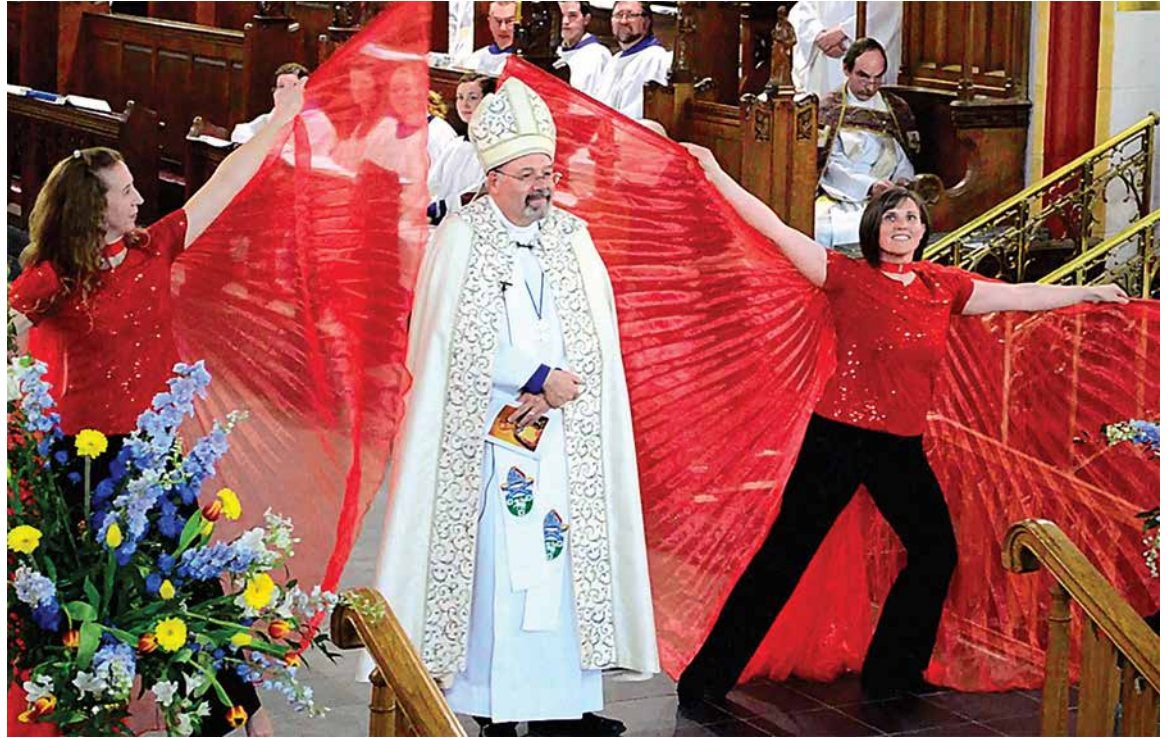


Photo above: Liturgical dancers Ruth Moxley and Rev Katherine Bourbonniere perform at the installation service for Bishop Ron Cutler. The video of their performance is on the Diocesan Times Facebook page.

Photo below: Bishop Ron Cutler installs the following regional deans and archdeacons for the diocese:

REGION	ARCHDEACON	REGIONAL DEAN
Prince Edward Island	John Clarke	Jenny Sharp
Cape Breton	Brenda Drake	Carl Fraser
Northumbria	Peter Armstrong	Sue Channen
Eastern Shore	Marilyn Newport	Kyle Wagner
Dartmouth	Marilyn Newport	Katherine Bourbonniere
Chebucto	Paul Smith	John Morrell
Fort Sackville	Mark Kingsbury	Tammy Hodge
Valley	David Garrett	Matthew Sponagle
South Shore	Michael Mitchell	Ian Wissler
Chignecto	Glenn Eason	Tory Byrne



There's lots more to see on our Facebook page at: www.facebook.com/diotimes More photos PLUS the liturgical dancers' video!

ACW Faith & Fellowship Gathering

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

Have you ever noticed how energizing it is when one reflects on a significant event, the wisdom of which continues to resonate, like the far-reaching echo of a gong that is sounded? That is how I felt following the Anglican Church Women Faith and Fellowship Gathering 2014, *Come to the Water, Women of Faith, Women of Courage* in Sydney, Cape Breton in late April. Sponsored by the Anglican Church Women Nova Scotia Board, and hosted by the women of the Cape Breton Region, the day and a half gathering engaged all the senses. Hospitality, as expected, was outstanding, entertainment fabulous, worship enriching, and the program inspiring. It is sometimes said that the success of an event can be assured if the following three elements are present: food, colour, and music. Well, we hit them all, and more, and huge thanks are extended to the women and men of the Cape Breton Region for their commitment, dedication, and sheer hard work. We had a marvelous time with state-of-the-art hospitality extended to everyone.

The highlights were many, but there are three that I wish to emphasize:

- the witness and ministry of women, exemplars of the theme of the Gathering
- the collaborative effort of Nova Scotia Anglican women in support of the annual projects of the Nova Scotia Board

- the engagement and active participation of those attending the Faith & Fellowship Gathering 2014 to address challenging questions arising from a challenging Gospel

Witness and Ministry

It is important to note that this annual gathering is much more than the business associated with an Annual Meeting. Be assured that those traditional AGM aspects are well addressed, but succinctly, as we are proud to have capable people managing important matters such as the finances. Provided with an opportunity to reflect on their ministry and the gifts they bring to it, women humbly demonstrated the full range of gifts and talents offered in every aspect of ministry. The year's theme for our colleagues in Prince Edward Island, and the one that will inform their forthcoming May Annual Meeting is: *Anglican Church Women Make a Difference* - what was offered in Sydney at the Nova Scotia Faith & Fellowship Gathering 2014 was a testament to that statement and truth.

Annual Projects

Women in the parishes of Nova Scotia have always been very supportive of the Annual Project that supports an identified initiative (one year, a local focus; another year a national focus; and another year an international focus). The Annual Project 2013/14, *Home with a Heart*, was a collaborative enterprise, involving St. Francis by the Lakes, parishioner, Rollie Herritt's not-for-profit organization, *Every Child*



Photo: Cynthia Pilichos, President of the Nova Scotia Board of Anglican Church Women presented a cheque to Rollie Herritt, Director of "EveryChildCounts... EveryChildMatters" for the 2013/14 ACW Project "A Home With A Heart". The Anglican Church Women raised \$8,000 which will be used to build a home in Bura, Kenya for a widow/grandmother to take in 6-8 orphaned children.

Rollie then presented the Nova Scotia Board of Anglican Church Women with a certificate of appreciation from his foundation.

Counts . . . Every Student Matters, Heartbeat Ministries, and the Anglican Church Women Nova Scotia Board to raise a substantial amount of money for the building of a home in Bura, Kenya for a widowed woman to care for and raise 6 – 8 orphans in a loving environment – a *home with a heart*. We were thrilled to have Rollie present in Sydney to receive the cheque, present Anglican Church Women with a thank you certificate, and to have everyone learn that the efforts of Anglican women in Nova Scotia over the past 12 months have realized \$8,000 for this worthwhile enterprise!! It is understood that this amount will substantially cover the cost of building the *home with a heart* in Bura, Kenya.

We are anticipating continuing support for the nationally focused Annual

Project 2014/15, *Northward Bound: Bursaries for Ministry*. Anglican Church Women have historically been supportive of the *Council of the North*, also a priority of the Anglican Church of Canada. The funds garnered over the next 12 months with *Northward Bound* will help support ordained ministry education of several indigenous people in an indigenous institute for ministry training.

Resurrection, Transformation and Women's Ministry: Rising to the Challenge

What the women offered in three successive rounds of an interactive strategy called *World Café* was inspirational. Starting with two sessions to focus the theme and address how women offer their gifts and function in the life of the parish, these same women

moved into responding to the challenging Gospel (Mark 16: 9 – 15) where Jesus upbraids his followers for their lack of faith and their stubbornness.

These women present, knowing the challenges of the church in today's society, addressed how they might transform their thoughts and actions to proclaim the resurrection message to the whole world, as our Lord commanded. What these women shared resonated with me as I listened to Sunday's gospel of "doubting Thomas", the Dean's excellent sermon on that Gospel, and then read Bishop Ron's message in the just-delivered May edition of *The Diocesan Times*. We are all called to a new ministry, mindful of an incredible legacy we share, and that together, with God's power, we "can do infinitely more than we can ask or imagine."

The Faith & Fellowship 2014, *Come to the Water: Women of Faith, Women of Courage* reaffirmed the value of the traditional ministry roles women have been playing, as well as encouraged the growth and development of leadership skills that will allow women to offer and direct the financial, human, and community resources available to them to spiritually, behaviourally, and financially support God's mission and a fuller realization of his Kingdom here on earth. It was an inspirational weekend, and I feel privileged to have had the opportunity to engage with these amazing women. I give thanks to God for our time together.

by Cynthia Pilichos,
President, Anglican Church
Women Nova Scotia Board

ANNOUNCEMENTS

Rev. Helen Chandler ordained as priest on Friday Apr 4 at Holy Trinity Church, Yarmouth.

Rev. Liz Earley appointed priest-in-charge of the parish of Jollimore effective March 24th.

Rev. Juanita Barteaux resigned as rector of New Germany, effective Oct. 30 2014

Rev. Carl Fraser resigned as rector of the Parish of St. John the Baptist, North Sydney of Aug 31 to accept appointment as Rector of the Parish of Fall River Sept 1.

Rev. Janet Hatt resigned as priest-in-charge of the Parish of Jollimore as of June 15.

A friendly reminder about Justice Camp coming up this summer on August 15-21, 2014. This event is designed for adults of ALL AGES, and is focused on raising up justice leaders within

Canadian churches. It's called a camp (rather than a conference) due to its hands-on, interactive style. Unlike other conferences, 3 days will be devoted to immersion experiences in which participants engage with a particular area of injustice that matters to them. Participants of

Justice Camp 2014 will have opportunity for sharing and networking, and will be empowered to live out God's heart for justice in their daily lives.

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The liturgy of the Cross

The *Crucifixion Drawing* (as it has come to be known at St. Paul's Anglican Church) was the culmination of a series of sessions with the (senior) youth of our parish on Sunday mornings. We had met over the fall and winter, at first to simply look at various Christian symbols and their use throughout art history – and more pointedly to look at the evolution of the use of the cross (or cruciform) and the image of Jesus' body on the cross, the crucifix. (It may come as a surprise to some Christians that in the very earliest decades and centuries Christian communities shied away from the cross – and certainly the agony of the crucifixion – as visual imagery and symbolism.)

Shortly after Christmas, consulting with the youth, I suggested we embark on the making of a drawing of the crucifixion. My idea was to sketch out a very general "cartoon" (in the art historical sense) on paper and invite the youth to lay down the basic forms and colours. During these drawing sessions there would be opportunity to reflect on what we were doing: the subject matter and also the process. I would, when the

time came, make interventions – never erasing or undoing the work of the youth, but working with what they had given me. The choice of oil pastels facilitated the task, the medium being malleable yet unforgiving in that it cannot be erased.

For me it was important to stress how the creative process should mirror how we experience God's Grace: both acting through – not outside of or in disregard of - time, space and matter. We all are vulnerable to an instinct to enslave ourselves to a perfection of our own making. A creative project based on an already perfected and inflexible image in our minds and hearts tends to reduce us to a form of technology simply recording that image. The moments of true creativity and grace only occur in our surrender - to what may appear flawed, to the unexpected, and to the resistance of the material to domination and its insistence that it has its own state of being.

The sense of working through and in time was heightened with the eventual "display" of *The Crucifixion Drawing*, which was integrated into our Good Friday service

at St. Paul's (a service of music, prayer and personal reflections on Scripture.) At the beginning of the service the choir quietly processed to the Chancel, behind them our Rector, Paul Friesen followed, a large wooden cross over his shoulder. The cross was leaned against the rail at the high altar. From the cross the drawing, still rolled, was hung and unfurled to the foot of the cross. *The Crucifixion Drawing* remained in its place throughout Good Friday and for our Holy Saturday Vigil the following evening.

The drawing was an unexpected event for many who were in attendance at the Good Friday service. Tinker McKay, one of our parishioners, describes her reaction at the time:

"When I saw [the] 'Crucifixion' it was bathed in sunlight falling through the windows above the Communion Table. Every line spoke to me of Christ's suffering on the Cross. It's a powerful, unforgettable [drawing]."

BY IAN MCKINNON,
ARTIST-IN-RESIDENCE,



Photo: *The Crucifixion Drawing* unfurled over the cross at St. Paul's, Halifax.

ST. PAUL'S CHURCH, HALIFAX

Yarmouth ordination for new priest



Photo: Bishop Ron Cutler ordained Helen Chander on Friday April 4, 7pm. at Holy Trinity Church, Yarmouth as the congregation applauds.



Coming this fall: The Diocesan Environment Challenge!

In Sept. the Diocesan Environment Network will challenge every parish in the diocese to think about their environmental impacts and take action to make change in their communities. Each month will bring a new challenge, new ideas, and opportunities for new growth! These environment challenges will be fun and engaging and will offer the chance of transformation within your parish

and the diocese as a whole. Stay tuned here, on the Net-News, and on the Diocese of Nova Scotia and Prince Edward Island Facebook page for more information! Together, let's "strive to safeguard the integrity of God's creation and respect, sustain, and renew the life of the Earth." (BAS Baptismal Covenant).

Invitation for submissions to the Commission on the Marriage Canon

In 2013, the General Synod of the Anglican Church of Canada passed a resolution directing the drafting of a motion to change Canon XXI on marriage. This proposed change to church law would “allow the marriage of same-sex couples in the same way as opposite-sex couples, and that this motion should include a conscience clause so that no member of the clergy, bishop, congregation or diocese should be constrained to participate in or authorize such marriages against the dictates of their conscience.” This motion will be considered by the 2016 General Synod.

The General Synod stipulated that the preparation

of this motion should include a process of broad consultation. To facilitate this, a Commission on the Marriage Canon was formed. An important part of its mandate includes inviting submissions on the proposed change to Canon XXI (“On Marriage in

the Church”).

Input from members of the Anglican Church of Canada is vital as the church enters this time of discernment. Commission chair, Canon Robert Falby, encourages broad participation in this process.



“Commission members are aware of the strong feelings that many Anglicans have on the issues which it is looking at and we hope that we will receive input which reflects that spectrum.”

Submissions are welcome in both written and video form and must include the author’s name, parish or institution, diocese, and contact details. All of the commissioners will read or view each submission as they prepare their report.

The terms of reference for the Commission on the Marriage Canon require that all submissions to the Commission be posted on the national church’s website: www.anglican.ca

They will be reviewed prior to posting on the national church’s website. Submissions failing to conform to the Anglican Church of Canada’s existing code of conduct for online contributions will not be posted. Those making such submissions will be contacted and invited to revise their content accordingly.

For more information on preparing and submitting your contribution to this discussion, please visit the submissions to the Commission on the Marriage Canon webpage.

Deadline for submissions is Tuesday, September 20, 2014.

South Queens celebrates new ministry



SUBMITTED BY BORDEN L. CONRAD, Q.C.

The Church of St. John, the Evangelist, Eagle Head, was full at 7 p.m. on Thursday, April 10th, 2014 when clergy and people gathered to celebrate the new ministry of Rev. Shona Boardman. She came to her new parish from the Isle of Lewis in the Outer Hebrides of Scotland in January. The parochial committee had reason to look forward to her arrival and soon other members of the parish were sharing in the enthusiasm. Archdeacon Michael Mitchell, Rector of St. John’s Church, Lunenburg, conducted the service. It is interesting to note that St. John’s, Eagle Head, was named after the Church in Lunenburg where many of the earliest settlers in the area had worshipped previous to their settling here.

There was participation

in the celebration by representatives of all the congregations making up the Parish. After signing the Covenant of New Ministry with the new rector, Jim Fiander and Borden Conrad, Wardens of the Parish, presented the Holy Bible; Water was carried by Connor and Cami Verge, representing the youth; Rev. Judy Cross and her husband Glen Cross, presented the Holy Oils; Peter Davies and Ted Bulley, the Wardens of Trinity Church, Liverpool, presented a Stole. A copy of the Canons and Bishop’s Guidelines was presented by the Wardens of St. James Church, Hunts Point, Bill Heppell and Debbie Page. Dianne Keddy, Treasurer of the Parish, Robert Rhodenizer and John Meisner, the Wardens of St. Andrew’s Church in Brooklyn, presented the keys of the Churches and Halls in the Parish. Donald Allan, Arnold and

Nora Whynot, representing the Church of the Holy Redeemer in Port Medway, presented copies of the Book of Common Prayer and of the BAS, the liturgies used in the Parish, and an old Chalice and Paten from St. John’s Church were presented by its Wardens Douglas Cross and Robert Lohnes.

Regional Dean Gordon Drugget delivered an inspiring homily, reminding us that we all share in ministry, before the new rector celebrated the Holy Eucharist, served by husband Rinchen Boardman, who acted as Crucifer and Sacristan. There was a variety of music. Joan Osborne, the Organist for St. John’s, played all the hymns except for the anthem “Lead Me Lord” sung by Trinity Church Choir, in their bright red gowns on the Chancel steps, with solo parts by Peter Davies and Sandra Wright. Nancy Anthony, Trinity’s Organist, played the

anthem. During Communion Glen Cross played “Amazing Grace” to the tune of “House of the Rising Sun” on his guitar, and “God of Wonder” was sung by a group of young people consisting of Matthew and Beth Laws, and Connor, Ainsley and Cami Verge, accompanied by Zachariah Whynot on his guitar. Stephanie Francis, Kinsey Francis and Rynne Rhodenizer led the Prayers of the People in memory of their mother and grandmother, Sandie Rhodenizer, who has recently died and whose care and funeral were some of the first of the ministries of the new Rector, who, later at the reception, referred to them as a remarkable family.

The fellowship in St. John’s Hall following the service continued the Celebration with loud talk and good food. The exit from the Church to the Hall was so sudden that none of the clergy signed the

Vestry Book, which had to be taken around during the social time. Rev. Shona, now second rector of the parish formed by the amalgamation of the parishes of Trinity Church, Liverpool, and of St. John the Evangelist, Eagle Head, said some words thanking us all, and some people whom she mentioned particularly. She finished with the admission that she already ‘loved’ us! The future of ministry in the parish looks very bright.

Photo above: Robert Rhodenizer, Douglas Cross, Robert Lohnes, Sr., William Heppell, Deborah Page, Peter Davies, Rev. Judy Cross (in back), Ted Bulley, Rev. Gordon Drugget, Rev. Michael Mitchell, Rev. Shona Boardman, Borden Conrad, Rinchen Boardman (in back) and James Fiander (Photo by Brenda Lohnes)

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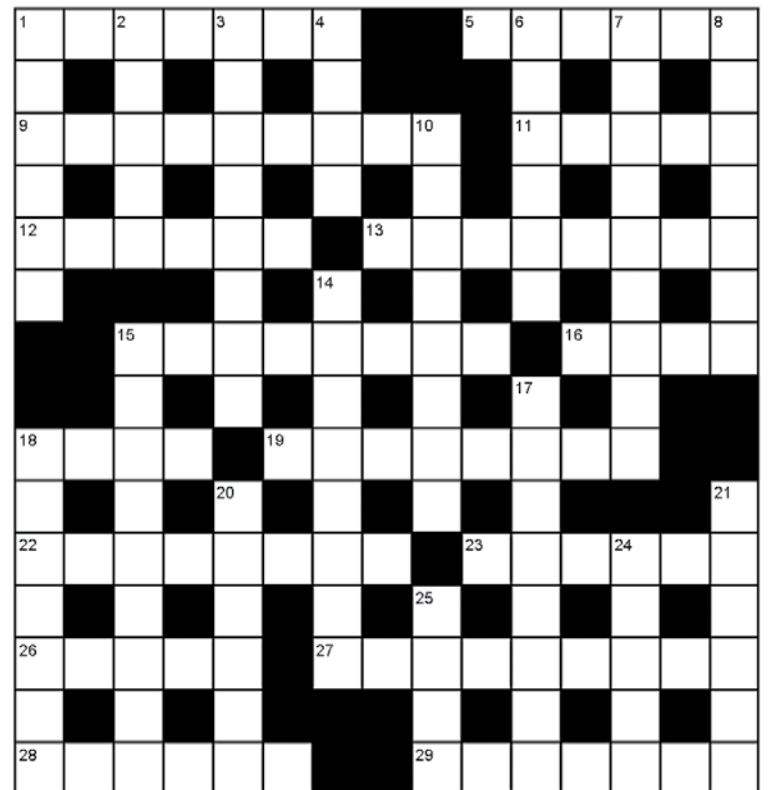
Church-bells beyond the stars heard, the souls blood, The land of spices, something understood.

Prayer – George Herbert

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Bible Crossword

by Maureen Yeats



June 2014 Clues

ACROSS:

- 1 – Agreeable (7)
- 5 – Most Rev. _____ Whelby, 21st century Archbishop of Canterbury (6)
- 9 – “When the day of _____ had come”, fifty days after Easter (Acts 2:1) (9)
- 11 – Mend again (5)
- 12 – “...do not be _____, you are of more value than many sparrows”, scared (Matt. 10:31) (6)
- 13 – Rare-earth metallic element (8)
- 15 – Concordant (8)
- 16 – Son of Zechariah and Elizabeth (Luke 1:57-63) (4)
- 18 – “...maintain the unity of the Spirit in the _____ of peace”, promise (Eph. 4:3) (4)
- 19 – “... It must be settled in the regular _____”, group meeting (Acts 19:39) (8)
- 22 – “Who will separate us from the love of Christ? Will _____”, difficulty (Rom. 8:25) (8)
- 23 – “And why are putting ourselves in _____ in every hour?”, peril (1Cor. 15:30) (6)
- 26 – Stroll (5)
- 27 – “...the teaching that is in accordance with _____”, goodness (1Tim. 6:3) (9)
- 28 – Odours (6)
- 29 – Prevailing customs (7)

DOWN:

- 1 – “...all of us must _____ before the judgement seat”, be visible (2Cor. 5:10) (6)
- 2 – Interior (5)
- 3 – Roman Catholic book with prayers, readings, etc. (8)
- 4 – “...on _____ I hurl my shoe”, ancient Middle Eastern country (Ps. 108:9) (4)
- 6 – “...in gathering the weeds you would _____ the wheat”, pull out (Matt. 13:29) (6)
- 7 – “...shake the dust off your feet as a _____ against them”, evidence (Luke 9:5) (9)
- 8 – Male reporter (7)
- 10 – One who carries the container of incense (8)
- 14 – “Then what becomes of _____?”, bragging (Rom. 3:27) (8)
- 15 – “...whatever is _____”, upright, American spelling, (Phil. 4:8) (9)
- 17 – Gift of bread and wine for the Eucharist (8)
- 18 – Executes using a guillotine (7)
- 20 – Upward movement (6)
- 21 – Obliterates (6)
- 24 – Diving bird related to the loon (5)
- 25 – Kind of cheese (4)

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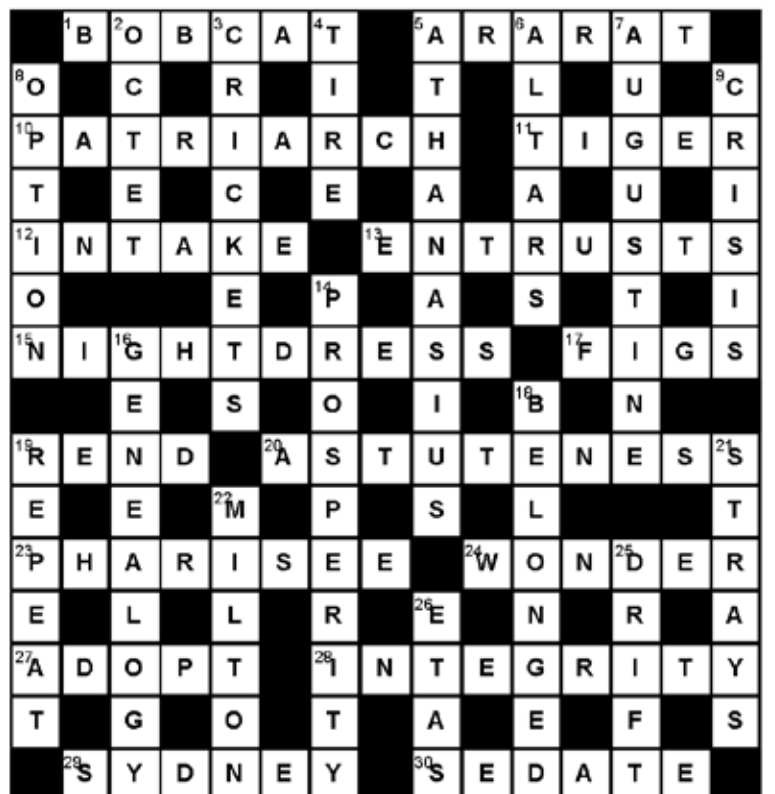
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Baptism: the door into a new community

BY DAVENA DAVIS

During this season of Easter to Pentecost, Christians think about baptisms—Easter and Pentecost being two of the major feast days on which baptisms take place.

Not too long ago the deacons in this diocese met for a continuing education workshop on the history and theology of baptism. **One of the many responsibilities of a deacon in a parish is baptismal preparation. Baptismal preparation is not just a clergy responsibility by any means.**

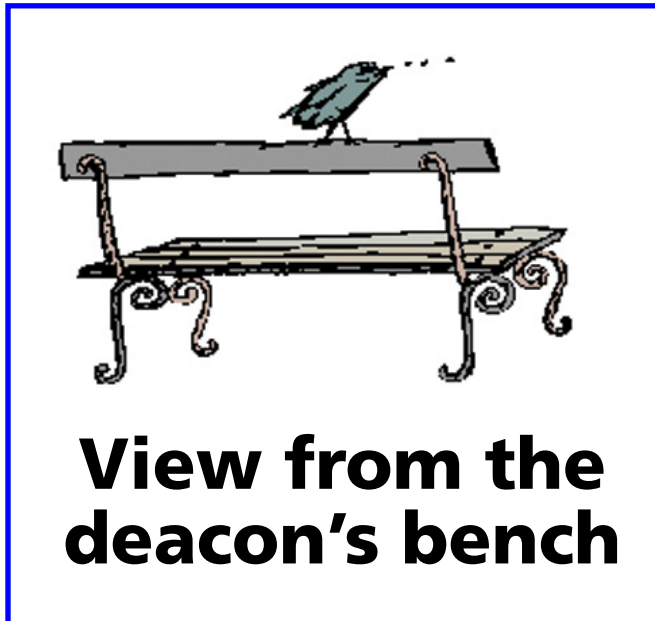
We are all on a journey to the promised land. “The ritual of baptism expresses some dimension of the journey...with the risen Lord Jesus Christ.” What happens in baptism today is a ritual which reminds us of the baptism of Jesus in the Jordan. In Acts and in Paul’s Letters we read that new believers were baptised upon profession of faith. It was generally understood that baptism carried with it God’s forgiveness of past sins. With baptism and God’s forgiveness came the believer’s repentance which was seen as a complete change of lifestyle, even sometimes requiring a change of occupation. A new Christian was expected to live a new life—sexual purity, charity, avoidance of wealth, etc. The standards of Christian discipline were very strict and very high.

Understandably many Christians postponed baptism until late in life. Baptism was seen as an adult commitment. Unlike today, infant baptism was not the norm. (Of course, in cases of emergency, baptism was not delayed.) Ambrose Bishop of Milan (d. 397), urged believers not to postpone baptism. “Why do you hesitate, why do you delay” (*On Repentance*, ca. 390) Called believers, but unbaptised, were excluded from much of the worship. They were not permitted to attend or observe the ceremonies of the Eucharist or baptism nor to say or hear the Creed or the Lord’s Prayer.

Those who heeded Ambrose’s advice spent the season of Lent as catechumens preparing for baptism.

The ritual of initiation began in earnest on Holy Saturday night at the door the baptistery (a small building close to the church with steps down to a deep water-filled pool) **when the priest touched the ears of the candidate so that they would be opened to his words.** The candidate entered the baptistery where a deacon and a presbyter anointed the candidate’s body. The bishop asked the candidate questions like: “Do you renounce the devil and his works? Do you renounce the world and its pleasures? Do you believe in God the Father? Do you believe in our Lord, Jesus Christ? Do you believe also in the Holy Spirit?” As the candidate made the answers he (or she) turned towards the east or to the west and plunged in and out of the water three times. The bishop then anointed the new Christian on the head and he/she was clothed in white. This was symbolic with death and rebirth, forgiveness of sins, union with Christ and purity of life. Then the new Christian was brought into church to participate in the Eucharist. When the candidate was a woman we understand that a deaconess assisted.

Infant baptism may be laid at St. Augustine’s feet (354-430). He drew the church’s attention to John 3:5 “No one can enter the kingdom of God without being born of water and the Spirit.” He came to an understanding of original sin resulting in the necessity for infant baptism. Different theories abound on the shift from adult to infant baptism but



View from the deacon’s bench

scholars believe it took hold by the 5th century. By the 8th century Easter and Pentecost ceased to be the required seasons for baptism due in no small part to high infant mortality. The age of Charlemagne (742-814) saw the definitive legal enforcement of infant baptism in the West.

The location of the baptismal font near the entrance to the church signifies the entrance into the community of faith and the preference for infant baptism. The Reformers inherited the sacrament of baptism from the medieval church, and accepted it as a sacrament, one of the two instituted by Christ. Reformers like Martin Luther (1483-1546) wanted the evangelical meaning and responsibility of baptism to be acknowledged and understood. The service, like all worship, was to be in the language of the people, and was to be public. Reformers saw baptism as a divinely appointed means of grace; a visible sign with an invisible signification of grace. It was a human act, a washing in water; but it was also a divine act, the inward washing and regeneration of the Spirit. Thomas Cranmer (1489-1556) spoke of baptism as necessary for attaining everlasting life. The baptismal rites in the 1549, 1552-1662 editions of the Book of Common Prayer are derived from the medieval Sarum rite (the Catholic rite used in England before the Reformation) but with Lutheran inspiration and some of Cranmer’s own ideas. The emphasis in the baptismal rite is the remission of sin and entry into the church. At its simplest baptism is a ceremony of initiation, a reception into the church, the family of God. Baptism is a sign of God’s love, of repentance and faith on one side, regeneration and identification with Christ on the other.

As today, there was controversy over public or private baptism. On the one hand, church authorities preferred public baptism—even though the actual service was held often on Sunday afternoons. But it was held in church. On the other hand, families appear to have preferred private baptism—at home soon after the child was born. In that case, who could baptise? In theory, midwives could baptise only in cases of necessity. How do you define “necessity”? It seems that the church had issues with women baptising. Necessity triumphed—lay baptism was acceptable in cases of necessity.

Undoubtedly there were always situations for adult baptisms. However, they were few and far between until the 17th century. The 1662 edition of the Book of Common Prayer addressed the need for adult baptism. By this time the Church of England had

sent missionaries to the colonies, and converts to Christianity were being admitted to the Church. A baptismal liturgy was created “Holy Baptism to such as are of Riper Years and able to Answer for Themselves.” The Scripture lessons were different. Also the candidate for baptism could speak for him/herself and was required, if possible, to bring two baptised witnesses. Infant baptism called for godparents.

The 1662 Book of Common Prayer remained in place within most Anglican churches until the 20th century. Questions arose, however, concerning faith and commitment within baptism. In England as the Church of England was the established church, anyone could request baptism for a child regardless of religion or commitment. This indiscriminate baptism, as it was called, continued to be an issue into the present century not just in Great Britain.

The second half of the 20th century saw considerable ecumenical activity. We see it in the revisions to liturgies since the Second Vatican Council (1962-1965). Theologians have tended to write for an ecumenical audience, seeking areas of agreement. Contemporary baptismal rites (such as in our BAS) reintroduced some aspects of the classical pattern of 4th and 5th century baptisms as we see in the renunciations prior to the confession of faith. (BAS, p. 154-155) Another influential ecumenical document is the *Baptism, Eucharist and Ministry (BEM)* published by the World Council of Churches, 1982. This document represents an overview of denominational consensus in those three areas insofar as possible.

Some concluding ideas:

- Baptism is both God’s gift and our human response, a life-long growth into Christ.
- The rite is to be administered with water in the name of the Father and of the Son and of the Holy Spirit. The symbol of water is not to be minimized, in fact immersion is encouraged. The rite should be done by ordained ministers in public and at great festivals, Easter, Pentecost and Epiphany.
- Within Roman Catholicism the RCIA (Rite of Christian Initiation of Adults) has encouraged churches to re-introduce the catechumenate of some sort—Christian initiation being seen as a process
- With infant baptism more emphasis is given to the parents and godparents for commitment. (BAS, Baptismal Covenant, p. 158-159)
- Baptism is a congregational concern.

Behind all the baptismal rites, Anglican and otherwise, can be seen a concern to make baptism part of public worship, emphasizing that it is entrance into the Body of Christ, the church. There is a desire to stress that infant baptism is not simply an insurance against original sin but as we said at the outset, it is the door into a new community. Commitment on the part of parents, godparents (sponsors) and the congregation is essential. It is important to reflect on what baptism really does: God’s unconditional gift of baptism leads into faithful reception. *Rev. Davena Davis is vicar of Christ Church, Cow Bay, Hon. Assistant at the Cathedral Church of All Saints and chaplain to the Community of Deacons*

Online bonus page:

We are blessed - thank you!

BY REV. CARL FRASER

To all of you, who have made a gift to the Rejoice! Action Appeal, thank you! We are blessed by your gift of hope, trust and faith. Your gift of love for your Lord and your church will bless the churches and people of our Diocese for years to come. Thank you. We are so blessed in you!

To you who have not yet made a gift to the Rejoice! Action Appeal, I say you are blessed too. My prayer is that the great rushing wind of Pentecost will blow strongly upon you, and fill you with an overflowing sense of being blessed, so much so that you will make a gift to the appeal.

But let's set the record straight. We are blessed. You are blessed. Any cursory reading of world news, should drive us deep into prayers of thanksgiving 'for all that we have not received', and ought to fill us with such gratitude for the abundance of our God's mercies and blessings that are ours (too many of which we are blind to in our daily lives). You are blessed.

The record is thus: if you live in a fixed income – you are blessed. If you live on an 'unfixed' income – you are blessed. If you live in an urban centre – you are blessed. If you live in rural NS or PEI – you are blessed. If you belong to a large church community – you are blessed. If you belong small church community – you are blessed. If your church or parish is thriving and growing – you are blessed. If your church or parish is struggling to

Let Us Rejoice and Take Action Together
REJOICE

survive and facing tough decisions – you are blessed. You are blessed, we are blessed. This not pollyannaish drivel. It's gospel truth. Pentecost proclaims the God who send the Spirit of Blessing, the Spirit of Power upon his church, however and wherever He finds us.

We have power – power to be thankful, to be generous, to be courageous, to change our communities, to bless lives far beyond our own - to be witnesses for Jesus in all the world around us. The Rejoice! Action Appeal is all about helping all of us, no matter our setting or situation, to be better disciples of Jesus – to provide tools and resources for revitalizing our parishes and congregations (both urban and rural), growing our future and bettering our environmental stewardship.

Some have suggested that this appeal will only bless and benefit parishes that are big, rich and urban. That's simply is not true. We would not be engaged in this initiative if we did not believe in the future of the church throughout our Diocese. We believe that every rural church, not matter how rural – has a future! Its future may look different, perhaps without a church building, perhaps with a different form of ordained leadership –

but the church, people of faith, have a future. These changes may likely come to all parishes – but this appeal will help to strengthen all of our people, to revitalize our ministry and renew our mission outward. Every parish and church, no matter how small, has a mission and has a mission field that ripe for harvest. You are blessed. We are blessed to tell the story of God's goodness and reach out.

So, if you have been hesitating about making gift, don't hesitate any longer. If you believe what you have to offer is too small to make any difference, that's not true. There's 33,000+ Anglicans in our Diocese, and if every one of them gave but \$10, we'd easily meet our appeal goal of \$ 350, 000. No gift is too small (no gift is too large either). If you believe your parish or church will not benefit or be blessed by your support for this appeal, fear not! Yes it will. You can make your gift by contacting the Diocese (Ms. Jana O'Neil) for an Appeal Package. She can also help you make your gift by phone. You can give online via the Diocesan website. You can make your gift by placing it on the offering plate in your local church.

Again, to who have made your gift, thank you. We are blessed in you! If you have yet to make that gift, thank you in advance for stepping up and out in faith.

Thank you. You are blessed.

Together, we are incredibly blessed.