



Integrity prevails at Pride Parade

Photo: A colourful group of wet but enthusiastic parade attendees and the half-ton truck from Parish of St. Timothy's, Hatchet Lake.

In spite of the rain-soaked start to the July 25th Pride Parade, a number of clergy

and laity stayed the course throughout the parade. There were several floats mostly

staffed by Anglicans. Also a number of priests from the local NS/PEI Integrity group

showed their support including John Smith, David Fletcher, Keirsten Wells, Lisa Vaughan,

Marian Lucas-Jeffries and Tory Byrne.

Where have all the NSOMs gone?

Non-Stipendiary Ordained Ministry (or NSOM) has been around for about twenty years. In 2012 a two year moratorium was put in place during the time of a review of the program. The review affirmed the ministry of those ordained in this program. Recommendations included changes to the discernment process, the pre-ordination education and ongoing formation. It also recommended the hiring of a half time coordinator for the program to oversee the changes.

The moratorium was lifted January 1, 2014 and I was hired as Vocations Coordinator. The first gathering of the community was with the Rectors in November 2014. At this weekend the community



unanimously changed their name from a negative statement saying who they were not to something that expressed who they are and we have come up with a logo.

Let me introduce you to the Community of Associate Parish Priests. Our logo has

a tent because like Paul who supported his ministry making tents our Associate Parish Priests support their ministries. The 'parish' indicates how they have been lifted up from within their parish to serve their parish. When speaking of them collectively

they are the Community of Associate Parish Priests. When addressing or speaking about an individual they are to be addressed as Associate Parish Priest or Associate Priest.

The ongoing continued education continues to include the annual November weekend which alternates between a joint program with rectors one year and with spouses the next year. There will be at least three one day education events annually. This year the three events focused on pastoral care. The first on foundations, the second on reflection and spiritual assessments, the third on living pastorally in a variety of settings.

The discernment process is a time listening to the call and discerning the nature

and the way it is to be lived out. Outcomes of this period include deepening one's relationship with God with spiritual disciplines, spiritual director, getting in touch with one's experience of God and being comfortable sharing and telling one's story. The time frame for this varies between individuals.

The education component for this program is a Graduate Certificate in Theological Studies offered at the Atlantic School of Theology. This program has been designed to meet the needs of our program. It is a ten credit program that is available in class or on line or a combination of the two. Those taking the courses on line only will have a two week program on campus in the

Where **continued on page 4**

COLUMNIST

A summer of sad goodbyes

THIS HAS BEEN the summer of sad goodbyes here by the Bog. Just as the last signs of snow disappeared from the woods and ditches of the community we were shocked by the sudden death of Billie's father-in-law. Pop died in his sleep ; so unlike him to leave without a dramatic goodbye. He left us all without warning; his tiny transplants almost ready for the ground, his beloved wife alone after over 65 years of shared life and love, his gardening buddies waiting to work and play together in the dirt, his best friend Benny alone again.



ST. BART'S BY THE BOG

Sarah Neish

It was very difficult for Billie as our pastor to minister to us when she was the one needing care. I must say that we were and are blessed to have not one, but two retired priests living amongst us and they stepped in to allow Billie to be with Mom and the family. Pop was buried beside his son Peter in St. Bart's churchyard and we all know that those two graves will be tended with love and devotion as long as Benny Smith is here.

Summer is usually seen as a time of fun and joy here By the Bog but this sudden loss

left the whole community with an air of sadness. The people of St. Bart's felt the emptiness of that back pew where Pop was seen to sit and listen most Sundays. He never would take a spot beside his wife and the rest of the rectory family near the front on the Gospel side. It was almost like he wanted to be the last in and the first out and Billie was known to tease him about his choice of seating. On more than one occasion she would stop her sermon and ask him if he could hear way back there...his answer was always a nod and a

thumbs-up sign.

The gardening gang also missed their leader. They dropped in once or twice at coffee time and as hard as it was for Mom, she had a plate of muffins or squares to offer with the mugs of Java. They all agreed that it just did not work without Pop there at the head of the kitchen table and that tradition came to a full stop.

My Orin predicted the next loss we were to hear about. He said that we would be looking for a new rector before the snow flew and he was right. A few weeks after the funeral Billie read her letter of resignation to a hushed, sad congregation. She said she was past retirement age and now seemed the right time for her to move on to the next stage of her life. We couldn't deny her that. She had been with us for over 10 years and we had seen so many changes in the life of our spiritual family. We as a congregation had seen several small churches close and be deconsecrated. We had watched as Billie drew these people from the closed churches into the family at St. Bart's. We had lived and

shared joy and sorrow with Billie and her family. We had grown under her leadership and the whole community looked to her as their best friend and a direct line from their lips to God's ear to quote one Baptist neighbour.

And so St. Bart's By the Bog will begin the process of saying one more good bye this fall. We will have a 'bang up party' to send Billie and James and Mom off into the world with prayers and song and food and SQUARES (Billie always laughed at the whole idea of how many different squares we could produce.)

It won't be easy but we will survive and thanks to some very strong leadership, we will continue to pray and work together.

I'll keep you posted,
Aunt Madge



THE DIOCESAN TIMES

VOLUME 70 NUMBER 7

PAUL SHERWOOD

Editor
Also on the web:
www.nspeidiocese.ca/page/diocesan-times.aspx

Letters & News Items:

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

Advertising:

Harold Irving
(902) 865-4795
cell (902) 489-4795
hiring@bellaliant.net

Published monthly except in July and August by The Diocesan Times Publishing Company.

Printed by and mailed from:

Webnews Printing Inc.,
North York, ON

Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated.

All material subject to editing.

SUBMISSION DEADLINE:

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.

HYMN BOOKS V DATA PROJECTORS

THE PROS AND CONS

THE ADVANTAGES OF HYMN BOOKS

SOMETHING TO LOOK AT DURING IDLE MOMENTS



PICKING UP AND PUTTING DOWN A BOOK IS GOOD FOR FITNESS



YOU CAN SEE HOW MANY VERSES YOU STILL HAVE TO GET THROUGH



THE DISADVANTAGES OF DATA PROJECTORS

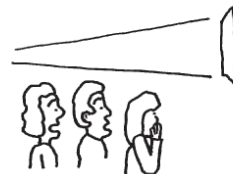
YOU ARE RELYING ON SOMEONE ELSE TO FIND THE CORRECT VERSE



HANDS ARE FREE, SO THERE IS A TEMPTATION TO SCRATCH OR FIDDLE



THERE IS A RISK THAT OPERATORS WILL USE INAPPROPRIATE BACKGROUNDS



THIS ANALYSIS WOULD SEEM TO SUGGEST THAT HYMN BOOKS ARE BETTER

Changes to your Subscription?

Either online:
www.anglicanjournal.com/subscribe

Or write:
Diocesan Times/Anglican Journal Circulation Dept
80 Hayden St
Toronto, ON M4Y 3G2

circulation@national.anglican.ca
(416) 924-9199 Ext 259/245

Subscription rate for The Diocesan Times and the Anglican Journal:

\$20 per year
Single copies: \$2

BISHOP'S MESSAGE



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

Is there anything that does not 'belong to God?'

"Lord, keep this nation under your care. Bless the leaders of our land, that we may be a people at peace among ourselves and a blessing to other nations of the earth. Help us elect trustworthy leaders, contribute to wise decisions for the general welfare, and thus serve you faithfully in our generation to the honour of your holy name; through Jesus Christ our Lord." B.A.S p. 678

FOR AS LONG AS I CAN REMEMBER I have had an interest in politics. It was nurtured in University where I served on the student council. Living in Quebec in the 1970s almost required a person to be immersed in the political debate, there was no escape. Over the years since I have been a keen observer and occasional participant in the political process. Having said all that; more does not make better. I am writing these words shortly after the calling of a Federal election. At 78 days it is the longest campaign in modern Canadian history and I suspect we will all be heartily sick of the rhetoric by the time we get to Election Day on October 19.

There are those who maintain that the church has no business in the political sphere. I agree that we have no business in choosing to support or promote a particular political party. For a long time there seemed to be a view that religion was about the life of faith and preparing yourself for a world to come, therefore politics with all its nasty edges should be avoided by the church and by people of faith. There are several problems with this view. Jesus did not shy away from commenting on issues going on around him that affected people's daily life. In the broadest sense those comments were political. The 'kingdom of God', that Jesus referred to so often, was/is not an abstract idea. It is a real understanding for how people live together with each other and with the world. Once again his teachings could be seen to have as much physical, political consequences as spiritual. One of the accusations levelled against him, when he was being tried, was that he was stirring up the mob and that any sympathy for him might be seen as treason to the emperor. Jesus message of the kingdom of God does not point to an alternative reality but to God's vision of the world being lived out in the world right now. In truth for Christians there is no separation between the

spiritual realm and the physical realm. We are not called to be separate from the world around us, but fully engaged in living God's Good News in the present moment in our communities, province and nation – this means that we need to get involved. We live in a country where almost every citizen over the age of 18, can have a share in determining the composition of the government and by extension, have a say on the priorities for our country.

Jesus' words in response to a question about whether taxes should be paid "Give to the emperor the things that belong to the emperor and to God the things that belong to God" do not advocate a separation between the political realm and the religious. After all is there anything that does not 'belong to God'?

As we go through the national electoral process I urge you to do three things:

1. Pray for those who offer themselves for public office. It is a demanding life that the candidates have chosen to pursue. Those elected will become public servants and their private lives will disappear. It is hard on individuals and on their families.
2. Pay attention to the issues and ask questions. Ask the questions that grow out of your faith. What does Jesus' vision of the Kingdom of God have to say about the choices before us as a country and the decisions that our government will have to make?
3. Vote. I've never really found a political party which completely matched my opinion on all the issues and there are many times that I have been disappointed by the decisions which politicians have made. That is certainly no reason to not exercise your right to vote.

Despite how most of the media will cover the election campaign, it is not a sporting event - not a race. It is a serious engagement with the privilege of democracy and an opportunity to shape your community. It is also a matter of faith.

+Ron

'Plenteously bringing forth the fruit of good works'

Our rich Prayer Book tradition is augmented by beautiful collects – oft-quoted and memorized. The Book of Alternative Services (1985) introduced an interesting innovation. The editors moved the Collect for the Sunday Next Before Advent to September – Proper 23 (Sunday between September 4th and 10th). Historically, this is called "Stir Up Sunday" as the original 1549 Collect is worded:

"Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. Amen."

Stir Up Sunday is traditionally the Sunday before the new liturgical year (Advent 1). So... why



Rev. Dr. John Roddam

the change? In our culture, September is the beginning of a fresh cycle of school, etc. – a new year!

70% of the Prayer Book comes from Holy Scripture. This collect points to when the Lord stirred up the spirit of Persian King Cyrus to make a proclamation to allow

the Israelites to return to Jerusalem (Ezra 1:1), ending the Babylonian Captivity.

Article XIII (Of Works Before Justification) sets a criterion of good works "springing from faith in Jesus Christ" -

"WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

This article concludes that works before the saving action of God in Christ function

against people receiving the Grace of God in Salvation... pretty strong words! It is common in our culture to see that God holds a balance scale. If our "good deeds" outweigh our "bad deeds" we go to heaven. If that were the plan, Jesus Christ's death on the cross would not be needed! It would all depend on us. St. Paul in the Book of Romans sets forth God's Plan of Salvation in Christ Jesus –

1. For everyone has sinned; we all fall short of God's glorious standard. (Romans 3: 23)
2. But God showed his great love for us by sending Christ to die for us while we were still sinners. (Romans 5:8)
3. If you confess with your mouth that Jesus is Lord and believe in your

heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by confessing with your mouth that you are saved ... For "Everyone who calls on the name of the Lord will be saved." (Romans 10: 9-10, 13)

4. Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us. (Romans 5:1)

As we are reconciled to God through Jesus Christ, out of a heart of gratitude we seek to please our Saviour and Lord through good works... a good way to start the Fall!!

Where continued from Pg 1

summer. Applicants to this program without a bachelor's degree can apply with a Portfolio Summary of Lifelong Learnings.

At the heart of this program is the Call from God. The call can begin from one of three ways. A rector identifying a call in a person and asking them to consider responding to the call. It can begin with a parish recognizing a need in the parish and discerning someone in the parish being called to meet that need.

It can also begin with an individual feeling a sense of being called to something more.

Regardless of where the call begins discernment is required for the individual, the rector and the parish. The parish must discern a need and recognize gifts in the person who may be lifted up to that need. The rector must discern if they are being called to work in a shared team ministry setting. Not everyone has the skill set to work in a shared

ministry team but some rectors may discern they are called just the same and will work on developing those skills. Some may discern they are not called to this ministry. Just as the parish may discern there is not a need. The Vocations Coordinator is available to work with the discerner, the rector and the parish.

Associate Parish Priests are expected to work no more than 10 to 12 hours per week. The roles an Associate Parish Priest will have varies from

parish to parish across the diocese. Those roles are tied to their call and the needs in the parish and will form part of the covenant that will be developed between the rector, the parish and the associate parish priest. The archdeacon in the region will facilitate the development of the covenant which will be shared in the celebration of new ministry at the time of ordination.

I am typically in the office on Tuesday and Thursday unless traveling to parishes. If you

have any questions about the program I can be reached at:

Rev. Marilyn Newport
CAPP Vocations Coordinator
Diocese of NS & PEI
340 Martello Street
Halifax, NS B3H 2Z1
902-420-0717
mnewport@nspeidiocese.ca

When a parish needs change

in respect to our call as Associate Parish Priests and how is our ministry lived out in the midst of change?

As I set out putting my thoughts to print about, How parish needs change over time and what it means in respect to the call of an associate parish priest, I am acknowledging the 16th anniversary of ordination (June 22) as an associate Parish Priest, formally known as Non Stipend Ordained Ministry. I still have some difficulty adjusting to the new label and at times hear myself using NSOM as a descriptive. I admit that my experience of Priestly ministry is Parochial. I have lived in the same parish my whole life. It is where I was baptized, confirmed, married and ordained. The same goes for my wife and children. The folks in this parish know me well and I them. We have a lot of history together. So my thoughts, observations and opinions of a shared priestly ministry is from this perspective.

This parish like so many others in the Diocese is experiencing much change. What was familiar and comfortable in our religious culture a few years ago, is Changing and in some cases disappearing. There is anxiety because of not knowing where all the change will lead us. We pine for the good old days of full churches and sufficient funds. I have often heard it said that one constant in life is change. Change can be good if it transforms us into something better. After all isn't that what God does; transform people and parishes into his likeness? So with the dynamics vastly changing in this parish, a prudent question to explore, at least for me, is, how will my role and function as an associate parish priest grow along with the parish, as to best meet the needs of God's people in this place, at this time and in the future?



In the mid 1990's, just before I was ordained, the four churches of this parish (located along a 10km stretch of highway # 3) had a Sunday service each week with the average attendance of about 170 worshipers. The overall Sunday school attendance was 90 plus children. Baptism, Life in the Eucharist and confirmation was a regular occurrence. Oh yes and plenty of funerals, that hasn't changed to this day. There was plenty of work for the rector to do. Too much for one person which was probably the main reason why a rector only stayed for a short time. During this time I was affirmed by this faith community to work alongside them and the rector as an Associate Parish priest to help share in some of the ministry especially around the liturgy and Chris-

tian education. My identity as a priest was lived out in the roles of presiding at Eucharist services, teaching Christian education, preaching and some pastoral ministry.

At the present time the four churches alternate services two per Sunday. The average weekly attendance for worship is half of what it was in 1995. The number of baptisms and confirmations have decreased drastically. There are still lots of families with young children and youth living in the parish boundaries but are not connected with the church on a regular basis. A story not uncommon with other parishes in this diocese. I am guessing that there are more people living within the parish boundaries now than there was twenty years ago, which is probably due to the close proximity to

Halifax. Even so, the involvement of younger families with the faith community is minimal. There are many de-churched and un-churched people living in these six communities. The good news is that there is optimism and signs of hope for the church in the midst of this dramatic shift, for the mission field is great here in these communities! We just have to be more innovative as a church community.

I think, a challenge for an associate priest when the dynamics of a parish changes, is how do we maintain a priestly identity in our faith community when some of the roles associated with priestly ministry we were doing at the beginning of our ministry, is reduced, changes or ceases to exist either by personal

decision or because of circumstance? How well can we adapt to the changing tide?

Ministering in the same place with people I know so well and working with so many clergy in shared ministry over the years, I have learned many things, both what to do and what not to do to be an effective priest. Most of all I have learned to adapt, especially to the changing needs and concerns of God's people. What I am doing as ministry today is much different than when I was ordained 16 years ago. Much of it isn't associated with what some might think of as priestly ministry. I don't believe that our identity as priests hinges on presiding at the Eucharist most Sundays or preaching or wearing clerical attire. It certainly doesn't for me! I think it is much more in the way we make ourselves present in the community to help people to the place where they can encounter God.

I am reminded of what a former Archbishop of Canterbury Michael Ramsey said in his book, "The Christian Priest Today" "God, myself and the people, being with Him for them and them for Him". As parishes go through change, if we as associate parish priests can adapt to the changes and live according to this simple rule, to the best of our ability with all our hearts, trusting and relying on God's help, we will do well living out our calling in the midst of the changing times.

BY REV. RON BARKHOUSE
ASSOCIATE PARISH PRIEST
PARISH OF WESTERN SHORE



Service of Thanksgiving for emergency response personnel

Photo: Piper Keegan Dumford stands with the assembled dignitaries marking the Service of Thanksgiving for emergency responders in Middle Sackville.

BY RUTH GAMBLE

On Sunday, June 7, 2015, the Parish of St. John the Evangelist, Middle Sackville, welcomed local emergency

service personnel to a Service of Thanksgiving to recognize their work in our community. Invited guests included current and retired members of the RCMP, Halifax Regional

Fire & Emergency, Halifax Regional Police, Ground Search & Rescue as well as a Halifax Regional Councillor.

Piper Keegan Dumford played

the Lament as we remembered all those who have lost their lives while carrying out their duties. We gave thanks for their willingness to help others as an example to us all and

asked for God's protection for them and their families as they carry out their work among us.



All Saints served by layreaders old and new

Photo: Rev Darroch Fagan with the three lay readers from the Parish of All Saints by the Sea, the Anglican parish serving the communities of Canso, Queensport, Halfway Cove, Torbay, and Whitehead on Nova Scotia's eastern shore. In the center is Sheila Lawrence who has served as lay reader since 1982, and the two new lay readers who have completed their training. To Sheila's right is Elaine Bushell and to her left is Vonda George Card. Since this was the rector's final service the lay readers will be carrying on services as usual under the direction of a priest in charge.

It's A New Day! Company's coming

By Rev. Lisa G. Vaughn

Somehow September feels like the start of a new year. Schools, colleges and universities are back in session. Families are closing up the cottages or towing home the RV. Employees resume the regular rhythm of the workplace after having summer Sabbath rest. In Churchland Sunday schools, youth groups and Bible studies restart new terms.

The autumn season is a great opportunity to invite new people to parish activities, especially to plan special Sunday worship times. There are the usual Church calendar dates: Thanksgiving, All Saints Day, Christ the King Sunday and Advent. There are also other community and family related reasons to welcome non-church people to join your congregation. No parish can or should host all of these, but here are some ideas:

LABOUR DAY (SEPT. 6) – A time to focus on industry and give thanks for workers in your area. Are you in farm country? Go 'old school' and host a blessing of the farm tools (tractors, harvesters, etc.). Do you have active labour unions in your community? Join the parade or offer a prayer for worker safety at their rally. Does your community have a large employer, manufacturing company or several related businesses? If so, request a few minutes at their next stand-up meeting or invite them to Sunday service and with a short liturgy give thanks for their presence, support and commitment to your area. Pray that their business would flourish.

GRANDPARENTS SUNDAY (SEPT. 13) – Yes, it's a made-up Hallmark holiday, but parishes can claim it as



a special day for families. Request that the grandkids join their Grammy and Grampy at church. Create an intergenerational liturgy of older hymns, family-oriented prayers and a Children's Eucharist. Ask parishioners to bring in photos of their grandparents and post them up to view during refreshment time. It's also a chance to promote children and youth programs.

BACK TO CHURCH SUNDAY OR WELCOME SUNDAY (SEPT. 20 OR ANYTIME) – A great kick-start to the autumn season. Host a seeker-friendly worship time, showcase your ministries and roll out the Maritime hospitality. See the Diocesan website link under Resources for ideas.

OCTOBER IS FIRE PREVENTION MONTH – Welcome neighbourhood firefighters to a special service, featuring prayers for their safety, including anointing with oil (there won't be a dry eye in the house). Thank them for

their volunteer time and commitment to protecting the community. Ask them to bring a pumper truck for added excitement. The kids will love it and it's great PR for passing traffic.

WORLD FOOD SUNDAY (OCT. 18) – Challenge parishioners to bring a donation for the local food bank or collect Toonies for PWRDF or some other charity that helps with feeding people in need. Invite your area's soup kitchen and food bank volunteers, or grocery store staff and honour their service to community.

ALL SOULS DAY (NOV. 2) – Remember all those who have died from your area. Phone the families who have had loved ones buried from your church and personally invite them to join the faith community as you remember their loved one. Host the service in the church or at the cemetery. Lay a flower or light a candle in memory of those who have gone to their eternal reward.

REMEMBRANCE SUNDAY (NOV. 8) – Invite members of the local Legion, active military personnel, veterans and cadets to a special in-church service. Request that they wear their uniforms and express your thanks for their dedication to country and the cause of peace. Lay a poppy wreath and include the Act of Remembrance (with 2 minutes silence).

LOBSTER SEASON START (DIFFERENT DATES DEPENDING ON THE AREA) – Lobster fishing is one of the most dangerous jobs in the world and 'dumping day' is especially risky. Churches on the seacoast can host a blessing of the fleet worship, praying for fishers' safety and an abundant catch.

There are many other special days on the calendar, for example: **FEAST OF ST FRANCIS OF ASSISI DAY/ BLESSING OF THE ANIMALS (OCT. 4); INTERNATIONAL DAY OF PEACE (SEPT. 21) OR PEACE SUNDAY (OCT. 25); NATIONAL DAY OF REMEMBRANCE AND ACTION**

ON VIOLENCE AGAINST WOMEN (DEC. 6) AND HUMAN RIGHTS SUNDAY (DEC. 13).

When inviting new people to a church event a personal invitation is always the most effective approach. Make a phone call, send an e-mail or drop by with a postcard invitation. If you're making posters or your own invitations a good rule of thumb is to keep it very basic and eye-catching. Use one or two simple graphics, keep the wording to a bare minimum, copy them on coloured paper and be sure to include your church website address and phone number.

At least a week or two **prior** to your event connect with the local newspaper or radio station to get the word out. They love a unique community good-news story and appreciate an interesting photo op.

Keep in mind, you are expecting guests! Some of them will be first-timers. Give the church a good clean and tidy up the clutter, especially around the entranceway. Ensure the outside steps and landscaping are in good shape. Put out a couple of flowerpots of pretty fall chrysanthemums at the walkway. Turn on the coffee and tea pots and bake some homemade cookies. This is a great opportunity to show your Christian love and appreciation to people in your neighbourhood. These activities cost very little, but can have a great impact. Company's coming!

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

We have not done a good job of teaching about death and dying

Rodriquez, Carter, Taylor, Bennett, MacDonald, Teshe, Wardle. To some, these are only names, but each embody a story of strength, courage, independence, pain, suffering, and determination. The common denominator shared by these strong women was the right to choose their time and place of dying. For some, after years of terrible pain and suffering, death occurred naturally. Others, because of antiquated laws in Canada, made the choice to go abroad to avail themselves of physician-assisted dying.

On February 6, 2015 the Supreme Court of Canada unanimously ruled that the right to life doesn't require an absolute prohibition on assistance in dying. This decision struck down Section 241 of the Criminal Code and gave the government one year to amend the law to allow doctors to help in specific situations, otherwise the Court's exemption on physician-assisted dying will stand. The ruling only applies to competent adults with enduring, intolerable suffering who clearly consent to ending their lives.

Interestingly, it was only in 1972 that suicide was removed from the Criminal Code based on the argument that a legal deterrent was unnecessary. How do you prosecute a person who has committed suicide?

Suicide as a crime was enshrined in law for millennia under the influence of Christianity as an act of direct defiance or interference with God's will. This resulted in the denial of Christian burial and tended to stigmatize and bring great shame upon family members. Persons who committed suicide could not be buried in consecrated ground and the interment had to take place outside the fence of the cemetery. There are a number of examples where this has occurred in Nova Scotia.

Historically the institutional church and hierarchy has been authoritarian and moralistic, seeming to be more concerned with power, control of the masses, and self-preservation than with one's relationship with a loving and compassionate

Creator. Man-made doctrine and dogma has often taken precedence over right relations with God as revealed in Jesus. For example, St. Augustine (b.354CE) declared that "life and its suffering are divinely ordained by God and must be borne accordingly;" and St. Thomas Aquinas (b.1225CE) taught that suicide violated the biblical commandment against killing and was the "most dangerous of sins because it precluded an opportunity for repentance". I suggest there is a difference between moralism (rules based ideology, doctrine and dogma) and morality (relational, based on love and justice).

The current debate over the right to choose the time and place of dying has been brought to the fore by the Supreme Court decision, the legislative action in Quebec and the introduction of a private member's bill in the House of Commons, and is forcing the church to face dying and death from new perspectives. We have not done a good job of teaching about death and dying and still rely on nebulous concepts of "eternal life" (what is it?) and "other worldliness" (where is it?) as platitudes for hope and comfort. Although many are in a state of denial and would like to sweep death and dying under the rug, there is no

redemption in suffering. With the formation of a Task Force to examine the issue, my hope is that the Church will be able to set aside long held views on what sanctity and respect for life has come to mean, and develop a pastoral response appropriate to the changing demographics and the ability of society to prolong dying well beyond what might be considered natural and beneficial for the dying person. The Church's Task Force on Physician-assisted Dying will release a new pastoral resource in November to provide spiritual and other guidance to clergy and lay leaders with the realities of the Supreme Court's ruling.

The British House of Lords has recently passed a bill to decriminalize physician-assisted dying. The current Archbishop of Canterbury, Justin Welby, passionately condemned the bill calling it "mistaken and dangerous." In contrast, Lord George Carey a former evangelical, conservative Archbishop of Canterbury supported the bill and his observations are poignant, and reflect as he grows older, a re-evaluation of a previously held opinion. Lord Carey said, "Until recently I had fiercely opposed a change in the law. Those arguments that persuaded me in the past seem to lack power and authority now when confronted with the experiences of those

suffering a painful death...It is the magnitude of their suffering that has been preying on my mind as the discussion over the right to die has intensified. I have changed my mind. The old philosophical certainties have collapsed in the face of the reality of needless suffering... Had I been putting doctrine before compassion, dogma before human dignity? It seems to me that both the Bible and the character of God laid far more importance on open-hearted benevolence than on upholding this particular law... There is a terrible paradox that in strictly observing accepted teaching about the sanctity of life, the church could actually be sanctioning anguish and pain – the very opposite of the Christian message."

I believe Lord Carey's statement cannot be dismissed out-of-hand, and should be considered in a thoughtful and prayerful way. The issue of physician-assisted dying is more than a legalism. Advances in medical technology can now prolong life well beyond what might be considered to be the natural outcome of aging and sickness, and the church needs to respond by re-thinking and re-framing its pastoral response based on God is love, whereby we become a just and compassionate community which can be one of the hallmarks of the sanctity of life. Complementary to the right to choose a physician-assisted death to end intolerable pain and suffering and the attendant loss of personal integrity and dignity, there is an urgent need for society to increase palliative care facilities.

The prophet Micah (6:8) said that all that is required of us is "to do justice, and to love kindness, and to walk humbly with our God."

Rev. Canon John C. Smith is an Honorary Assistant, Cathedral Church of All Saints, Halifax and a member of Dying with Dignity Canada.



Fall planning –healthy parishes

AUTUMN IS A GREAT TIME to start up or reset a focused ministry to welcome prospective new people to explore the Christian faith, and to encourage long-time disciples to stretch and grow. The Building Healthy Parishes Team (VSST) has collected a variety of resources to assist lay and clergy leaders to explore new ministry horizons. Visit the Diocesan website and check out these tools. (www.nspeidiocese.ca)



- **Back-to-Church Sunday** – Kick-start the fall season with special worship and activities designed to motivate vacationing

parishioners to return and attract church seekers. See Resources drop-down bar.

- **Stewardship** – Harvest time and thanksgiving are

perfect opportunities to give thanks and talk about giving in time, talent and treasure. See Resources drop-down bar. Click on the link to Workshop

Downloads page for scores of ideas and teaching aids.

- **Reimagining Church in the Diocese of Nova Scotia and Prince Edward Island** – An entirely downloadable kit including videos, leader's notes, participant hand-outs, etc. Use in a large or small group setting to explore the nature of church, mission and begin to dream for the future. Go to the Leadership drop-down bar, open VSST & Task Groups, then click on Healthy Parishes.
- **Christian Formation Resources** – Ignite the fire again by going deeper

in exploring the basics of the faith. This site features various ideas of books, videos and small group studies to help new people learn the essential doctrines and spiritual practices of Christianity. Follow-up resources are also suggested. See Resources drop-down bar.

- **Spirit of Invitation/Invited** – This free six-part Canadian program was featured at this year's Vital Church Maritimes Conference. Go to the Leadership drop-down bar, open VSST & Task Groups, then click on Healthy Parishes.



Ordination service for two priests and a deacon

On June 11, 2015 two priests and a deacon were ordained to their respective orders at the Cathedral Church of All Saints in Halifax.

Photo front row: Ordinand Kristin MacKenzie, Maggie Whittingham-Lamont and Trevor Finney.

Back row: Bishop's chaplain Cate Ratcliffe, Bishop Ron Cutler and Subdeacon Colin Nicolle.

The search for Anglican identity

We need your help! The Building Healthy Parishes Team is gathering resources on Anglican Identity. We are looking for books, videos, websites, etc. that you would recommend for use in parishes who are offering Baptismal preparation, Confirmation classes, new members information gatherings and to educate those who are to be



officially received into the Anglican Church. Please forward your suggestions to BHPT@nspeidiocese.ca

ANNOUNCEMENTS

Maggie Whittingham-Lamont was ordained a deacon and Kristin MacKenzie ordained a transitional deacon and Trevor Finney ordained to the priesthood on Thursday June 11 at the Cathedral Church of All Saints.

Rev. Lisa Vaughn appointed as the Parish Vitality Coordinator for the Diocese of Nova Scotia and Prince Edward Island effective October, 1, 2015. Rev. Vaughn served as rector of the Parish of St. Timothy's, Hatchet Lake, and St. Paul's, Terence Bay, since 2003.

Rev. Kristin MacKenzie appointed incumbent of the Parish of Liscomb/Port Bickerton, July 1st, 2015

Rev. Darlene Jewers appointed rector of the Anglican Churches of Pictou County, August 1st, 2015.

Rev. Frances Drolet Smith appointed the Diocesan Representative for Anglican Fellowship of Prayer. www.anglicanprayer.org/

Allie Colp appointed Youth and Family Ministry Coordinator

effective September 22nd, 2015. Allie grew up in the Parish of New Germany, and been active in Youth Ministry in this Diocese and at the National Level. She currently serves on the PWRDF Youth counsel.

Whooping it up for the new Bishop for Eastern Canada

(OR WHAT I DID ON MY SUMMER VACATION)

BY CAON GARY THORNE

In April 2013, His Grace Bishop Mina was appointed the first Coptic bishop in Canada, responsible for Mississauga, Vancouver, and all surrounding towns and cities. On 22 May 2015, while at the 'Land of Immigration Seminar' at Saint Paul's Monastery on the Red Sea, I learned that the first Coptic bishop for Eastern Canada was to be ordained on Sunday 24 May, at Saint Mark's Coptic Orthodox Cathedral, Abbassia, Cairo. Pope Tawadros II would ordain six new bishops, including Father Eklemandos for Eastern Canada. (The Sunday before Pentecost is a traditional time for such ordinations.) What an opportunity! I knew that I had to attend.

Saint Mark's Cathedral is the largest cathedral in Africa and the Middle East. Just before Saint Mark's Cathedral was completed in 1968, relics of Saint Mark the Evangelist were returned by the Roman Catholic Pope Paul VI and placed in a shrine in the new cathedral. The relics had been 'taken' from Egypt to Saint Mark's Cathedral in Venice, Italy in 868 AD.

When I showed up at the Cathedral at 6.45 AM the prayers were well underway. I wondered how much earlier the people arrived who had already filled the pews. It was not yet packed, but full enough that I seriously started scouting for a place with a decent vantage of the altar. I tentatively made my way up the side aisle in my search, but I was noticed by the ushers and they quickly came and guided me through barriers to the very front pews reserved for priests and monks. (I recommend cassock and full beard for preferred travel in Egypt.) About ten minutes later H.G. Bishop Angaelos of the United Kingdom noticed me and came to offer me a translator. I declined, but this was yet another instance of the extraordinary welcome that I have felt in the Coptic Church.

The entire Epistle side of the substantial choir area in front of the iconostasis was filling up with bishops (fifty or more) and priests. The Papal throne is on the Gospel side (closer to the nave than the iconostasis) and the choir area around the Papal Throne was already crowded with deacons and choirs.

At a particular point in the Liturgy of the Faithful, each of the bishops and priests on the Epistle side came forward to consecutively contribute a phrase or two of the anaphora prayers and litanies. Even with so many voices, the rhythm and cadence of these prayers was seamless. Yes, students at King's will be keen to know that there was a MC who was rather firm and direct (pushy even) with both bishops and priests as he guided five hours of Liturgy without a hitch, including the spoken participation of the sixty or so bishops and priests!

But clearly even in this pseudo-blog in which I can make up my own rules, I cannot justify giving even the briefest description of the Liturgy. The midnight watches of the Agpeya had already been prayed, and the midnight

praises were concluding as I arrived. (The midnight praises are chanted in Coptic to what is claimed to be melodies from pre-Christian Pharaonic times.) After we prayed the First Hour of the Agpeya, the Liturgy proceeded with the offering of Morning Incense and then the Procession of the Lamb. It was mid-morning, during the Liturgy of the Word after the reading from the Acts, that I heard an extremely loud, shrill and high-pitched siren, as if warning of some impending disaster. (My mind unfortunately recollected that in April 2013, during the year that Mohamed Morsi of the Muslim Brotherhood was President, the cathedral was attacked and under seizure for several days.) The warning siren stopped for a few minutes but then started again even louder and more shrill, this time with cheers and clapping. Foolishly, what I had taken to be a shrill warning siren was the ecstatic merry-making of the congregation as the six bishop ordainees made their way through the cathedral doors and up the main aisle. I was to find out later that the main body of the congregation had travelled from Upper Egypt to witness the ordination of their bishop, and this type of exuberance is typical of the Copts there. (I could see how their tongues made the sound with their open mouth, but I would never be able to reproduce it.) At various moments in the ordination of the new bishops, there would be more wonderful outbursts of joy as the congregation acknowledged the descent of the Holy Spirit upon each of the bishops in turn. Huge video screens were set up at either side of the Cathedral so that every aspect of ordination for each bishop was seen by the congregation. Video cameras and photographers followed the Patriarch everywhere except for the most sacred parts of the Liturgy.

After the actual ordinations, Pope Tawadros II continued the Liturgy of the Word into the Liturgy of the Faithful. There were times of profound, silent, collective awe and devotion during the Anaphora, Fraction and Epiclesis. But as soon as the Distribution was completed, the Cathedral could not be quieted. Each newly ordained bishop in turn approached the Papal Throne to allow the Patriarch personally to remove the bishop's sacerdotal vestments and clothe him in a black robe as the choirs led in the chanting of litanies, hymns, praises and acclamations. The bishops and priests used this 'privileged' time to swarm the newly ordained as the ushers used barriers (and sometimes more than gentle persuasion) to keep the crowds back in the nave. After the Patriarch recited an exhortation to the new bishops and gave a sermon describing the gifts and appointments of each bishop, the barriers were finally removed and the crowds mobbed the newly ordained bishops.

When my driver delivered me to the Cathedral in the early morning I asked him to collect me at 12 noon, although that timing was a complete guess. As the barriers were released to allow the congregation to seek out their respective bishops it was 11.40 AM. I had given up on the thought of trying to meet H.G. Bishop Eklemandos after the ordination, and was about to leave the cathedral when H.G. appeared almost directly in front of me – albeit twenty yards away. I confirmed with a priest standing close by that

this was indeed Bishop Eklemandos, and when he discovered I was from Eastern Canada, he pushed me forward. And, you guessed it, because I was bearded and in cassock, the crowd divided like the red sea to encourage me forward. Soon I recognized that the person speaking to the bishop at that moment was someone I knew – a deacon in a Coptic Parish in Montreal. He introduced me to H.G. Bishop Eklemandos, and although we were in a scrum and only exchanged a few words, I think the His Grace will remember me if I manage to meet him in Canada later this summer.

I realized that the timing for my drive was approaching so I head to the door. It is 11.50 AM. I greet two other priests who I recognize (Montreal and Toronto). I am feeling buoyant. But then suddenly I am challenged by Grace.

Perhaps fifteen yards from the door, a man stops me and asks me to pray for his son. This type of request has happened very often since I arrived in Egypt, and each time I feel like a fraud – I am not the Coptic priest that they think they are approaching. I have become accustomed to having the Coptic Christian kiss my hand and greet me as a priest because there is no way to explain to each one who I am, and it would offend them if I withdrew my hand or refused a greeting. After all, no harm done. But I am more uncomfortable when I am stopped by a woman and her sister and asked to pray that she be granted a child. Her sister explains, "She has been married twelve years, and no child." I feel uncomfortable the countless times that I am asked to pray for physical or mental healing. These Coptic Christians devoutly seek healing from their Lord through the priesthood of their Church, and such faith and trust should be treated with the greatest respect. I do not want to mislead them.

Thus, since this man in Saint Marks's Cathedral this morning assumes me to be a Coptic priest, I feebly try to escape by telling him that I speak only English. I turn away and I continue to manoeuvre my way through the crowd to the door. But my imagination is active. In that split second of the man's pleading prayer for his son, the boy's appearance is etched in my heart. The boy is slight in frame with delicate features, and looks to be his late teens. He has an angelic smile on his face. He seems eager for my prayer, anticipating some special blessing. His face shines with an openness to Grace. I carry that face in my heart and I am almost to the door when the man surprisingly has caught up to me. "Please," he pleads in broken English now, "my son is sick and needs to be healed. Pray for him." I look at the young man. He continues to exude joyful innocence. There is no fear of rejection in his face. No desperation. He simply waits expectantly for the prayer and the blessing that somehow he knows will come. I lay my hands on the young man's head and I pray for healing of body and mind through our Lord Jesus Christ.

I have no doubt whatsoever that the boy was healed. If only the boy would pray for my healing.

I walk quickly to the place to meet the driver and at 12.05 noon he arrives. Perfect timing.

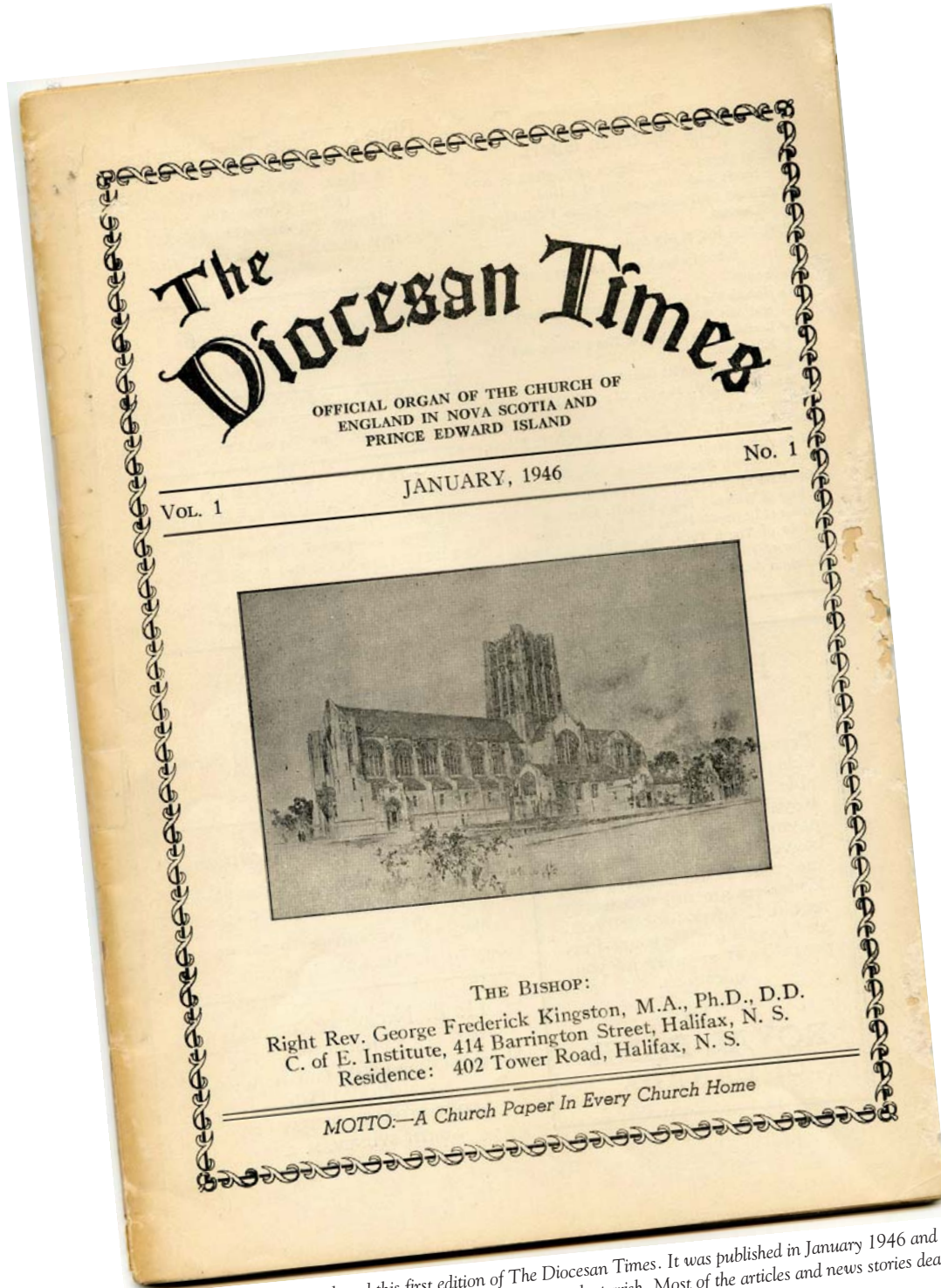


Image above: Judi Colp shared this first edition of The Diocesan Times. It was published in January 1946 and discovered in excellent condition during a house cleanup in the parish. Most of the articles and news stories dealt with rebuilding after the end of WWII.

**RICHARD MCKENSTER
FINANCIAL PLANNING INC.**

- Retirement planning
- Estate Planning
- Charitable Giving

Ph.877-423-2152 www.rmfp.ca
Email: gbonnell@rmfp.ca



**Dinner
Theatre
Plays**
by Heather D. Veinotte, Playwright

**Great fun and
fundraising!**

Check out my website:
www.heatherdveinotte.com

**YOUR AD
COULD BE
HERE!**

**CALL Harold Irving
(902) 865-4795**
hIrving@bellaliant.net

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

Prayer – George Herbert

Prayer
Book
Society of
Canada
NS & PEI Branch
Learn more. Tel: 902-431-9899
www.stpeter.org/pbs.html

Respect... for you, your family and your community

Personalized support and customized services for small or large gatherings.

- Providing traditional, cremation & memorial services
- Personalized support and customized services for small or large gatherings
- Serving all faiths and budgets
- Funeral Pre-Planning service provided



ATLANTIC FUNERAL HOMES

HALIFAX 453-1434 6552 Bayers Rd.	SACKVILLE 864-1434 125 Sackville Dr.	DARTMOUTH 462-1434 771 Main St.
---	---	--

www.atlanticfuneralhomes.com **PROUDLY CANADIAN**

John D. Steele's Sons Limited

Manufacturers of Marble, Granite and Bronze Plaques, Monuments, Tables, Slabs and Markers

Write or call for a Free Booklet:
PO Box 173, North Sydney, NS B2A 3M3
Telephone: 902-794-2713



King's-Edgehill School

Since 1788, Education for the Mind, Body, and Soul

www.kes.ns.ca

RBC Dominion Securities Inc.

YOUR PARTNER FOR FINANCIAL SUCCESS



GICs | RRSPs & RRFIs | TFSA's | Discretionary Money Management

PAUL G. CONROD, FCSI, CIM
Investment Advisor
Vice President & Portfolio Manager
paul.conrod@rbc.com
1-888-275-8796 | 902-421-8297



RBC Wealth Management
Dominion Securities

There's Wealth in Our Approach.™

RBC Dominion Securities Inc.* and Royal Bank of Canada are separate corporate entities which are affiliated. *Member-Canadian Investor Protection Fund. RBC Dominion Securities Inc. is a member company of RBC Wealth Management, a business segment of Royal Bank of Canada. ©Registered trademarks of Royal Bank of Canada. Used under licence. © RBC Dominion Securities Inc. 2015. All rights reserved. 15_90270_AFF_002

Veritas Catholic Books & Gifts

We stock hundreds of titles including Bibles, inspirational books, history of the church and lives of the Saints. We offer one-stop shopping for Church supplies: candles, altar breads and wine and altar linens. Of course, custom ordering is available. We specialize in providing seasonal needs for parishes throughout the region.

Now with 3 locations...

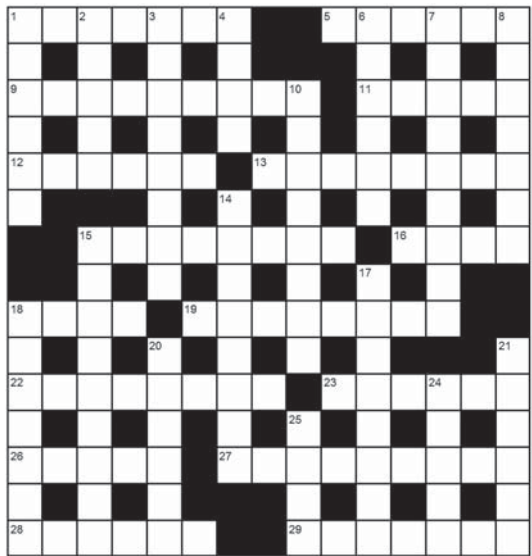
1546 Barrington St, Halifax (902) 429 7216 ✂	Enfield, Parker Place, Unit 14 (902) 259-3304
445 Sackville Dr, Lower Sackville (902) 252 3213 ✂	info@veritasbooks.ca www.veritasbooks.ca

September Clues

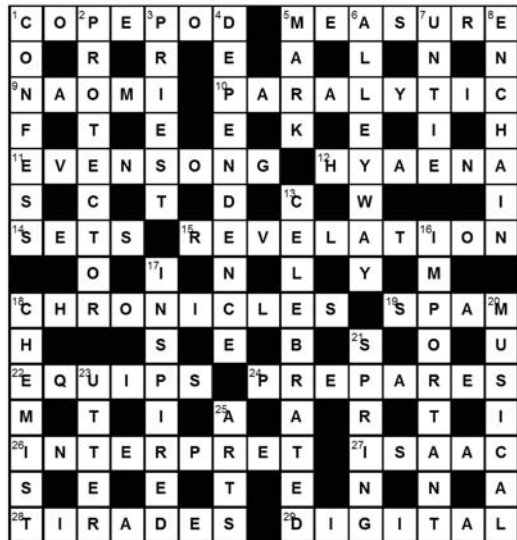
- ACROSS:
- 1 - "Peter answered him, 'You are the _____,'" promised one (Mark 8:29) (7)
 - 5 - Popular beverage containing caffeine (6)
 - 9 - Ancient region of ten cities (Mark 7:31) (9)
 - 11 - Funeral music, usually gloomy (5)
 - 12 - Dwell (6)
 - 13 - "He (Jesus) must increase but I (John) must _____," become smaller (John 3:30) (8)
 - 15 - Person who adopted Esther (Esther 2) (8)
 - 16 - Tidy (4)
 - 18 - Small domestic animals, kept as pets (4)
 - 19 - "Whoever murders shall be liable to _____," judicial decision (Matt. 5:21) (8)
 - 22 - "I must _____ the good news of the Kingdom of God.," formally announce (Luke 4:43) (8)
 - 23 - Hebrew word for Lord God (6)
 - 26 - "He saw a man _____ from birth." unable to see (John 9:1) (5)
 - 27 - "They would have _____ us up alive." consumed (Ps. 124:3) (9)
 - 28 - Old Testament book (6)
 - 29 - Dull and boring (7)
- DOWN:
- 1 - Pertaining to the present time (6)
 - 2 - Clothing for one's feet (5)
 - 3 - Those who obstruct (8)
 - 4 - Sacred (4)
 - 6 - Commands (6)
 - 7 - "The _____ proclaims his handiwork.," sky (Ps. 19:1) (9)
 - 8 - One of many in the periodic table (7)
 - 10 - The whole thing, plural form (8)
 - 14 - Garden plants with funnel-shaped flowers (8)
 - 15 - Member of a particular religious denomination (9)
 - 17 - A swinging, weighted lever for regulating the speed of a clock mechanism (8)
 - 18 - "A _____ wife who can find?" competent (Prov. 31:10) (7)
 - 20 - Solemn promise (6)
 - 21 - "_____ cries out in the street." discernment (Prov. 1:20) (6)
 - 24 - More recent (5)
 - 25 - Narrow way (4)

Bible Crossword

by Maureen Yeats

June Solution



Time for a new Photo Directory?

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

Contact: Paul Sherwood
paulsherwoodphoto@gmail.com

(902) 477-3040

Sample directories and photos available.

J. A. SNOW Funeral Home

339 LAcewood Drive, Halifax
(902) 455-0531

"A Name You Can Trust Since 1883"



A.L. Mattatall Funeral Home 217 Portland Street Dartmouth 461-0700	Cruikshanks Funeral Home 2666 Windsor Street Halifax 423-7295
--	---

www.jasnowfuneralhome.com

Living on the edge

BY KATHRYN COOK

THE COMMUNITY of Deacons had the first continuing education and formation day of 2015 in April. We had the privilege of having Doctor Carol Charlebois of the Metro Non-profit Housing Association make a presentation to us.

Carol gave an interesting and informative presentation which explained how Metro Non-Profit works. We also heard how hard it is for people to pay for a place to live and have a healthy diet. The average rent for a bed-sitting apartment in Halifax is over \$700.00 yet a single person receives only \$535.00 in housing allowance. As you can see there is a considerable gap between the two amounts. The recent cuts in the budget to the Social Services Department in Nova Scotia mean that it is going to be even harder to provide



decent housing to people in need. Although the Premier of Nova Scotia stated that all the cuts were spread out throughout the government to lessen the impact on any one department, when you are already stretched to the limit trying to provide services to people even a small cut can cause great hardship for those in need. It was suggested that a priority of the Government should be decent housing for everyone. Instead of worrying that people are too dependent on

Social Services as some government officials are saying, shouldn't we be asking how is it that so many people cannot afford housing in Nova Scotia.

There seems something fundamentally wrong with a society that can spend over 19 million dollars on refitting a boat (even if it is an icon like the Bluenose) yet cuts back on programs that can help provide people with a roof over their head and food. We need to let the Government know that everyone needs

these two basic necessities of life. Please call, email or write to your member of the Legislature and let them know that it is not acceptable to cut funding to those in need. People have a right to decent housing and the necessities of life.

Metro Non-Profit Housing needs donations of small electrical appliances, such as kettles, toasters and microwaves. Donations of linen, blankets and towels are always needed. Charitable receipts are issued for monetary donations.

Our thanks also go out to Reverend Keirsten Wells who came and spent the afternoon with us and led us in a discussion that ranged from death and dying to advocacy for seniors.



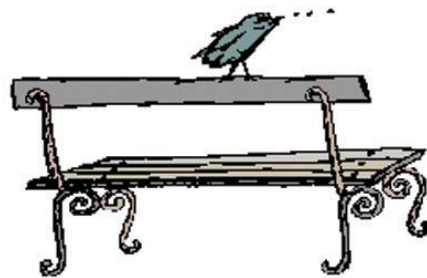
Working together for the greater good

BY HEATHER MACEachern

As I sit and write this it seems as if I was just looking forward to the warmth of summer after a cold winter; and it is already August.

It will not be long before all of the various parish meetings begin and the slower pace of summer will be behind us. As I look at my calendar I realize it is beginning to fill up; much like everyone's calendar I am sure. I find myself wondering how it happened especially when I had told myself it would not! Obviously, I do not listen to myself! Somehow, I do not think I am the only one who does this.

On the one hand it is good to be busy, to feel life running through you as you attend to commitments and



The view from the Deacon's Bench

thrive as the project grows, much like watching a child grow and develop. On the other hand, as I age, everything takes longer and I become impatient with myself.

How do I get myself into these things! Truth be told, it is what gives me life! As I pray and try to listen to what I am hearing, I try to grow in faith.

There are so many needs in

the world. People are hungry; need shelter, have illness, need clothing, peace, comfort and love. The needs are so great both in our own yards as well as worldwide, they could easily overwhelm us. This is where the beauty of God's love comes in, it needn't be overwhelming if, for me, I realize I am not expected to do it all myself. Each of us is commissioned to love God and each other, to follow God's plan for us.

The Community of Deacons is currently working on a project for seniors under the guidance of the hospital chaplaincy program. This will take time but we pray it will come to fruition and, if so, will be an example of working together for the greater good – not so overwhelming when others are involved praying

and working together.

We are looking at setting up a number of informative workshops training parish groups in pastoral visitation. Now, I KNOW there are parishes in the dioceses with wonderful pastoral visiting programs- there are also parishes that have identified a need considering our aging population and would like to incorporate this ministry in their parish life, but are not sure where to start. It would also be helpful for the diocese (the Chaplains) to know where these groups are.

This project depends heavily on support from the rectors and councils.

Please pray for The Community as we discern our path for this project.