



Photo above: The initial street signs had a spelling error that escaped the signmaker's spell-checker. They were quickly removed and replaced the same day.

Photo left: Dean Paul Smith shows the newly installed name sign.

What's in a name?

BY DEAN PAUL SMITH

It began as a fairly innocent request for the city to consider a change of street name. It started about 9 years ago to coincide with the 300th anniversary of the Anglican Church's presence in Nova Scotia, the oldest diocese outside the British Isles, and the 100th anniversary of the opening of this Cathedral. The Cathedral Church of All Saints is the mother church of our diocese which includes all of Nova Scotia, Prince Edward Island, and Cape Breton; it represents an estimated membership of some 127,000 persons. The Cathedral itself, as a worshipping community, has a membership of some 300 families. There is an historic and present significance which the Cathedral sought to honour in this simple way.

The name Martello Street was chosen by the city at the time of the implementation of the '911' system; this was to avoid confusion with Tower Road, which by virtue of the Victoria General parking lot was effectively two separate streets. The name 'Martello' may have seemed in some way in keeping with the history of Tower Road; however, as an active

tourist venue, particularly in summer months, Cathedral tour guides are constantly asked where the Martello Tower is. One could assume the building and the street might have some connection.

In making the name change request, all requirements which the city instructed were followed which included endorsement by Killam Properties, and incorporated a nominal fee to cover the costs of signage changes. The request eventually made it to a session of Halifax City council, and passed unanimously. The official letter received from the city was dated May 2nd for a change taking effect at the end of June.

Please note the following address changes for:

Diocese of Nova Scotia and Prince Edward Island
1340 Cathedral Lane
Halifax, NS
B3H 2Z1

and
Cathedral Church of All Saints
1330 Cathedral Lane
Halifax, NS
B3H 2Z1

The Dream

Written by Bishop Wesley Frensdorff, Former Bishop of Nevada in the Episcopal Church, and a pioneer in the development of the vision of *Becoming Ministering Communities in Mission*

Let us dream of a church

in which all members know surely and simply God's great love, and each is certain that in the divine heart we are all known by name. In which Jesus is very Word, our window into the Father's heart; the sign of God's hope and his design for all humankind. In which the Spirit is not a party symbol, but wind and fire in everyone; gracing the church with a kaleidoscope of gifts and constant renewal for all. A church in which worship is lively and fun as well as reverent and holy; and we might be moved to dance and laugh; to be solemn, cry or beat the breast. People know how to pray and enjoy it – frequently and regularly, privately and corporately, in silence and in word and song. The Eucharist is the centre of life and servanthood the centre of mission: the servant Lord truly known in the breaking of the bread. With service flowing from worship, and everyone understanding why a worship is called a service.

Let us dream of a church

in which the sacraments, free from captivity by a professional elite, are available in every congregation regardless of size, culture, location or budget. In which every congregation is free to call forth from its midst priests and deacons, sure in the knowledge that training and support services are available to back them up. In which the Word is sacrament too, as dynamically present as bread and wine; members, not dependent on professionals, know what's what and who's who in the Bible, and all sheep share in the shepherding. In which discipline is a means, not to self-justification, but to discipleship and law is known to be a good servant but a poor master. A church affirming life over death as much as life after death, unafraid of change, able to recognise God's hand in the revolutions, affirming the beauty of diversity, abhorring the imprisonment of uniformity, as concerned about love in all relationships as it is about chastity, and affirming the personal in all expressions of sexuality; denying the separation between secular and sacred, world and church, since it is the world Christ came to and died for. A church without the answers, but

asking the right questions;



Rev. Dr. John Roddam

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

holding law and grace, freedom and authority, faith and works together in tension, by the Holy Spirit, pointing to the glorious mystery who is God. So deeply rooted in gospel and tradition that, like a living tree, it can swing in the wind and continually surprise us with new blossoms.

Let us dream of a church

with a radically renewed concept and practice of ministry and a primitive understanding of the ordained offices. Where there is no clerical status and no classes of Christians, but all together know themselves to be part of the laos – the holy people of God. A ministering community rather than a community gathered around a minister. Where ordained people, professional or not, employed or not, are present for the sake of ordering and signing the church's life and mission, not as signs of authority or dependency, nor of spiritual or intellectual superiority, but with Pauline patterns of "ministry supporting church" instead of the common pattern of "church supporting ministry." Where bishops are signs and animators of the church's unity, catholicity and apostolic mission, priests are signs and animators of her Eucharistic life and the sacramental

presence of her Great High Priest, and deacons are signs and animators – living reminders – of the church's servanthood as the body of Christ who came as, and is, the servant slave of all God's beloved children.

Let us dream of a church

so salty and so yeasty that it really would be missed if no longer around; where there is wild sowing of seeds and much rejoicing when they take root, but little concern for success, comparative statistics, growth or even survival. A church so evangelical that its worship, its quality of caring, its eagerness to reach out to those in need cannot be contained. A church in which every congregation is in a process of becoming free – autonomous – self-reliant – interdependent, none has special status: the distinction between parish and mission gone.

But each congregation is in mission and each Christian, gifted for ministry; a crew on a freighter, not passengers on a luxury liner. Peacemakers and healers abhorring violence in all forms (maybe even football), as concerned with societal healing as with individual healing; with justice as with freedom, prophetically confronting the root causes of social, political and economic ills.

A community: an open, caring, sharing household of faith where all find embrace, acceptance and affirmation. A community: under judgment, seeking to live with its own proclamation, therefore, truly loving what the Lord commands and desiring His promise.

And finally, let us dream of a people called

to recognise all the absurdities in ourselves and in one another, including the absurdity that is LOVE, serious about the call and the mission but not, very much, about ourselves, who, in the company of our Clown Redeemer can dance and sing and laugh and cry in worship, in ministry and even in conflict.



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BISHOP'S MESSAGE



Bishop Ron Cutler,
Diocese of Nova Scotia and
Prince Edward Island

Pastoral letter with respect to General Synod

THE TRIENNIAL MEETING of the General Synod of our church met in Richmond Hill, Ontario from July 7-12 under the theme "You are my witnesses" (Isaiah 43:10)

This General Synod bore witness to many significant developments in the life of our church. Changes made in 2013, made this gathering smaller, with 229 voting members. Our diocesan delegation was made up of 8 members. As always when our church gathers in this forum, it was an opportunity to hear stories about the many forms of partnerships we are engaged in, both national and international, within the Anglican Communion and ecumenically. We reflected on ethical investing and passed motions in support of investing in ways that support a low-carbon economy. We witnessed to the tremendous work of PWRDF and the Anglican Foundation, and much more. Our church witnessed further steps in the process of self-determination of Indigenous peoples within the Anglican Church of Canada and authorized new worship rites. We received and adopted financial statements and made housekeeping changes to governing documents. All of our witness was framed by worship, prayer, time to listen and learn from Anglicans from across the country, and deepen our relationships.

While we celebrated the working out of God's mission in our common life, overshadowing everything was the 'issue' of whether to amend the Canon on Marriage to explicitly allow for the marriage of same sex couples within the church. Members spent time in discussion groups to listen to one another before the legislative session on Monday July 11. There was more than four hours of debate involving 60 speakers, which was emotional, passionate, reasoned, mostly respectful (although sometimes not), bringing: scripture, theology, personal experiences, process and pain, hopes and fears followed an appeal from the Primate to feel the presence of the Holy Spirit in our midst. The vote on Monday night appeared to have defeated the resolution by one vote in the order of clergy. (To be approved the resolution required a 2/3 majority in each order of Synod: lay, clergy and bishops). When the votes were combined 70% of those present had supported the resolution. The following day, when the paper transcript of the electronic vote was released, it was discovered that there were at least two errors in the electronic system. When the errors were corrected and the votes were properly recorded, the required 2/3

majority in the order of clergy was achieved and the Primate declared that the resolution was in fact carried.

Following the correction of vote, Bishop Jane Alexander of Edmonton wrote: "so yesterday the church tipped in one direction, there was pain and hurt and tears and we all needed one another to hold us up, today the church tipped in the opposite direction and there was pain and hurt and tears and we all needed one another to hold us up. Is it possible that God is telling us that we need one another and for a while we got to stand in the place of the 'other'? May we all reflect on the grace we have been shown."

The aftermath of this roller coaster of emotions left most members of synod absolutely drained and like them you might be wondering what we are to do now.

First of all, according to the rules of the General Synod, a resolution which changes the doctrine of the church must be passed by two consecutive meetings of the General Synod by the required 2/3 majorities in order to come into force. Between now and then, it is referred to dioceses and ecclesiastical provinces for consultation - not ratification! Therefore, before General Synod meets again in 2019 we will need to engage in a formal consultative process through our Diocesan Synod. Logically this should happen when our Synod meets in May 2017. With the bruises of this highly divisive debate still fresh, I am hoping that we can take the time to speak and listen to one another, together shaping a diocesan response.

The second outcome to be explored is that the General Synod Chancellor advised us, before the debate began, that there was nothing in the existing Canon on Marriage which explicitly prohibited the marriage of same sex couples in the church. Such exclusions are in the preamble to the Canon. With this knowledge, several bishops have announced that they will immediately give permission for clergy in their dioceses, whose conscience allows them, to begin to officiate at same sex marriages. At this moment I am not willing to give a similar permission. However I will be consulting with persons in leadership throughout our diocese during the summer and will write further on this matter in the early fall. I want to remind you that our diocese currently offers the opportunity for the blessing of same sex couples who have been civilly married. The resolution that asked for this guideline, was approved by an overwhelming majority at our Synod in 2011. I realize that not every member of our diocese will support this change and the current provision in the Marriage Canon that protects the conscience of clergy to not officiate at a wedding, will remain. However the vast majority of people and parishes which wrote to me before General Synod were in favour of this change. All the members of our General Synod delegation, respecting their own consciences, voted to approve the canonical change.

This process has been wrenching for our whole church, especially the members of the LGBTQ2+ community. Yet in the midst of all this, I give thanks for many things. First the way that the General Synod has been surrounded and held up in prayer. Second that we have a process, imperfect as it is, to have this conversation. Third for the leadership of our Primate, who was the epitome of grace under pressure and offered a genuine pastoral presence to both 'sides' of the debate. Fourth for a church which has taken seriously the commandment to love one another. Last but not least, for the engagement of the General Synod members from our diocese, who engaged fully in the process with faith and openness.

Having reflected on Isaiah chapter 43 all week, there are several prophetic words of hope that speak into this moment:

"I love you" v.4, "Fear not, for I am with you... I will gather you" v.5, "you are my witnesses and my servants whom I have chosen" v.10, and finally from verse 19: "Behold I am doing a new thing; now it springs forth, do you not perceive it?"

May the God who still speaks to us, calling us beloved, quelling our fear, gathering us in and sending us out as witnesses to His love, keep us ever mindful of the new things that are spinning forth from God's own heart.

+Ron

Update on Bishop Ron's health: At the start of the Tuesday morning session of the General Synod, Bishop Ron alerted the NS&PEI delegation that he wasn't going to show up that morning. The long hours sitting and the stress of the day on Monday, caused a minor medical issue to flare up. However, he was back in the plenary hall by 4:30 on Tuesday. His wife, Marianne has already booked an appointment with his GP on his return to Halifax..

Bishop Jane Alexander of Edmonton wrote: "so yesterday the church tipped in one direction, there was pain and hurt and tears and we all needed one another to hold us up, today the church tipped in the opposite direction and there was pain and hurt and tears and we all needed one another to hold us up. Is it possible that God is telling us that we need one another and for a while we got to stand in the place of the 'other'? May we all reflect on the grace we have been shown."

Highlights of Diocesan Council Meeting

17 and 18 JULY 2016

BY EDITH MARSHALL, EXECUTIVE SECRETARY OF SYNOD

Council received reports from the following diocesan staff.

Controller: Peter Fleming reported on the KPMG Audited Financial Statement for 2015, which members were invited to review over the next few months for discussion and approval at the October 2016 meeting of Council. Peter made a motion, which was passed, that the rebates to Parishes be released over the summer.

Executive Director: Rev Canon Gordon Redden reported that SafeR church and property issues continue to take a lot of his time.

Bishop's Report: Bishop Ron spoke of his recent activities. There are currently nine parishes in transition. With our postulants a few years from ordination, we can anticipate long periods with Priests-in-Charge; in addition, finding Priest-in-Charge is often a challenge. The Growth for Ministry Fund is studying its application process and expects to have that work completed by Fall 2016.

Youth and Family Ministry

Coordinator: Allie Colp noted planning is underway for the Diocesan Youth Conference (DYC), which will be held in October in Lunenburg. CLAY still needs volunteers. Training for leaders in Youth Ministry will get underway in September.

Parish Vitality Coordinator: Rev Lisa Vaughn reported that there are five parishes doing some intensive work. She recently attended the Vital and Healthy Parishes Consultation in Winnipeg, where the overall ethos was growth; not just growth in numbers but growing deeper and wider. She indicated that the Diocese needs to find a way to celebrate Lay Readers, who are vital to parishes. Lisa concluded with a reflection pointing to the need to ask the Why instead of the What with regards to our ministries.

Written reports were received from Archives and the CAPP Coordinator.

The chair of the Appointments Committee, Pauline Liengme, submitted a nomination for the Archives Committee, which was approved.

Don Brushett, Chair of the Synod Arrangements, presented a written report

outlining key dates for the next Synod, which will be held from 25 to 27 May 2017.

Andy Carras presented the draft budget for 2017; it uses a 92% compliance rate. While the returns have been higher in recent years, it's uncertain whether this will hold. The Bishop commented on the allotment process whereby upkeep on buildings is a write-off, while there is no focus on ministry.

Canon Charles Bull circulated his report with regard to investments. The mandate of the Re-Investment Task Group was extended to report again at the December meeting. Bishop Ron noted that there is a resolution going to General Synod on ethical investing.

Anglican Foundation Grants: One application was received; it was recommended by the Anglican Foundation Screening Committee and approved by Council for onward submission to the Foundation. It was noted that the Anglican Foundation recently approved the application from St. George's YouthNet for \$10,000. Bishop Ron reported that the Foundation has awarded \$372,000 to the Diocese since 2007.

The following chairs of the Vision, Strategy and Support Teams (VSSTs) reported.

Youth & Family Ministry VSST: Debbie Fice spoke of the Emerge weekend (19 & 20 Feb 2016) and the plans for CLAY, which is being held in PEI in August; volunteers are urgently needed. Volunteers must register, they cannot just show-up. Four visioning groups came out of the planning meeting that replaced TEC this year.

Human Resources VSST: Rev Rachael Parker reported for Geraldine Thomas. The VSST has spent significant time on the Health Care Plan including contact with the National Church. The motion recommending that the Diocese remain with Medavie Blue Cross for the upcoming year was approved.

Financial Management and Development: Rev Carl Fraser indicated that discussions continue with Paul Sherwood regarding his remuneration. A motion was approved to have two electronic publications of the Diocesan Times over the summer. FMD is hopeful of having a draft on allotment changes soon. The Hospital Chaplaincy Task Group is

on hold for now; however, a meeting has been set up with Dr. Rockwood to address the lack of clarity regarding this Task Group. A motion was approved to have the funding for Mission School come from the communications fund of the Leap for Faith Campaign.

Building Healthy Parishes Tanya Moxley updated on the Revitalization Process and the National Consultation. The VSST is proposing a three day retreat involving clergy and lay people to consider ideas like regional ministry teams, building up lay leadership, and possibilities for closing, amalgamating, or even planting new church communities. A motion was approved that Diocesan Council endorse and encourage the Healthy Parishes VSST in undertaking to plan and carry out the proposed three day retreat.

Building Healthy Leadership VSST: A written report was submitted by Cynthia Pilichos. Bishop Ron overviewed some points in the report. The next Parish Council workshop will be in Shelburne.

Mission, Outreach and Social Justice VSST: Rev. Marian Lucas-Jefferies provided an overview of the ongoing activity of the individual Task Groups.

Dr. Daniel Driver joins AST as Associate Professor, Hebrew Bible / Old Testament

DR. DANIEL DRIVER will be joining the faculty of AST as Associate Professor, Hebrew Bible / Old Testament effective August 1, 2016.

Daniel Driver is an exciting intellectual and educator. His passion for the Hebrew Bible is compelling and infectious, and he is able to convey complex concepts and insights in a way which invites and enables a depth of understanding. Dr. Driver's commitment to ecumenism and the advancement of interfaith understanding have in part motivated his interest in AST, and are, of course, gifts that he brings to our community. With a vibrant sense of the importance of scripture and theological education to the advancement of a better world, Dr. Driver engages students and others in key Old Testament themes such

as justice, peace, creation, creativity, responsibility, love, forgiveness and hope. The relevance to the contemporary world of his scholarship and teaching is clear.

Dr. Daniel Driver comes to AST from his current position as Associate Professor at Tyndale University College, where he has also served as Associate Dean. Dr. Driver has a Ph.D. in Divinity from University of St. Andrews, Scotland, and a BA in English Literature from Wheaton College, Illinois. He has taught biblical Hebrew and courses on the Pentateuch, Genesis, Creation, the Decalogue, Leviticus, the Book of the Twelve, Psalms, Ecclesiastes, Canon and the Rule of Faith, and the Historical Geography of Israel, among others. He has published widely and is the

author, co-author or editor of a number of books, articles, translations, reviews, papers and presentations. Daniel Driver has made a significant contribution to the life of the church and academy, having served in various roles on university committees and as Deputy Rector's Warden at St. Matthew's Anglican Church in Riverdale, Toronto.

AST's mission is to advance Christ's mission by shaping faithful and effective leaders. To enhance our reach, impact and relevance, we are pursuing a "Draw the Circle Wide" strategy: strengthening our connection to our founding denominations, reaching out to new denominations, and engaging with students in a wide variety of vocations and locales.

Praying for General Synod

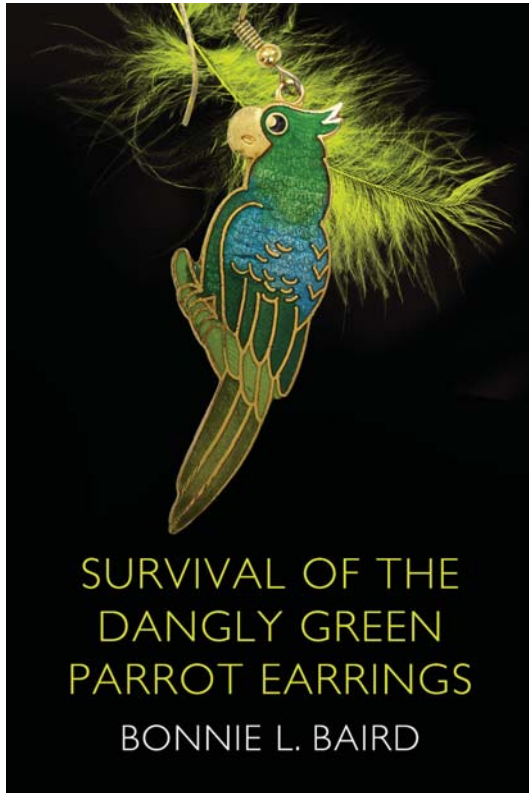
AS GENERAL SYNOD gathered in Richmond Hill, people gathered in Halifax to uphold them in prayer. St. James (Armdale) in Halifax was open for various times between July 8 and 12, to provide space for people to gather in prayer. There is a lot of important work that happened at this gathering of General Synod, and some very significant decisions.

The pending vote to change the marriage canon is one piece that is weighing heavily on people in churches across the country and throughout the Diocese of Nova Scotia and Prince Edward Island. There was a specific time set aside for prayer and conversation about this at St. James.

According to Rev. Rachael Parker, rector of St. James, the "plan was to have a time of discussion and refreshments, with a quiet space for those who simply want to pray specifically on the Monday evening as the General Synod gathers to do their work."

Of course, this is not the only thing that happened at General Synod, and so the focus for the Prayer Vigil was broader than just this. As General Synod discussed and decided on various things, the underlying hope was that the Anglican Church of Canada will move nearer to God in the way that we work and live and serve as a church.

BOOK RELEASE



Go on a journey with one Anglican priest's practice of ministry around the turn of the 21st century.

Get a glimpse of the tough parts of the profession: bullies and trying not to become one, dwindling finances and too many buildings, how to let go and move on when leaving a parish. See the sacred too—being with people in life's watershed moments when someone marries, has a baby, dies. A lot of times the tough and the sacred come together in inexplicable and miraculous ways.

Within these pages you will find heartwarming and honest moments filled with humor and tears, but most of all, with grace.

This is a book of short stories/reflections about parish ministry. The book is available on Amazon.com under the title Survival of the *Dangly Green Parrot Earrings* (by Bonnie L. Baird). There is an official launch planned for late fall - details to follow.

An excerpt from **Survival of the Dangly Green Parrot Earrings**
Memory: Seeking the Light p.22

It is Christmas Eve.
 The frenzy of party going, baking, picking out gifts and wrapping them, and getting some in the mail, is over. The finger-numbing, fight-provoking decorating and tree trimming is done. Or as much done as it will be this year. It's time to put away the excesses, to shelve, for a few minutes, the worries about bills, alcoholic family members, children far away.
 The midnight service is beginning.
 The church is packed despite the hour.
 We sit in darkness, except for the Advent wreath and its white Christmas candle in the centre. We light the first taper from the centre candle, and then light tapers from tapers, passing along the flame to each other until the inside of this place is as lit as a starry night sky.
 An eight-year-old server stands in the sanctuary just inside the altar rail. His prayer book lies open on the rail. He holds his candle out over it, trying to find the words in the darkness. Light pools around him.
 This is the stuff of Christmas cards.
 The essence of faith.

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**It's About the World:
 The Next Level**

Watch for details about our travelling Mission School called "MORE", coming to a region near you!

LETTERS

Dear Diocese,
So far, no wrong turns in retirement. Anyone who is my friend and follows my postings on Facebook can attest to the fact that I have taken time to have my share of naps, fit into the “new to me” fire department and spend time with family. Much to my pleasant surprise, I haven’t had to miss sacramental ministry, celebrating Eucharist. However, I waited until Lent to accept a steady “gig”, once a month at St. Paul’s, a small church, up river, by the old lighthouse in the parish I live in. It has been a pleasure to preach there.

Trinity Sunday, in my humble attempt to describe God, three in one, without committing complete heresy, I spoke of God as my compass. Jesus, who provides me with detailed instructions, my map and the Holy Spirit, as my tour guide as I travel life’s journey.

The morning of March 14, with God as my compass and Laos Airlines our carrier, we flew to north, landing in Phongsali, the capital of Phongsali province, the region of Laos that sits next to the Chinese border. After a quick lunch we travelled south the next two days, headed, in a very

indirect way towards the Mekong River.

The main road was occupied by an army of big trucks filled with bananas and other produce, on their way to China. Banana plantations filled the countryside as far as we could see. The best farmland, as it is in other developing countries, is used to grow food for export. Transparent, blue plastic bags, impregnated with poisonous chemicals, pesticides, hung from banana trees. Those bags are placed on the newly forming bananas (think about that the next time you eat a banana), and

discarded during picking. Apparently the locals will not eat the watermelons because they are also grown in a sea of chemicals.

At the end of the week, back in Vientiane, I would learn about an important piece of the work of the churches in partnership with Canadian Food Grains Bank (CFGB), intervening for illiterate farmers who are pressured to sign contracts with large corporations looking to expand the plantations, contracts that have resulted in the farmers losing control to their land.

Those next two days, we would travel off highway too, over windy, dirt

side roads, high up onto mountain ridges in the jungle to visit villages and see more of the work the churches who are members of CFGB support.



REV. MARIAN LUCAS-JEFFRIES (RETIRED, SORT OF)

Teach us to pray: how do we pray when we disagree?

REV. FRANCES DROLET-SMITH
DIOCESAN REPRESENTATIVE,
THE ANGLICAN FELLOWSHIP OF
PRAYER

Have you ever noticed how some questions seem to beget more questions?

Recently I was asked this question: “How do we pray for those with whom we disagree?” It came up in a group discussion about the challenging conversations and pivotal decisions that will come before the people of our church gathered at General Synod July 7th – 12th.

I always think the best place to start is at the beginning, so in response I asked, “What is prayer, anyway?” Like all good questions, the banter about that question led us to several other questions: Why do we pray? What do we hope will “happen” when we pray? What does happen when we pray?

The discussion of any one of these questions generated enough grist for the mill to run all day, and I must say that the conversation that ensued was full of wonderfully caring, painfully honest and disarmingly candid insights.

As the opening of General Synod draws nearer, I find myself pondering the original question with growing frequency. **How do we pray for those with whom we disagree?** Since that conversation, there



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

was a mass shooting in an Orlando nightclub, the airport in Istanbul was bombed, hostages were taken in Dhaka, Bangladesh. On some level, all of these egregious instances have their roots in conflicts between those who disagree. It occurs to me that bigger – or at the very least, closely related questions are surely these: How do we live in peace with those with whom we disagree? Are not prayer and peace linked? Why is hatred our first response to things we do not comprehend, rather than harmony? Why do we choose sides rather than choose to seek common ground?

When people mention General Synod, the talk invariably turns to the proposed changes to Canon 21, the Church’s Canon that would make possible the marriage between same-sex couples. Trying not to sound

annoyed, I’ve been quick to interject that this 41st session of General Synod will also be about other things, including proposed amendments to Canon 22 (National Indigenous Ministry), to Canon 23 (Bishop Ordinary to the Canadian Forces), to the Governance Working Group and to the Anglican Communion Relations Advisory Council. Significant reports will be received from a variety of working groups. There will be a discussion of the work of the Council of the North, along with reports from various departments and ministries, and a presentation by the Diocese of New Westminster, designated to host General Synod in 2019.

Alongside the “business”, those fine-tuning the agenda

have gone to great lengths to ensure a balance between work and worship, study and leisure. Each day will begin with Bible study and end with evening prayer. They will make Eucharist and sing songs of praise – demonstrating the Hope that is ours, despite our persistent evidence to the contrary. This gathering of our Church will welcome guests and partners and share hospitality.

So, how do we pray for those with whom we disagree? I believe it comes down to discernment – discerning what God is calling us to do – and to be – in this moment. How can we pray “Thy will be done”, when our own stance is already so deeply entrenched?

Katherine Jefferts-Schori, the former Presiding Bishop of the

Episcopal Church in the USA gives us a hint. She writes “Reconciliation comes as the fruit of prayer, vision and hard work.” So then, let us find the courage to pray:

God of love, you have created us in your image. Make our lives a witness to your love, that we might recognize you and ourselves in each other. Give us reverence for all your people, and courage to love one another with the faithfulness you have modelled for us. When we fail, remind us we were made to belong to you and to each other, and call us with conviction into new ways of giving life and love. Amen.



“Reconciliation is not a destination... it is a journey we walk together.”

By SARAH KEAVENY VOS
ST. PAUL'S ANGLICAN
CHURCH, CHARLOTTETOWN
PHOTOS BY PHOTOS TOM WHITE-
HASSLER

On Sunday June 19, 2016 on a beautiful and warm sunny morning, Mi'kmaq Drum Circle filled Trinity United Church in Charlottetown with a slow, steady rhythm that reverberated like a heartbeat... making a sacred space feel even more spiritual.

an important step in the journey towards building new relationships and respect for Canada's Indigenous peoples. The pews were filled with Anglican and United church members sitting side by side with First Nations worshipers.

“Gathering the two communities together, the two different denominations that's the only way you have enough people power and enough energy to try

church. It's soulful and spiritual sound could be heard and felt all the way to the church rafters.

In her sermon, Bishop Sue Moxley shared her reflections on the Truth and Reconciliation Commission. Sue Moxley has been involved in working to heal the wounds of the past for 27 years. She has been a witness to the horrors and the painful stories recounted by the survivors of residential schools. Sue

he said. “I think there was a lot of ignorance around what was really happening to our people, and now that they know, we'll be expecting a lot more from them also.”

For St. Paul's Anglican priest John Clarke, getting the chance to learn more about Canada's Indigenous peoples is a critical and crucial step in the journey to begin to heal the



Photo: Trinity United Church in Charlottetown

It was Aboriginal Sunday, a day to honour the 20th anniversary of National Aboriginal Day in Canada. To mark this special occasion, the parishes of Trinity United and St. Paul's Anglican Church in Charlottetown came together to share a combined worship service.

The service was inspired by the final report of Canada's Truth and Reconciliation Commission. Both churches felt compelled to help heal the pain of the past by acknowledging their church's roles in the shameful Residential School Scandal.

There were several dignitaries in attendance including Lt. Gov. Frank Lewis, PEI Premier Wade MacLauchlan, MP Sean Casey, MLA Kathleen Casey and Keptin John Joe Sark, a Mi'kmaq spiritual leader.

For Sue Moxley, former Anglican Bishop for P.E.I. and Nova Scotia, it was

and stay on top of all the different social issues that there are at the moment that are about broken relationships,” she said.

The service included traditional stories and music performances by the Mi'kmaq Heritage Actors. The theatre troupe performed stories from their Mi'kmaq Legends show. They delighted everyone in attendance with their beautiful regalia, hoop dancing and ancient tales. It was clear to see that these legends still resonate deeply.

There was a ‘Healing Renewal’ prayer written and read by United Church minister Rev. Gail Hopkirk. The message in the prayer was simple and pure, we are all one people. It was the theme that ran throughout the entire faith service.

After the prayer the Mi'kmaq Heritage Actors formed a drumming circle and began to sing a low, soft chant that filled the

read a passage from 2nd Corinthians and talked about ways we can all help begin to heal the broken relationships with the Aboriginal peoples of Canada.

“Reconciliation is not a destination... It's a journey we walk together. Evil only wins when good people do nothing,” she said.

Greg Davis, minister at Trinity United agrees. He says it is the time to reach out and extend a hand of friendship and compassion to our Aboriginal brothers and sisters.

“Over the years the church failed them in word and action, now it's time to be active in making things right. It's important to name the wrongs, but more important to go forward doing what is right.”

Keptin John Joe Sark, a Mi'kmaq spiritual leader, said the service meant a lot to him.

“It shows now that people are starting to understand,”



After the service, the congregation was invited to take part in an outdoor fair on the church grounds. People were treated to cold drinks and homemade bannock and molasses. They were also invited to take part in a traditional smudging ceremony performed by Mi'kmaq spiritual leader Keptin John Joe Sark.

Keptin John Joe Sark explained the significance of the smudging ceremony. He described why they chose each grass to burn to make the smudge and how people are supposed to use the sacred smoke to cleanse themselves. People of all ages lined up to take part in the smudging ceremony.

The fair also included displays about residential schools and the TRC call to action. There was a powerful exhibition about the missing and murdered Indigenous women, featuring faceless dolls and a large blue binder that included every single name of an Aboriginal woman in Canada who has gone missing or has been murdered.

There were booths set up to tell PEI Mi'kmaq and other Aboriginal peoples success stories. There was also information on display to recognize and explain the United Nations Declaration on the Rights of Indigenous Peoples.

wounds of the past. It is also the way forward to a kinder and more respectful relationship.

“To achieve reconciliation we need better knowledge of one another. This special Sunday is designed with education in mind so that we can learn more about the Island's First Nations people. It's also a celebration, honouring the rich cultural and practical wisdom inherent in Canadian aboriginal communities.” he said.

Towards the end of the fair, under the shade of a large tree in the garden, the Mi'kmaq drummers once again settled into a circle. As they begin to drum and sing, the drumbeat's slow deep rhythms carry on the wind.

Their drum beat is strong, steady and resilient.

It is offered up like a holy prayer... asking for forgiveness... looking for understanding... and searching for peace.



Honouring fathers at St Alban's



Photos: Rev Frances Drolet-Smith hands out herbs to parishioners after service on Father's Day.

ON FATHER'S DAY, June 19th, Rev Frances Drolet-Smith handed out living plants at the end of the service in recognition of fathers and all that they do. The plants were sage and thyme; sage for the wisdom and

knowledge fathers share and thyme for the hours freely given. There were none left as the last parishioner left the church.

When the bishop comes calling ...



Photo: It was a full-house that turned out to greet Bishop Ron Cutler on his visit to St. John's Westphal June 19th 2016. The parish is celebrating its 225th anniversary so his visitation was much appreciated and timely. It appears that the congregation was determined to make sure they ALL got in the photo!



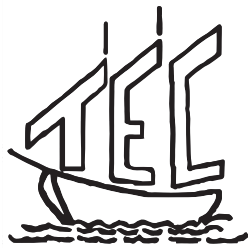
Summer ordination at All Saints Cathedral

Photo above: On June 24th, the feast of the Birth of Saint John the Baptist, three new ordinands were presented for ordination: Nicholas Hatt (left) and Mellanie Cohoon (front) to the Order of Priests and Colin Nicolle (right) to the order of Deacons are standing with Bishop Ron Cutler (centre)

Vision for a future of Teens Encountering Christ

Over the May Long weekend, members of the Teens Encounter Christ (TEC) community gathered to do some dreaming about the future. TEC started in this diocese over 20 years ago, and this was an opportunity to pause, take a step back to look at where we've been, and to think about where God is calling us to next.

Over two days, through a series of large and small group discussions, people shared their experiences of TEC and their ideas for change and growth. Conversation about mission and vision was the starting point. The logic was simple – if you want to know how



to move forward, you should know you we are, what you are doing, and why you are doing it. It wasn't an easy process, and there are pages and pages of notes to attest to that, but in the wee hours of the morning, a clear mission

and vision were finally drawn out:

Mission: To build a Christian community with young people growing in hope, faith, and service
Vision: To be part of a new and living creation, where everyone belongs and is valued. Rooted in a prayerful relationship with God, where we love deeply, laugh often, and serve always.

With those spelled out, after a few hours of sleep those gathered were able to talk about how TEC lives those out- about what the movement is already doing to make those things happen, about where they are missing the mark, and

about what they can do differently to move closer to realizing that vision. People came to this visioning weekend with open hearts and minds, with an awareness that the same old same old isn't going to help the movement move forward, and that for the community to keep drawing nearer to God, and keep creating space for teenagers to encounter Christ, change is necessary.

Throughout the conversations, it was clear that this doesn't have to mean throwing out everything old and starting completely over, it's more like adjusting course. TEC is still headed for the same

place, the newly articulated mission and vision haven't changed, but the world and the lives of young people have, so it is necessary to make some adjustments to keep getting closer to that new and living creation that God is calling TEC to be part of.

So, keep your eyes and your ears out for more from TEC as they continue to figure out what all of this means and how to continue to serve the young people in this diocese, because one thing that was carried through every conversation during that weekend is that God is still at work in the TEC community.

Space to rest, pray or meditate in Peggy's Cove



Photo left: Parishioner Jane McCluskey is one of the many volunteers who welcomes visitors to the church at Peggy's Cove.

Photo above: St. John's Anglican Church in Peggy's Cove, NS.

St. John's Anglican Church is an historic Carpenter Gothic style Anglican church building located at 8 Church Road in Peggy's Cove, Nova Scotia, Canada. Built in 1893-94 of wood, St. John's is the only church in Peggy's Cove. It was opened in 1894 and built in the Carpenter Gothic architectural style,

construction started in 1893 and there is still a small but faithful congregation that continues to worship there. During the summer months, the church is open weekdays from mid-morning to late afternoon to welcome visitors searching for a quiet space to pray, meditate or simply rest their tired bodies.

ANNOUNCEMENTS

Rev Tom Henderson appointed priest-in-charge of the Parish of Brooklyn, July 1st, 2016.

At the 150th celebration the parish buried a time capsule reflecting life back then and we plan to dig this up and add to it. The Parish began with Old St James Church built in 1841 (now de-consecrated). We shall hold a celebration service in Old

St James on Sunday July 24th with special music Followed by a barbeque lunch beside the rectory and 'new' St James Church built 1885. All are welcome.

Rev Ann Bush
Rector of Parish of Port Hill,
Tyne Valley, PE

Rev Fred Rhymes appointed priest-in-charge of the Parish of Maitland, June 16th, 2016.
Rev John Ferguson, Parish

of Eastern Passage, will retire November 30th, 2016, John will move into retirement at this time.

Rev Alvin Westgate appointed priest-in-charge of the Parish of Mahone Bay, June 1st, 2016.

Rev Barry Connor retired as associate priest of the Parish of St. Andrew's Locks Road; Barry's last day was June 30th, 2016.

Rev Judi Phillips retired as rector of the Parish of New Ross; Judi's last day will be October 31st, 2016.

Rev Lid Haugen-Strand resigned as rector of the Parish of New Glasgow; his last day will be September 18th 2016.

Rev Mel Malton resigned as rector of the Parish of Digby/Weymouth; Mel's last day will be August 31st, 2016.

Rev Ruby Carter resigned as rector of the Parish of Aylesford & Berwick to accept a position in Newfoundland; Ruby's last day will be August 15th, 2016.

Rev Reg MacDonald appointed interim part-time priest-in-charge of the Parish of the Resurrection, Sydney, May 8th, 2016.

Walk with Refugees for a Stronger Canada



MARIE KETTLE
PRIVATE REFUGEE SPONSORSHIP
COORDINATOR
THE ANGLICAN DIOCESE OF NOVA
SCOTIA AND PEI

On World Refugee Day, held every year on June 20th, we commemorate the strength, courage and perseverance of millions of refugees. This year, World Refugee Day also marks a key moment for the public to show support for families forced to flee. On Saturday, June 18, Anglicans along with many others gathered to Walk with Refugees for a Stronger Canada

The parade began at the Grand Parade (in front of City hall) and continued to St. Andrew's United Church on Robie Street. All were welcome to walk and many participants wore yellow and brought noise makers to show support! It was a good group of people representing many nations. We were welcomed by a Mi'kmaq elder singing a welcoming song, with a number of local



politicians attended (mayor, councillor, provincial minister of immigration) as well as Jeff Regan and the member from Halifax. Some refugees from many years ago and some from a few weeks ago came to show their support and appreciation. A celebration event was held at St. Andrew's United Church at the end of the Walk where

former refugees shared some of their stories.

Photo above: Some of the many walkers on Saturday that came to show their support for refugees coming to Canada.

Photo left: Mary Kettle at the start of the Walk with Refugees at the Grande Parade in Halifax, NS.

Still going strong after 225 years



Photo: Councillor Lorelie Nicoll (r) makes a presentation Fr. Dave Puxley on behalf of HRM as St. John's Westphal celebrates its 225th year

Middleton invites you

JOHN MACEachern
CHAIR, OLD HOLY TRINITY
CHURCH CHARITABLE TRUST

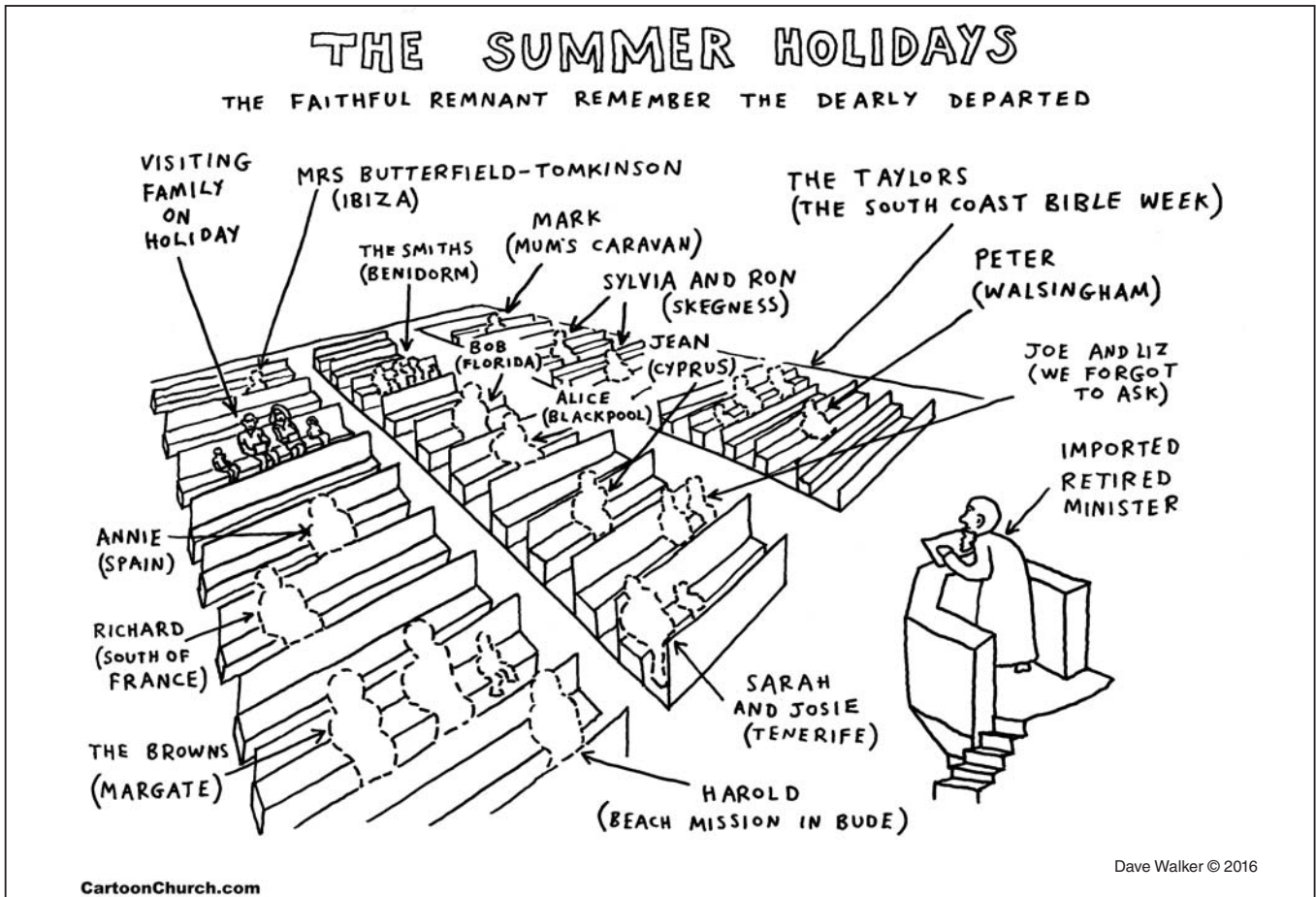
EVERYONE IS WELCOME in joining us in celebrating the 225th Anniversary of Old Holy Trinity Church on Sunday August 14, 2016 at a special service at 11am with reception to follow. Rev Paul Jennings of the Parish of Wilmot NS and Bishop Ron Cutler will conduct the service.

About Old Holy Trinity Church: Built from 1789 to 1791, this church is the oldest unaltered Loyalist church in existence. It is a significant architectural landmark in North America with a noteworthy historical background. The church was built during the Reign of King George III. Its first service was conducted 76 years before the Confederation of Canada. George Washington was president of the USA at that time. Napoleon did not fight in the Battle of Waterloo until 24 years later.

About the first rector of Old

Holy Trinity Church: Rev John Wiswall was the first rector of the church. Wiswall had been a priest in the Episcopal Church in Falmouth (Portland) Maine. Being with the Church of England during the American Revolution, he was known as a British sympathizer. Consequently, revolutionary forces killed his wife and two of his four sons. Wiswall and his remaining two sons were taken as prisoners of war for two years and then sent back to England. Eventually his requests to return to North America were granted and he was brought to Nova Scotia where Bishop Inglis, the only Anglican Bishop on the continent, gave Wiswall the Parish of Wilmot. Much to Bishop Inglis' annoyance, it took Wiswall two years to build Holy Trinity, now Old Holy Trinity Church.

Old Holy Trinity Church is a Nova Scotia Heritage Site which is operated, preserved, protected, and promoted by the Old Holy Trinity Charitable Trust, 49 Main St, Middleton NS
oldholyltrinitychurch.ca



Special summer edition

You are now reading the inaugural full length summer edition of The Diocesan Times. It is the first of two this summer and its purpose is to bring you news and stories that might otherwise not get shared.

Upcoming coverage of the CLAY conference in PEI will be featured in the mid-August edition along with other summer events around our diocese.

Many of our regular columnists and contributors are on vacation now, so if you have an event or story that you



Paul Sherwood
Editor

want to share, please send your pictures and stories to diocesantimes@gmail.com or mail to The Diocesan Times, PO Box 8882, Halifax, NS B3K 5M5.

The additional pages appended to this edition are the prayers offered for General Synod 2016. While General Synod is over for another three years, the prayers are still pertinent and important.

There are many more stories left to tell and I look forward to sharing them with you in mid-August.

AST Seeks Volunteer Gardeners

AST, with the support of Hospice Halifax, has received a summer student employment grant to build a contemplative garden in the waterfront area, and we are currently conducting interviews to find a suitable candidate.

We are also searching for volunteers with interest, skills and knowledge in this area to help out with the project.

The immediate need is for a volunteer with knowledge of native Nova Scotia plant

species who is willing to advise which plants should be removed, which should stay, and how they could be best cared for.

At the end of July and August we will need help with planting, weeding etc.

If you are interested in helping with this project, please send a message with your contact information and area of interest to:

Linda Moxsom-Skinner,
AST Advancement Director
lmoxsomskinner@astheology.ns.ca

'Last Summer Call' for The Diocesan Times annual appeal

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

During that time, it reported on changes, topical news stories and announcements throughout Nova Scotia and Prince Edward Island. This month we're continuing our annual appeal campaign. We need your support of our diocesan newspaper.

Your support not only allows us to print the news and stories from our diocese but it also tells us that you are committed to the newspaper in its printed and electronic versions.

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

Thank you.

Paul Sherwood, Editor



Can I count on your support?

THE DIOCESAN TIMES

Newspaper for the Diocese of NS & PEI

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

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8.

from The Anglican Fellowship of Prayer (cont'd)

For a Church Alive to the Lord


O God, we get so caught up with the programs, with the buildings, with raising the finances, with restructuring and with endless sheets of paper. Forgive us when we make these things our priority and ignore your presence. May our priority be to live Christ-like lives and as we look to you in prayer may our words and deeds be a witness to your glory. Amen.

For a Church in God's World

Eternal God, You call us to live with faith in a world filled with so many challenges. Help us remember that Jesus talked of our being in the world, but not of the world. Teach us through your word, our brothers and sisters in Christ, and in our prayers to learn and understand what you would have us to be and to do, so that we may fulfil our calling as Christ's body here on earth. Amen

For more prayers, information on the Anglican Fellowship of Prayer visit www.anglicanprayer.org or contact our AFP Diocesan Representative, The Rev. Frances Drolet-Smith stalbans@bellaliant.com



 41st General Synod of the Anglican Church of Canada
July 7 to 12, 2016 • Toronto

For General Synod 2016

Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel in General Synod 2016 for the renewal and mission of your Church. Teach us in all things to seek first your honour and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. Amen.

(Book of Alternative Services, p. 676)

For the Mission of the Church

God of all, draw your church together into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving Him in His mission to the world, and together witnessing to His love on every continent and island, particularly in our country of Canada. Amen.

(Book of Alternative Services, p. 676)

A Prayer for Guidance

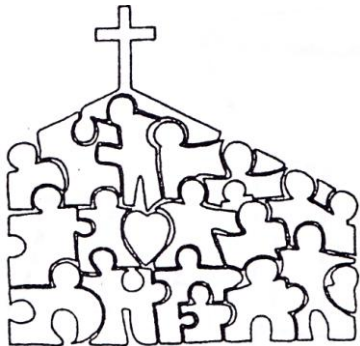
Heavenly Father, in you we live and move and have our being. Guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord. Amen. (*Book of Alternative Services, p.130*)

For those who suffer for the sake of conscience

God of love and strength, your Son forgave his enemies even while he was suffering shame and death. Strengthen those who suffer for the sake of conscience. When they are accused, save them from speaking in hate; when they are rejected, save them from bitterness; when they are imprisoned, save them from despair. Give us grace to discern the truth, that our society may be cleansed and strengthened. This we ask for the sake of our merciful and righteous judge, Jesus Christ our Lord. Amen. (*Book of Alternative Services, p. 681*)

A Prayer of Christian Life

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen. (*Book of Alternative Services, p. 682*)



The Anglican Fellowship of Prayer

www.anglicanprayer.org

The Anglican Fellowship of Prayer exists to encourage and enable the ministry of prayer in Canada. It is inclusive of all forms of expressions of Christian church life, whether they be lay or clerical, catholic or evangelical, monastic or secular, formal or informal. AFP (Canada) seeks to be a teaching resource to assist both individuals and congregations to grow in the life of prayer. It seeks to increase and strengthen the companionship of Christian prayer throughout the world.

Membership in AFP (Canada) is open to all praying people who are drawn to the organization, and who desire to be part of a growing body of people of prayer. All members will regularly receive news and access to a wide variety of resources, as well as other prayer related items.

from The Anglican Fellowship of Prayer Prayers for Canadian Synod

For A Renewed Church

Almighty God, give us a new vision of you, of your love, of your grace and power; and then, give us a new vision of what you would have us do as your church in this nation at this time, and an awareness that in the strength of your Spirit we can do it to your glory. In Jesus' Name we pray. Amen.

For Synod Delegates, Staff and Leaders

O Holy One, guide all our synod delegates, that those called to serve in these responsibilities may be men and women living a holy life, seeking to be in your will, able to overcome prejudices, examining issues with care, and that the decisions of Synod may be to the building up of your church and to your glory. May we be truly unified as one under Christ. Amen.

6.

“A Mixed Blessing”

May God bless you with discontent at with easy answers, half truths, superficial relationships, so that you will live from deep within your heart.

May God bless you with anger at injustice, oppression, abuse, and exploitation of people, so that you will work for justice, equality, and peace.

May God bless you with tears to shed for those who suffer from pain, rejection, starvation and war, so that you will reach out your hand to comfort them and to change their pain to joy.

May God bless you with the foolishness to think you can make a difference in this world, so that you will do the things which others tell you cannot be done.

If you have the courage to accept these blessings, then God will also bless you with:

happiness — because you will know that you have made life better for others;

inner peace — because you will have worked to secure an outer peace for others;

laughter — because your heart will be light;

faithful friends — because they will recognize your worth as a person;

These blessings are yours — not for the asking, but for the giving— from the One who wants to be your companion, our God, who lives and reigns, forever and ever. Amen.

Sister Ruth Fox, OSB

Sacred Heart Monastery, Richardton, ND

*originally written for graduates of Dickinson State University,
Dickinson, North Dakota, 1989*

Prayers for General Synod 2016:

3.

Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be present with the General Synod about to be assembled in thy Name. Save its members from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe so to direct, govern, and sanctify them in their deliberations by thy Holy Spirit, that through thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of thy Church maintained, and the kingdom of our Lord and Saviour enlarged and extended. Grant this, we beseech thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

(Book of Common Prayer, p.42)

Guide, we beseech thee, Almighty God, by the light of thy Holy Spirit, the counsels of the Bishop[s], Clergy, and Laity about to be assembled in General Synod; that thy Church may dwell in peace, and fulfil all the mind of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. Amen.

(Book of Common Prayer, p. 43)

Prayer for General Synod 2010: Eternal One, whose love draws the circle wide, prepare a place in our hearts for you as we prepare for General Synod. Open our hearts to the communion you have given us in your Son, that in beholding each other we may honour that gift of life together in You. Open our lives to share your love and mercy as we look on each other and see Jesus our joy, our way, our truth our life. Amen

For more prayers, information and videos about General Synod 2016 visit <http://www.anglican.ca/gs2016/>

4.

Note: Archbishop Justin Welby invited all 37 Primates to join him at Canterbury Cathedral January 11-16, 2016 to reflect and pray together concerning the future of the Anglican Communion. Before, during and since, many Anglicans have been keeping this historic gathering close in prayer. Here are some prayers which you may wish to adapt for your own, prayers or for your parish prayers as we hold the members and proceedings of this year's General Synod in our hearts.

Collect for Primates Meeting 2016

Gracious Father, who in your prophet Isaiah promised us a Spirit of wisdom and understanding, counsel and inward strength, knowledge and true godliness: breathe that same Spirit on the leaders of your church today, that they may meet you in one another, find perfect freedom in your service, and bring forth your Spirit's fruits of love, joy and peace; that your church may be renewed in the form of your Son, born, crucified and risen that we might be one with you and in you, ever one God, merciful and mighty. Amen.

Thanksgiving Collect for Primates Meeting 2016

Gracious God: Your people found wisdom in the wilderness and faced challenge in the promised land. We give thanks for the many signs of your presence with the leaders of your church as they sought to discern your spirit amid tension and conflict, humility and grace. Sustain them as they return to their people; renew them in mission and ministry; comfort and encourage any who find themselves hurt, disappointed or dismayed; and restore the unity of your Spirit in the bonds of our peace. Through Christ our Lord, Amen

A Daily Prayer for the Unity of Christians

Lord Jesus, who prayed that we might all be one, we pray to you for the unity of Christians, according to your will, according to your means. May your Spirit enable us to experience the suffering caused by division, to see our sin, and to hope beyond all hope. Amen.

Prayer for Counsels of the Church

5.

Eternal Father, who wouldst make the Church of thy dear Son a city great and fair, the joy of the whole earth: we beseech thee, by the sending of thy Holy Spirit, direct its counsels in all manner of wisdom, love, and might; remove perplexity, establish concord, kindle flame, and gather a people single and strong of faith; to the praise of him, who with thee and the same Spirit liveth and reigneth, one God, world without end. Amen

Lambeth Conference 1930

O God, fountain of love pour thy love into our souls, that we may love those whom thou loves with the love thou givest us, and think and speak of them tenderly, meekly, lovingly; and so loving our brothers and sisters for thy sake, may grow in thy love, and dwelling in love may dwell in thee; for Jesus Christ's sake. Amen.

E.B. Pusey (1800-1882)

O God of love, we pray thee to give us love:

Love in our thinking, love in our speaking,

Love in our doing, and love in the hidden places of our souls;

Love of our neighbours near and far;

Love of our friends, old and new;

Love of those with whom we find it hard to bear,

And love of those who find it hard to bear with us;

Love of those with whom we work,

And love of those with whom we take our ease;

Love in joy, love in sorrow;

Love in life and love in death;

That so at length we may be worthy to dwell with thee,

Who art eternal love.

William Temple, 1881-1944
(Archbishop of Canterbury 1942-44)

For more prayers and information about Primates 2016, visit
<http://www.primates2016.org/prayer/>