



Serving the Anglican Church in Nova Scotia and Prince Edward Island

Summer camp is summer fun...and more

BY REV. MARK KINGSBURY

THERE ARE MANY highlights throughout the year that I look forward to, and Church Camp is one of the big ones. Each summer we have the beautiful opportunity to gather at St Anne's Camp in the Annapolis Valley. Children, teens, young adults, and old people like me all get together as one, the Body of Christ, to live as a community, and share in the riches of God's creation. We swim, we dance, we sing, we play, we eat, and

we worship. We work together and we serve together. We share gifts, talents, music, artwork, friendship, and love.

The camping movement in our diocese is a wonderful gift. People have the joy of experiencing our beloved Church and the presence of God in new and exciting ways. It enriches our lives together, it grows the ministry of our parishes. To embrace Christ in this way is an amazing time of renewal. It is an important component of

our youth ministry, but it is just as essential to the adults. Everyone thrives under the gift of our camps. Even people who do not go to the camp still embrace it through their gifts of prayerful support, encouragement, sponsorship, and gifts.

Thank you to everyone who participates in the camping ministry of our diocese. Thank you to everyone who shares in any ministry of our diocese. Through our diocese I have been blessed, challenged, affirmed, and cared for. Through the ministry of our beloved Church, I and many others have found a home and a family.



Photo left: Rev Mark Kingsbury and camper pose with their artwork creations from camp.

Photo right: A quiet moment on the dock of St. Anne's Camp.

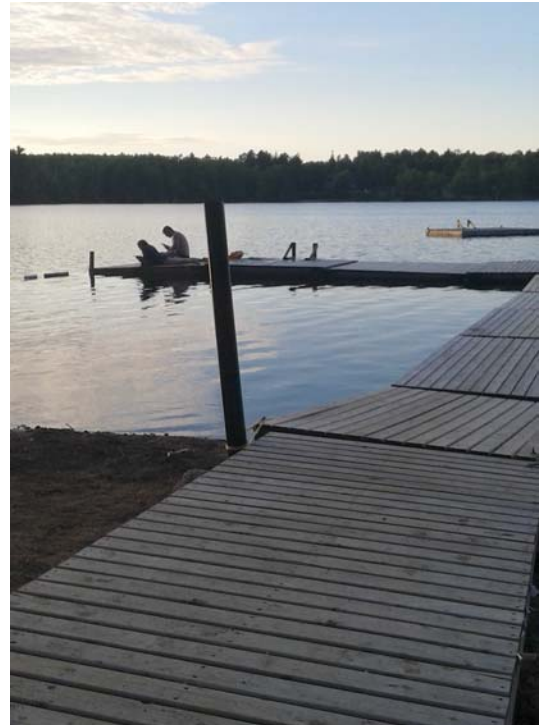


Photo: The Pride parade danced, pranced and advanced along the streets of downtown Halifax again this year in one of the largest parades ever. The Anglican church was represented by participants from Integrity NS & PEI, local parishes and synod office.

COLUMNIST



THE DIOCESAN TIMES

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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.

Charles Isaac Bartholomew

This has been quite a summer for us here By the Bog. The new baby arrived in early July. Everyone in the community awaited this birth with excitement and joy for the young family in the rectory. Charles Isaac Bartholomew was born on Canada Day and named for his two grandfathers and his father's new parish! We were thrilled to learn that Jason and Miranda decided to include Bartholomew as a third name for their son. Jason said that because his boy was the first child to be born into the rectory family in living memory, he wanted to mark the occasion for both the parish and his son.



ST. BART'S BY THE BOG

Sarah Neish

The birth of this little fellow became the main topic of conversation in the parish and in the wider community. I hope Jason and Miranda realize just how much we care for them all as a family and as our rectory family.

In this day and age when our young people are leaving rural areas to find work and urban lifestyles, a new baby has become a rarity and something to be celebrated and embraced; and we sure

did embrace young Charles, or Charlie as his parents call him. He is a handsome lad with his father's red hair and his mother's big blue eyes. My Orin took one look at the size of his feet and declared that he would be a 'big'un' like his dad. I reminded my crazy husband that we were talking babies, not puppies but he is sticking to his guns on this one.

Charles Isaac Bartholomew was baptized in St. Bart's on a very hot Sunday in early

August. He behaved himself very well throughout the service with just the right amount of whimpering when the water was poured over his head. He wore the christening gown that his mother had worn and her mother before her, and he looked adorable in it with new blue ribbon added for himself alone!

Needless to say, the church was packed that Sunday. Family and Godparents came from away and the Priest who married Jason and Miranda, along with the United Church minister who shared the wedding duties shared the Baptism service as well. Charlie got a proper start on his journey as a Christian. Jason and Miranda stood at the font as new parents and beamed at their boy as he received the 'Light of Christ'.

If there is one thing we know how to do here By the Bog it is hold a Pot Luck meal and garden party worthy of royalty. The day before the service several Gazebos popped up on the lawn between the church and the hall. The Ladies Guild took over the planning of the meal and different groups were assigned sandwiches,

fruit trays and or sweets. One of our prized bakers made a wonderful Christening cake with doves and angels in blue icing tastefully decorating it and Charlie's name was there too. People were asked to bring lawn chairs and or blankets and the garden party lasted well into the afternoon. Lots of lemonade was drunk, the kids played a game of ball with Jason coaching them, Charlie slept in one Grandmother's arms and then on the other Nana's shoulder. Miranda sat back and let us wait on her this one day and we all gloried in the joy of new life in The Bog.

As September begins we will think back on this special day in our life as a parish. There have been some sad moments here this past summer as well as happy ones. Such is the cycle that makes up our days. Jason has had his first funeral here, he has seen us at our best and our worst and he has been there for us. I pray we will be there for him and his family too.

I'll keep you posted.
Aunt Madge

YOUNG PEOPLE

HOW TO STOP THEM LEAVING THE CHURCH

GET THEM INVOLVED

LET THEM LEAD THE SERVICE

ENCOURAGE THE CONGREGATION TO BE MORE YOUTH-FRIENDLY

ADJUST THE SERVICE TIME

SEND THEM ON A LIFE-CHANGING TRIP

LOCK THE DOORS

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GUEST COLUMNIST



Rev. Debra Burleson
Honorary Assistant
University, Schools or Secular Work
Anglican Formation Director,
Atlantic School of Theology

A saint, two beetles and a question

G. EVELYN HUTCHINSON was frustrated in Sicily. He was a zoologist, looking for a particular water beetle said to live in the region. But most of the land was farmed and there were few natural ponds. So he took a day to visit Monte Pellegrino, a hill outside Palermo with a church dedicated to a 12th century hermit, Santa Rosalia. Below the church, water trickled out of the rocks into a small pond. There he found two kinds of the elusive beetles. Rosalia was the patron saint of Palermo; in gratitude, Hutchinson added evolutionary biology to her care.

Hutchinson found beetles but also a question that science is yet to answer. Why were there two species of beetle in the pond and not one—or 20? He posed the question in 1958 in what is probably the most influential lecture in the history of ecology: "Homage to Santa Rosalia, or Why Are There so Many Kinds of Animals?"

"The world is charged with the grandeur of God," shouts poet Gerard Manley Hopkins. Psalm 19 tells us "The heavens declare the glory of God, and the firmament shows God's handiwork." So what can we learn about God from God's creation? Are you perhaps imagining a glorious sunset, or a delicate orchid? A night sky streaming with galaxies, or the mellow of autumn harvest?

There is a story of a British biologist who found himself in the company of a group of theologians. The men of God asked the man of science, "What can you conclude about the nature of the Creator." He is said to have answered, "An inordinate fondness for beetles." Beetles make up about three-quarters of all the kinds of insects, and insects are easily the most numerous group of species known, though perhaps not the most beloved. A colleague's child recently asked, "Daddy, did God make head lice, and if God did, was it on purpose?" Try this one with your friends, and go deep with it! It is a very profound question.

That teasing question, "why are there so many kinds of animals (or plants)" triggered a lot of fieldwork and brain work. And some troubling theories, for those who believe the Creator is declared in creation. For decades after Hutchinson's lecture, study of ecology or evolution mostly meant study of competi-

tion. There are only so many seats on nature's bus, and species push one another out of the way to claim their place. "Eat or be eaten" became a public phrase. Creatures competed for food, for living space, for light and heat and mates.

But would this mirror the nature of God? Jesus tells the competing disciples so clearly that "it shall not be so among you." (Matthew 20:26)

After I finished my biology degree and went to work, I didn't keep up with the scientific journals and so stayed stuck in the muck of a competitive natural world. It turned out that competition as the basis of life didn't provide a good enough answer to Hutchinson's question. There were just too many kinds of things in God's world.

New ideas came. What if nature is not in balance, if the seats on the bus are changing all the time, and the harshness of the world makes competition not the driving force? If the world is harsh, migration becomes really important. Natural communities need immigrants, though we still call them "invaders." Multiflora Rose and Green Crab, I'm looking at you. But this kind of world still seems distant from the God who is love, and in whom there is no darkness at all.

Even newer is Neutral Ecology. Rather than emphasize the differences among creatures and how they must compete to survive, neutral ecology assumes that living creatures in a community experience their neighbours as though they were exactly the same. Species have differences, but in fundamental ways, those differences do not matter. All are "ecologically identical." I read this with my old-school biology brain and feel like Nicodemus, "How can these things be?" How can difference not matter?

There's pushback, of course. The idea that the whole world runs on competitiveness is both deep-seated, and popular among winners. And there is much more fieldwork and brain work to be done. But isn't it interesting where a simple question can take us? And isn't it interesting to ponder the holiness a creation that includes more kinds of beetles than anything else?

And head lice, too.



Rev. Dr. John Roddam

Many Church-going people in our culture are functionally atheists

September is the month for start-ups - a fresh cycle of school, work, and even Church activities. In our culture, we are used to planning and setting goals for our lives. God often plays a very insignificant role in these decisions. Hence, he becomes the "God of the Gaps." In other words, God is only welcomed or pursued at the margins of life - in times of trouble, at the end of life, etc. In fact, for many, those gaps are getting smaller! No wonder many believe 'religion' is irrelevant!

Deuteronomy 4:23 states: Take heed to yourselves, lest you forget the covenant of the Lord your God which He made with you, and make for yourselves a carved image...

Unless the Lord is central in our lives, we tend to make up other 'gods' that fill the vacuum. What is a 'god'?

Anything that we value, adore, worship. How do we determine the 'gods' in our lives? A couple diagnostic questions may help -

1. What do we spend our money, time, and energy on?
2. What do we daydream about?

These are our significant and valued activities, possessions, and desires... our 'gods.'

For many, looking at our 'gods' in such a simple, practical way is shocking, yet can be an important reality check. For many, God plays little or no place in their lives... even those who profess to be believers! So much for Jesus being Lord of our lives. We discover that we, not Jesus, are running our lives!

One of my grade school friends married and had a family. He regularly stated that the most important thing in

his life was his marriage and family. Sadly, his marriage broke up. In retrospect, he realized he spent most of his time at work and at sports - not with his wife and family and they (not surprisingly!) drifted apart!

Many Church-going people in our culture are functionally atheists. They live no differently than non-believers - same values, same priorities, etc.

Being a Christian is having a relationship with Jesus Christ. What would your spouse think if someone asked you if you are married and you gave the response - "I think so..." or "I'm not sure..." or "I hope so..." These are common responses to the question, "Are you a Christian?"

It is easy to let ritual replace relationship. As one astute but sardonic observer stated,

"Going to Church doesn't make you a Christian any more than going to McDonald's makes you a hamburger!"

Even St. Paul challenged the people of Corinth - Examine yourselves as to whether you are in the faith. Test yourselves. (2 Corinthians 13:5)

In one of my parishes, I challenged an unchurched guy who came with his wife to get his kid "done" - a.k.a. baptized. I suggested that he pray - "God, if You're real, show Yourself to me in a way that is personal and real!" In less than two weeks he was staunchly converted! If you do not have a relationship with Jesus, ask the Heavenly Father to show Himself to you! You will be amazed at what He will do to reveal Himself and His profound love for YOU!!

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

MISSION (is) POSSIBLE: Diocesan Stories of People Responding to God's Call

"Courageous Community-Building"

by Rev. Lisa G. Vaughn

Church leader John Wimber once said, "Faith is spelled R-I-S-K."

The people at St. Nicholas' Church, Westwood Hills, are not afraid to be pioneers in ministry in order to bring Christ to new people. This congregation was replanted in 2004 from their previous site on Hammonds Plains Road to a new facility set prominently among nature and a growing residential neighbourhood in the Tantallon area.

Recently under the guidance of their rector, Rev. Tammy Hodge, they have been trying various ways to build in-roads with local residents. In September of 2014, they launched an alternate church called "Sundays@5". The evening gathering is specifically designed to be inviting and comfortable for unchurched and under-churched individuals and families who are seeking community, friendship and Gospel-based moral teachings. It is an intergenerational service with plenty of interaction and activity for all ages.

Sundays@5 begins with

participants each taking turns to name a personal thanksgiving in their life. Then they share in communion of sorts, a free meal together. It may be pasta, pizza or something more elaborate. Next there is a story shared over dessert, often using a projected video on a large screen. Rev. Tammy then invites open discussion and leads them into the Christian-based lesson.

After a brief clean-up, the group is engaged in an activity that draws out the moral of the story. The entire program wraps at 6:30 p.m.

St. Nicholas' leadership thought, prayed and planned for this mission-initiative a year in advance. "We recognized we weren't reaching the unchurched," said Rev. Tammy. "Bishop Ron was inspiring us to not be about the church, but to be about the world. That seed sort of got planted in my heart as I looked at vital church expressions and how to bring church in a new way."

They discovered that newcomers on Sunday morning were having difficulty integrating with

the regular Anglican order of service, especially in terms of communion. She said they would remark, "I don't know why they're doing the same thing every week and it's kind of getting old because I don't know where I fit into this whole theme of Eucharist."

Rev. Tammy shared that they considered what the first Christians did with table fellowship. "It looked like supper with friends and building a community around teaching and eating and fellowship together," she said.

Relationships at Sundays@5 do reflect the Early Church. The rector said, "This group that have come together have formed community. They care for each other deeply. They've become friends outside of church. When someone's had a loss in their family, ...they are there for one another."

"I've seen evangelizing happening from the Sundays@5 group like nothing I've ever seen in the morning," exclaimed Rev. Tammy. "Why? They are excited to be there. They're a part of something, part of a family. And they



Photo: Rev. Tammy Hodge with congregation members

are ultimately, whether they know it or not, living the gospel, rather than just talking about it."

St Nicholas Church also hosts a parents and tots group on Tuesday mornings, and provide kits for low income families who have a new baby.

This fall the leadership at St. Nicholas are risking

yet again as they roll out "St. Nicholas Family Pray Ground," at 10:30 a.m. This worship time is designed to provide Christian education to the whole family as a unit. Everyone will be invited to take part in liturgy leadership as they are involved in reading, serving, contemporary Christian rock music and prayers.

MORE – Regional Mission Schools

Want MORE for your church?

God wants MORE for you too.

A series of regional mission schools kicks-off this fall in Shubenacadie, Hants County, N.S.

MORE brings together "It's About the World" and feedback from delegates to Diocesan Synod 2015. It offers an exciting opportunity for us to be MORE, and MORE the people and Church that God wants for us to be – mission-focused and moving strongly in every community of our Diocese.

MORE is based on God's desire to give the world MORE of what it really needs – hope, love, and freedom. MORE is not a program, but a way of seeing ourselves and our church transformed so we can grow! God's plan is that the church should and can grow.

The first module of "MORE" is for anyone in the Chignecto Region and surrounding area, and will take place Sept. 10th, from 9:30 a.m. to 3:30 p.m. in St. James' Hall, 2756 Main St., Shubenacadie.

Lunch is provided. Session #1 is entitled Mission Possible. Lay and Clergy are encouraged to attend this FREE event. Please REGISTER by Sept 7th. Contact Kathy Saunders - (902) 420-0717 or ksaunders@nspeidiocese.ca

FUTURE 'MORE' Mission Schools are planned for:

Prince Edward Island Region - Oct. 15, 2016 in St. Paul's, Charlottetown

Cape Breton Region - Nov. 5, 2016 (tentative) - Location: TBA



It's A New Day!

Diary of a Church Visitor

By Rev. Lisa G. Vaughn

(The following is a fictional journal entry of a guest attending a Sunday worship service. Although this visitor is an imagined character, it is based upon true-life experiences. It is a case study for churches considering their welcome to newcomers.)

Dear Diary,

I went to church for the first time in many years today. Thinking back, it was probably more than 40 years since I had been in such a place on a Sunday morning. As a small child growing up in Cape Breton I have only a few memories of church, and to be honest they were not always positive ones. The few things I do remember were being warned by my parents to be quiet and to try not to fidget. Mainly I recall being bored as a kid.

I'm not exactly sure why I tried church again today. Lately, I've been thinking about my life, where I'm headed and what it means. Is there is more to life than this? Since my cancer scare last spring, I've been reflecting a lot more on spiritual stuff.

So I pulled into St. Bridget's parking lot a few minutes before start time. I noticed three "No Loitering" signs nailed to the building's wooden siding.

Although I'd driven by the church many times since moving into the neighbourhood, I hadn't noticed the deep violet perennials lining the concrete walkway to the open door. Their heads nodded gently in the breeze, seeming to beckon me inside.

As I crossed the threshold my eyes met with a neatly dressed older gentleman and a young girl, clad in pink capris and a flowered top. They beamed when they saw me, greeting me warmly almost in unison as they said, "Welcome to St. Bridget's!"

The man handed me a paper and invited me to sit anywhere I liked. Pointing to a door on the left, the girl said, "That's the washroom, if you need it."

I chose a seat on the right, in the second last row. Nervously, I sat down and leafed through the bulletin. An agenda of sorts was printed inside. It was short and clearly worded with things like, "prayer," "scripture reading" and "congregational song." I was relieved that I didn't see anything there about communion because I wasn't doing that! I remember my parents going to the front rail, getting a white circle-thing and taking a turn drinking from the shiny cup, but I was just a little kid. The minister used to place his warm hand on my head and say a few special words just for me. Today, I was too anxious to go up front for any of that. I'm not sure I'd be allowed anyway. And what if I did something wrong?

A few people were already seated ahead of me, while others strolled in. Two older ladies came by, greeted me with a "good morning" and introduced themselves. I told them my name was Sharon and that I was "just visiting". They stood for a minute and excitedly shared with me about St. Bridget's free corn boil community supper on Saturday. They invited me to come and even offered to pick me up.

After the women took their seats the minister came out, introduced himself, welcomed everyone and announced the first hymn by name and number. He also indicated which book to use from the rack. Rev. Simon Brown was his name, and he had an energy and joy about him as he directed us through the worship time. His instructions were easy to follow. He waited between each book change to make sure everyone was on the same page.

The readings were shared by people in the congregation with poise, clarity and slow enough for me to understand. The music was played lightly by a gifted pianist, and although I didn't know the tunes, I could follow them without much effort. Rev. Simon's message was engaging with just enough Bible teaching, humour, a couple of personal stories and a lesson about facing fear in the midst of uncertainty.



Image from cliparts.co

When the service was done, a middle-aged woman in a cream-coloured dress made a few announcements about upcoming events. As the people were filing out I could smell the rich roast of fresh coffee brewing. Almost everyone from the seats disappeared down a set of stairs to the right. I checked the leaflet - no mention of refreshments after service. The announcement lady didn't say anything about it either.

When I met Rev. Simon at the door, he wore a big grin and shook my hand firmly. After I told him I was new, he gave me a brochure entitled "St. Bridget's Faith Community - who we are, what we do and who we serve." Suddenly I felt anxious again, not wanting to be pressured into anything. I exited St. Bridget's hurriedly and scrambled for my car. Driving home I reflected on my first encounter with churchland in a very long time. Will I return? I'm not sure. - Sharon

Questions to ponder about this visitor's encounter with the Christian community and Sunday worship:

- Do you think Sharon will return?
- What are the good things she experienced at St. Bridget's?
- What needs work for this community to improve their welcome to guests?

Rev. Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator - Diocese of NS & PEI."

Teach us to pray:

“Caution, rough section ahead!”

A couple of summers ago, road crews were working on Pleasant St. in Dartmouth, patching up cracked pavement, smoothing out uneven portions of the roadway. They resurfaced and painted new markings. After weeks of upheaval, the workers and equipment moved on but they left a sign behind which read “Caution, Rough Section Ahead”. Wouldn’t it be great if a sign like that could pop up to warn us that something “rough” is about to happen in our lives? We’d have time to brace ourselves, to lean into the wind, to gather our courage – or at least grit our teeth.

The reality is that we all experience rough patches – and most of them, come without warning. Among my friends and family are people struggling with divorce, unemployment, eating disorders, bad mortgages, chemotherapy treatments, aging parents and troubled kids. And when you look out at the larger world, there are threats of terrorism, environmental disasters, alarming crime rates – and plenty without food.

The Gospel anticipates our concerns and worries, but not in the way that we might want or expect. The kingdom Jesus announces turns social conventions upside down. He suggests the labourer who



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

worked only one hour should be paid the same as those who worked all day. Imagine! He welcomes strangers as friends, and eats with outcasts and sinners. He also says we ought to forgive those who wrong us, and that all these things are signs of the Kingdom. What sense does that make?? Apparently, it makes all kinds of sense to Jesus. And here’s his advice to us about anxieties and worries: “Don’t worry about your life, don’t be afraid.” Instead of hedging every bet and calculating every contingency, says Jesus, enjoy the beauty of the morning birdsong and God’s glory in a field of flowers. Instead of fretting and worrying, try acting in faith. Live as though what you say you believe, you actually believe. Instead of running your selves ragged chasing what

“the world” thinks you ought to be and do and have, says Jesus, find peace knowing that God already knows what you need – and will provide.

Worry mostly just leads us to fear and fear can overwhelm us. It would be great if a sign could pop up to warn us that something “rough” is about to happen in our lives, but it isn’t likely to happen. St. Paul writes, “Do not be anxious about anything, but pray about everything; with thankful hearts offer up your prayers and requests to God.” (Philippians 4:6-7)

In 1965, an American Anglican priest, Malcolm Boyd published a book of timeless prayers entitled, *Are You Running With Me, Jesus?* The prayer for which the collection is named goes this way:

It’s morning, Jesus, it’s morning,
and here’s that light and sound
all over again.
I’ve got to move fast... get into
the bathroom,
wash up, grab a bite to eat, and
run some more.
I just don’t feel like it, Lord.
What I really want to do is
to get back into bed, pull up
the covers, and sleep.
All I seem to want today is the
big sleep,
and here I’ve got to run all over



again.
Where am I running? You
know these things
I can’t understand.
It’s not that I need to have you
tell me.
What counts most is just that
somebody knows,
and it’s you. That helps a lot.
So I’ll follow along, okay?
But lead, Lord. Now I’ve got to
run.
Are you running with me,
Jesus?

To run with Jesus requires
neither baggage, nor ticket.
We’re just invited to be ready,
with our traveling clothes on.
And we’re called to travel light,
to be light and agile on our
feet – and to bring light to the
world.

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

ANNOUNCEMENTS

Rev. Mellanie Cohoon
appointed rector, ½ time, of
the Parish of New Germany
effective August 16th, 2016.

Rev. William Ferrey
appointed rector of the
Parish of Amherst effective
November 1st, 2016.

Rev. Tom Henderson
appointed priest-in-charge
of the Parish of Brooklyn

effective July 1st, 2016.

Vital Church Ministry
Sept. 29, - 30 & Oct. 1, 2016
Sponsored by The Anglican
Diocese of Nova Scotia and
Prince Edward Island, this
is a three-day learning and
discerning event. It offers
participants training,
exposure and idea sharing as
they consider opportunities
in their own local context to

implement fresh approaches
to mission and ministry.
Anyone may attend VCM
2016, including lay leaders,
students and clergy.
It is open to all Christian
denominations.
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disappointment!

Payment is by credit card
only. No refunds.
Conference Registration
Costs:
(including refreshments,
some meals and materials)
\$150 for entire conference
\$125 for entire conference
for students
\$50 for one day

The Diocesan Times had two
trial online summer editions
this year in July and August.
This was our first attempt
to bring you news from the
diocese that might otherwise
be too dated or too large
to fit in the print edition.
You can see all editions of
the paper on the diocesan
website at:
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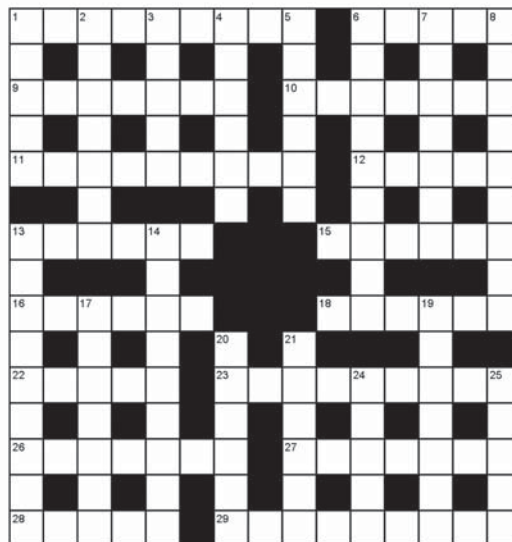
September Clues

- ACROSS:
- 1 – Ancient Middle Eastern country (9)
 - 6 – Brother of Esau (5)
 - 9 – More irate (7)
 - 10 – Style of music written between 1600 and 1750 (7)
 - 11 – “May he send you help from the _____” holy place (Ps. 20:2) (9)
 - 12 – “There go the _____ and Leviathan...” sea vessels (Ps. 104:26) (5)
 - 13 – Spiritually significant (6)
 - 15 – “Those who are in the flesh cannot _____ God” satisfy (Rom. 8:8) (6)
 - 16 – Sings (6)
 - 18 – One-celled animal (6)
 - 22 – Anguish (5)
 - 23 – Members of a Jewish sect of the time of Jesus (Matt. 5:20) (9)
 - 26 – Not anywhere (7)
 - 27 – Time when day and night are equal (7)
 - 28 – Confuse (5)
 - 29 – Rough, boisterous pranks (9)
- DOWN:
- 1 – “...whoever _____ to anyone, divine or human ... except you, O King” makes earnest plea (Dan. 6:7) (5)
 - 2 – Unverifiable stories (7)
 - 3 – Person of great holiness (5)
 - 4 – Forcible encroachment (6)
 - 5 – Early stage of development of an organism (6)
 - 6 – Where the Temple of Solomon was built (John 10:22-23) (9)
 - 7 – Rock made of crushed shells (7)
 - 8 – “Abraham lived at _____” town in southern Palestine (Gen. 22:19) (9)
 - 13 – “When Silas and Timothy arrived from _____” district now in modern Greece (Acts 18:5) (9)
 - 14 – To plead or pray on behalf of another (9)
 - 17 – Permitted (7)
 - 19 – “What must I do to inherit _____ life?” everlasting (Mark 10:17) (7)
 - 20 – “Let your _____ always be gracious” utterance (Col. 4:6) (6)
 - 21 – Occupation or profession (6)
 - 24 – Toughen (5)
 - 25 – Twice thirty (5)

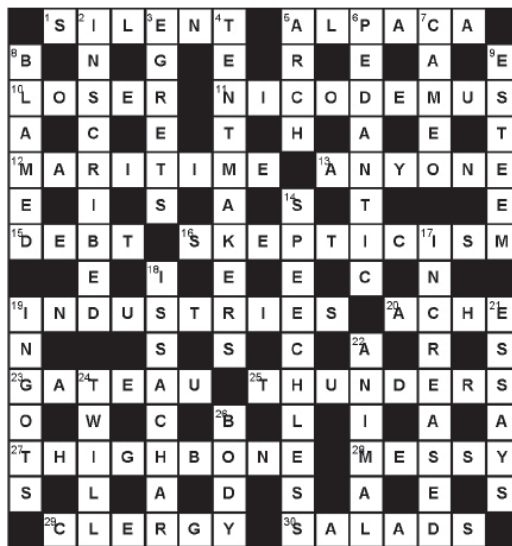
Bible Crossword

by Maureen Yeats

September Puzzle



June Solution



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PROUDLY CANADIAN

Iona thoughts and reflections

BY REV. HEATHER
MACEACHERN

As I sit on my back deck today, July 30, I see the temperature registering on the thermometer is 32 degrees. If it were not for the huge ancient pine near the deck providing shade, I would likely be inside next to a fan.

I am reading "The Iona Report", a recently produced report on the Diaconate.

it with the creation of competencies and a national theological vision statement on the diaconate."¹

This report was brought to the floor of General Synod 2016 and passed.

As I read through this; not only because I am a deacon, but because it is a subject very dear to my heart, and the subject matter has taken a large portion of my time spent as a deacon (since my

ordination eighteen + years ago); there is much to recommend it to all of us in the pews.

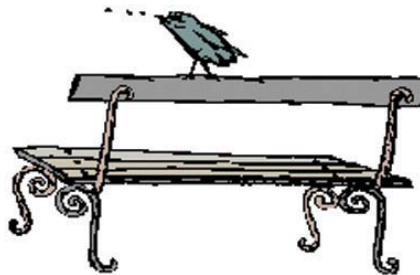
I thought that I would submit portions of the report over the next couple of months so we can, together, realize the servant ministry of Christ, promised through our baptismal covenant.

No doubt, there will be dry moments as I include some history, (personally I love history, but not everyone does), and background concerning the diaconate, however, as we progress I hope it will inspire

you to a fuller relationship with God and our brothers and sisters in the world.

Background and Context²

"In 1989 the General Synod of the Anglican Church



The view from the Deacon's Bench

of Canada received and commended a report on the restoration of the distinctive diaconate prepared by the then national Committee on Ministry. By that time, several dioceses had already begun to explore the international movement in ministry and liturgy. The ordinal of the Book of Alternative Services, 1985, had already reshaped significantly the service of ordination to the diaconate to reflect aspects of word and service not previously emphasized in the Book of Common Prayer."

"As dioceses moved ahead with the restoration of the diaconate as a distinctive order with its own integrity, deacons themselves sought out connections with each other"

"In 2000, the Association of Anglican Deacons in Canada convened their first conference and established a pattern of regular gatherings of deacons from across Canada every few years. The relationships established and nurtured within these

gatherings have helped to grow and to deepen deacons' own understanding of this distinctive ministry, and to provide mutual support and continuing education and formation for deacons."

It is of interest to note the Diocese of Nova Scotia and Prince Edward Island had four ordained deacons at this point taking an active role in the renewal of the diaconate across the country. These pioneers in order of appearance" was: Marjorie Saunier 1997, Mary Wilkie 1998, Madonna Fradsham and Heather MacEachern 1998.

"In 2004, a first national study of diocesan policies and theologies of the diaconate, undertaken by staff in Faith, Worship, and Ministry, was presented to the Conference of The Association of Anglican Deacons in Canada (AADC) in Charlottetown Prince Edward Island. At that time, only eleven of thirty dioceses had official documentation with respect to the diaconate. The AADC members present

urged that the national level leadership within the AADC Board and General Synod staff promote educational initiative across the entire diocese of our church to foster harmonious vision and practices."

"In 2014, the Association of Anglican Deacons in Canada met in Halifax, and, ten years after the first presentation of a national study of diocesan approaches to the diaconate, received an update. By this point more than twice the number of dioceses (22) had official statements of policy, or progress on such, relating to the diaconate. Several had created sets of educational expectations or competencies or learning outcomes. Things were moving along."

"That same year, the Faith, Worship, and Ministry Committee of the General Synod created a Task Force on the Diaconate, and charged it with the creation of competencies and a national theological vision statement on the diaconate."

Next time I shall be emphasizing;" Baptismal Ministry and Ordered Ministries."

The Iona Report can be found by following the links on the Anglican Church of Canada web page.

(Endnotes)

¹ Final Report of the Task Force on the Diaconate. The Iona Report pg.3

² Same as above pg.3

The Book of Alternative Services, 1985, had already reshaped significantly the service of ordination to the diaconate to reflect aspects of word and service not previously emphasized in the Book of Common Prayer.

This report comes out of the Faith, Worship and Ministry Committee of the national church. In 2014 the Faith, Worship, and Ministry Committee of the General Synod created a Task force on the Diaconate and "charged

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