



Top 20 Under 20 award for Anglican youth



Above: Rita-Clare LeBlanc at the Top 20 Under 20 awards

St. Margaret of Scotland parish in Halifax, Nova Scotia celebrates as one of their own, Rita-Clare LeBlanc, receives one of 20 prestigious awards given out annually to outstanding young Canadian leaders.

The Top 20 Under 20™ Award program is designed to identify outstanding young Canadian leaders, further develop their skills and aptitudes, focus and fuel their passions. While hundreds of Canadian youth apply each year, only 20 will receive this award — which includes a four-day leadership summit in Toronto, a personal mentor for one year, a personal career coach and a \$5,000 scholarship.

Rita-Clare is the only recipient from Atlantic Canada

for 2011. Two years ago, she received a Christmas gift from her Uncle Roger in the form of an I.O.U. for \$77.12. This wasn't a personal gift to buy the latest app from iTunes, but rather it was a monetary gift that she had to invest in a project — that could make more money for a charity of her choice. This unique gift led to her winning the Top 20 Under 20 award and making a difference to children around the world.

For a long time, Rita-Clare wondered how to make the biggest impact with \$77.12! After all, it's not everyday you get this type of extra-special gift. It was during DYC—an Anglican Youth Conference where she heard a gentleman speak about the lack of education available to children

in Africa. When she saw all of the photos of the children attending a newly built school, the smiles on their faces stuck in her mind weeks after the workshop. She instantly felt connected to that cause — feeling very grateful for living in Canada where education is available to everyone and wanted to ensure children everywhere had those same opportunities.

Rita-Clare started searching for someone to work with that would help her build a school. Because she feels strongly about community and relationships, it was important to her to find an organization that didn't simply take the money — but valued the idea of maintaining relationships with the school — and African Sky was perfect!

After going back to sharing this idea with friends from all over the Maritimes, she soon realized that this was not a job she could do by herself. Many of her friends asked how they could help — and MYST was formed. MYST stands for Maritime Youth Standing Together. She had four people attend the first meeting and now, they have over 30 members — all working together to make a difference for children in Africa.

The cost to build a school in Africa, for 100 children, is \$13,500.00. There was plenty of planning for fundraising events such as day camps, concerts, coffee houses and a spaghetti dinner to help raise our money. Rita-Clare is also very fortunate to have her church, St. Margaret of Scotland, help them by managing the proceeds from personal donations and events. Many parishioners often ask Rita-Clare how their school is coming along!

Raising money to build a school in Africa has taught Rita-Clare and the MYST members a great deal. They have learned the value of philanthropy — the special

feeling you get when you reach out to others. You can't really put a price on this either — although \$77.12 seems to be a good amount!

The way that MYST began with a simple Christmas gift initiative of \$77.12 is so unique. One could never imagine that such a gift could change so many people's lives, including Rita-Clare's. Working with a well run, all-volunteer organization in another country gives the project an international flare — teaching every MYST member about African Sky and all members of African Sky about Nova Scotia. MYST has even been able to connect with African Sky in Ohio via conference calls and internet Skypeing — where each member is able to offer their ideas and share their enthusiasm about the project.

Each member of MYST has been affected by their involvement in giving of themselves for others less fortunate. Students have committed their time and energy in helping to fundraise for their peers. It's neat to see a community come together to make a difference for other students.

This journey of building a school hasn't been without worries or troubles, but Rita-

Clare always tries to think of their end goal, and how they are already doing something to make a difference.

Rita-Clare has recently been in contact with the Director of African Sky, Dr. Scott Lacy, and has found out that African Sky will begin construction of the MYST school in Mali, in early summer. They actually have a new "brick maker" on route to Mali that will allow community members in the village to gather and start making their own bricks to form the walls of the school.

The MYST journey doesn't simply end with a completed school though. MYST will continue to make a difference by building a well so the students will have safe drinking water; by creating the very first music program ever — in a Mali school; and by creating an annual back-pack program for the parents that cannot afford school supplies.

Being a youth active in philanthropy has been a tremendous experience for everyone in MYST. It is humbling to see all ages come together for a common goal — and making a difference. If you would like to find out more about MYST and the rest of their journey, please go to www.7712.com



COLUMNIST

How stuck can you get?

I don't know about your spring but the weather here By the Bog had been cold and wet.

We had rain and fog and drizzle throughout the month of April and well into May and everyone was getting anxious to be out in the fields and gardens. No one was more anxious than Billie's father-in-law. He and his buddies had discovered the joys of growing their own veggies a few years ago and what was once a small plot just behind the rectory had grown into a very ambitious garden that kept most of the community supplied with the fruits of their labours.

I think I shared with you the invasion of the Zucchini a year ago. Pop promised to keep that particular squash out of the garden this year. He had been reading gardening catalogues since early February and ordered some pretty fancy seeds for this year's planting. He and his friends had started all sorts of seedlings that were ready for transplanting but the land was too wet to cultivate. The full moon of June was coming and still no one had been able to get on the soil because of the rain. Pop was convinced that the June full moon was the



St. Bart's by the Bog

Sarah Neish

time for planting in our corner of God's farm.

Pop asked his daughter-in-law if she knew a prayer for dry weather and questioned if she had been praying for rain since she was not a lover of much green that showed up on her plate! Billie assured him that she was not jinxing his efforts and that the Annual Rogations Service coming up soon should put a blessing on his garden.

In the mean time the ground needed to be turned over with a plough then harrowed and raked before the tiny transplants and other seeds could

be put into the soil. The first fine day in late May the roar of garden tractors and small tillers was heard coming toward the rectory. Billie looked out to see Pop and his friends heading to the back of the house. Bennie Smith driving a large tractor seemed to be leading the charge up the driveway. Bennie is the unofficial groundskeeper for the parish. He has been doing most of the heavy yard work for years and he was a good friend of Peter, Billie's late husband. They made a funny couple, sharing many an hour working around the property and when Peter left us so suddenly several years ago now, Bennie was very saddened. He tends to all of the graves in our cemetery but none with more love and care than Peter's.

Benny was pretty sure the ground was dry enough to support his tractor and harrow. The others followed blindly. If Benny said it was a 'go' then 'go' it was! Somehow the far corner of the garden plot had not been checked out and that is where the tractor became mired in mud up to its axles.

Now it isn't a good sight to see at least 5 old men in gum boots and straw hats trying to manhandle a large trac-

tor. Billie rushed out, only to get stuck in the mud. She was yelling at the fellows to stop! Ma was standing at the kitchen window wringing her hands and ready to dial 911 if someone collapsed. Benny took charge in his own quiet way and had everyone stand back while he got down on his belly to check the damage beneath the tractor. He came up, covered in gumbo mud to state the obvious. "She's stuck fast". 'The Boys' hummed and hawed for a time until someone suggested they get old Will Crane to come with his team of horses to pull the tractor to dry land.

And so, here By the Bog, horse power replaced gasoline power and the old ways once again proved to be the best. Will had the team finish the ploughing for a guarantee of fresh vegetables all summer. If all goes well and the sun shines on us we could see a bumper crop because not only did Will's fine team of horses finish the ploughing, they added some nice fresh manure to the garden!

I'll keep you posted. Have a wonderful summer.
Aunt Madge



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PAUL SHERWOOD
Editor

PAUL FRIESEN
Review Editor

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80 Hayden St

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(416) 924-9199 Ext
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LETTERS & NEWS:
Paul Sherwood, Editor

PO Box 8882,
Halifax, NS B3K 5M5
diocesantimes@gmail.com
902.477.3040

ADVERTISING:

Harold Irving

(902) 865-4795

cell (902) 489-4795

hbirving@eastlink.ca

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Fifty years and still feisty



Photo: Bishop Sue Moxley, Emily & Rev. Art Nash and Bruce Moxley at the anniversary service at St Nicholas Church.

Rev. Arthur Nash celebrated the 50th Anniversary of his commissioning in the Church Army and his 40th anniversary as a priest in the Church of God. The service was held at St. Nicholas Church, Westwood Blvd. Upper Tantallon on Sunday May 1st. Capt. Bruce Smith of the Church Army, now Threshold Ministries, spoke at length about Art's early times in the Church Army.

BISHOP'S MESSAGE



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

The feast of Pentecost marks the birthday of the church

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)

It has been said that the experience of the followers of Jesus on the feast of Pentecost marks the birthday of the church, the point at which they started to engage the mission that Jesus had given them. In this event they were anointed and empowered for this work. One of the aspects of Luke's account, of Pentecost that has always interested me, is the way in which he tries to describe something that is truly indescribable. He grasps for the language to give the sense of what happened when God's spirit was encountered in an overwhelming way. "There came a sound like the rush of a violent wind"... "Divided tongues as of fire, appeared among them..." It wasn't a wind but that's what it sounded like. There wasn't a fire on everyone's head but that's what the experience felt like. He might have said "You just had to be there to understand what happened."

The experience may have been indescribable but the result was not. That encounter changed the post-Easter community in a remarkable way. They left their place of waiting and security and were compelled to go into the streets of Jerusalem to speak about Jesus. So much of Luke's brief account revolves around communication. The spirit is portrayed as tongues of fire, tongues that rested on each person in the room. They began to speak in new languages as they were empowered to do so and they spoke about "God's deeds of power" to everyone they found in the streets. For days they had locked themselves away, in a mixture of sorrow, fear, confusion and hope. Drawing strength from one another, from the stories of Jesus that they shared, from the vision of God's kingdom that he had lived, from the sharing of food and from the promise he had given. Now they could not stay locked away, they had to share this marvelous good news and invite others into the way that Jesus had lived.

There may have been a point in time when Christians in this country concluded that everyone here had heard about "God's deeds of power" and so they stopped talking about them. Today in many of our communities there are people who have no knowledge of the story of Jesus, no idea what he taught, no idea

what he did, no idea what his life, death and resurrection means. There are others who feel they know the Christian message, but the information has come from popular culture, media commentators, or those who focus solely on the failings of Christians. For too long we have allowed others to define who we are and the message that we proclaim.

While the New Testament indicates that there were certain people who were particularly gifted by God to proclaim the gospel, ("The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers" Eph 4:11) there was a general understanding that an integral part of being a Christian, was to communicate the message of Jesus. We recognize that deep connection today in one of the promises made in the baptismal covenant: "Will you proclaim by word and example the good news of God in Christ?" The first of the five marks of mission of the Anglican Communion is "To proclaim the Good News of the Kingdom" The Mission page of the Anglican Communion website comments "Instead of being just one (albeit the first) of five distinct activities, this should be the key statement about everything we do in mission."

There is an old joke which goes: "Why is the Anglican Church like the St. Lawrence River?" Answer: "Because it's frozen at the mouth." Many church members seem to find it difficult to share the good news they find in Jesus the Christ. This doesn't have to be a complicated process. The disciples simply talked of their experience of Jesus and their understanding of what he had taught them. They didn't worry about proper phrasing, but they were honest and sincere. They used the opportunities that presented themselves. The way they were able to express this new life and this new 'kingdom' was a surprise, even to them. I think that when we focus on the message and the experience that we have had, when we allow that good news to shape our actions and attitudes, then our fears will diminish and we will find that spirit working in us, the same spirit that was in Jesus, just as he promised.

LETTERS

To the Editor,

I am writing in response to the Rev. Ashton's letter prompted by an earlier letter by Faye Tetford.

Mr. Ashton is quick to point out what he considers to be the manner in which Ms. Tetford is wrong.

Mr. Ashton also errs.

His principle argument is based on naming the Bible as "the Word of God," binding to that description the notion of eternal inerrancy and intractability. By the time the accounts of Jesus and the Christian faith were being composed, the early Christian church had already dealt with the Jewish law. At the Council of Jerusalem (Acts 15), the Gentile Christians were excused from almost all the parameters of the old law. Jesus freely questions the intent of the old law and flagrantly dismisses it, stating that he fulfils the law. It is clear that for the early Christians, their relationship with Holy Scripture would be both contextual and contemporary, and that their relationship with Jesus Christ would be determinative and immutable.

A further point would be well made in quoting the fourth Gospel, where Jesus himself is "the Word" of God, meaning that a

new lively and different relationship with God now exists.

Jesus' commandment to love supersedes all other requirements of the law.

Without citing valid scientific evidence, Mr. Ashton states that same-sex attraction is a matter of choice. The real choice is how one apprehends (or disregards) scientific evidence or personal testimony.

At Synod this year, we will explore what that means when we are asked to bless same-sex civilly married couples with the Bishop's permission. Further, we will be asked to consider blessing covenanted and committed relationships outside of marriage which can still honour God. For my part, I look forward to the choices being offered to us as contemporary

Christians in the twenty-first century.

In mutual ministry, I am
Rev. Canon David J Fletcher,
Rector
Anglican Parish of Lantz



Called into community

Bishop Sue Moxley's Charge to the 143rd Synod of the Diocese of Nova Scotia and Prince Edward Island

When my husband Bruce was scheduled for open heart surgery, people prayed for us and they let me know they were praying. When the surgery was postponed, they called to commiserate. As we arrived finally at the hospital, people greeted us, "Hi. I'm from St. Andrew's. We are praying for you." Bruce said later, "I never felt so alone as when I had to go through that door and I couldn't see you anymore! Then a nurse met me and said, 'Mr. Moxley, I'm from St. Francis. I will stay with you until you have the anaesthetic.' I was so grateful not to be alone." After Bruce got home, there were other folks who brought food, who gave me help and hope because I am pathetic as a nurse! All of them were part of a community that drew me in and supported me when I was in need.

Community -What is a community?

Well I looked up some definitions.

How do these apply to us as individuals? As parishes? As the diocese?

Community is:

a : a unified body of individuals with a common focus

How unified are we? What is our common focus?

b : the people with common interests living in a particular area

This describes the diocese -"a particular area", i.e. PEI and NS

It is also what a Region was intended to be.

c : an interacting population of various kinds of individuals (as species) in a common location Does this describe your parish? Interacting? Various kinds? Common location?

d : a group of people with a common characteristic or interest living together within a larger society

This should describe a parish or a congregation.

e : a group linked by a common policy

Constitution, Canon Law and Policy and Procedure do link us together. If we are members of the community these apply to us even if we voted against them!

f : a body of persons or nations having a common history or common social, economic, and political interests

We do have a common church history and parts of it are glorious and parts we have had to apologize for. I am not at all sure about us having common, social, economic and political interests!

g : a body of persons of common and especially professional interests scattered through a larger society. (Merriam Webster Dictionary) I suppose this could describe Anglican clergy!

This Synod our theme is "Called into Community". We particularly want to consider community in relation to:

- creation,
- members of our parish,
- the community beyond our walls both local and global.

We will spend time reflecting on these three windows on community over the course of Synod. For me the logical place to start seemed to be the "common" factor mentioned earlier in each of those definitions. What is it for us when we talk about "community"?

God the Holy Trinity is the first common factor for us. God, who is a community within Godself—Father, Son and Holy Spirit; God the community, invites us into relationship.

The Icon (in the next column) is sometimes called the *Hospitality of Abraham* because the characters could be the three angels that Abraham entertained unawares. It is sometimes called The Old Testament Trinity because the figures can be interpreted as Father, Son and Holy Spirit.

I don't know much about Icons, but I remember something I read about this icon. Look at the front bottom. See the break in the pavement? There is an opening.

That may be seen as a space for us to enter into the relationship among those three portrayed there; God making a space for us to enter into relationship.

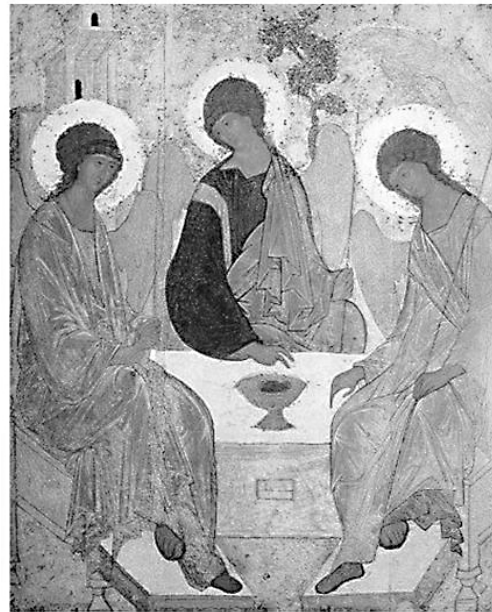
For us in creation, the common relationship is that we are all created by God.

For us, everything begins with God—God before anything else. "In the beginning, God..." Then God created our world and us, and our relationship with God began—a relationship between Creator and creatures; Creator and land, sea & sky; a unique relationship between the human creatures and their Creator—"created in God's image" as stewards God's creation, to live "in the image" of God in relationship with the rest of creation.

"I believe in God, the Father almighty, creator of heaven and earth..."

Our worship this evening will focus us on our place in the community of creation. One of our presentations will help us to consider how we can be less destructive of God's creation—us as individuals and us as the community of faith in our church buildings and in our community settings. Part of our evolving Five Year Plan asks us to be serious about assessing the impact of our church buildings on our environment and then work to reduce that impact.

I have been reading a challenging book, "*The Bible and Ecology*" by Richard Bauckham. It's challenging because it takes aim at the interpretation of the Bible that implies that because God gave humans "dominion over" the rest of creation, we can do whatever we want! I am always surprised when I meet people who really believe that. I thought we were called to look after God's creation as stewards. It also takes aim at the notion that humans are somehow higher up a



Hospitality of Abraham

hierarchy then the other creatures of creation. As Bauckham wrote, "When we join our fellow creatures in attributing glory to God, there is no hierarchy and no anthropocentricity. In this respect all creatures, including ourselves, are simply fellow creatures expressing the God centeredness of the created world, each in our own way... As Psalm 148 says, in this worship God's name alone is exalted: there is no place in worship for the exaltation of any creature over others... All creatures exist for God's glory, and we most effectively learn to see other creatures in that way, to glimpse as it were, their value for God that has nothing to do with their usefulness to us, when we join them in their glorification of God."

At our last Synod, there was a resolution to get us moving on environmental issues as long as it didn't cost us any money!

The creation of the Bishops' Action Appeal made some small grants available to parishes to undertake projects to make themselves more environmentally friendly or in the words of the Marks of Mission, "to strive to safeguard the integrity of creation and sustain and renew the life of the earth". I am sad to say, no one has applied for any of those funds! I encourage you to return to your parishes and regions to encourage the people for whom our community with creation is their passion. Get involved in the "Greening Sacred Spaces" project.

In spite of no one asking for funds, I do know that some thoughtful work is being done.

At the Valley Region 2010 Fair last summer, the Parish of Aylesford /Berwick was giving out small trees to people who would agree to plant them. I went home with four different varieties which we planted at our new house and I am happy to say they have survived the winter and are thriving -new shoots have appeared!

The Parish of Wilmot in designing its new facility looked carefully chose an energy efficient heating system.

I think the thing we most need to change is our mindset about who we are in Creation. We are NOT the center of creation. It is NOT OK for me to hike off the park trail and damage a sensitive terrain! It is not OK to poison the birds because I don't like the noise they make! It is not OK to strip the land to build a subdivision and then complain to the municipality about the fog that settles every evening! Canadian mining companies have the worst track in the world for despoiling other countries with their mining strategies that maximize profit for shareholders and destroy the local environment. There was one company, Etruscan, that was owned by a Nova Scotian that was brilliant in its development plans—caring for the environment, helping the local community with basics like wells, education, health care. However it was sold recently.

We are part of the community of God's creation. We are fellow creatures with the birds, the fish and the coyotes.

We need humility about our place. We need to take responsibility for our place in the destruction of God's creation and we need to take action "to strive to safeguard the integrity of creation and sustain and renew the life of the earth." (Mark of Mission 5, ACC)

What can you animate your parish to take your place in the community of creation, to rebuild the community of creation in your part of this diocese?

Let us praise God with all creation in the words of Psalm 148

We also are called into in the community that is our parish. A parish is a community for whom the prime common factor should be God known to us through Jesus Christ. We are called into community with Jesus and with one another. What does that mean for our part?

First, we take time to be present to God-in prayer, to listen to God speak to us in our Bible reading, to look for the face of Christ in people we meet, to listen for God's voice in our everyday conversations, to sense God's presence in worship, in the Holy Communion.

Second, we take time to be present to each other in prayer, to listen to God speak to us in our Bible study groups, to look for the face of Christ in the people in our pew on Sunday morning, to listen for God's voice in our routine Parish Council meetings, to sense the presence of the Risen Christ when two or three of us gather in His name.

When we are each in relationship with Jesus, we have a common basis on which to make a connection, to build a relationship.

Social Science researchers tell us that being connected, being in relationship, forming community, is basic to being human. If we are going to call ourselves Christian community, we certainly have to be in community, in relationship with God and in community with others.

We are called into community with those who form our parish. It takes effort to build and maintain relationships. In some small congregations everyone thinks they know everyone. Keeping relationships positive and alive in tight knit communities is very different from building relationships from scratch in churches where there are new people coming and going all the time. We can build strong connections based on our love of Jesus Christ and our desire to build the Kingdom of God. We can share our skills and resources, and by working together, we can do more than we could do as individuals. Only with the fire of the Holy Spirit can we do "more than we could ask or imagine".

Inevitably there will be disagreements in parishes. Remember those five marks of a healthy congregation?

IDENTITY: Our congregation knows who they are before God;

VISION: Our congregations knows what it is called to do;

STEWARDSHIP: Our congregation has the resources and leadership necessary to carry out it calling;

WORSHIP: People experience the power and energy of the Gospel in their worship and life together;

OUTREACH: The activities of the congregation make a discernible difference in individual lives and in the world around us.

I would add a sixth one.

CONFLICT TRANSFORMATION: Our congregation can transform conflict into positive energy for building the Kingdom.

When we are building a community, we have to value everyone God gives us. We may wonder why they are here, as they may wonder about us. A woman I know says, "People are God's precious gift to us, every one of them! Value the gift. Don't throw it away!"

We say in the baptism vows that we will respect the dignity of every human being. What does that look like in your congregation?

I received last week a notice for a new educational film from the people who gave us "Celebrate What's Right".

It's called "Do Respect". If we can "do respect", then diverse voices can be welcomed and people with those views can feel included. A parish community that learns to respect the dignity of every human being, and models this in their life together, will grow and thrive.

If we are building community in our congregations, we cannot say, "I will not forgive you." Jesus called Peter to forgiveness and Jesus calls us to a ministry of reconciliation. You have come from a parish community to Synod. You have brought the hopes and concerns of your parish to Synod. You have come in a small community of anywhere from 3 to 9 members from your parish. Now we try to become the community of Synod. What happens when we try to bring communities together? Some of you have experienced in your parishes when you have moved into a confederation of parishes (ACPC, GGBPU) or you have moved into an amalgamation (Resurrection, Annapolis Royal). Currently we have St. Matthias and St. Philip's, Halifax in the midst of becoming the Church of the Apostles. What we discover is that communities actually have boundaries and we don't always know what they are until someone new tries to come into the community.

Those experiences have taught us something about bringing existing communities together. If people think no one is listening to them, that they have not been heard, the new community won't work. If people think that they are not valued, the new community won't form. If people don't believe that God can do a new thing, the new community won't survive. If the ground rules aren't clear, there will be painful disagreements and the community will be killed before it has a chance to be born.

So I hope that here at Synod, we will listen with respect to each others' stories, that we will value everyone whom Jesus has put here with us and that we will expect God to do something new here among us.

So here you are at Synod. How did you get here? Were you elected? Were you the one saying, "Well if no one else will go, I'll go!" Maybe you were the one who said, "Synod? What's that?" and had to be encouraged to say, "OK I'll try it."

What if God called you into this community? Jesus at one point said to his friends, "You did not choose me. I chose you." What if Jesus chose you to be part of this community here at Synod? Does that clarify your role, change your understanding of how to participate? I know it says that the Bishop calls Synod together, which I have done, but I believe that Jesus has called each of us to form this community. So we are here on God's mission not our own or that of our

parish.

There will undoubtedly be different points of view on every topic. God created diversity in every part of creation. Diversity is essential. So we will have to "Do Respect!" We will have to listen carefully for the thread that is God's truth in the midst of many voices.

And there will be many voices on the topics that include constitutional and canonical change, blessings, poverty, environment and parish social outreach.

Called into Community

With creation

Within our parish

With the community beyond the parish walls

The community beyond the church walls.

A former Archbishop of Canterbury said that the church exists for those who are not yet members.

One of our clergy wrote "The vision of our parish is to work toward ever increasing presence and growth in the local community ... We simply continue to reach out to the broken-hearted, the lost, the rejected, and those in any kind of trouble in this life. We open our arms to them and welcome them as us.

And they have come, the young, the old, the in between. We laugh, we cry, we welcome and we send forth. We talk, we listen. We worship together. We experience hope, we experience despair. We live out the Gospel as best we are able by the grace of God.

We are not silly, we know that it will be difficult to support our mission from within the economic capacity of our community. Therefore we are exploring new models, ones that seek ways to draw on the wealth of other communities, and government agencies. These models expand the mission field of those churches who are in economically stronger areas to include ones that are in need. These models make governments aware that we are fulfilling their mandates and that supporting us provides mutual benefits. It is hard to make these models work but it is new and exciting." (Kees Zwanenburg)

This is a parish that is living the Mark of Mission that says we are called to respond to human need by loving service.

In the discussion of the Five Year Plan tomorrow we will hear more about the work that some parishes are doing to meet the needs of the people in the communities in which they are located. We will consider what work we should be doing for the next 5 years. One of the Resolutions asks every parish to include in its Annual Report a description of the important social concerns within their community. That means church members getting out there in the community and finding out what other people think is needed. It means that the Parish needs a permeable boundary through which people from the community outside can enter.

There is another important point here though.

Another priest has written: "This is not the same place it was 20 years ago. It is time for us to begin living that part of our call that requires us to boldly share the Gospel of Christ to our communities with not only our actions, but with the Word. We need to become missionaries again, right here in the Maritimes, sharing the reality of our Wondrous Saviour." (Ed Trevors) To proclaim the Good News of the Kingdom is the first Mark of Mission

There is a local community beyond the parish walls and there is now the possibility of a global community. Information from everywhere is available all the time! We have to choose how much we can or want to interact at that global level. Perhaps if we really saw ourselves as community at the global level we would choose to act differently.

In the Inter Anglican Women's Network, the focus is on empowering women to recognize that they are children of God and providing the resources to enable them to become all that God has called them to be. They join with other women's groups from around the world at the UNCSW to pursue God's mission. While the members may disagree on other issues like interfaith dialogue or expressions of sexuality, these differences do not get in the way of being faithful to the mission of God for women

So while there are some broken relationships within the Anglican Communion, the mission-focused communities around the Anglican Communion continue to do their ministry and mission guided by the Marks of Mission and the Holy Spirit. Under God's guidance, we work in a variety of ways to bring smaller communities together trying to move through old boundaries to create new communities of understanding.

We are called into community with Creation, within our parish and beyond the walls of our parish. We have everything we need to be in community and to build community.

In the church we have the advantage that we share a common belief in God, the Holy Trinity who welcomes all of us into relationship. That gives us a common focus. We know that God the Creator is still at work, so we do not despair. We know the presence of the Risen Christ is with us, so we have courage. We have received the gift of the Holy Spirit, so we have the power to be and to build. So we say,

*Glory to God,
whose power working in us
can do infinitely more
than we can ask or imagine.*

*Glory to God,
from generation to generation,
in the church
and in Christ Jesus.
For ever and ever
Amen.*



Above: Penny Lockhart and Susan Naylor show off some of the many Flat Stanley's that came to Synod. Detailed story coming in the September Diocesan Times.

Below: Some of the hopes and dreams expressed by Synod delegates for the future of our church.



143rd Session

Diocese of Nova Scotia and Prince Edward Island

May 26th -

NOTICES OF BUSINESS

Status of Business as of Synod adjournment

- 1) Changes to the Constitution of Synod – Diocesan Restructuring
CARRIED (THU)
- 2) Motion to change the terms of reference of the Church Extension Fund
CARRIED as amended (THU)
- 3) Publication of Staff Positions, Stipends, Salary and Benefits
DEFEATED (THU)
- 4) Request to Diocesan Council to Commission a Report on Sexuality for the Diocese
Amended DEFEATED (FRI)
- 5) Proposed amendment to the Constitution ... amending Membership of Synod for Youth Delegates.
CARRIED as amended (THU)
- 6) Proposed amendment to the Canon 11 ... amending Youth Membership of Diocesan Council.
CARRIED (THU)
- 7) A Resolution that the Diocese adopt the Charter for Racial Justice in the Anglican Church of Canada
CARRIED (FRI)
- 8) A motion to request that a Pastoral Letter be adapted to a Bishop's or Bishops' Guideline
CARRIED as Amended (FRI)
- 9) A motion to keep a roster of parishes and clergy amenable to the blessing of same-sex civilly married couples
Amendment DEF DEFEATED (FRI)
- 10) A motion to request the Bishop to provide for a liturgy for blessing covenanted or committed unions outside of marriage
Amended For: 132, Against:157, Abst:33 DEFEATED (SAT)
- 11) A motion that the clergy of the Diocese cease acting as agents of the civil government in performing marriages until certain conditions are met
By orders: (C) Defeated (L) Defeated



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on of Synod and Prince Edward Island 28th, 2011

OF MOTION

at 3 PM Saturday May 28, 2011 (unofficial)

12) Motion Relating to Poverty Awareness and Reduction in Government and Social Concerns in Parishes: That the Bishop write the Prime Minister regarding poverty reduction

CARRIED (SAT)

13) That the Bishop write the Premier of Nova Scotia regarding an awareness campaign on the causes and consequences of poverty

CARRIED (SAT)

14) That the Bishop write the Premier of PEI to undertake consultations to develop a poverty reduction strategy

CARRIED as Amended (SAT)

15) That the Bishop's letters be read in every parish

CARRIED as Amended (SAT)

16) That each pastoral unit include in its annual report a description of what the parish has heard are the important social concerns within their community or communities.

CARRIED (SAT)

17) Motion of Consent for a motion regarding reducing the Allotment Rate

Defeated (SAT)

18) Motion of Consent for a motion asking Diocesan Council to develop a motion for General Synod

Defeated (SAT)

19) Motion to ratify General Synod & Provincial Synod election results

CARRIED

20) Motion to ratify Appointments Committee appointments

CARRIED

21) Motion to ratify the Committee to Approve the Minutes

CARRIED



Top: Nearly 300 Flat Stanleys came to Synod and are returning to their owners over the next several weeks.



Middle: The Planned Giving sketch was both humorous and helpful.

Below: The Anglican Foundation of Hope Bear was a hit at Synod. Youth delegates pose with the Hope Bear.





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Neil's Harbour celebrates matriarch of the church and the community

by Selma Doucet

On a recent Sunday in May, during the Morning Eucharist, a presentation was made to a very surprised Bernice Ingram by Warden Stephen Coutts.

Bernice Ingram was born in 1927 in Neil's Harbour. She started attending Sunday School in about 1932 when she was just 5 years old until she was 16 at which time, she began to teach the class. And that continued for 54 years when she was also involved in the yearly curriculum; organizing Christmas concerts and the annual Sunday School Picnic. She retired from these duties at age 70. At age 16, Bernice joined the Vestry, the AYPAs, (Anglican Young Peoples Association) and the Altar Guild. She has cleaned and set out the altar cloths; changed the hangings prepared for Communion and raided the neighbours gardens for fresh flowers for the altar (in season). Bernice still arranges flowers on the altar for the Easter and Christmas services and prepares the annual cleaning roster for the church.

Bernice sang in the Choir for 77 years, having joined at the age of 7. She was our Diocesan Synod Delegate for most of her adult life; travelling to Halifax each year to attend meetings and represent her church.

Bernice had considered retiring a few years ago because she felt she was not physically capable of helping at functions & fundraising. The vestry quickly convinced her that they needed her for her knowledge with the history of the church. In reference to policies and information, they had someone to help supply the information from past years, when they needed to make decisions and so Bernice carried on as best as she could until this year.

She has also been prominent in her Community of Neil's Harbour and other organizations North of Smokey, like the Buchanan Memorial Hospital and the Highland Manor where she had been honored on other occasions as well as being Citizen of the Year by the local Lions Club.



Photo: Son Ross Ingram, granddaughter Shannon Ingram Christie, Bernice Ingram and daughter Kathy Ingram MacKinnon

ANNOUNCEMENTS

Rev. Val Rhymes appointed as priest-in-charge of the parish of New Ross 3/4-time following the retirement of Rev. Frances Boutilier.

Rev. Fred Rhymes appointed as priest-in-charge of the parish of Bridgetown following the retirement of Rev. Liz Earley effective May 8th.

Rev. Janet Hatt appointed priest-in-charge at St. Augustine's,

Jollimore following the retirement of Rev. John Scott.

Rev. Marian Lucas Jefferies appointed rector of Blandford effective August 16, 2011 following the move of Rev. Laura McCue to Sydney.

Rev. Mel Malton appointed incumbent of the parish of Digby/Weymouth effective June 8, 2011.

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- Colors of Cape Breton Tour 3 Days / October 21

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Three ordained on the Feast of St. John the Evangelist



*Above front: David Lewis Naylor Chapman, Faye Elizabeth Wheatley (with grandson and Bishop's Chaplain) Braeden Lightfoot, Helena Mary (Mel) Malton and Rev. Trevor Lightfoot
Back: Bishop Ron Cutler, Bishop's Chaplain John Potbier and Bishop Sue Moxley*

The ordination took place at the Cathedral Church of All Saints in Halifax on May 6, 2011.

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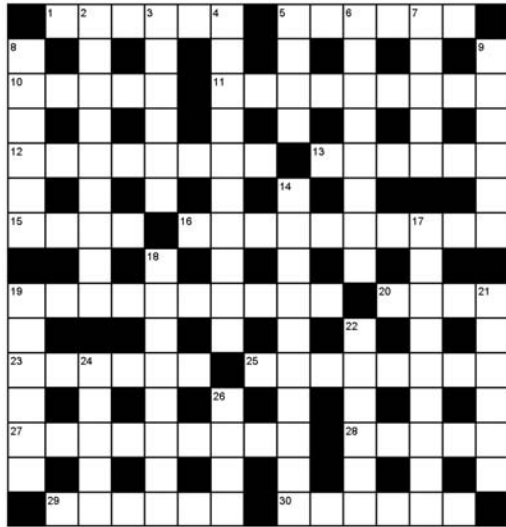
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Bible Crossword

by Maureen Yeats



June Puzzle Clues

ACROSS:

- 1 – Good to eat (6)
- 5 – Old Testament book (6)
- 10 – Original name of disciple that Jesus renamed (Matt.16:17-18) (5)
- 11 – The day the Holy Spirit came (Acts 2:1) (9)
- 12 – Cutting teeth (8)
- 13 – _____ Gibson, black American athlete (6)
- 15 – He built the ark (Gen.6:11-22) (4)
- 16 – An offspring (10)
- 19 – A teacher (10)
- 20 – Without moisture (4)
- 23 – Large public procession (6)
- 26 – Companion of Paul (Acts 11) (8)
- 27 – Penitent (9)
- 28 – One of the Twelve Disciples, given the keys of the kingdom (Matt.16:19-20) (5)
- 29 – Severe trial (6)
- 30 – Office or position of a curate (6)

DOWN:

- 2 – Members of a particular American political party (9)
- 3 – Expel (6)
- 4 – Knowledge or practical wisdom gained by observation (10)
- 5 – Month when summer officially begins (4)
- 6 – "...bring me to your holy hill and to your _____" (Ps.43:3) (8)
- 7 – Father of Methuselah (Gen.5) (5)
- 8 – Allocate (6)
- 9 – Mary _____, a 16th century Queen of Scotland (6)
- 14 – Pertaining to schools (10)
- 17 – Pertaining to gymnasts, e.g. (9)
- 18 – Side table for holding Eucharistic vessels (8)
- 19 – Make known (6)
- 21 – Very arid region with little or no vegetation (6)
- 22 – One who shoots from a hidden vantage point (6)
- 24 – More nearly mature (5)
- 26 – Apostle and writer of several Epistles (see Acts, etc.) (4)

Annual Outreach Projects important for Anglican Church Women in NS

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

Do not doubt the capacity of dedicated, committed groups of Anglican Church Women in Nova Scotia to direct funds, some large, but, often, relatively modest, to the Anglican Church Women Nova Scotia Board, in support of its Annual Project that rotates through a 3 year cycle of focusing locally within the Diocese, nationally within Canada, and internationally out in the world. At the April 30th Annual Meeting 2011 for all Anglican Church Women in Nova Scotia: The Love of Jesus Calls Us, a cheque for \$7,000 (that represented contributions coming in from the Nova Scotia parishes over the space of the past 12 months) was presented to Betty Bryenton, Malaria Prevention Ambassador for Buy-a-Net / Fight-the-Bite, the Nova Scotia Anglican Church Women Annual Project 2010 that ended with the Annual Meeting 2011.

What is just as impressive is the cheque of almost \$400 that the Junior Auxiliary (JA) of St. Francis by the Lakes, Lr Sackville, presented to Betty Bryenton on April 30. Toonies brought to each JA meeting, combined with some fundraising, made this amount possible. It was a special treat to have two of the St. Francis JA's present for the cheque presentation. The JA's also had the opportunity to hear Betty talk about malaria prevention and treatment in Uganda and the role of the Anglican Church in that African county where the Buy-a-Net / Fight-the-Bite funds are targeted.

The Annual Project 2011, this time with a national focus, approved at the Annual Meeting, is Girl Power / Wolf Spirit, a program of support for First Nations youth in a large area of Ontario that encompasses a number of the Anglican Dioceses of that Ecclesiastical Province. We will continue to count on the generous support of the women in the parishes and regions, and the St. Francis JA's, whose advocacy of the Anglican Church Women Annual Project each year is greatly appreciated.

Carolyn Chenhall, Honourary Vice President of the Anglican Church Women Nova Scotia Board, was the key-note speaker and she had a rapt audience as she challenged those present to be true to their vocation, a calling ordained at the time of their baptism. Bishop Ron continued the emphasis on the theme of The Love of Jesus Calls Us, the hymn for Anglican Church Women across Canada, in his homily at the Eucharist, that had as Celebrant, the Rev. Stephen Laskey, Rector of Christ Church, Dartmouth, the host church for the gathering. Bishop Ron noted both the passive and active senses of The Love of Jesus Calls Us in that we are the recipients of Jesus's love for us, as well as being active in offering our love to him. It is both these ways of understanding the encompassing love of Jesus that call us to minister in his name and to advance the mission of the church.

The Annual Meeting of Anglican Church Women in Nova Scotia saw most of our regions represented, including PEI, as we welcomed Wendy Himelman, the President of the Anglican Church Women PEI Board. It was special to have Greetings brought forward in person from the Baptist, Presbyterian, and United Church Women, and from the Women's Inter-Church Council. Regrets and best wishes for every success were received from the Lutheran and Roman Catholic Women. We appreciated having our Diocesan Youth Coordinator, Susan Naylor, with us as we want to explore further ways that all Anglican Church Women in Nova Scotia can support our Anglican youth.

Thought provoking ideas and regular Annual Meeting business were both addressed in an atmosphere of generous hospitality offered by the Rector, Wardens, congregation, and, especially, the Anglican Church Women of Christ Church – many thanks. A newly installed NS Board is now ready to embark on the next 12 months, drawing its focus, Companions on a Journey, from a phrase in the hymn, The Love of Jesus Calls Us. All Anglican Church Women are companions on this journey as we respond to our baptismal covenant with: I will. Thanks be to God.

May Puzzle Solution



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

Prayer – George Herbert

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REVIEWS



Review Editor
Paul Friesen

'This is anything but a dry book'

As Summer (we missed Spring as you know) is upon us, we might ask: 'Is there such a thing as a theological 'beach book'?' Earlier this 'spring' I heard myself telling someone that the book under review this month was 'almost a beach book'. Let me defend this ridiculous claim. Though the title and the publisher sound 'high brow', this is a book that is hard to put down for anyone who really cares about the connection between our faith and our daily life—and who thinks that folks from a world much closer to the world of Jesus Christ might have some thoughts quite helpful to us—even compelling for us. So would I take this book to the beach on my one, two or three annual outings? Well, I would on an overcast day, with a large umbrella, plenty of sunscreen and with the rolling of the eyes only one's own children can properly execute... before they bury you in sand. In any case, whether you read it on the beach or in the shade I would welcome any responses from those of you who choose to read it, via the Diocesan Times.

Robert Louis Wilken, *The Spirit of Early Christian Thought: Seeking the Face of God* (Yale University Press, 2003).

This book is hard to put down. Thankfully, it's also easy to pick up.

It's available through a number of college and university Novanet libraries (at least in the Halifax Regional Municipality) via (rather recently) your Public Library card. If this isn't possible, or if you would like your own copy to read, re-read or mark up, or if you just want to read it at a leisurely pace while reading other books, *The Spirit of Early Christian Thought* is easily available for purchase. It can be found in paperback for as little as \$15.00 (new) through independent booksellers such as The Bookmark or Veritas in Halifax (and other shops elsewhere) or through the Chapters-Indigo empire directly by the web. And it's on the web via companies like Abe Books that you can buy a second-hand copy of this book from one of its hundreds of local second hand book store affiliates.

This book is hard to put down. If what seem small things to others matter to you, the publisher has used a pleasing font, generous margins and spaces between lines, a binding that lets it lie open in your hand, and the pleasing cover of a good 'trade paperback'.

But there are more substantial reasons this book is hard to put down.

“

You don't really criticize any author to whom you have never surrendered yourself.

First, Wilken is a very fine writer, appealing to a wide variety of readers by his clear writing style, and chapter and title divisions. Part of Wilken's fine writing is his ability to tell relevant stories related to important ideas; this is anything but a dry book. When it comes to Maximus the Confessor, for instance, you don't leave him until you know what he confessed and the consequences of his confession—both intellectual and personal consequences.

Second, Wilken faithfully presents the most important ideas of our faith in an inviting way. The faithfulness is attested to by the praise of well-regarded theologians such as Jaroslav Pelikan, Avery Cardinal Dulles, and Luke Timothy Johnson. The inviting character of Wilken's writing can be seen throughout, or even in a few introductory passages: 'The distinctive marks of early Christian thinking can be set down in a few sentences. Christians reasoned from the history of Israel and of Jesus Christ, from the

experience of Christian worship, and from the Holy Scriptures (and earlier interpretations of the Scriptures), that is to say from history, from ritual, and from text. Christian thinking is anchored in the church's life... I have tried to show the indispensability of love to Christian thinking.' Wilken's book is not 'light'—it doesn't pull punches when it comes to key ideas or key theologians (and he introduces many).

But neither are his sentences heavy, though some parts benefit from re-reading.

Third, Wilken does a wonderful job of relating Christian ideas to Christian life. He points out that almost every patristic thinker (thinkers from the first four or five centuries of Christianity) was quite active in the daily life and worship of Christian communities. And he thinks that their ideas have a lot to do with the ways we ought to live our lives, hence his subtitle

"Magnificently learned... Believer[s] [and] nonbeliever[s] will be touched... by [this] survey of Christian intellectual life." MICHAEL DIRDA, *Washington Post Book World*

The Spirit of Early Christian Thought



Robert Louis Wilken

Seeking the Face of God. In the middle of his book, Wilken quotes the poet T.S. Eliot, to suggest how the earliest Christians read the Scriptures: 'You don't really criticize any author to whom you have never surrendered yourself.' I would suggest surrendering yourself to this author while reading this book, and then stepping back to evaluate and criticize it—as a thinking Christian, immersed in the same faith as the author. Why not 'grow your faith' this summer?—whether you will spend more in the sun or be consigned to the shade.

Paul Friesen



Liverpool hosts regional PWRDF workshop

by Chris Pharo

PWRDF Parish
Representatives from the South Shore met at Trinity Anglican Church in Liverpool on May 1 to learn, share and celebrate. The workshop, lead by Chris Pharo, PWRDF Diocesan Coordinator, provided an opportunity for Parish Representatives to learn more about the work of PWRDF. Chris provided an overview how the Fund operates and gave examples of both the relief and development work that it supports. This was followed by a viewing of a presentation of the relief work it is supporting in Haiti as well as a viewing of a video of the special work the Fund has supported in Africa to sustain and mentor orphans whose parents have died as a result of the AIDS epidemic in that continent. This was followed by a general discussion on

a variety of topics ranging from PWRDF resources to the ongoing KAIROS controversy. The workshop concluded with closing prayers offered by Rev. Don Lawton.

The event culminated with a service of thanksgiving in the evening in the historic surroundings of Trinity Anglican Church. A highlight of the service was wonderful musical performance by the "St. John's Ringers" hand bell choir from neighbouring St. John's Anglican Church in Lunenburg. The St. John's Ringers performed humorous rendition of "Noah's Ark" as well the contemporary favorite "Here I Am Lord". A meditation was offered by Chris Pharo who described the Primate's World Relief and Development Fund as "truly a good news Anglican story" as it has contributed to life changing projects all

over the world for over 50 years thanks to the generous support of Anglicans across Canada.



Photo top: Some of the enthusiastic participants in the Liverpool PWRDF workshop; mugging' for the camera.

Photo bottom: Bishop Ron Cutler makes a new 'friend' at the workshop.



How Green is your parish?



Above: The Green Parish logo is easily recognized.

The earth is the Lord's, and everything in it, the world and all who live in it. Psalm 24:1

The Social Justice Subcommittee announced at Synod a Greening Parish Program to encourage parishes to reduce their environmental footprint and to recognize parishes that excel at their environmental ministry and those parishes making significant progress in their environmental ministry. Andy Sherin of the Social Justice Subcommittee in his presentation said "At the next Synod we hope to be giving out lots of banners and certificates."

The program requirements are laid out in a brief document "The Green Parish Accreditation Program" that is available from the Diocesan website. The document contains references to many resources to aid parishes including the national churches website Greening Anglican Spaces <http://www.anglican.ca/relationships/action/greening/>

[anglican.ca/relationships/action/greening/](http://www.anglican.ca/relationships/action/greening/)

The requirements include actions in the following categories:

1. **Energy Conservation**
2. **Reduce, Reuse and Recycle**
3. **Ground Care and Maintenance**
4. **Transportation**
5. **Church Communication**
6. **Religious Education**
7. **Worship & Liturgy**
8. **Environmental Justice**

For more information or assistance to implement your Green Parish program, contact the Social Justice Subcommittee at nspeijustice@gmail.com or Andy Sherin 902 466 7965