



A legacy of two lives

By WILL FOUGERE

MY STORY is one of thanks, prayers being answered and the tremendous support of family, friends and loved ones; not to mention my minister Rev. Rob Elford and the doctors and nurses of the local QEII Hospital and the Toronto General Hospital.

Without the Gift of Life from a generous donor, I would not be writing this short autobiography now. To the donor and the donor family I am eternally grateful for their gift but also (at times) mourn the death of their loved one and feel the guilt that their loss was my (our) gain. The Lord works in mysterious ways.

My illness began 6 years ago when I contracted a lung disease that progressively and aggressively worsened week by week. After 12 hospital stays over 2 years, (the longest being 3½ weeks), they decided I would need oxygen 24 hours a day, 7 days a week. Given the fact that I had less than 5 years left of my life, it

was decided that my disease was progressing to the point where I needed a double lung transplant. At first I thought; I cannot go through with this; the risks were too high. However, after long thought and deliberation and to my wife's and families' relief, I changed my mind and decided on the surgery.

After clearance from the medical staff of Toronto General Hospital, my wife and I packed up and made the move to Toronto. After a five month wait I was given "The Gift of Life". A pair of pretty, pink, healthy lungs was transplanted into my body, which received them with sheer delight. My recovery was amazing and after another three months we headed back to Nova Scotia. It was when we arrived home that I decided that I would now do some of the work God intended me to do so I began to volunteer with the Lung Association and was really getting the message out to tens of thousands through social media to sign

their donor cards.

I have so many people to thank for their continued love and support that it is difficult to know where to start; however, I do know that the pillar of strength that kept me going through this ordeal was my amazing wife! I also give thanks to my Lord and Saviour Jesus Christ for allowing me the privilege of serving for Him to hopefully assist others through their difficult journey of life.

ADDENDUM
 BY REV ROB ELFORD

In this month's Diocesan Times you met Will Fougere, the recipient of a double-lung transplant last year. His story is not mine to tell, but the fact that Will is still alive is reason for all of us to have an important discussion with our family and friends. Will is alive because someone else's live could not be spared and that person, at some point in life, elected to become

... continued on page 5 *Photo: Will Fougere after his life-changing surgery*



Godspell on summer tour



Rarely do so many dreams come together in such a manner and become a reality. Stephen Schwartz started the dream by creating his musical "Godspell", depicting the life of Christ and his effect in sharing the message of Love. The dream of producing this show emerged more solidly as obstacles were overcome or disappeared as the cast and team came together to form the Nicholaodians Theatrical Society (TNTS). The concept of the Maritime Tour began in September, 2012, after the Nicholaodian's first production of the inspirational musical, "Godspell". The joy of MR. Schwartz's message of Love was delivered with so much fun and energy that today's road trip became more than hope and a dream.

Committed to spread the Word by encouraging youthful performers from any denomination, TNTS is embarking on a Maritimes Tour. They are a not-for-profit society and intend to build from this base to provide theatrical opportunities for young artists well into the future. Join them at a location near you, or spread the word to others elsewhere!
 Tour dates remaining:
 August 24th-25th: Moncton
 August 28th-29th: **Cathedral Church of All Saints, Halifax**

Or visit www.tnts.webs.com for more information.

Photo (left): Godspell cast members performing on stage at the Schwartz Center, SFX campus in Antigonish.

COLUMNIST

Life continues By the Bog; the same, yet different

Well the honeymoon is over and life has returned to normal here By the Bog... or as normal as life can ever be. The Rectory family seem to have settled into a daily routine that suits themand us I might add. Rev Billie is out doing her "thing" as our spiritual leader. There is lightness to her step and her old smile has returned. James, her new husband seems to be finding his own special corner in our community and in our hearts. His glorious tenor voice has added a new flavour to the choir. He can tone it down when needed and 'let'er rip' as some folks might say when it is called for.

Irene James our organist is looking for special occasions when she ...and the rest of us... can benefit from his vocal gift. I think they are working on a Thanksgiving special...now that sounds like a grocery store advertisement!

We all wondered how Pop would welcome another man into the rectory household, especially one that is taking the place of his late son, Peter. James has very little interest in vegetable gardening and has stayed clear of the morning



ST. BART'S BY THE BOG

Sarah Neish

coffee group that still gathers in the rectory kitchen most mornings. I think he may be waiting for an invitation. I also think that Pop is very fond of Billie and welcomes anyone who has brought renewed joy to her life.

The one creature that seems to be feeling squeezed out at the moment is Delilah the old black Lab that has been a part of Billie's life for many years. I have heard that the new "Mr. Rector" is, or was; not a dog person. He has been heard to say that he is allergic

to dogs and can produce an ear splitting sneeze to prove it. To make matters even more awkward, Delilah has become very protective of her mistress. This is very evident whenever we see the three together. The dog has a way of squeezing herself in between the two humans when they go out for a walk. Billie and James start out side by side with Delilah, on her bright red leash, walking to the left of Billie as she has always done. It doesn't take long before she wiggles herself in between the two humans and any hand holding is history as the large black dog claims her new spot.

James has also become a forger of wild fruit here in the Bog. He can head off, plastic container in hand, and come home with blackberries, blueberries and a few early cranberries for the dessert menu. He loves to head out into the bogs and look for his own secret spots to pick the fruit. This is a new adventure for him. He says he is a city boy who has just discovered Mother Nature at the tender age of 62 and he has fallen in love with her...Mother Nature as well as Billie!

We told him about the cranberry festival we have here over the Thanksgiving weekend and he is so excited about doing his share to make it successful. He told Mom she can use all of the other berries he brings home to bake up her wonderful desserts but the cranberries are cleaned and packed into plastic bags and put in the freezer for the feast.

I have a feeling that Rev. Billie's new husband will find his spot in our hearts and become a very special part of our lives as a Parish. He will have to make sure that Billie now remembers that she is only part time and his job will be to help her relax and begin to enjoy this next chapter in her life. We too must remember that Billie is not working every hour God sends her and respect the times she is at home with her feet up and not on duty. I am sure that she will be here for us when needed and we will be here for her and her family. It will be a new chapter in our lives as a parish but one that should work well for all concerned.

I'll keep you posted, Aunt Madge.



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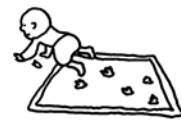
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The first week of the month preceding the month of publication: e.g., the deadline for the February edition is the first week of January.

THE CHURCH HALL

WHY WE ARE CALLING AN EXTRAORDINARY MEETING

 <p>THE PCC MEMBERS HAVE BEEN SITTING ON THE SUNDAY SCHOOL CHAIRS</p>	 <p>THE SCOUTS HAVE BEEN MAKING TEA IN THE COFFEE MORNING TEAPOT</p>	 <p>THE HISTORY SOCIETY HAVE BEEN USING THE PRE-SCHOOL ART EQUIPMENT</p>	 <p>THE DRAMA GROUP HAVE BEEN USING THE SCOUT FLAGS AS PROPS</p>
 <p>THE COFFEE MORNING ATTENDERS HAVE BEEN PILFERING FROM THE YOUTH GROUP TUCK CONTAINERS</p>	 <p>THE CHILDREN FROM THE PRE-SCHOOL HAVE BEEN SITTING ON THE DRAMA GROUP MUG SHELF</p>	 <p>THE LADIES GROUP HAVE BEEN PLAYING WITH THE PARENT & TODDLER TOYS</p>	 <p>THE YOGA GROUP HAVE BEEN USING THE BROWNIES' TOADSTOOL</p>
 <p>THE YOUTH GROUP HAVE BEEN BORROWING FROM THE LADIES GROUP CROCHETING BOX</p>	 <p>THE BROWNIES HAVE BEEN DIGGING INTO THE HISTORY SOCIETY TRUNK</p>	 <p>THE SUNDAY SCHOOL HAVE BEEN RAIDING THE SECRET PCC BISCUIT CUPBOARD</p>	 <p>THE PARENTS & TODDLERS HAVE BEEN LEAVING STAINS ON THE YOGA GROUP MATS</p>

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BISHOP'S MESSAGE

“Where two or three are gathered in my name, there am I in the midst of them.”

(Matthew 18:20)



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

THIS SCRIPTURE PASSAGE has taken on a new meaning for me over the past two weeks as Marianne and I have traveled in western Canada. Our trip was an opportunity to see a part of the country that neither of us knew well, but more importantly it was an opportunity to reconnect with family. For both of us it meant meeting family members whom we have never met before or at least not for a very long time.

In each encounter there was an opportunity for catching up, what has happened in your life in the past 5 years, 10 years, 30 years? Then: “What are you doing now?” “What are your children (grandchildren) doing? and then came the stories - “Do you remember when...?” Many of those conversations have taken place as we gathered around a table and shared some wonderful food.

What has been important in these various visits has been the developing and deepening of relationships. Discovering that miles and years may separate us but there is something much stronger that holds us together. Family is more than blood relationship. It is story and history, it is duty and choice, it is connection to the past and hope for the future.

We often speak of the church as a family. We share a history; a common story of faith and we share the important life transitions; births, marriages and deaths. Like every family, we don't always remember shared experiences in the same way, sometimes the invocation of “family” is used as an excuse not to talk about a sensitive topic and of course no one fights like

family fights. Yet family, at its best, is a place for identity to be formed, it is a place to know love and acceptance. It is the place where we are attached to the community or the culture. It is the place where we learn the norms of behaviour and it is the place where we are supported in both our times of failure and our moments of triumph. It is the place where we test our independence as we grow and if we pay attention, it is the place where we learn that we are actually interdependent. It is the place where we gather around a table to share a sacred meal and retell the story of our family of faith and in so doing, we are recreated.

This month we are again encouraging parishes throughout the diocese to participate in “Back To Church Sunday” This is an opportunity to invite someone to worship with you. There may be people who have been a part of your congregation who are no longer there: who is missing from your faith family? Why? Now is a good opportunity to extend an invitation to come back to church. It is not easy to go to a place where you have never been before, it is sometimes even harder to go back when you have left. Back to Church Sunday is not a challenge for the family of faith to be on its best behaviour for one week and then to go back to old ways or forget about those who are not present. Gathering the family in the name of Jesus including those who are always around and those who are rarely seen, is an important part of who we are. In fact it is at that point that Jesus is truly present to us and with us.

Getting prayer fit



Prayer

Steve Laskey

HAVE YOU EVER SAID to yourself ‘How can I get myself started on prayer?’ I speak with many people who have said that. In reality it is not all that different from those who say I need to get started at the gym. There are those who enjoy heading to the gym now and again or getting outdoors for some physical activity. For those who desire a greater degree of fitness they will walk, run, hike, cycle, swim and ‘work out’ three to four times a week. Along with eating healthy, being physically active is great for anyone what wants to be fit and a sense of physical wellbeing. But getting started when you haven't put one foot in front of another for a very long time can be overwhelming. Results can be disappointing, making it easy to give up.

But there is hope. There are some great conversations which take place at the gym. People talk to one another about their fitness. The joys of reaching individual goals as well as troubles bouncing back

from an injury can be heard on any given day. Words of encouragement are needed for those who have reached a plateau in their fitness or who need to take a new direction or make other changes to their routine. I have been a part of these kinds of encouraging chats and overheard many more. Though fitness is very personal and individual, the common bond of getting fit and staying that way allows us to help each other get to a greater depth of fitness and physical health. The bonus is the fellowship where we can say ‘I am not alone. Others have been here before me’.

I also have had the privilege to chat with people about prayer and their prayer life. We talk about some of the elements involved for spiritual health and well-being: preparation, being aware of our breathing, meditatively reading the scripture, and focusing prayer are just a few. For some people, prayer has always been a part of their life. One man said ‘I have prayed

morning prayer from the BCP every day for the past 50 years. It is a part of me. Just like breakfast is the most important meal of the day, morning prayer for me has been another important start’. One woman said ‘I have worked out my daily schedule to take the time to read and meditate on the psalms. My days are always busy but I can still find a few minutes several times a day. It is something I know I can actually do. There is always something new to see and understand. It refreshes me.’

These are just two instances of the experience of prayer shared with me. But I am just as likely to hear ‘I have tried and tried but I just can't get into a routine’, or ‘I am enthusiastic and it's going well but then for some reason, I just stop. Just like the gym there are times when our exercise of prayer feels sluggish, uninspiring and even too much trouble to bother with in our busy day. Or, having reached a plateau we are no longer inspired and are unsure of what to do about

it. These are the times to seek out other people who pray regularly. We have all been there and needed the encouragement of other people who understand both the joys and the struggles of keeping our prayer life ‘fit and well-nourished’.

September is a great time to check out our prayer-fitness. Is there a prayer group at your church or in your community? Are there people you know who pray regularly with whom you might chat about some of the ‘how-to's’ or refreshing your prayer life? Are you a veteran pray-er who can help, advise, or encourage someone else? Our prayer life might be personal and individual but we have the common bond of the need for spiritual nourishment and spiritual fitness for our spiritual well being.

It's a New Day!

Outward-looking focus

BY REV. LISA G. VAUGHN

Archbishop of Canterbury William Temple said, "The Church is the only organization that exists for the wellbeing and fraternity of its non-members".

There is always the danger in Churchland that we get so wrapped up in our own ministries and life together that we forget about the world around us. The next mark of a healthy church reminds us that our reason for existence is to help transform the world around us by the love of Christ.

We continue our exploration of "The Healthy Churches' Handbook: a process for revitalizing your church" *. The second mark is "Outward-Looking Focus" with a 'whole life' rather than a 'church life' concern.

Author Robert Warren includes four descriptors for being outward-looking focus:

- Deeply rooted in the local community: working in partnership with other denominations, faiths, secular groups and networks.
- Passionate and Prophetic about justice and peace, locally and globally.
- Makes connections between faith and daily living.
- Responds to human need by loving service.

In his research Warren says

lively congregations are not solely inward-looking. In fact these Christians consider the needs beyond themselves and actively engage in ministries outside of their own circles. He writes, "They are not ghetto churches, hiding from life. Rather, church is not the be-all and end-all of their existence. It is God's love for all creation and for all that is, that motivates them – in the whole of their living."

Being deeply rooted means local church members offer whatever they can to help their neighbourhoods. They don't have to do everything or have all the solutions, but they are aware of their community's needs and pitch in to give a helping hand.

As a result of experiencing the extravagant grace of God and the forgiving love of Jesus, there is energy of compassion within healthy congregations. This results in passionate and prophetic service in mission. We have been blessed and we in turn eagerly want to bless others with the love that is victorious over the destructive forces in the world.

The Christian faith is not to be compartmentalized to one or maybe two hours a week. Church members let their faith permeate all their daily encounters at home, at work and in the wider community. Every one of us is given many and various opportunities each day to make a difference in the world by applying what

we believe. This is making connections between faith and daily living. Warren explains, "This is the key to healthy evangelism, when people find in their faith the resources for living that help them make sense of life, live by a different set of values and have something to share with others about making sense of life."

When healthy congregations respond to human need by loving service, they are actively responding to that old adage that "it's better to give than to receive." This is an abundance understanding of the Good News. Yes, we can offer supports as church members, but do we do this in a most gracious and compassionate way? Like the song goes, "They'll know we are Christians by our love."

There are many, many examples of this mark of outward-looking focus in our diocese. Several parishes host and/or regularly support community food banks. Others are involved in PWRDF and Mission to Seafarers ministries. Individual members see the living out of the Gospel by volunteering with other secular, charitable causes. Jessie Bower of Prospect Bay, a faithful member of our parish, does public speaking on behalf of Laing House, an agency that empowers teens and young adults who live with mental health issues. Rev. Marian Lucas Jeffries, rector of the Parish of Blandford, serves with her local fire department.



PHOTO: A 'whole life' approach to ministry is one of the marks of a healthy congregation. These members lovingly and actively respond to needs beyond their church. The Rev'd. Marian Lucas Jeffries, rector and priest at the Parish of Blandford, volunteers with her local fire department.

One indicator that a church's members are thinking and acting with an outward-looking focus is with the Sunday Prayers of the People (intercessions). The work of lovingly responding to needs in the wider community is often reflected in our worship together.

Again, as author Robert Warren says, "Churches with these characteristics are deeply attractive because their focus is not on themselves and their programs, but on God's goodness and reality and on the world around them."

In the October edition of this column we'll look at the third mark of a growing church, seeks to find out what God wants.

NOTE: The Healthy Churches' Handbook: A process for revitalizing your church, by Robert Warren, former National Officer for Evangelism, The Church of England, Church House Publishing, London, 2004, 2012

Rev. Lisa G. Vaughn is pastor and priest in Hatchet Lake and Terence Bay, and Team Leader of Building Healthy Parishes.

The Sacrament

C. RUSSELL ELLIOTT

When anyone speaks of 'The Sacrament' they usually mean the Eucharist or Holy Communion. On the other hand what do we mean by Eucharist or Communion, or Lord's Supper, is it a meal at all?

When I was growing up with my grandfather, who was the local village's Stipendiary Magistrate, I was often called upon to witness a signature. I became well acquainted with the solemn and serious nature of one's signature, as imperative and as irrevocable as the Governor-General's signature on a piece of legislation. Every person in their Baptism 'signs up' in the

same way through the use of water to live the life of Christ, and every time a Baptized person receives Communion he or she 'signs up' to renew that Baptismal vow. Both Baptism and Communion are solemn pledges to live a Christian life, or to continue to live it. Water, bread and wine, are their signatures to that pledge.

Holy Communion is frequently called the Lord's Supper, in a devotional sense, though it is not really called that in the New Testament. Nor is it a real Supper or meal, though it was instituted by our Lord in the midst of his Last Supper. Our Lord's use of bread and wine, which He himself

called eating His Body and drinking His Blood, pledges us to live His life, just as I use my signature to pledge myself to the terms of the document I am signing. That is why both Baptism and Communion are called Sacraments. The word is an ancient Roman legal term in common use in imperial Rome. As far as we know it was an imperial statesman and official, who was certainly not a Christian, who first used the term *Sacramentum* in referring to our Christian Communion Service.

In a letter to emperor Trajan about 112 A.D., Pliny spoke of his difficulty in sentencing some Christians; they were indeed guilty of

civil disobedience in refusing to worship the emperor but they committed no moral crime, indeed just the very opposite. He goes on to tell about Christians going to their service: long before daybreak at a fixed place they sing a hymn to Christ as if he were a god, they bind themselves by an oath to abstain from all crime and evil, and to help one-another; at the end they leave quietly and have breakfast together. Pliny's word for oath was *sacramentum*.

Holy Communion is a solemn encounter between our Lord and ourselves in which, through bread and wine, we sign ourselves into living the life of Christ (His

Body and Blood). Though the sacrament itself has never been a supper or a meal of any kind, there has been, even from Pliny's time, a custom of breakfast together, or a love-feast (*agape*) of various kinds, attached to it. It is good and often helpful for a congregation to plan a congregational gathering following the Sacrament but the Sacrament itself is infinitely more than a pleasant church social. It is our personal signature of solemn commitment to our Lord's invitation to live His life.

"Ye that.....intend to lead the new life....." BCP p. 76).

Frequently I hear people complain...

about 'Communication' or lack of it!

Communication travels in two ways:

1. **One-way communication** is called "linear" and is considered to be limited because it occurs in a straight line from sender to receiver. It serves to "inform, persuade or command" something to the receiver. With one-way communication, the intent is not to seek "understanding" but to relay information from the sender.

2. **Two-way communication** includes "feedback" from the receiver to the sender. It lets the "sender" know the message has been received accurately. Both the sender and the receiver listen to each other, gather information, ask questions, and are willing to make changes to work together in harmony and mutual understanding.

The intent of this type of communication is to negotiate a mutually satisfactory situation for both parties.

If you want information about what is going on, you have to ask someone or be willing to do some research to find information. Otherwise, how will anyone know what it is you want or what it is you are looking for?

Below are some links/ways to find out what is going on in our diocese:

- Phone the synod office (902) 420-0717. If the receptionist does not know the answer, she will find someone who does and get back to you!
- Check out the diocesan web site www.nspeidiocese.ca. You will find lots of information there and if you can't find what you want, you can email jconnors@nspeidiocese.ca and she will help you locate the information.
- Register to receive the NetNews which is sent to you email every Wednesday once you subscribe. Email Jan Connors jconnors@nspeidiocese.ca to join the mailing list.
- Make a donation to receive The Diocesan Times our monthly diocesan newspaper. You can begin receiving the Diocesan Times by contacting Diocesan Times/Anglican Journal Circulation Dept., 80 Hayden St., Toronto, ON M4Y 3G2. You can also subscribe or make changes online: www.anglicanjournal.com/circulation/subscriptions.html
- You can get information from the Primate's World Relief & Development Fund (PWRDF) by electronic newsletter by contacting our diocesan representative, Chris Pharo, cpharo@eastlink.ca, by offering to be your parish's PWRDF Parish Rep or by contacting PWRDF at <http://pwrdf.org/contact/>.
- You can receive news regularly from the Anglican Church of Canada by checking their website and by signing on for their electronic news at <http://www.anglican.ca/>.
- The office of the Anglican Communion in England also has a website and a news service <http://www.anglicannews.org/> which will connect you with Anglicans around the world.
- If you are interested in stewardship, you will find information at <http://www.anglican.ca/gifts/stewardship>, or at the Episcopal Network for Stewardship website <http://www.tens.org/> (You can sign up to receive their electronic newsletter.) or at Share, Save, Spend <http://www.sharesavespend.com/> (They also have an electronic newsletter which has great ideas for families to trying to manage their money!)
- If you are looking for conversation about church buildings, check out <http://www.ecbf.org/>. The website has great information and they host an excellent conference each spring - in 2014 in Fort Lauderdale in April. You can also connect with the Heritage Trust of NS at Phone: (902) 423-4807, Fax: (902) 423-3977, E-mail: contact@hms.ca, or Heritage & Museums PEI at <http://www.peimuseum.com/>.

If you have other sources, please share: office@nspeidiocese.ca. We welcome your suggestions.

BY BISHOP SUE MOXLEY

Keep the conversation going

For decades, the *Diocesan Times* and the *Anglican Journal* have been a vital communications link between parishes, dioceses and the national Church.

Together, we have shared stories, ideas and opinions from a faith perspective in a way that has helped us put that faith into action.

Whether encouraging a response to human need, educating about the care of creation, or helping readers discover new ways to reach out and grow the Church, the *Diocesan Times* and the *Anglican Journal* spark compassionate conversations in an increasingly secularized world.

Please give generously to the Anglican Journal Appeal this year. With your help we can keep the conversation going!

Please fill out and return the enclosed postage-paid donor reply card or call 416-924-9199, ext 259.

Alternatively, you can email mross@national.anglican.ca or go to www.canadahelps.org to make your gift today.



... Legacy from front page

-an organ donor. That organ donation saved Will's life. The courageous forethought of that person saved Will's life.

In an era of rapidly advancing medical technologies there are many ethical issues that arise. The Christian nexus for many of these ethical debates reach to the very heart of our understanding of our working out of God's purpose in our lives individually, corporately and the entire created order. Organ donation is one such area that, as a Christian, I can emphatically support and I would argue speaks deeply to an incarnational God who walked among the muck of the world that we may reflect, or re-present, confident in the ever presence of the Kingdom of God as revealed to us through the life, crucifixion, resurrection and ascension of Jesus Christ.

Let us be honest with ourselves and others as we discern our walk, our gifts, our hopes and fears. There is lots of muck, many unseen events which may bog us down, in this wonderful but wounded world (1 Samuel 2:8). Having spent time minding the on-call pager as an on-call chaplain in a hospital I know that loved-ones are heart-stricken and deeply uncomfortable making such decisions for family members for whom death of the body is imminent. Having someone else make this decision near the time of death is excruciatingly painful. It is also unnecessary if we have the conversation now.

The offering of your organs for transplant is arguably an incarnational example of the second great commandment: "Love your neighbour as yourself." (See Matthew 22:37-40 for the two great commandments). We know

through parables such as the Good Samaritan that our neighbour extends far beyond the person who lives next door, in our neighbourhood, or even in our country.

But, what about the resurrection? Don't we need our bodies in the promised resurrection? Saint Paul in 1 Corinthians 15:35-49 seems to make a penultimate point - the ultimate being the final victory of life over death through Jesus Christ - that our body is not sown as the body that shall be. Our current bodies of corruption will be raised in incorruption; sown a natural body, raised a spiritual body. It is reasonable to conclude that we do not need any single part of our body to experience the fullness of the resurrection.

I have briefly, indeed far too briefly, argued that organ donation is consistent with Scripture. It is a blessed, re-presentation of the incarnation to courageously offer one's organs for donation. It is also an important step to help relieve some of the physical, mental and spiritual pain being experienced by many on the organ donation wait list.

You can help by doing the following:

Firstly, talk to your family and make your wishes known. Talk to them, and your pastor, forthrightly about your faith, your motivations, your hopes and your fears concerning organ donation. This is an important first step for everyone involved in the organ donation process. Make sure your family knows your wishes. Even if you have registered as a donor, health professionals still need to ask your family for consent before recovering organs or tissue. Donation can only take place if your family consents at time

of death. You can make this moment less stressful for your family by making your wishes known now.

Secondly, register as an organ donor today. Hundreds of Nova Scotians are waiting for organs and tissues.

How to Register

YOU CAN GIVE the Legacy of Life by signing up to be an organ and tissue donor on your Nova Scotia Health Card renewal form. Or register as a donor today. There are just three simple steps. Please visit the website: www.legacyoflife.ns.ca/



1. Download the Organ & Tissue Donation Form
2. Fill in the form and sign it.
3. Mail or fax the form to MSI.

Call the Legacy of Life office: (902) 424-7916 or email Corinne Coming at: Corinne.coming@gov.ns.ca

Once you complete your form, please send it to:

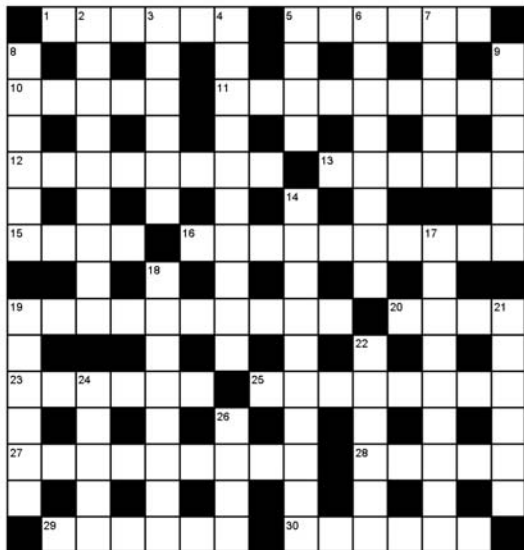
MSI Registry and Enquiry
P.O. Box 500,
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May the Lord bless you and keep you; may the Lord make His face shine upon you, and be gracious to you. May the Lord lift up His countenance upon you, and give you peace.

Bible Crossword

by Maureen Yeats



SEPTEMBER Clues

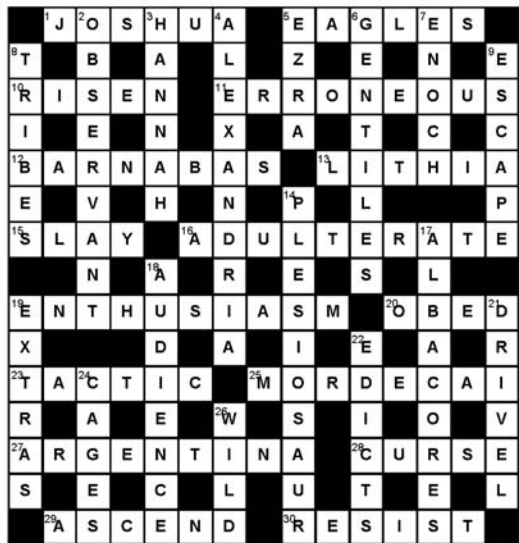
ACROSS:

- 1 – Early scholar (died ca. 420) who translated the Bible into Latin (6)
- 5 – First bishop in Galloway, Scotland, died ca. 430 (6)
- 10 – Straight lines extending from centre of circle to circumference (5)
- 11 – Shows up again (9)
- 12 – Harsh and shrill-sounding (8)
- 13 – Position of the body (6)
- 15 – Women in religious orders (4)
- 16 – Indications of future course of action (10)
- 19 – Nickname for diplomas (10)
- 20 – Rock band of the 1970's to the present (4)
- 23 – Detests (6)
- 25 – Anniversary of when you were born (8)
- 27 – Multiple increases in volume of sound (9)
- 28 – Capital of Jordan (5)
- 29 – Rising up (6)
- 30 – Formal break in a religious body (6)

DOWN:

- 2 – “By your _____ you will gain your souls”, steadfastness, (Luke 21:19) (9)
- 3 – “...they returned to Jerusalem from the mount called _____” (Acts 1:12) (6)
- 4 – “Suddenly there was an _____” violent shaking of the ground (Acts 16:26) (10)
- 5 – He built an ark (Gen.6) (4)
- 6 – “Land of Zebulun, land of _____ on the road by the sea” region in Galilee (Matt. 4:15) (8)
- 7 – Once more (5)
- 8 – Prayer (6)
- 9 – Deciduous trees whose leaves tremble (6)
- 14 – Determines to what group a particular plant or animal belongs (10)
- 17 – He visited Jesus by night (John 3) (9)
- 18 – Breathing hole (8)
- 19 – “Go and _____ diligently for the child...”, look for (Matt, 2:8) (6)
- 21 – “...your brother’s blood is _____ out to me” weeping (Gen. 4:10) (6)
- 22 – Join (6)
- 24 – Backs of one’s feet (5)
- 26 – Nautical unit of speed (4)

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BOOK REVIEW

Many claim that churches are dying

Emerging from the Dark Age Ahead: The Future of the North American Church
Charles Fensham., Toronto: Clements Academic, 2011. 226 pages

REVIEWED BY KYLE WAGNER

MANY CLAIM that churches are dying. The pessimism is draining for the leaders of the church and God's people, yet there is hope. Perhaps the institutional church is in the shadow of the Dark Age ahead, and thus there are consequences for its actions. Charles Fensham's book *Emerging from the Dark Age Ahead: The Future of the North American Church*, offers the academic and lay reader a glimpse into what the present state of the church is and where its futures lies.

“
A new reading of the Bible is called for in the 21st Century.

His writing of missiology is interesting, modern, and a fresh expression of leadership in the church. Where many churches are in a period of discernment, Fensham provides substance to the exploration of mission in the church in relation to a Trinitarian way of life. He gives the reader deep incites into the

challenges, discovers, and the joys of the church today.

Charles Fensham is a professor of Systematic Theology and Missiology at Knox College at the University of Toronto. An ordained pastor from South Africa, he brings a unique perspective to global mission and offers the experience of living during the apartheid age. Furthermore, Fensham explores mission and lays a foundation for the North American and global audience, serving the academy and church as a member of the Presbyterian Church in Toronto, Canada.

Fensham ties the title of his work to Jane Jacob's book *The Dark Age*, suggesting that we are entering a period of time that is bound by a loss of knowledge and wisdom. He considers that the future is unknowable, and that concerted efforts to forecast are "by definition wrong in some way," and that "we are living in a future-conscious time." The author also outlines what he believes is an issue facing not only the church but the world suggesting that "our thinking, planning, deciding, playing, working, and even our churches live in a future-present consciousness."

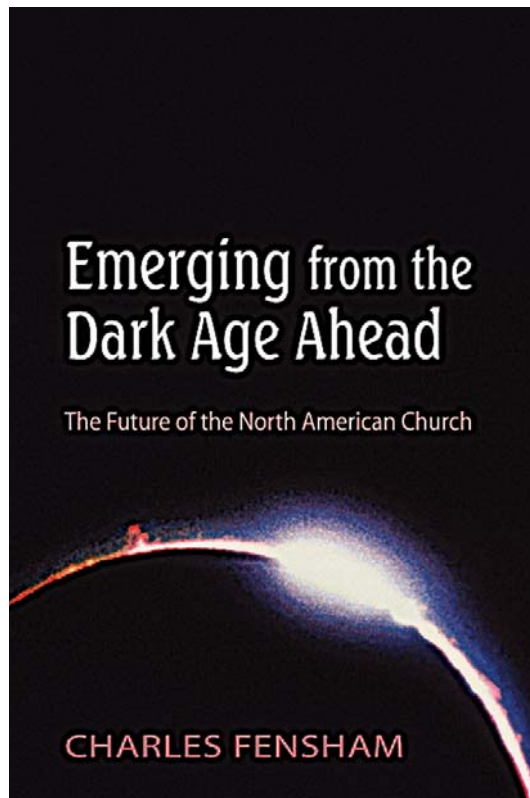
In his introduction, Fensham clearly defines his metaphor for the *Dark Age* claiming that it is "Fundamentally to the loss of memory, wisdom, meaning and moral ethic related to the reign of God and the vision of the restoration of God's creation." He continues saying, "The Dark Age Ahead is a dark age for the church, North American as well as global," and "the darkness is not lodged in the loss of prosperity and the stimulation of infotainment, but rather in the loss of more

basic things that make us human, allow us to relate meaningfully and organize our relationships for the common good."

Fensham explores the future-present by asking the questions: *Where do we come from? Where are we? And where are we going?* As he tries to answer these questions he does so with the influence and help of renowned theologians Douglas John Hall and Jürgen Moltmann. But it is David Bosch, who Fensham draws heavily upon, being both a critic and a proponent that the discipline of missiology is advanced.

In *Emerging from the Dark Age Ahead*, many aspects of mission and the church are explored, most notably, the Social Trinity, the mission of God, and the genre of missiology. However, in order to tackle such aspects of theology, Fensham tells the reader that a new reading of the Bible is called for in the 21st Century. Drawing upon David Bosch, it is suggested that between theory and practice in biblical interpretation *poiesis* can assist in the discovery of God through scripture. The author notes Bosch's "tempered liberation hermeneutic" which helpfully does not engage social movements and a critical analysis with God's glory and reign.

There are many challenges that face mission and the church, and like many before him, Fensham points out the role of including unity and diversity and the post-colonial realities of today. However in interesting fashion, Fensham inspects what he calls the role of "consumer-capitalistic technological context." He explores the use of technology, its role in the church and society, and the impact of the digital age. As people continue to master the world through technology, they often forget that machines are affecting our lives. Fensham openly talks about the repercussion of a digital age and the marketing of ideas in the church and wider society.



Emerging from the Dark Age Ahead soundly ends off with a further exploration of the social Trinity in terms of mission. Claiming the term of *Missio Dei*, Fensham looks at the function of the church and Christian communities including both rural and urban from the perspective of being Presbyterian. However, the reader must keep in mind that much of his discussion is brought forward over the background of Anglican, United Church of Canada, Roman Catholic, and Baptist mainline church ecclesiology.

A bold and refreshing statement from Fensham is that churches suffer from inculturation, and exhaustive teaching stifles the growth of our Christian communities. Too often the church focuses on its "traditions" and the relationship that is to be built by the body of Christ is lost or

distorted. Charles Fensham's research and the contents of his book are essential reading in the area of missiology and it leaves the reader with a greater understanding of the church and its future. His work is clearly outlined, and the use of flowcharts presents a real picture of change and the progress of ideas. At times, his writing suffers from the exhaustive use of quotations, where the use of one citation would fill the appetite of the reader. An index could also help for the retrieval of ideas.

In *Emerging from the Dark Age Ahead*, Fensham articulates his description of the world church and engages the reader with new questions about technology, educational learning, and how God affects mission today. The author's understanding of culture also lends credit to the investigation of the world church, and his fair treatment of Christian denominations allows ecumenical voices to be heard and transcribed. Fensham is clearly grounded in the 21st century and his wonderful exploration of media and popular culture make his work relevant, important, and timely. This book is a must for those interested in mission and the global church.

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The Deacon's Bench

BY DEACON HEATHER
MACEachern

As I write this I wonder where the summer has gone! It seemed very short this year. Perhaps because I was away for two weeks in July, which is something I seldom do as I believe Nova Scotia is THE place to be in the summer!

I was in Berlin Germany attending Diakonia 2013, the 21st Diakonia World Assembly.

The theme of the conference was: Diakonia-Healing and Wholeness for the World. I think an explanation of the logo (above) designed by Beate Baberske-Krohs, diaconal sister, explains the theme much better than I.

Each piece has a different color; individuality causes liveliness. Violet stands for the Protestant church. Blue is part of many deaconesses' habits.

Round and angled stand for male and female. D stands for diakonia. Each single letter is mingled with the other letters; everybody is relying on the other, all are linked, to be healed as a whole, to bring salvation. By turning the letters, there emerges a spiral.

The number of letters resembles the worldly aspects; four cardinal points- north, south, east and west and four elements: fire-water-air-soil.

Spaces of different size emerge; fields of diaconal work. New forms emerge by overlapping, international working together creates new, surprising results. New forms of faith, life and work come to exist.

A cross is visible, also having



Photo: Outside one of the Deaconess's facilities for the aged in Berlin.

two H's as in healing and wholeness. They stand inside the shape representing a globe, and are, with their straight lines – the center of the logo.

The arches of the D form a blossom; a sign of well being and fruitfulness, a sign for beauty, perfection and salvation. A logo that opens to the outside, but is still contained within itself.

The World Federation is made up of three regional organizations: DAP: Diakonia

Region of Asia- Pacific, DRAE: Diakonia Region of Africa-Europe and DOTEC: Diakonia Region of The Americas and Caribbean, the Association of Anglican Deacons in Canada is members of DOTEC. Participants from 47 countries were in attendance, it was what I imagine the United Nations may be like.

An atmosphere of collaboration and partnership was encouraged through

storytelling, listening to one another and asking questions. This happens through the lens of theological reflection as it reflects on diaconal ministry, prayer and support.

This was encouraged by leaders such as Dr. Olav Fykse Tveit, General Secretary of the World Council of Churches and Dr. h.c.mult. Nikolaus Schneider, Presiding Bishop of the Evangelical Church in Germany, to name a couple.

We began our day at 7:00 am and continued until 9:30 pm (often later). Not a minute was wasted as we moved through the daily sub themes of: Welcome-how to be a welcoming representative of Christ, to Healing, Responsibility, Community, Sending/Mission and Blessing. (I must admit halfway through I was not just looking at Healing for the World, but rest for Heather!) It was a tremendous amount of information and learning to be absorbed in such a short time!

The newly elected president, The Rev. Sandy Boyce, (Australia) summed up the conference in her address much better than I by saying:

1. "[The conference aim was] to identify the changing context for diaconal ministry, including creation itself that needs to be served in a time of climate change, mining, human trafficking, and acquisitiveness that breeds unhealthy and unjust practices in providing commodities.

2. To contribute to public discussion in ecumenical bodies

3. To provide meaningful support for new and innovative projects.

4. To gather resources for diaconal ministry

5. To resource the wider church on the imperative of diaconal ministry as a whole people of God and the fundamental call for all Christian disciples to serve as Christ served."

These are points of the vision of the World Federation that were knitted into the fabric of this conference.

Eight per cent of taxes in Germany are distributed to the churches for diaconal ministry. Communities of deacons / deaconesses oversee facilities such as hospitals, and care for every age and medical condition. The communities have schools for teaching nurses and teachers; I visited such a school specializing in training teachers of children with autism.

I had the opportunity to visit a location where they worked with refugees, attending to their mental, physical and educational needs.

I learned about a new way of being a residential community when your life has changed by addiction recovery, the death of a loved one or living after a divorce.

I made many new friends and heard many stories. I laughed and I cried, I questioned and I was empowered, but most of all I was reminded of how awesome God is in our every day lives.

Diocesan Youth Conference coming soon

BY ADAM LE MOINE,
YOUTH WORKER FROM ST.
JOHN THE BAPTIST ANGLICAN
CHURCH, NORTH SYDNEY

The Diocesan Youth Conference (DYC) is an annual Anglican event that happens in November. The weekend is filled with music, workshops, awesome sermons, bible studies, and all the food anyone could ever want. It's a place where the youth and young adults in our parishes can actually bond together in God's love, and have fun doing it. It has helped me and many of my closest friends, whom I've met through this event, grow as people as well as a community, realizing that we are not alone in our faith. We have learned that



the people we meet here and within our church are there to help us all in any situation, and I feel events like these have helped me grow not only as a Christian, but as a person in general.

I come from Cape Breton, where there is only a small community of youth within our church. DYC helped me meet new people within our diocese both young and old, who have changed my life in so many different ways. It's like a family. You see, every

church doesn't really worship in the same way. When we get to DYC, everyone is able to demonstrate this and it brings a lot to the table as far as worship goes. We are all able to worship in our own way as well, whether it be in song and dance, or even Dr. Seuss rhymes.

DYC2013 takes place November 8th through to the 10th, and I highly encourage anyone who knows some youth in the community who may be interested to pass this along to them. They won't want to miss it. Dive in! DYC 2013 will be held at Bayside Camp in Sambro Head. Students in grades 7 to 12 are welcome. The cost for youth participants is \$80. Young adults are welcome to



Photo: DYC 2013 will be held at Bayside Lodge, Sambro Head, NS

attend as part of the leadership team. Parishes are encouraged to send young people with leaders from their parish. The cost for adults in leadership is \$40. Online registration will open on September 1st and close on October 18th.

This event is sponsored by the Youth and Family Ministry VSST of the Diocese. For more information, go to the Facebook Group DYC – Diocese of NS and PEI Youth Ministry. DYC is a Care 2 Screen accredited event.