



It's about the WORLD



Photos above and below left: Bishop Ron Cutler breaks down the wall of boxes which was a barrier between synod members and a representation of the world.

Below right: Archdeacon John Clarke then spoke on the symbolism of the boxes relating it to the events of the first Easter Morning. A key point was that we are not afraid of change but do have a fear of the unknown. He concluded with the three questions for discussion: What is the Spirit saying to the Diocese? What is the Spirit saying to your Parish? and, What is the spirit saying to you?

See center spread for the complete story.



COLUMNIST

We all join in and sing, sing, sing

WE WELCOMED SPRING here By the Bog by singing our hearts out! Rev. Billie's fella, James and another James...this one our organist Irene James... planned and led a wonderful community Hymn sing at St. Bart's. When Billie and James came home in late Lent they were very busy holding the Readers Digest version of a Holy Lent; ie cramming as much of the traditions of this church season as possible into two weeks. I think it worked.



ST. BART'S BY THE BOG

Sarah Neish

Billie loves to have a procession on Palm Sunday but she agreed to stay inside this year where it was safe and warm. We did manage to process or parade as my Orin has been heard to call such events. The procession went up one side aisle and back down the other before coming up to the front of the church. The choir led us all and sang 'All Glory Laud and Honour', waving their palm fronds and tickling the backs of a few necks along the way.

Our Easter was glorious. We had all the hallelujahs and alleluias imaginable; we had bright flowers on the altar (after a long flowerless Lent)

we even had an Easter egg hunt for the kids following the service. There was much ice and old grey snow lying about outside but we did manage to have the joy of the Resurrection inside.

Billie is forever telling us that Easter is not a one day event but a season; forty days; She makes sure we are still singing those wonderful Easter hymns and she seems to hit her stride as she preaches the events of our Lord's resurrection. She has told us that her favourite

Easter event is the one about the road to Emmaus. Billie puts a whole new slant on that event. She shares her thinking that Jesus met up with a couple, a man and his wife traveling back home, filled with sadness and fear. I love to hear her speak of this and it is an annual sermon, well worth repeating, and one that a woman can identify with, at least this woman can and does. After all, it would be the wife who would know what was available to have for supper and to urge her husband to invite the stranger to join them

But I digress, I began by talking about our Hymn Sing and the James Team who organized and ran the event. The hymn sing was open to the community. Other churches were urged to send their choirs and we had posters up on every lamp post and tree in the area. The event, because we were not calling this a service, was held on a warm sunny Sunday evening in May. There was a great turnout and the music was varied and beautiful. Irene shared the organ bench with

the other organists from the community. We had a folk group strumming their guitars and singing some Blue Grass gospel songs, Our James sang a beautiful solo of 'Bless this House' and we all joined in as many golden oldies were sung, I especially got right into the Baptist hymn 'Will your Anchor Hold'.

There was a joint effort on behalf of the different Ladies groups in the village and a delicious lunch was served following the Hymn sing, We did ask Rev Billie to say grace before the plates of goodies were uncovered and everyone dug in!

It was an event that the whole community supported and enjoyed. It helped that the last of the snow had gone and the Peepers were singing along with us. We welcomed spring and soon will welcome summer and the winter of our collective discontent will be history.

Enjoy the sunshine, I know we will here By the Bog.

I'll keep you posted, Aunt Madge



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APPOINTING A NEW VICAR

THE PROCESS IS LONG AND COMPLEX

1 THE PREACHING COMPETITION → THE CONGREGATION VOTE OFF THE LEAST INSPIRING

2 THE EUCHARISTIC PRAYER AUDITION → THE CONGREGATION VOTE OFF THE LEAST DIGNIFIED

3 THE 'VISITING THE SICK' TEST → THE CONGREGATION VOTE OFF THE LEAST COMPASSIONATE

4 THE ROBING CONTEST → THE CONGREGATION VOTE OFF THE LEAST STYLISH

5 THE CHURCH MEETING CHALLENGE → THE LAST ONE AWAKE GETS THE JOB

Dave Walker © 2015 © CartoonChurch.com

BISHOP'S MESSAGE



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

Synod: gathering, empowering and sending

WE HAVE JUST CONCLUDED the 146th session of our Diocesan Synod. From May 28-30, clergy and lay delegates from parishes throughout Nova Scotia and Prince Edward Island gathered to debate resolutions and hear presentations about ministries happening within the diocese, in Canada and internationally. This year we also spent a significant amount of time discussing the call to mission in the life of our parishes and in the diocese. All of this was done under the theme "It's About the World" and the constant invitation "Hear What the Spirit is saying to the Church".

When people are elected at parish annual meeting to attend Synod, they are called 'delegates'. There is an understanding that they represent the other members of that parish when Synod gathers. As soon as Synod is in session all those delegates become 'members' of Synod. They are part of a body that has gathered to review the life of the diocese, to make decisions about its governance and to set its course for the future. We do this by remaining attentive to the words of others in the debates and by constantly reminding ourselves that we gather in God's name. Worship and prayer are woven throughout the Synod agenda. While applause is offered for presentations, we don't applaud during debate or following votes. This assembly is not about scoring points or about winners and losers. Our time together and our decisions are an expression of our common life.

Our three times for discussion looked at our diocese and parishes in terms of: Where We Are, What Can Be, What Will Be. We started by looking at some statistics which reveal the state of our church in Nova Scotia and Prince Edward Island, compared to where we were 30 years ago. The numbers were sobering but probably didn't reveal anything new to Synod members. This led to a discussion of the barriers that are preventing us from growing or engaging in God's mission. What are the barriers we have inherited? What are the barriers we have created? Which ones do we have some control over? Which ones are beyond our control? Our second presentation and discussion looked at "What Can Be?" The barriers are found ultimately to have no control

over us, they are empty – like the tomb on the day of resurrection, if not even death can hold back the new life in God, then what are we capable of doing in God's service? The discussion asked questions about the possibilities in parishes for mission to the community around us. On the final day we looked at What Will Be. What commitments can we make as the diocese gathered in Synod? What can we commit to doing in our parishes to focus more on God's Mission than on institutional survival? How can we light or fan a fire for the good news in our diocese?

Our worship at Synod managed to concentrate three seasons of the church year into three days. We began with the lamentation of Lent, we celebrated the joy, victory and possibility of Easter and then we were set on fire with the gift of God's Spirit in Pentecost.

The full text of my 'Charge' to Synod along with the presentations is available on the diocesan website under the Synod 2015 tab. As soon as we have had an opportunity to review and collate the notes made by each table discussion group we will share them with the whole diocese.

When Synod ended, the members were commissioned to return to their parishes to report on what happened at Synod and what they had experienced. They were commissioned to continue this conversation all around the diocese. A conversation that is not about despondency in the face of changing and diminishing congregations, nor simply about dreaming of what might be possible, but being attentive to the leading of God's Spirit and the power that comes from God, moving boldly in God's mission.

This year members also left Synod with a 'fire lighter' kit. (Disclaimer- We're talking about the fire of the Holy Spirit here, do not actually set something on fire!) There's an empty box, a candle, a book of matches and a book on Evangelism from Threshold Ministries. If that all sounds a little strange then ask your delegate what happened at Synod and what needs to happen in your parish now.

+Ron

Some deny Jesus' divinity or humanity

One of the distinctive doctrines of the Anglican Tradition is the Trinity. Trinity Sunday is the only major Feast Day (with white hangings!) that is named after a Doctrine of the Church. Consequently, the Trinity is a central doctrinal truth of Anglicanism.

The Historic Creed that focuses on the Trinity is the Athanasian Creed, dating from the 6th C. For centuries it was proclaimed in Anglican Parishes almost monthly. The first half of this Creed unpacks the Trinity, delineating Jesus relationship with the Father and the Holy Spirit. The second portion of this very long statement of Faith details the Incarnation, affirming Jesus' divinity and humanity. Why is this important today? Many of the Early Church heresies are evident today, even expressed through some mainline traditions. For example, I received an Episcopal Church (TEC) national award in journalism



Rev. Dr. John Roddam

juxtaposing the traditional Faith of the Church relative to neo-Gnosticism evident in some "progressive" circles in TEC. How does this manifest in our parishes? Some deny Jesus' divinity or humanity. In my first parish I had a long discussion with a prominent longstanding parishioner who insisted that "Jesus was not God but the Son of God!" Somehow this person saw Jesus as somewhat 'less' than the

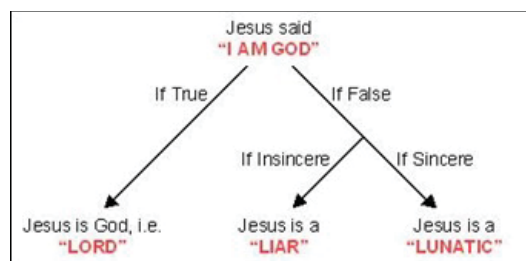
Father! Jesus relationship to the other persons of the Trinity is significant. As the agent of our salvation, His humanity AND divinity are crucial beliefs. In His dual nature, He is the bridge to the Father – I am the Way, the Truth, and the Life. No one comes to the Father except by Me. (John 14: 6) To undermine Jesus' divinity OR humanity scuttles His capacity to restore the gap between God and humankind! Some would assert that Jesus is "A Way..." among others which is a departure from the Historic Teaching of the Church. Former Archbishop of Canterbury, Lord George Carey calls this the "scandal of particularity." This does not give us license to be triumphalistic among the myriad of alternative spiritualities out there but as DT Niles, an Indian leader stated, "We are beggars telling others where to find the Bread."

I close with the words of

Anglicanism's greatest 20th C. apologist: "A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at

His feet and call Him Lord and God. But let us not come with any patronising nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."

C.S. Lewis,
Mere Christianity
(1952; Harper Collins: 2001)
Pp.51-52.



We all suffer and are poor

BY REV. ROB ELFORD

*It helps, now and then, to step back
and take a long view.*

*The Kingdom is not only beyond our efforts,
It is even beyond our vision.*

(Oscar Romero)

A MODERN CHALLENGE for reflecting on important global issues such as suffering and poverty is that, as modern people, we fail to consider that we too suffer and are poor in some material or spiritual sense. To externalize these deep realities may lead us into arrogant "solutions" for the poor and those who suffer. Thankfully, every once in a while we are offered a great gift which seems to help us understand eternal things. I had such a gift given to me during a recent service trip to Nicaragua wherein I witnessed the divine language of mercy come alive through committed relationships of self-giving love.

During the trip we worked in a very poor



neighbourhood of the capital city, Managua. We helped build a home with a local contractor, his workers and members of the family who now live in the home. We had a far-too-brief glimpse at some of the living conditions and socio-economic realities of day-to-day life in this neighbourhood.

I would like to briefly tease out the depth of one word which spent a great deal of time on my mind while working in Nicaragua. The word is *Charity*. It is a word that is largely understood as something like, "giving to a person in need" or "a generous act to someone." One could say most sincerely, "I give to charity" and this is entirely true and worthy of thanksgiving. I do not wish to engage in etymological dualism but rather a discerning deepening in the true sense of the word. As such, I would like to show that the Christian sense of the word *charity* is based on the New Testament Greek word *agape*, which means something much deeper than to simply give; it means to love dearly. *Agape* was translated into Latin as *caritas* and the King James Version of the Bible translated *caritas* into *charity*. As such, *Charity* today seems to me to be a watered down version of the essence of the Greek word from whence it comes, *agape*. *Agape* denotes a concept which is far deeper than simply giving to a person in need but the self-giving of oneself someone or



something else. Therefore, implicit in the nature of this word is *relationship*. In John 3:16 we see that God so *agape* the world and later, in John 12:43 that we *agape* the praise of one another rather than the praise of God and we are told to *agape* one another as God *agape* us. *Relationship...relationship...relationship*.

Love implies a relationship. The modern notion of charity implies simply giving which establishes a relationship with CRA as we await our income tax return.

As I write from my comfortable office in the geographically tiny parish of Trinity Church Halifax – our parish boundaries are not much more than 1 km by 2 km, there are hundreds of lonely people within this small area. Great numbers of people who want an *Inn* from the suffering and poverty of loneliness caused by a myriad of factors, many of which point to a breakdown in fundamentally important relationships and institutions that have historically enabled healthy community. The need is great, the labourers are few and it takes a toll on us as individuals and society.

We all suffer and are poor.

So, with all the need that exists in my own city and inside my own parish the question I struggle with is, *Why do I sense such a strong desire to work among the poor in places like Managua, Nicaragua?* I have often brought Galatians 2:10 into prayer where Peter and John said to Paul as he was about to embark on his mission, "They asked only one thing, that we remember the poor, which was actually what I was eager to do." Geography matters; there are poor here, in the midst of where I have been planted.

I have come to sense that what is really at play here is less about any idealistic notions of solving anything here or there, it is much more about cultivating a deep sense of gratitude for relationships. Relationship with Our Lord and one another. This deep sense of gratitude for the transformative love I have been offered through Christ not only brings into focus the gift of life but also brings into focus what I have and what I take for granted here in Nova Scotia.

Yes, I helped build a home in Nicaragua and that was a good work for a dear family. But, really, I didn't give anything to the people of Nicaragua; they gave to me. I was the student as I soaked in eternal truths revealed to all of us by Jesus. All of this brought home by a service trip to a desperately poor part of the world. By working in such an environment, my own poverty and suffering is brought to the surface by the Holy Spirit who speaks, stills, leads, reassures, enlightens, encourages, convicts, comforts and calms us through a thundering, still voice of unity. We are one in the Spirit. God loved us first; our love for one another is a dim reflection of that perfect love.

We all suffer and are poor but we are never alone.

So, with all this in mind, in February 2015 I went on a service trip to Managua, Nicaragua with a fabulous group of people from Halifax, NS, Summerside, PEI and St. John's, NL. We went in support of a Halifax-based organization called Pathway to Progress Nicaragua. It is an organization which is dedicated to supporting an innovative program in Nicaragua that provides educational opportunities for Nicaragua's most vulnerable sector: children and youth living in poverty.

I love a good testimony! The founders of this



mission in Managua have a great testimony which took them from living in the South End of Halifax to mission in Nicaragua by an experience of Our Lord's immeasurable and transformative love. It is not my testimony to tell so I won't, but I will tell you that in 2005 when Ed and Barbara Dunsworth moved to Managua they were shocked to see the conditions in the public pre-schools and primary schools. They began to tackle the huge educational deficit and devised a project to select bright children from families living in poverty and sent them to a very good private school. In the first year they had three children in the program. Now they have 86 students in the program, seven local social workers and other staff members and they build around 15 houses a year.

My charitable act is enabling a beautiful relationship of *agape* by a team in Nicaragua committed to self-giving. It inspires me to engage in relationships of *agape* in my own city.

As a participant in this service trip I had the opportunity, along with my fellow travellers, to deepen in the attitude of gratitude for all that we have and all that we easily take for granted. I hope to make it an annual trip for my family and I as we all deepen in our faith, hope and love as we listen to the deep crying out to deep.



Photo: Francis from the Pathway to Progress program

When I returned from my Nicaragua trip my wife and I decided to continue our *agape* by sponsoring a child in the Pathway to Progress program. We look forward to growing as a family as we journey with this dear child, Francis, and we hope to enjoy regular trips to visit as we all walk together, knitted together by unity in same life giving Holy Spirit.

If you are interested in taking part in a service trip please email me at rev.rob.elford@gmail.com

Or, if you would like more information about Pathway to Progress Nicaragua or how to support the *agape* of this mission please contact: www.p2pnicaragua.org p2pnica@gmail.com

*We accomplish in our lifetime
only a tiny fraction of the magnificent
enterprise that is God's work.*

*Nothing we do is complete,
which is a way of saying that the Kingdom always lies
beyond us.*

(Oscar Romero)

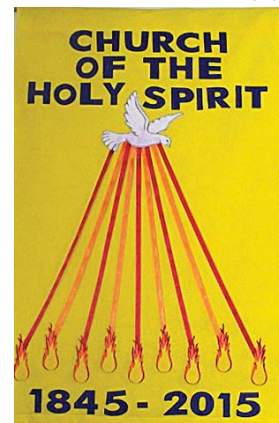


Photo above: The new banner to mark the 170th anniversary of the parish

Photo left: The parish organizing committee in period costumes with Bishop Ron Cutler

Holy Spirit celebrates 170 years in style

By MICHELLE GREEN

On May 24th, The Church of the Holy Spirit in Lakelands celebrated not only Pentecost, but our 170th Anniversary.

Bishop Ron Cutler was on hand to offer the Eucharist and special birthday wishes to the congregation. After the service, we were treated to beautiful music performed

by Ron and Theresa Mayhew, Mimi Christ, Pam Thornton, and Sandra Aucoin. The members of the organizing committee (pictured with Bishop Cutler and Rev Brian

Hutchins) were dressed in period costume and a new banner was presented during the celebrations. The congregation also enjoyed a BBQ feast out in the sunshine

and wind - making us believe that the Holy Spirit joined in our celebrations that day!!

God is sending me to Nepal

By REV, DEBRA BURLESON

It's the Sunday after Synod. Worship is just beginning at St. Paul's in Halifax. At the lectern stands a young man holding what looks like two weathered barn boards. There is an intensity about him that is compelling. He tells us that the Sunday School children will be learning about Nepal and its recovery since the April 25 earthquake. Then, after prompting from the rector Rev. Paul Friesen, he adds, "God is sending me to Nepal this summer." On that note, he holds up the barn boards and reads the words of Isaiah he has scribed there: "Even though the mountains are shaken and the hills are removed, my love for you will not be shaken, and my promise of peace will not be removed."

"God is not safe," Bishop Ron told us at Synod. "Jesus needs disciples," said others. "Go out and get on with it." While Synod was meeting at Dalhousie, Mark Flowerdew, 20 years old with a fresh Certificate of Applied Science from Acadia, was making preparations to leave the sensible, safe path and

follow God's call, as his prayer and the prayers of others had revealed it. He would be going to Nepal on a mission trip. Not just someday, but this July.

Mark's discerning began well before the earthquake, when he prayed and heard the quiet words "Go to Nepal." If you want to read an honest story of what it is like when God calls (or "maybe it's God and maybe it's pride") and how one young man prayed his way to discernment and action, read Mark's story. He blogs at markandjoygotonepal.wordpress.com.

When we talked about the role of prayer in his life, Mark told how he asks God for guidance and direction constantly and repeatedly. "We've set ourselves up to believe in a God who doesn't speak," he mused. With his engineer's mind and the Holy Spirit, Mark asked God again and again to make the path clear, until he came to that place where "I feel like I would be lying if I said, 'God is not calling me there.'"

Mark is conscious that the presence of foreigners in Nepal brings costs to the local com-

munity - shelter, food, transport - so his parents helped research mission trips that work closely and carefully with the Nepali people and existing ministries. The choice of which ministry was again made in prayer. He was studying the Gospel of Mark with friends at Acadia, and noticed that Jesus would often not answer questions directly, but would answer with the question people should be asking. Mark's question, "Which mission should we choose?" was answered with another question: "What would make us grow?" Mark knew the answer to this second question was "discipleship," so he will travel as a mentor and discipler for a group of Junior High and High School students with the organization Royal Servants.

As for his hopes for his own faith this summer, Mark says, "I feel ready to tell my story to others in ways that is helpful to them. I hope to learn to ask questions that get to the heart of issues in their lives, like Jesus did. Church, please pray for us and for the people of Nepal."



Photo: Mark Flowerdew with his DYC water bottle and a few other necessities for Nepal.

It's about NS & PEI Synod

Thursday May 28, 2015

Thanks to the Assistant Executive Secretary of Synod, Rev. David Dellapinna

The 146th Session of Synod of Nova Scotia and Prince Edward Island called to order Bishop Ron Cutler, Diocesan Bishop of Nova Scotia and Prince Edward Island.

Initial Resolutions which included Loyalty to the Queen, Greetings to the Anglican Communion and the granting of courtesies of the House to Ecumenical Visitors and the Military Ordinate were moved and carried.

Part One of Bishop Ron's Charge entitled "It's about the World - What is?" spoke to the important topic of "Where we are". Bishop Ron talked about all the changes that have and are occurring in our diocese, the greater church and in society. Bishop Ron stated that we face many barriers and we have to be willing to prepare ourselves to face the changes that must come while understanding that transition is not the end.

After a Prayer Service there was a presentation by Bonnie Skerritt and members of CLAY (Canadian Lutheran/Anglican Youth). The presentation included an all-inclusive invitation to join them at their next gather in Charlottetown, August 17-21, 2016.

Then followed three resolutions which were all carried with little or no discussion. Bishop Ron displayed his unique character by having delegates vote in a different manner on each of these three resolutions.

Following a short video presentation by the Building Health Parishes Team on Education for Ministry business for the day concluded on time at 5:00 p.m.

The Opening Eucharist began out of doors with a procession in to the Cathedral. The evening ended with a reception hosted by AST (Atlantic School of Theology) and a Coffeehouse and Open Mike hosted by the youth.

Friday May 29, 2015

After opening prayer, Bishop Ron moved directly into Part Two of the Bishop's Charge entitled "It's About the World - What Can Be?" In this part of his charge Bishop Ron spoke about Attitudinal Barriers, identifying some of them and then proceeded to discuss the Five Marks of Mission in the Anglican Communion. Two notable comments were: a healthy and vital parish is not an end in itself - it is a means to an end; and, God's Spirit is Still Speaking - Can you hear it? God's Spirit is Calling, to break down the barriers. The Bishop then broke down the wall of boxes which was a barrier between synod members and a representation of the world.

Archdeacon John Clarke then spoke on the symbolism of the boxes relating it to the events of the first Easter Morning. A key point was that we are not afraid of change but do have a fear of the unknown. He concluded with the three questions for discussion: What is the Spirit saying to the Diocese? What is the Spirit saying to your Parish? and, What is the spirit saying to you?

After the Discussion Groups presented their papers, Archdeacon Clarke led synod in the Renewal of Baptismal Vows. Synod then voted to elect General and Provincial Synod representatives.

Resolution #10 - to amend Canon 35, Parish Government, Section 18(6) was put to synod and carried in a relatively short period of time.

Photo top left: Synod delegates listening to one of the many exceptional presentations. Photo above left: Bishop Ron Cutler and postulant Kristen MacKenzie prepare for service at the Cathedral. Photo left: The assemble synod delegates prepare to process into the Cathedral for service.

Photo top right: Diocesan medal presented to former Chancellor Anthony Chapman. Photo above right: Diocesan medal was presented to Gail Lightfoot shown here with her priest Kathy Pharo and son, Rev. Trevor Lightfoot. Photo right: An assembled table of delegates from Mahone Bay area discuss a synod matter.



DO YOU REMEMBER?
THIS?

THE STORMY DAYS OF JANUARY 2015
WE GOT BURIED!

MANY WISHED & PRAYED
THEY'D NEVER SEEN
THIS?

THE STORMY DAYS
OF FEBRUARY 2015 -
IT JUST KEPT COMING!

YOU COULDN'T GET
OUT FOR DAYS
.... NOT EVEN
TO CHURCH

the World

2015 Highlights

After lunch Rev. Chandler led worship time and Bishop Ron followed by marking several milestones in the lives of Anglican Clergy and Laity by announcing the presentation of Clergy Anniversary Certificates and the Presentation of Faithful Service Awards as well as the reading "Names of Memorials."

The afternoon also saw presentations from Alpha Ministries Canada (Shaila Visser, presenter) and from AST (The Atlantic School of Theology (Rev. Canon Dr. Jody Clarke, presenter) as well as the consideration of Resolutions #8 which was carried after some discussion, and Resolution #9 which generated much discussion, received two amendments, one carried, the other defeated before a motion to table the motion for study and to be considered at our next synod was proposed and carried.

After supper, synod resumed with prayer followed by a presentation from Rev. Cathy Lee Cunningham on The Charter for Compassion. She thereafter presented and moved Resolution 16. The question was called and the resolution was carried.

Business of the day continued with Rev. Matthew Sponagle moving Resolution #11 to amend Canon 35 in regard to Wardens of a parish which was carried and then Rev. Mark Kingsbury proposed Resolution #14 which created much discussion and has been deferred to Saturday. The day ended with Compline.



Saturday, May 30, 2015

The final day was opened with prayer by Bishop Ron Cutler. He continued with the third part of The Bishop's Charge, "It's About the World – What Will Be?" Of the several points Bishop Ron made he emphasized that although we have to prepare ourselves for the mission of the Church, the gifts that we need for that mission are already here. He further referred to the writings of C.S. Lewis in "The Chronicles of Narnia" speaking of the Lion King and then by extension stated: "God can be trusted; God is not safe; but He is good; He is a King I tell you."

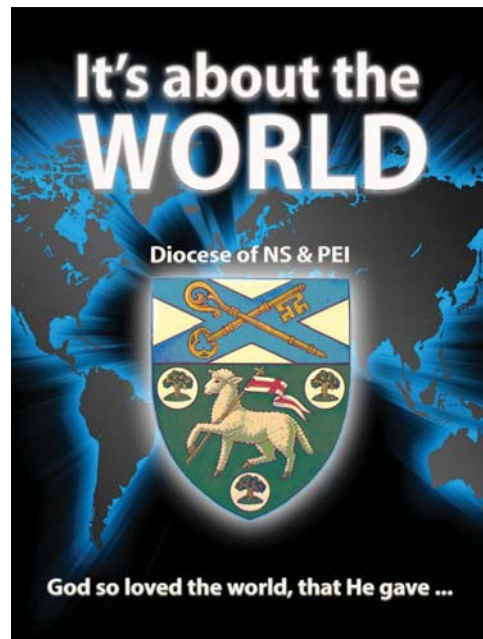
Rev. Lisa Vaughn then spoke on the topic of "Fire" and asked the thoughtful question: "Who is responsible for the Holy Fire within you?" After her reflection on this topic the synod members took time to discuss the questions generated from the two presentations.

A vote took place to decide a Lay Delegate for Provincial Synod after which the members of synod broke for

"brunch". After refreshment, resolution #4(b) was brought to the floor after being deferred from yesterday's discussions on the resolutions. The mover brought forward a newly worded form of the resolution and it carried with little debate. There were several presentations to Synod, all of which were informative and enlightening. Resolutions #12 regarding the appointment of Regional Deans, and #13 regarding Elections to Parish Councils were considered and both were carried.

Although all presentation to Synod were noteworthy, the Junior Auxiliary presentation was truly inspiring and ended with the youth singing "We Are Children of the Light."

Synod drew to a close with housekeeping motions and Bishop Ron thanking all who worked to make the 146th Session of Synod a great success. Synod ended at 2:55 p.m. after an uplifting Eucharist led by Bishop Ron.



YOU CAN MAKE SURE
YOUR CHURCH
DOESN'T GET SNOWED UNDER!

PAR
(PRE-AUTHORIZED REMITTANCE)
SO THAT YOUR OFFERING
GETS THERE,
EVEN WHEN YOU CAN'T.

(WORKS FOR VACATION
TIMES TOO AND IN ALL
SEASONS AND WEATHER)

YOU LOVE YOUR LORD,
YOU LOVE YOUR CHURCH.
YOU'LL LOVE PAR.
(SAVING YOU AND YOUR CHURCH TROUBLE!)

PAR
HELPING YOU
HELP YOUR CHURCH!
ASK HOW TO GET YOU &
YOUR PARISH/CHURCH ON PAR.



Compliments of The Diocesan Times
Paul Sherwood, Editor

TEC 19

All Saints, Bedford, NS May 2015

Photo: More than 60 adults and youth attended the Teens Encounter Christ weekend at All Saints in Bedford. For three days they worship, played, sang and prayed as they experienced the meaning of Christian living. The Diocesan Times was there to capture some of the weekend and presented each of the participants with a group photo before they left to return home.

ANNOUNCEMENTS

Rev. Lloyd Ripley retired from the parish of Stewiacke/Shubenacadie effective May 31st, 2015.

Rev. Brian Hutchins will retire from the parish of Holy Spirit Lakelands effective August 31st, 2015.

Rev. Tricia Ingram will retire from the parish of Musquodoboit and Ship Harbour effective September 1st, 2015.

Maggie Whittingham-Lamont will be ordained a deacon and Kristin MacKenzie ordained a transitional deacon and Trevor Finney ordained to

the priesthood on Thursday June 11, 7pm. at the Cathedral Church of All Saints.

Christ Church seeks new Music Director/ Organist

Christ Church is a beautiful and historic parish situated in downtown Dartmouth, Nova Scotia.

The music ministry at Christ Church includes both traditional and contemporary music based on the Anglican tradition but always with a consciousness of new liturgical development. Sunday services include 8:00 am devotional service; 9:15 am family oriented service; and 11:00 am service with traditional Anglican format. Our congregation enjoys participating in worship through singing and this is a focus of the music ministry at the 9:15 and 11:00 liturgies. Currently, we have a contemporary choir at the 9:15 service and a traditional choir at the 11:00 service.

Our new Music Director will work with the clergy and the people of the parish to deepen and strengthen our musical life embracing both traditional and emerging musical forms. The Musical Director will grow and direct the existing choirs. The Music Director will be instrumental in exploring the development and support of a youth choir. He/she will be able to play a two-manual Casavant organ. It is important that the

Music Director be sensitive to the musical gifts (choral and instrumental) of volunteers, yet be able to tactfully challenge participants to expand upon their capabilities and reach new heights in performance. The successful candidate will encourage and enhance an active and diverse lay music ministry.

Duties of the Music Director

To select hymns and choral pieces appropriate to the service as requested by the Rector.

To play the organ or piano at all regularly scheduled services, or secure a substitute organist/piano player, as required.

To offer a variety of musical settings and instruments in order to enhance the quality of worship through music.

To serve as Liturgical consultant to the Rector.

Special Duties:

To be available and provide appropriate music for funerals, weddings and other special events as determined by the rector.

To maintain all musical equipment and supplies consistent with the annual approved budget.

To maintain and expand a musical library and to be responsible for securing and maintaining copyright permission.

To work with the people of the parish in exploring the use of Christ Church as a venue of musical performance to serve the people of Dartmouth.

RCCO guidelines will be used to determine the salary and benefits. Please send applications to:

Search Committee,

Christ Church Parish Office,

P.O.Box 473 Stn M

Dartmouth, N.S.

B2Y 3Y8

christ.church@ns.aliantzinc.ca or

www.christchurchdartmouth.ns.ca

It's a New Day

"C is for Church"

BY REV. LISA G. VAUGHN

"Here's the church, here's the steeple. Open the doors and see all the people."

As a child I used to repeat and illustrate that rhyme with the hand actions, but does it accurately describe genuine church? Today church leaders and Christian scholars are re-examining the definition of the word "church" and its true nature.

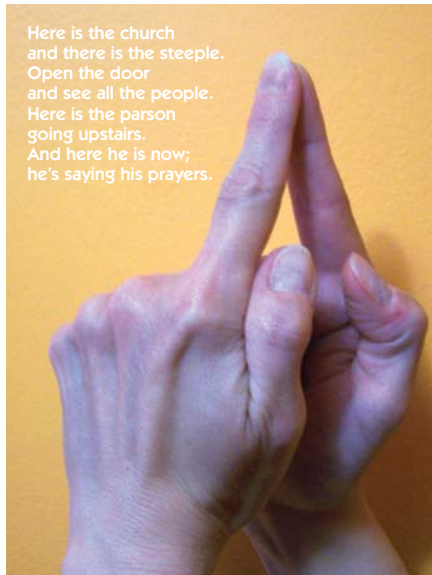
For many of us we think of "going to church", connecting the action with visiting a bricks and mortar place. Or at the very least a service we receive, much like going to the movies.

I remember a few years ago one of our young boys at St. Timothy's used to call me "Church." He connected me as priest with the place.

It can be like author Robert Warren points out in his book "The Healthy Churches Handbook", that most people's mental model of church is this: CHURCH = Building + Priest + Sunday Services.

The English word Church is derived from Middle and Old English terms, related to the Greek word for "the Lord's house." However, when we examine scripture the word translated in our English Bibles is actually the Greek word "ekklesia", meaning a group of followers of Jesus assembled together. In its original New Testament sense church means the gathered disciples, those 'called out' for a purpose.

Sometimes ekklesia means a local assembly, like when Paul writes about a particular faith community in Romans 16:1 ("Phoebe, a deacon of the church at Cenchreae...") and 1 Corinthians 1:2 ("To the church of God that is in Corinth..."). At other times ekklesia refers to the church universal, for example in Ephesians and Colossians, it speaks of Paul's image of the church as the Body of Christ (Ephesians 1:22-23 and Colossians 1:18, 24). In the Gospels, Matthew is the only writer who uses the word church, when Jesus teaches about squabbles within the congregation in Matthew 18:17, and his declaration with Peter, saying "on this rock I will build my church" (Matt. 16:18).



Here is the church
and there is the steeple.
Open the door
and see all the people.
Here is the parson
going upstairs.
And here he is now;
he's saying his prayers.

Ultimately the earliest Christian definition of church is related to a gathered people, not to a place or a structure. I often think about that and the history of the two congregations in my parish. St. Paul's in Terence Bay (established in 1853) suffered a devastating fire in 1942 when the 'beacon on the hill' was struck by lightning and burnt to the ground. The faithful congregation, the church, continued to assemble to worship and minister together in a local home. St. Timothy's, Hatchet Lake, was birthed in a neighbourhood elementary school in the late 1950s. Each of these ekklesia existed and was defined by the purpose and focus of the people of faith, not their buildings.

Robert Warren says when church is defined as a building, priest and Sunday morning worship then participation in church work is often about 'keeping

the church going' (ensuring the doors are open and the light bill is paid), raising enough money to pay a priest's salary and recruiting enough volunteers for Sunday services.

The author suggests a more accurate approach to understanding the nature and purpose of church. He provides this equation: **CHURCH = Community + Faith + Action.**

He writes, "Church is essentially a community of people drawn together by faith and encounter with Jesus Christ as Lord, which leads them to take action in the whole of life, living by a different set of values from what would otherwise have been the case. This living will involve a wide range of 'actions' including both attitudes (such as listening or generosity) and actions (service, confrontation or care)."

Warren offers another description of church as "an engaging faith community. Engaging not just in the sense of being attractive, but rather, primarily, as involved with the world around us, following the pattern of the Incarnation."

This revised and more accurate approach to life as Christian community is liberating to us as we strive to discern what the Spirit is saying to the Church in a time of great cultural change. Our leaders are carefully considering the wise stewardship of limited resources and especially the use of our buildings. We also are growing to understand that assembling as faith people is not relegated to Sunday mornings only. Although for many of us Sunday worship is our 'meat and potatoes,' so to speak, other individuals and families are seeking different forms of liturgy and various times for gathering as church (the 'tofu and tapas' crowd).

Perhaps we should revisit our children's rhyme and name it like this (with apologies to poets), "Here's the church, the assembled people, their imaginations are open, see their faith in action."

Rev. Lisa G. Vaughn is Team Leader of the Diocesan Building Healthy Parishes VSST and rector of the Parish of Hatchet Lake and Terence Bay.



Come and join us for our Cursillo Day

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Date: **Saturday, June 20, 2015**

Time: 9am to 3pm

Where: Trinity Church, 321 Main St, Halifax

Cost: Free-will Offering & Lunch will be provided.

The Parish of Annapolis invites applications for the position of Parish Organist and Choir Director. A role description is available upon request either by e-mail:

bkvaughan@ns.aliantzinc.ca or by Canada

Post. This position begins September 1st. Application deadline is June 28th, 2015. An interview with an audition on the Pipe Organ in St. Luke's Church will

be required of selected applicants. Salary will be negotiated. A résumé and 3 references are required. Police background check and child abuse registry check are required.



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Photo: The Sunday school children and teachers of the parish of Sydney Mines

Mothers Day 2015 in Sydney Mines

BY MERDINA BOND

The Parish of Trinity Anglican Church, Sydney Mines celebrated Mothers Day where several of the Sunday School Children presented all the women in the congregation with a flower.

Mother's Day also marked the closing of Sunday School. At the beginning of the 11am service Rev. Stacey LeMoine called all the Sunday School Children up to the front of the Church where she and Sunday School Superintendent

Merdina Bond presented the children with certificates. Fifteen children were present as well as teachers: Rose MacDonald and Jennifer Forrest, Adult Helper Jeff Hornsby and Youth Helper Taylor Boudreau.

North Sydney ministry

ON MARCH 23 Rev. Julio C. Martin was instituted as rector of the parish of St. John the Baptist, North Sydney. The occasion was the service for the celebration of this new ministry; Archdeacon Brenda Drake presided and Bishop Ron Cutler preached. Rev. Martin studied archaeology and theology in Mexico and in London, Ontario. He is author of

many articles about theology, politics, and social issues, a book on Anglican Theology. He taught theology in Mexico City and was for many years dean of the Cathedral in the same city. He, his wife Imelda, and son Julien, arrive to Cape Breton after four years as rector of St. Mary & St. George parish in Jasper Alberta.

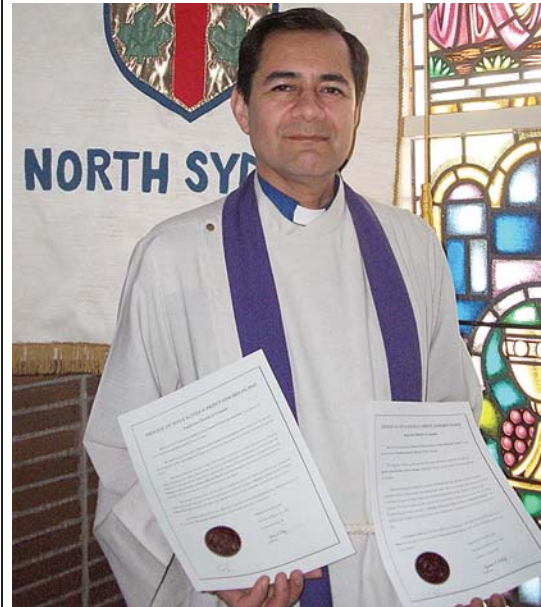


Photo: Rev. Julio C. Martin in the parish of North Sydney

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37th Men's & Women's Cursillo Weekend

Our Men's and Women's Cursillo Weekends are being held this year October 22—25, 2015 at the Debert Hospitality Centre (just outside Truro.)

For more information, check out our website www.nspeicursillo.chebucto.org

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June Clues

ACROSS:

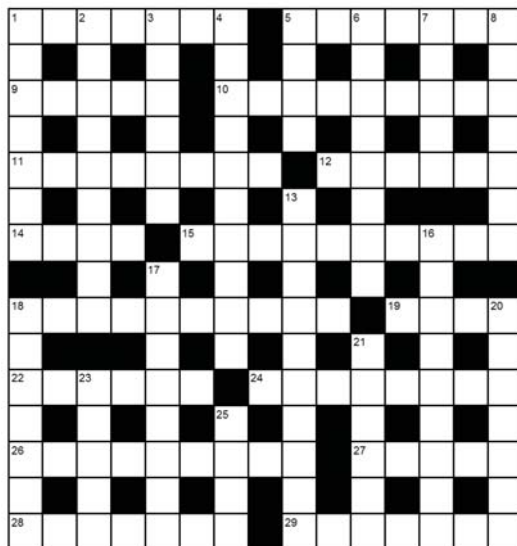
- 1 - Very small, marine shrimp-like creature (7)
- 5 - "For the _____ you give will be the _____ you get back", amount (Luke 6:38) (7)
- 9 - Ruth's original mother-in-law (Ruth 1-4) (5)
- 10 - "He said to the _____, 'Son, your sins are forgiven' ", person unable to walk (Mark 2:5) (9)
- 11 - Anglican evening prayer service (8)
- 12 - African scavenger, variant spelling (6)
- 14 - Adjusts a clock (4)
- 15 - New Testament book (10)
- 18 - One of two Old Testament Books (10)
- 19 - Unwanted mass e-mail (4)
- 22 - Supplies what is needed (6)
- 24 - "He ... _____ rain for the earth", makes ready (Ps. 147:8) (8)
- 26 - "You know how to _____ the appearance of earth and sky", explain (Luke 12:56) (9)
- 27 - Son of Abraham (Gen. 18-35) (5)
- 28 - Outbursts of bitter denunciation (7)
- 29 - Not analog (7)

DOWN:

- 1 - "Every tongue should _____ that Jesus Christ is Lord", admit (Phil.2:11) (7)
- 2 - Guardian (9)
- 3 - "Once, when (Zechariah) was serving as _____ before God", performer of religious rites (Luke 1:8) (6)
- 4 - Reliance (10)
- 5 - Gospel writer (4)
- 6 - Narrow lane (8)
- 7 - "I am not worthy to stoop down and _____ the thong of his sandals", undo (Mark 1:7) (5)
- 8 - Fetter (7)
- 13 - Famous (10)
- 16 - Of much significance (9)
- 17 - "All scripture is _____ by God", divinely influenced (2Tim.3:16) (8)
- 18 - Scientist who studies elements and compounds (7)
- 20 - Melodious (7)
- 21 - "I will give water as a gift from the _____ of the water of life", issue of water (Rev. 21:6) (6)
- 23 - To say (5)
- 25 - Painting, sculpture, musical composition, etc. (4)

Bible Crossword

by Maureen Yeats

May Solution



Oooooops! Here's the correct April Solution



Time for a new Photo Directory?

Then use a local company that knows Anglican churches inside and out. Large and small parish families welcome.

Contact: Paul Sherwood paulsherwoodphoto@gmail.com

(902) 477-3040

Sample directories and photos available.

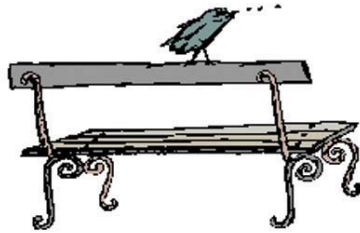
If we are to nourish others, we need to be nourished ourselves

As you read this we are in the midst of the summer period. I hope it is a time of vacation for most of us. A vacation break is essential for our well-being. If we as Christians are to nourish others, we need to be nourished ourselves. And if we can learn something new, all the better.

Let me tell you a little about a holiday I took with a friend a few months ago. We like to experience new places and learn about customs and cultures that are new to us, and in this brief article I would like to share some of that with you.

We made a trip to Oman and the United Arab Emirates. Both are Muslim countries; the Sultanate of Oman is the more conservative. We spent a few days in Muscat, the capital of Oman, a city of some 1.2 million people. At our hotel and throughout the city, we saw men and women in

View from the deacon's bench



bodies covered. My friend's large headscarf did not sufficiently cover her arms and she was required to rent a black abaya at the Mosque. Our tour guide instructed us as well on the basics of the Muslim faith. The Five Pillars of Islam are the most important:

the muazin—the one who calls people to prayer. For this information, thanks to Mohammed Yaffa, Diversity and Inclusion, Nova Scotia Health Authority).

From Muscat we travelled north through countryside that was bleak and forbidding. This was desert but dry and rocky. We did pass through desert as we expect it and saw camels in the distance. On the way north we stopped in a couple of small cities, visited the traditional market places (souks), museums and a camel market.

The border between Oman and the United Arab Emirates is carefully controlled. Immigration is a serious issue in the UAE. We were required to change guides at the border, our passports were checked manually and electronically, even eye prints taken. It took over a couple of hours to process our bus load of some 40 people. Also waiting to go through immigration were many guest workers ("expatriates"—the term they use for foreign workers, like our temporary foreign worker program). Our UAE guide was one such, a Ukrainian who is enjoying his stay in the UAE. He said that an expat's visa must be renewed every two years and each person may stay (unless there is inappropriate behaviour) until the age of 60. There were women registering with immigration but we saw very few women expats. Perhaps they work in private residences or out of public sight; all the hotel employees we encountered were men, even room staff.

The UAE is a federation

of 7 emirates, of which the two largest are Abu Dhabi (the capital) and Dubai. The UAE is governed by a president and government; each emirate has a separate ruler who oversees local government. Abu Dhabi is an old city which has grown exponentially in the past several years with a population of 2.33 million (of which 79.6% are expatriates) demonstrably wealthy in its dramatic skyscrapers. The shopping malls are something to behold. Just about every North American and European store can be found. We had lunch at a Burger King in one mall, and coffee at Tim Hortons at another. One of their malls is now larger than Canada's West Edmonton Mall. The Sultan has established a Bedouin Heritage Village in an effort to demonstrate to the younger generations where they have come from. Certainly when you walk through a mall in Abu Dhabi or Dubai and see the many shoppers—fathers, mothers, children in strollers, the majority dressed in North American dress (with perhaps a headscarf), you are hard pressed to think back to the Bedouin heritage of this area.

door, and a long procession of tourists on the day we visited. It is a breathtakingly beautiful building. The sultans are wealthy beyond our comprehension and to build a mosque is an act of charity—the 3rd Pillar of Islam.

Dubai is just slightly smaller (population of 2,262,000) beautiful and wealthy, with immense and creative skyscrapers. One of the most unusual developments in this elegant city is Palm Jumeirah Island, an artificial archipelago of reclaimed land shaped like the trunk and branches of a palm tree built into the Arabian Sea. Begun in 2001 by 2006 it comprised some 4,000 luxury villas and apartments.

I hope I have stimulated in you an urge to explore something new as you take a holiday. I have only touched on this fascinating part of our world. Guidebooks and the internet can fill in what I wasn't able to include. Information about Islam is available in a variety of formats—remember "Little Mosque on the Prairie"?

BY REV. DR. DAVENA DAVIS, CHAPLAIN TO THE COMMUNITY OF DEACONS AND VICAR OF CHRIST CHURCH, COW BAY, NOVA SCOTIA. PHOTOGRAPHS BY PATRICIA LEADER AND DAVENA DAVIS.



Photo: The Sultan Qaboos Grand Mosque in Muscat.

traditional dress—most of the women were in a black abaya while the majority of the men were in a white full-length garment called a dishdasha.

One of the features of the tour was a visit to the Sultan Qaboos Grand Mosque in Muscat. To quote the guide book, this is "an architectural gem built from 300,000 tons of Indian sandstone and home to a handmade Persian carpet that is reportedly the second largest in the world". It was, indeed, magnificent. Of all the many mosques in the city, this one is open to non-Muslims. We were given a strict dress code to follow—head, arms, legs,

1. The Testimony of Faith;
2. Prayer five times a day (dawn, noon, mid-afternoon, sunset and night)
3. Giving Zakat (support of the needy);
4. Fasting during the month of Ramadan;
5. Make a pilgrimage to Mecca (hajj) once in a lifetime.

Before prayer, ceremonial washing is required and footwear must be removed before entering a mosque. (Incidentally, there are no deacon-equivalents in Islam, to the best of our knowledge. Leadership functions are maintained by the imam, the khatib and



Photo: Sheikh Zayed Grand Mosque in the UAE.



Photo: Man-made Palm Jumeirah Island in the Arabian Sea..