



LEAP for faith launches "Whatever" series on Eastlink TV

"And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him." Colossians 3:17 – Gary Cox wasn't quite sure what 'whatever' was. He was confident that God was calling him to expand his lay ministry beyond the walls of The Church of Saint Andrew in Cole Harbour NS, the parish where he has worshiped for over 30 years, but what that 'whatever' was, was unknown and would take stepping out in faith to discover, or as he puts it; a *LEAP for faith*.

As a long-standing parish member, Gary has contributed to the developing of the faithful as a playwright, Server Leader, occasional Sunday morning preacher, and a leader for many Good Friday services. Most recently he has been working with a dedicated team on the delivery and deployment of a Spiritual development program called *LEAP for faith*

based on a book he authored of the same name.

Now 'whatever' seems to have taken on a slightly more expanded role as *LEAP for faith* TV series will begin to air on television starting in January on Eastlink Community TV.

The Diocesan Times reported on the book Gary authored and launched in March 2010, since then *LEAP for faith* has slowly been gaining momentum. Thanks in large part to the financial support of Anglican Dioceses of NS/PEI and the Anglican Foundation of Canada the *LEAP for faith* team was able to publish the book, launch an interactive website (www.leapforfaith.org)

), create a 6-week Spiritual development program, and now produce a television series.

The book is a tale, more fact than fiction but is considered a fiction novel, about a 40-something guy, Troy, who is looking to develop his relationship with God. Coached by his co-worker, Nick, who has a relationship with the Lord, Troy learns from Nick (and others) how to *LEAP for faith*; Look and Listen for God in his life, Explore and Examine the Word of God and how it applies to him, Acknowledge and Accept what God has done for him and how he is to respond to God, and Practice and Pray. Troy learns to practice walking by faith and how to pray that he may continue to Look and Listen. The website has information on the program (which is FREE to churches and small home-groups) and there is an interactive on-line discussion forum where

people can also participate in an on-line program or gain access to after program support. The *LEAP for faith* program helps seekers and those who wish to grow in their faith. They discover how the *LEAP* process can support them in their relationship with the Lord. The TV series will do that too.

Each week, author Gary Cox and co-host Nicki Hetherington have a casual conversation with guests about faith development. The program will appeal to a wide range of viewers too as not all their guests are Anglican. They've had guests from the Baptist, Wesleyan, Salvation Army, and others Christian

"I've come so far already and I have so far yet to go. And that's part of the fun, knowing there's so much more out there to learn. The *LEAP for faith* program has been a huge factor in my personal growth."

~Sue Bonneau

(Continued on page 4)

The Adoration of the Magi



The Adoration of the Magi
by BARTOLO DI FREDI (1385-88)

Tempera on panel, 195 x 163 cm
Pinacoteca Nazionale, Siena



Photo: Co-hosts Nicki Heatherington (middle) and Gary Cox with guest Reverend Katherine Bourbonniere, during the taping of an upcoming program of the *LEAP for faith* series.

COLUMNIST

When the cold Canadian winter moves the old folks south

THERE HAVE BEEN some developments at the rectory over the past few days and weeks. It looks like there may be a move in the future. No, Rev. Billie isn't leaving us but her In-Laws are seriously thinking of spending the dark winter months in Florida. They have a condo there and usually have a week or two in the south sometime in January or February, now they are thinking of extending that visit.

Last winter, although an open and fairly mild winter by Bog standards, became a very difficult time for Billie's Mother-in law. Her knees got stiffer and stiffer and the steep stairs at the rectory became a real problem for her. I guess Mom is facing the grim reality of aging like many of us. Stairs do get steeper and chairs become prisons for old bones. I have noticed that jar lids seem to be tighter and pull tabs are laughable! Who can even grasp that tiny bit of plastic they leave for stiff fingers, let alone get enough "purchase" to rip the package open. I resort to kitchen shears most of the time.

Last winter Billie decided to move the old folks downstairs



ST. BART'S BY THE BOG

Sarah Neish

and convert her study into a bedroom for them. Fortunately we had installed a powder room off the study a few years before. I believe it was the summer that Billie spent with her leg in plaster following a tumble down the self-same stairs.

The study became a bedroom, the dining room became a study and everyone spent most of their winter around the wood burning stove in the kitchen! We do learn to adapt to whatever Mother Nature sends our way—be it stiff knees or snowy cold weather.

Delilah the aging black Lab

loved the fact that she could snuggle by the stove and have all of her "humans" close at hand. She could still be seen sitting in the back seat of Billie's car every time it left the rectory driveway and was happy to share in the parish visiting that filled Billie's afternoons, but once back home her place was by the stove.

Mom and Pop seemed to think they wanted to spend the winter months in the warmth of their Florida Condo. Billie decided to drive them down once the festivities of Christmas were over here By the Bog. They had done this road trip before and Benny Smith was more than willing to move into the rectory and tend to the needs of Delilah, the furnace and the stove while Billie was gone. Lord knows Billie deserved a proper holiday away from our needs, although some might question how much of a holiday spending three or four days with Pop riding "shotgun" would be!

As of this time, the plan is for the trip south to begin in early January. Billie has promised us to watch the road reports as she heads into the northern

states and has said that she will stay put in a motel if there is any threat of bad driving. My Orin says a day cooped up with Pop in a motel room would be his idea of hell but it would be better than having him "front seat drive" through a snow storm. Poor Pop, we all love him but he can be a bit trying at times. Mom seems to be able to keep him under control when needed.

In the meantime, we are busy with our secular plans for Christmas here By the Bog; while St. Bart's is well into Advent with purple, pink and white candles on our wreath and Advent calendars hanging in most of our homes. We are singing of John the Baptist and calling for Emmanuel to come. Excitement is mounting and we will be baking and cleaning as we do every year at this time.

By next month I will be able to report on the Rector's drive to Florida and the times we will have with visiting preachers while she is away. It should be fun!

I'll keep you posted,
Aunt Madge.



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CHURCH SEATING

10 PEOPLE SITTING ON A PEW



10 PEOPLE SITTING ON CHAIRS



10 PEOPLE RECLINING ON CHAISE LONGUES

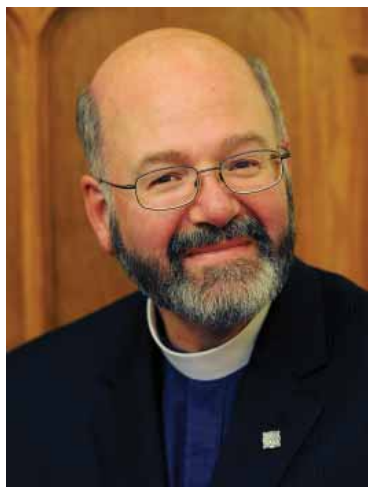


LESSONS LEARNT:

1. IT IS EASIER TO MAKE A CHURCH LOOK FULL IF THE PEWS ARE REPLACED BY CHAIRS
2. IT IS EVEN EASIER TO MAKE A CHURCH LOOK FULL IF THE PEWS ARE REPLACED BY CHAISE LONGUES

BISHOP'S MESSAGE

'Let peace reign'



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

AS I WRITE THIS REFLECTION I have just returned from the Diocesan Youth Conference, where the theme for this year was "Let Peace Reign". The youth delegates, adult leaders and staff approached the theme of 'peace' from a variety of perspectives. Though the preaching of our keynote speaker, Scott Evans, we looked at what the scriptures have to say about peace, how to work for peace, how to find peace within and through forgiveness. We explored peace through workshops and worship. We built a wall where we placed prayers for peace that we are planning to transport to the Western Wall in Jerusalem. Then we tore down the wall and used the wooden blocks to build an altar where we celebrated the closing Eucharist. Throughout all this 'peace talk' and 'peace work' there was the wonderful noise and energy that over a hundred young people and adults generate when they are doing something they like to do. Despite the talk of peace... sometimes it wasn't very peaceful.

In this season as we prepare to celebrate the birth of Jesus you will probably hear the words of the familiar Advent Hymn "O Come, O Come Emmanuel" The hymn is based on the traditional Antiphons sung one each day in the week before Christmas. One of the verses of the hymn is:

"O come Desire of nations, bind
In one the heart of humankind
O bid our bitter conflict cease
And be for us our Prince of Peace.
'Rejoice, Rejoice', Emmanuel shall come to you O Israel."

The desire for peace between nations, between people and between God and all creation is certainly a part of our hope in the season of Advent and Christmas. We have plenty of stories of the ways in which people in the most difficult circumstances have experienced a moment of peace in this season. This shouldn't be surprising, the gospel narrative of Jesus' birth tells of an angelic chorus singing "Glory to God in the highest and

Peace to his people on earth" (Luke 2:14). It is a message that the shepherds need to hear at a moment when they are feeling anything but peaceful. It is a message that we also crave to hear.

The peace that Jesus brings is not just a warm fuzzy feeling, it is not sentimental. In describing her joy at what God is doing through her and through her unborn child, Mary says: "He has shown strength with his arm; he has scattered the proud in the imagination of their hearts. He has brought down the mighty from their thrones and lifted up the lowly, he has filled the hungry with good things, and sent the rich away empty." (Luke 1:51-53) There is much change that needs to happen before this peace reigns.

Peace is not found in the absence of discord, fighting or confrontation but in the midst of all these things. The presence of the Prince of Peace did not stop the violence in his homeland. According to the gospel of Matthew, Jesus' first days were spent as a refugee, fleeing the genocidal plans of King Herod. We love to sing of 'Silent Night, Holy Night' but I'm not sure that it was in scripture.

The silence, the holiness, the peace of this season is found in recognizing the presence of God with us "Emmanuel", God loving, God calling, God sending, God challenging. Not in some picture perfect version of a Christmas celebration but in the chaos of every day. The Prince of Peace comes to us in the same way the scripture tells of his coming in history: in the joy and the sorrow, in the moments of stillness and in the frantic activity. We can't wait for everything to be perfect before we find "the peace that passes all understanding" but we do have to be attentive.

Peace be with you.

+Ron

Advent: a time to 'make and mend' and 'make and do'



Prayer

Steve Laskey

I HAVE AN OLD SHIRT I like to wear but I am only allowed to wear it on Saturdays when I do odd jobs around the house. This shirt is a little worse for wear but I make sure it receives regular maintenance rather than assigning it to the rubbish or using it as a rag. If we think about prayer as something that we put on or wear, we realize that it too may become a little frayed around the edges or have a few tears to mend. Perhaps a few stitches will do most times but other times more extensive alterations are needed.

When I was in the navy, every once in a while the words "b'hear there, all hands, make and mend" would come over the broadcast. It always came along as a pleasant surprise and to the crew it meant a few hours off. There was a time when sailors had to supply their own uniform. Their care for

their uniform and clothing was very important and often a Sunday afternoon they were given time to make and mend. This meant they had a gift of time to make repairs to their clothing and presumably take care of any other things that needed doing. I like to think of it as a time to reflect on how the fabric of their own life was held together while the needle in their hand drew thread through the fabric of their clothing to hold it together.

Prayer can be a time of make and mend to reflect on the fabric of our own life. Whether we pray ceaselessly, daily, or weekly, it is important that we take care of what protects us and helps us navigate both the day to day struggles and the joys of living in God's world. We journey through this world clothed in Christ. Prayer is the thread that helps maintain the fabric of that relationship.

There is another phrase similar to make and mend. This summer past I saw a boat tied up at the wharf on Big Tancook Island. It was named 'Make and Do'. It reminded me of a good friend who runs creative workshops for children called 'Makendo'. She calls it children's entertainment but using various themes with storytelling, dance and song, she creatively presents new ways of looking at the world and our place in it. With her workshops she guides the creativity of these young people to make things and do things that help them express their understanding of their place in the world in wonderfully fun ways.

Prayer can be a time of make and do. Here we bring the stories of our lives and others before God, who guides us and shows us how to look at and understand this world, to make sense of it and from that,

see how we might live and do what we must do every day more creatively.

A 'make and mend' or 'make and do' Advent might be just the thing if we think our prayer life is off the rails or needs some inspiration. Like clothing, prayer is very personal. It can be loud and flamboyant. It can be quiet and subdued. What we do in prayer may change or need to change from time to time. The wonderful thing is that there are many styles to try on for size. Does it suit me, my personality, my way of looking at the world and life? What is important as we ask these questions is that we attend to prayer and maintain it. How or what we wear is entirely up to each of us. Like the voice in the wilderness calling 'Prepare the way of the Lord', there is a voice calling "B'hear there, all hands Make and Mend" ..

Relaunched Anglican WORLD magazine bids farewell to one Archbishop of Canterbury, welcomes the next

By ACNS STAFF

THE ARCHBISHOP of Canterbury, Dr Rowan Williams has spoken about the 'state of the Communion' in the official magazine of the Anglican Communion, relaunched at the recent Anglican Consultative Council meeting in New Zealand.

Writing in the first edition of *Anglican World* magazine Archbishop Williams said he "hopes and prays" the Communion will always be in the 'state' that he describes: one in which "the Church works to uncover the image of God in those around them."

The article, in the magazine's *Last Word* section, is one of Archbishop Williams' final messages in his role as spiritual head of the Communion. He steps down on December 31, 2012 to be succeeded as Archbishop of Canterbury by Bishop of Durham, the Rt Revd Justin Welby.

Co-editor of the magazine and Director for Communications of the

Anglican Communion Jan Butter said he was delighted the magazine was relaunched in time for Archbishop Williams' to write a farewell to the Communion.

"*Anglican World* has always been an important vehicle for the Anglican Communion to hear from its members," he said. "So I was thrilled that Archbishop Williams could use the magazine to share a message with Anglicans and Episcopalians around the world."

"As well as an overview of the Anglican Consultative Council meeting in New Zealand, and other articles from around the Communion, the next edition will feature an article on the 105th Archbishop of Canterbury Justin Welby; someone with rich experience of the Anglican Communion."

This redesigned, full colour magazine is the latest in a line of publications—stretching back to *Pan Anglican* magazine in the 1940s—designed to keep Anglicans around the world up to date with all the

latest Communion news and information. It was put on hold in 2007 because of production costs.

"We have held the cost of the magazine at 2007 prices," said Mr Butter, "only £10 for a year's subscription—four editions. We're confident that sufficient Anglicans and Episcopalians around the world will subscribe, enabling us to break even. If we make a profit then we hope to produce *Anglican World* in French and Spanish too."

To see a preview of *Anglican World* magazine visit <http://bit.ly/SLIs4P>

To subscribe magazine visit the online shop of the Anglican Communion Office at <http://bit.ly/TIsB8g>

The Anglican Communion Office serves the Anglican Communion, comprising around 85 million members in 38 regional and national member churches around the globe in more than 165 countries. <http://www.anglicancommunion.org/>



For more information about the latest Anglican Consultative Council (ACC-15), the Anglican Communion's triennial

global meeting visit <http://www.aco.org/communion/acc/>

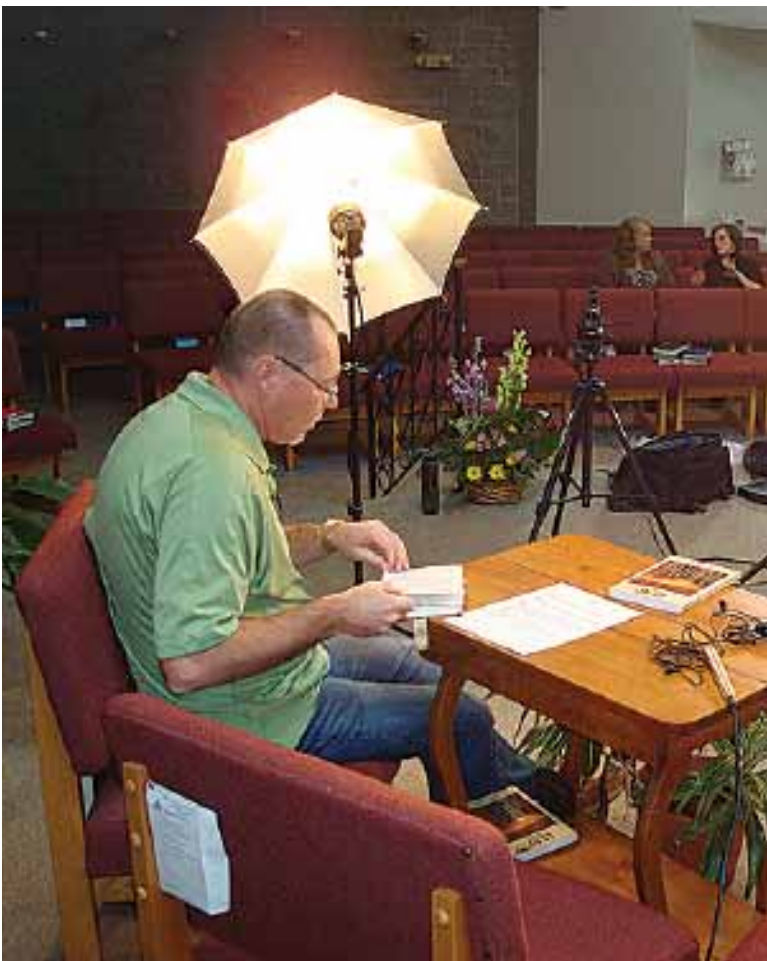


Photo: Gary Cox on set of the LEAP for faith series, co-host Nicki Hetherington briefs guest Katherine Bourbonniere in the background

(LEAP from front page)

church denominations, all in an effort to support understanding that anyone can LEAP for faith!

Co-host Nicki Hetherington, is a wife and mom to two young boys lives life as a joyful Christian and Sunday School teacher. Nicki is full of insightful questions and as someone new to exploring and examining the bible, Cox is confident people will connect with her. "Nicki is in the on-line program videos, and after interviewing her as the first TV program guest I knew her natural inquisitive nature was one that people will appreciate," Cox says, "She is very open about what she thinks and feels about her faith journey and the guests really appreciate that, and viewers will too." Nicki enjoys co-hosting too, "Gary asked me to go home and pray about if I wanted to co-host," Nicki shares with DT "My first reaction was no because of prior commitments, but I knew

that in prayer it was something that God was calling me to do and I had to put away my own selfish reasons to answer His call." Nicki joined as co-host on the second program of the 13 program series. "Once I committed to doing it, all was left was to be myself and let other's see how my own faith journey can help them see that it is a process."

Cox leads and directs the conversations to a LEAP theme. "The program is broken into three segments." Says Cox, "At first we get to know the guest, their background, what has influenced their faith, that sort of thing. Then we discuss bible verses related to the theme of the program and discuss some specific questions, and sometimes we carry that to the third segment, or we'll use the on-line forum contributions for discussion points

Guests are happy to be on the program too. "I find that the further I progress in my faith journey, the more I find myself looking and listening. I'm

very excited to see where it will take me, I've come so far already and I have so far yet to go. And that's part of the fun, knowing there's so much more out there to learn. The *LEAP for faith* program has been a huge factor in my personal growth." Say's Sue Bonneau, who was on the program to discuss how God makes Himself known to us.

Nicki and Gary are open to the Lord's leading of where the program will go, and they both agree whatever that is, as directed by Scripture, they'll give thanks to God for it.

LEAP for faith airs on Sunday mornings starting Jan 13th at 9:30 am, so if you're in church you'll need to set your DVR or watch it On Demand as Eastlink plans to have it available On Demand too. For more information about the program, guests, and themes visit the *LEAP for faith* website: <http://www.leapforfaith.org/board/>

It's a new day! Christmas, it's a gift

By Rev. Lisa G. Vaughn

O COME, ALL YE FAITHFUL!
... and even the not so faithful!

The season of Advent/Christmas is truly a gift for those seeking to swell the ranks of the faithful in Churchland. It's the time of year when we have the greatest attendance and thus the greatest potential evangelism opportunities.

People consider festive worship for all kinds of reasons, including the revisiting of warm memories of Christmases past, the enjoyment of singing familiar carols, and involving the wee-ones in colourful pageants. Some are drawn to the Christian community in order to serve a higher cause – feeding those in need with turkey dinners, filling Missions to Seafarers shoeboxes and helping the church food bank. Others may be seeking hope, meaning and peace in the midst of their broken and mixed-up personal lives.

Whatever the reason, Christians can take advantage of this openness to connecting with a faith family by intentionally reaching out to those who are lapsed members and those who are seeking a spiritual home. Primarily this is most effective through invitation and active engagement with the non-church-going population.

Nothing beats a personal invitation when we're hoping to build Christian community. I find that stand-at-the-door, two-minute visits are a way to get facetime with members who have drifted or are new residents in the neighbourhood. Putting a personal, well-prepared (colourful and not-too-wordy) invitation in a person's hand along with a small gift can be an effective evangelism tool. Some churches give out hand-



Photo: There are a variety of gifts available to aid with outreach during the holidays. Heidi Nelson, owner of Miracles Christian Store in Bayers Lake, Halifax, sets up a display of Bibles with Christmas covers. These can be purchased in bulk in a kit that includes door-hanger bags and invitations.

made angel ornaments, prayer cards, music CDs or small Bibles.

To reach those who are uncomfortable entering the church doors offer services and activities in non-worship space locations. For example, our parish hosts two free workshops in the local recreation centre for those who are hurting during the Christmas season. "DivorceCare: Surviving the Holidays" and "GriefShare: Surviving the Holidays" provide pastoral supports for those facing the prospect of spending the holidays alone. Deacon, Rev. Cheryl Rafuse and her team offer encouragement and advice to participants, helping them discover practical, stress-reducing ideas to survive the holiday season.

Rev. Sandra Fyfe, of the Parish of Horton, says her church hosts a children's Advent gathering in a local school on a teachers' in-service day. She says it's a "safe" way for people to enter into a spiritual activity "without having to sign on the dotted line" as a member.

Other ideas for holiday events offered outside the church building:

- Host a Christmas Coffee House in the community Fire Hall, showcasing local talent for a charitable cause.
- Organize a Village Tree Lighting complete with carol singing, free hot chocolate and cookies
- Take a road trip with the choir or youth group. Sing carols in a mall food court. Post a sign with your

church name and hand out invitations to worship.

- Decorate a Christian float for the local Santa Claus parade. Give out candy with your service times attached.

Holding festive activities within the church that attract newcomers exposes them to your worship space and introduces them to your welcoming congregation. These can include children's pageants, seasonal dramas and music concerts. What grandmother doesn't want to see little Sophie dressed in an angel costume singing 'Away in a Manger'?

Blue Christmas services speak to those who are suffering with depression, loneliness and grief. They help participants acknowledge how they are feeling and to discover the

comfort and hope of Christ. Serve refreshments afterward to help build relationships. Promote the pastoral counseling your church offers, like bereavement and other support groups and recommended books.

Advent wreath lighting during Sunday worship helps make the connection between church and home. Encourage members to use a wreath at home by providing instructions, prayers and mealtime devotions. It also encourages congregants to attend each week for the four-week journey to Christmas.

At St. Andrew's, Cole Harbour, Rev. Katherine Bourbonniere says her Church helped attendees connect the dots over the four Sundays of Advent when they gave away ornament bags to hang on the tree at home. Each week congregants were given a symbolic item to put in the bag. Things like marbles, representing diversity in God's creation. She says the ornament bags provided a talking point for families at home as well as a good hook to get people to return the next week.

There are loads of evangelism ideas for Advent, Christmas and Epiphany online, only a Google search away. Any holiday church initiative should include invitations to future events, whether that be January worship, upcoming Bible studies, support programs or Sunday School activities. Every connection we make with potential disciples is an opportunity to bridge them over to more activities in our church and to "come and behold Him, born the King of angels."

(Rev. Lisa G. Vaughn is pastor and priest in Hatchet Lake and Terence Bay.)

*Merry Christmas and best wishes
for the New Year from all of us
at The Diocesan Times.*



Diocesan Youth C

New Glas



Preparations for DYC were made by the Design Team, a Task Group of the Youth and Family Ministry VSST.

Photo left: Rev. Brianna Andrews, from the Parish of French Village, and Jennifer Warren, from the Parish of Hatchet Lake and Terence Bay.

Other members of the Design Team include, Rev. Arran Thorpe, from All Saints, Bedford, Bonnie Skerritt, from St. Paul's, Halifax and Susan Naylor, Diocesan Youth Ministry.



Photo above: Meet and Greet on opening night at DYC.

Photo below: Building the Jenga block altar for worship.



Photo below: Bishop Ron Cutler prepares the newly built altar for worship on Sunday morning.

ON SATURDAY EVENING, at DYC, during Compline, prayers for peace were placed in a wall made of large wooden blocks. On Sunday morning, as for the offering, the wall was deconstructed the wooden blocks brought forward to build an altar to God in thanksgiving for the time together and as a suitable place for the Eucharist to take place. Prayers were brought forward in a basket and will be taken to Jerusalem to be placed

at the Western Wall by Anglican youth. The food that was brought to share was dedicated on Sunday morning and forwarded to the local Salvation Army food bank. Video greetings came from Canon John Organ and a young Palestinian man who is about to be ordained. They filmed the video at St. George's Cathedral and the videos are available on the DYC 2012 – Diocese of NS and PEI Youth Ministry Facebook group.



The Care Team at registration. From the left, they are Adam LeMoine (Cape Breton), Sarah Barnhill (Lower Sackville), Shelly Molyneaux (PEI) and George Porter, our chaplain, the Youth Action Director from the Diocese of Fredericton. They worked behind the scenes taking care of the young people. They did pastoral care and first aid and were available to all youth and adults to help in any way they could.



Full Res

Conference 20120

sgow, NS



Photo above: Some of the DYC youth standing with Scott Evans, the guest speaker.

Guest speaker is a hit at DYC

Scott is a Christian author and speaker from Ireland who is in North America for a tour. He is someone who can relate the principles of Christianity in a way that young people can hear. Some comments from both youth and adults are below (with added commentary that explains the comment a bit for someone who wasn't there.) In the photo, they are holding some of the wooden blocks that were used to construct the wall and the altar.

He was the best !!!

Scott took preaching to a whole 'nother level. For example when describing how we are to think of ourselves and know that we are forgiven he said, "in my interpretation of the scene I see God leaning over saying 'shut up!'"

For the love of BEARS!!! We must not be discouraged by the things that challenge us today because, like David fighting the bears, we may find ourselves equipped for big things in the future.

He was able to connect with everyone in their own ways. After yesterday's talk, I felt like he was listening to my thoughts the night before.

Scott could connect with the youth so easily! and he got everyone so excited about our faith!

Because he breaks the friendship/ conversational ice by seeing what your threshold is for all things awkward, random, and sometimes biblical.

I actually really liked that he reverses things. Instead of the focus being that we're the ones empowered to drop our rocks intended to be thrown at others, boldly prays(!) that God would disempower not only "them" but us(!) as well. A good reminder that while we are sometimes the victim and need to cry out to God that way, it's also important to make sure we're not the ones throwing stones elsewhere.

I want to meet this guy (Scott). My daughter hasn't stopped talking about him since she got home :)

He's one of the most approachable people I've ever talked to.

Scott makes sense. I can relate him... he relates to all youth and things that we have to do in our lives.

Scott Evans makes a two hour car ride fly by with hilarious stories, prophetic words and awesome music!

He can quote Blackadder, CS Lewis and Jesus. That's gotta be worth something! :)

No offence to all my clergy friends but Scott was the only person who ever had my constant attention while talking about the bible/Jesus/God. It has given me a whole new perspective. The youth in my car had nothing but good things to say about Scott and future DYC's will have big shoes to fill.

Scott helped me realize things about myself that I never would have before!! :)

I've been to countless church camps and conferences, all with different speakers at them.. but Scott was the first who really made sense to me from the moment he started talking to the moment he stopped. He made me laugh, almost cry and really think about everything in a different perspective!

Scott is able to break the sound barrier in so many ways. There was not one person not engaged while he spoke. He bared his bear(s) openly which made it easy for anyone to reflect and know that it is ok to have a bear, it is how we embrace it ~ Bear hugger!

Stop trying to tell God who you are - let him tell you who you are. Powerful and Profound.

Forgiveness is abandoning all hope that past could be different. Again, priceless. Peace.

I liked that he became one of us.



11-size Jenga blocks made for challenging games (and a unique altar on Sunday). These 2"x4" blocks were created by Arran Thorpe for this year's DYC.

Working together in mission

BY CHRIS PHARO

A GROUP OF ANGLICANS from the Annapolis Valley are preparing for a trip to the Dominican Republic in March! Although the "DR" is a very popular winter vacation destination for Atlantic Canadians, this trip is not of the holiday kind. This is a trip that will transform their lives! This group of people will be rolling up their sleeves to provide a family in the town of Sosua with a new home! They will be assisting in the construction of a small, concrete home.

Beyond the gates of the many resorts in this country, one does not have to look far to see the extent of the poverty that most Dominicans live in every day. With frequent flooding in city slums, the

need for relief, development and reconstruction of homes is a huge need.

Several members of St. James Anglican Parish in Kentville and St. Mary's in Aylesford have joined with others in the community to create a truly ecumenical "mission team" with a common goal ..Of providing others less fortunate with a new home and hope for a better life. To many on the team, this project also represents an opportunity for humble servant hood but also to be "stretched "in their faith.

The group has been together since early winter of 2012 and have committed to raise \$5000 required for the building materials for the home. Once in the Dominican Republic, the work will be carried under the auspices of Servant's Heart



Photo: The Dominican Mission Team prepares for their Dominican Republic house building mission
Back row: Chris Pharo, Dan Hilchie, Chris Lugar, Doug Mailman
Front row: Gerald Doherty, Judy Hilchie, Donna Mailman, Joyce Lugar, MaryAnne Doherty- Fleet, Barrie Fleet, Barb Arenburg, Don Arenburg



Photo: The type of home to be built by the Mission Team

Ministries, a not for profit organization headquartered in Bridgewater, Nova Scotia. Members will be working alongside local tradespeople.

Although many group members were strangers to another prior to the creation of the team, they have been growing closer as a Christian community. Team meals and meetings and fundraising activities such as yard sales, dinners and concerts have brought members together in a common purpose.

A secondary aspect of the mission will involve visits to local schools and health care facilities. Some members will also be working with women in the community to help them gain financial independence that brings freedom, self-esteem and security not to mention the JOY of being able to provide their families the necessities of life.

Although the focus of the mission is to provide a home for a needy Dominican family,

members all expect to be enriched forever by working shoulder to shoulder with our Dominican brothers and sisters in Christ by learning about their culture, language, customs and fears and hopes.

The mission team asks for your prayers. For more information or to offer financial support please contact Dan and/or Judy Hilchie at dhilchie@ns.sympatic.ca

KNEELERS

Q. WHAT IS INSIDE THEM?
A. THE FILLING DEPENDS UPON WHO HAS MADE THE KNEELER. THESE KNEELERS HAVE BEEN CUT OPEN SO THAT YOU CAN SEE WHAT IS INSIDE:

PLAYDOUGH (INFUSED WITH GLITTER)

THE SUNDAY SCHOOL

CORKS

THE SOCIAL COMMITTEE

STRATEGY DOCUMENTS FROM THE DIOCESE

THE VICAR

OLD ROPE

THE BELLRINGERS

A BIT OF THIS AND A BIT OF THAT
(AGREEMENT COULD NOT BE REACHED)

THE P.C.C.

COMPOST

THE 'ENVIRONMENT' SUBCOMMITTEE

CartoonChurch.com © Dave Walker

ANNOUNCEMENTS

December 6 on the Feast of St. Nicholas, Rob Elford and David Puxley will be ordained as priests at Trinity Church, Halifax at 7:00 p.m.

Rev. Warren Huestis resigned from the Parish of Neil's

Harbour effective December 31, 2012. He will be moving to Regina.

Rev. Karen Quirk resigned from the Parish of the Resurrection effective October 14, 2012.

Hope Bear for Christmas

You or your parish may buy a Hope Bear for Christmas with a donation of \$20. That money is donated to the **Kids Helping Kids Trust Fund**, and a child in need right here in Canada benefits.

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BOOK REVIEW

BY ROGER BUREAU

King's Cross
By Timothy Keller
(Published by Dutton-
February 2011)

"Because the lord of the Sabbath said "it is finished" we can rest from religion-forever.: (p47.)

Timothy Keller has made his name as a successful communicator of The Gospel to the urbane and the sophisticated of New York City. An earlier book "The reason for God" has been widely received and acknowledged as a definitive work.

King's Cross is a study of key passages in the Gospel of Mark. It offers Keller another opportunity to present the Gospel in a unique and often challenging way. We have found at "The Church of the Resurrection" that the book makes an excellent base for our weekly bible study.

What makes this book unique is the way in which the author compels us to do mental somersaults as he interprets what Jesus is really doing and saying. We have had to redraw the lines of our understanding of each of the events that he addresses from Mark's gospel.

We did not necessarily agree with all of Keller's comments but we always felt refreshed by the way Keller challenges us to rethink each passage.

For example- In Chapter 4 Keller proposes that Jesus' supreme sacrifice for us

actually signals the end of religion as the Jews understood it.. He proposes that Jesus came to abolish religion rather than to establish a religion.

"Jesus declares not that he has come to reform religion but that he's here to end religion and to replace it with himself." (page 37). What does that tell us of how to deal with the conformities of our "religion" in today's world?

The book neatly divides into two sections. Chapters 1 through 8 lead us through the time when Jesus was establishing with his disciples his "kingship".

The second section deals with the 'consequences' of that kingship which is to lead inevitably and more to the point, "by design" to his death and crucifixion.

In passing, Keller's analysis of the trinity is clear and perceptive ("The Dance" pages 4 and 5).

Keller gives us so much fuel to revisit our faith and to provide simple explainable answers to some of the fundamentals of our beliefs. He also helps me to deal with the continual challenges of our doctrines (within and outside our church society) as I continue to be challenged to share and explain my faith to others.

Roger Bureau is in the congregation of The Church of the Resurrection, an ANIC church within the world wide Anglican Communion.

Loving bears, Jesus and peace

BY BONNIE SKERRITT

On Friday November 2, 2012 approximately 108 youth, young adults and leaders came together at Scotian Glen Camp, Thorburn, NS to spend a weekend together at our 10th annual Diocesan Youth Conference. The theme of this year was "Let Peace Reign" which was born out of the design team's reaction to the many acts of violence that happened around the world this past summer, especially the Colorado movie theatre shooting.

A group of four speakers (Andy Cox of the IWK, Kathy Petite, Chaplain John Hounsell-Drover and Bishop Ron Cutler) plus a keynote speaker, Scott Evans, discussed with the youth the many facets of peace within a person's life. From inner peace to global peace and everything in between, the youth were engaged with the speakers and each other. It was amazing to see and feel the Holy Spirit working in the lives of youth and adults that weekend.

There were two quotes that undeniably went away with most people. One was from Scott, "don't despise the bear", which refers to the lions and bears that young David had to deal with as a shepherd. If it weren't for the bears, David would not have had the



experience needed to take on Goliath. Scott discusses this much better than I can on his blog "Closer Still" scottevans.ie.com and I encourage you to take some time and read his blogs.

The other quote was from Bishop Ron during his workshop on peace within the church community. This can be a big topic for youth to tackle, (and I think even some adults have issues here), so Bishop Ron gave them a hint to help them out with his questions for them, "the

answer is always Jesus or peace". It is such a simple statement, yet so profound. Evidence that this resonated with the youth was apparent when some were shouting it out at a later gathering. Beautiful!

I have pondered these quotes for awhile now and have come to this conclusion, that when the bears and lions of the world are starting to feel too hard to tackle on your own, remember that the answer is always Jesus or peace. Let peace reign!

Friends of the Bishop get moving in Halifax

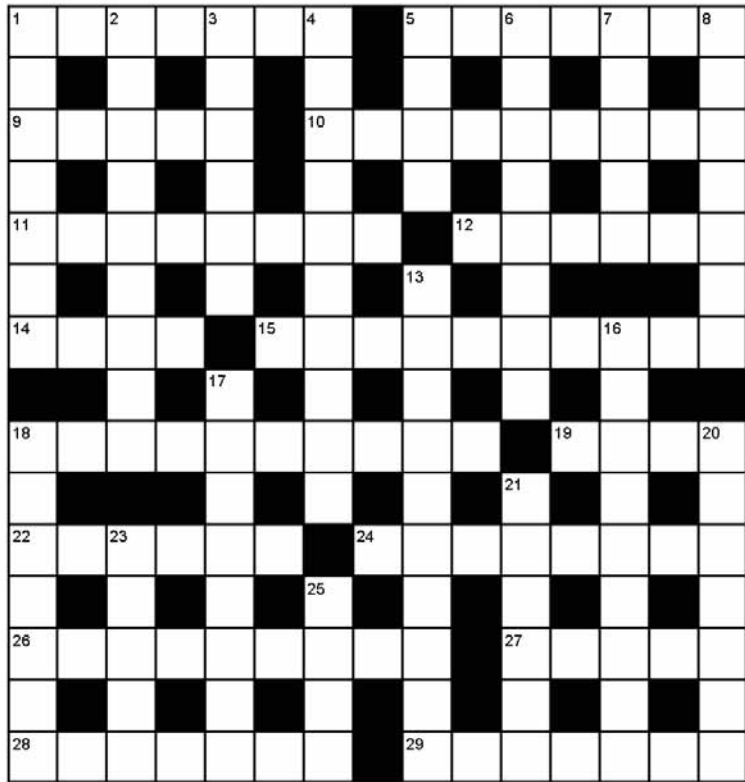


Photo above: Bishop Sue Moxley got the entire group of Friends of the Bishop on their feet and marching to a two-step liturgical beat that she brought back from her sabbatical studies. Not even bishops were exempt as Bishop Ron Cutler joined the parade around the room.

Photo left: Brenda Cowie, secretary for Friends of the Bishop presents AST student Nicole Uzans with the Pete Stanfield Award as Bishop Ron Cutler looks on.

Bible Crossword

by Maureen Yeats



DECEMBER CLUES

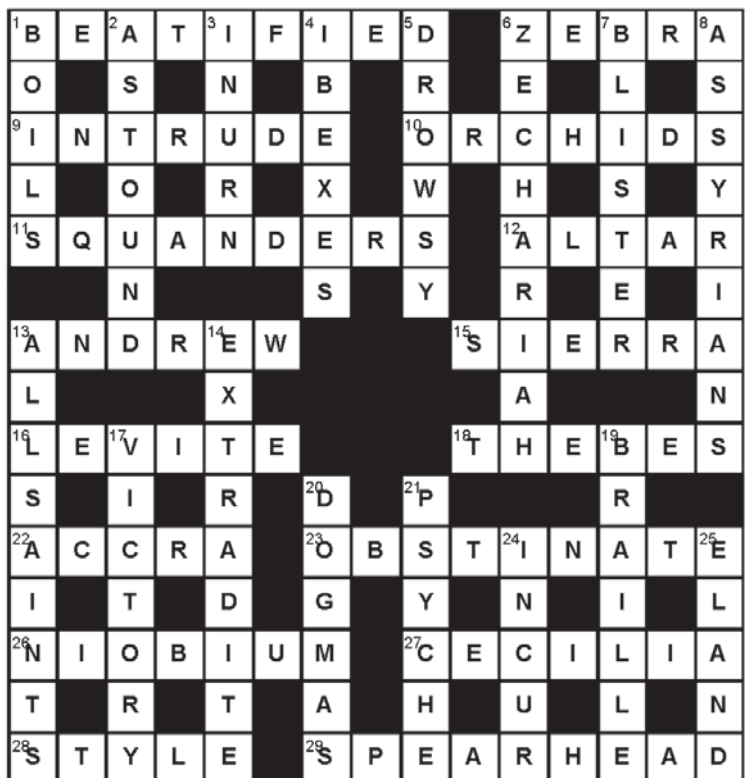
ACROSS:

- 1 - Causes to happen (7)
- 5 - Old Testament prophet (7)
- 9 - Formula of belief (5)
- 10 - Common name for December 25 (9)
- 11 - Highly effective, striking (8)
- 12 - One who makes whole or sound (6)
- 14 - Precipitation popular with skiers (4)
- 15 - "But the thing _____ Samuel", offended (1 Sam.8:6) (10)
- 18 - Self-denial (10)
- 19 - "Give no offence to ____ or to Greeks..." Israelites (1 Cor.10:32) (4)
- 22 - Ecclesiastical time before December 25 (6)
- 24 - Feast of the _____, another name for 10A (8)
- 26 - Celebrating a victory (9)
- 27 - "He will _____ over the House of Jacob forever..." rule (Luke 1:33) (5)
- 28 - Chaperones in Spain or Portugal (7)
- 29 - "A gossip goes around telling _____," private matters (Prov. 11:13) (7)

DOWN:

- 1 - Large insects that make clicking sounds (7)
- 2 - Moving cages for vertically transporting people or goods (9)
- 3 - A disciple (6)
- 4 - "For our Paschal lamb, Christ, has been _____" life surrendered (1 Cor. 5:7) (10)
- 5 - Mother of Jesus (Gospel according to Luke) (4)
- 6 - "The Lord took note and _____", paid attention (Mal. 3:10) (8)
- 7 - "It is easier for a _____ to go through the eye of a needle..." desert beast of burden (Matt. 19:24) (5)
- 8 - Guaranteed (7)
- 13 - Eyeglasses (10)
- 16 - To destroy micro-organisms with high heat (9)
- 17 - Spice made of ground bark (8)
- 18 - Expected (7)
- 20 - Proverbs (7)
- 21 - Type of acid found in lemons, etc. (6)
- 23 - "I heard the _____ of the Lord..." spoken sound (Isa. 6:8) (5)
- 25 - Units of electrical resistance (4)

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

Prayer - George Herbert

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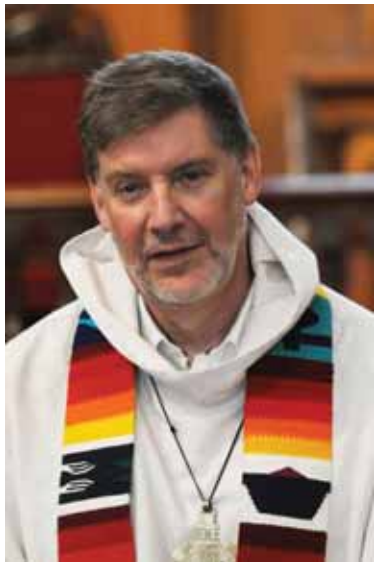
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REVIEWS



Paul Friesen

Reviews Editor

'in practice, the Book of Common Prayer at times seemed to please almost no one'

The Book of Common Prayer: The Texts of 1549, 1559, and 1662, ed. Brian Cummings (Oxford University Press, 2011).

Do we even need to notice yet another Book of Common Prayer? Aren't there enough copies lodged in pew racks in front of pews in which one sits, and in piles at the end of pews, undisturbed, and piled in dusty boxes in vestry cupboards because of alternate liturgies or alternate forms of 'publication' or such as power-point projection, or odd ways of understanding the faith such as 'churchless Christians'? Well, whatever the cause of the under-use of the Books of Common Prayer already in circulation, a book such as the one reviewed today is not actually meant to be used in worship. On the one hand this is an odd situation for a book whose only original purpose was in its use in actual liturgies of parish worship, or cathedral or chapel worship, or in worship of a household between services of public worship. On the other hand, a book such as this one is meant to be a window into the heart of the religious reforms that resulted in the first truly native Church of England in the 1540s. Whether the book succeeds is another question.

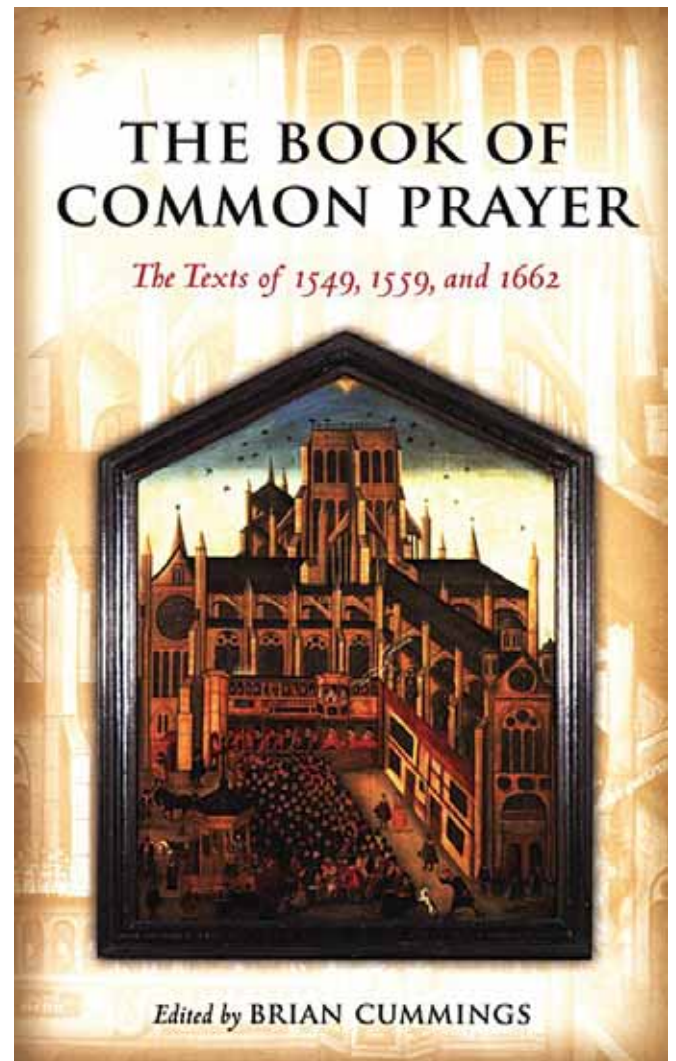
SO HOW DOES THIS VOLUME offer a 'window' into the heart of the reforms that created the worship that we have inherited? It's a critical question as Anglican belief is either spoken or sung in the words of our liturgies. There is no long confession of faith to sign upon confirmation or church membership, or for the parents of the baptized or the baptized themselves to sign. What is important comes out as we participate wholeheartedly in public worship. It is most certainly true when it comes to the *Book of Common Prayer*.

I am sure Brian Cummings agrees. But he has an angle. 'There are two primary misconceptions that this edition wishes to wrestle with. One is the thought that this is a narrowly religious book... The other misconception which this edition works to transform is the sense that this is a single book... the *Book of Common Prayer* has one of the most complicated textural histories of any printed book anywhere in the world.' (p.xi-xiii) I'm not sure this is enough to warrant such a project as this. These facts are widely known, and easily available. But what does Cummings offer his readers?

Cumming's book offers a fifty-page introduction to three of the four most important early English editions of the *Book of Common Prayer* (oddly neglecting the 1552 edition which made some significant breaks with the first 1549 edition, and became the basis for subsequent English Prayerbooks). Cummings then presents the central sections of the 1549 and 1559 *Books of Common Prayer*, and the whole text of the 1662 *Book of Common Prayer*. Finally, Cummings accompanies these with a serious of appendices, a glossary, and about one hundred pages of notes on various aspects of the three editions of the *Book of Common Prayer*.

The introduction is well written, interesting, and in certain respects instructional. Cummings is a well-known Professor of English (University of Sussex) and is well acquainted with the period in which the three books emerged. Among his rambling comments he recounts amusing anecdotes, such as John Foxe's story of Archbishop Thomas Cranmer's secretary falling into the Thames with sensitive theological notes, only to be chased by a bear escaped from a circus the consequence of which was the notes falling into the hands of Cranmer's enemies! And he recounts the tragedy of the 4,000 who died at the hands of government troops during the ritual riots opposing the 'brand new' 1549 *Book of Common Prayer* launched on Pentecost Sunday of that year at St. Paul's Cathedral, London.

Among most helpful comments are observations about just how radical the first *Book of Common Prayer* was for a large part of England, and how it seemed to rip what was precious out of the medieval worship to which they were accustomed. And he points out how very traditional, in many regards, the first *Book of Common Prayer* was when viewed from the point of view of religious radicals like the English Puritans. It leads him to say, 'in practice, the *Book of Common Prayer* at times seemed to please almost no one.' (p.xxxvii) And yet, as he points out, the *Book of Common Prayer* in its many revisions and in its wide, wide usage shaped generations of Christians in England—and beyond.



“

What is important comes out as we participate wholeheartedly in public worship.

Cummings does reproduce the actual text of 1662, and parts of 1549 and 1559; an exercise that takes up most of his space: it is of course helpful to see the differences between them. But in choosing to put them one after another, instead of in parallel columns (some older books of this kind do this) he makes it difficult to see the differences. The notes, furthermore, are not at the foot of the pages they refer too but in the very back of the book, making the comparative exercise yet more difficult.

About the notes themselves: many are packed with useful information, though there is at least one major omission. Astonishingly, there is no mention of the removal of a good chunk of the 1549 Eucharistic prayer in subsequent editions, a section which includes the significance of the resurrection and ascension of Christ along with his death, something never restored in the English *Book of Common Prayer* (as opposed to its modern liturgies), and not restored in Canada till the edition of 1962 (as opposed to our own modern liturgies), still in our pews and in use in many places.

It is true that, when all has been said and done, any window into anything important (like the *Book of Common Prayer*) by an interesting and intelligent author (like Brian Cummings) is to be preferred to ignorance, or lazy opinion. But some trips to the *King's College* or the *Atlantic School of Theology* libraries, the wise use of the internet, and the companionship of say, Hefling & Shattuck's *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey* (Oxford University Press, 2006), reviewed in a previous edition of *The Diocesan Times* would give more than what is offered in this volume. But please note I am not giving away my review copy!

There's one thing that Cummings says that I think is critical pointer towards the biggest window of all, when it comes to understanding Anglican worship: 'The *Book of Common Prayer* is a performative book, more like a play-text than like a novel in the way that we must approach it as readers.' (p.xxxiv) It is critical, but it is only a pointer. The analogy that is far better is that of the *Book of Common Prayer* (or any liturgy) as a *participatory book or script*, which opens into the heart of our Christian faith as we actually let its words sink into our souls, and repeat them within worship, with our mouths and with our bodies. That is to say the *Book of Common Prayer* was not intended for 'readers' but for 'actors', wherever they might find themselves with this venerable book's words on their lips. This is the biggest window of all.

PAUL FRIESEN



View from the deacon's bench

BY REV. CHERYL RAFUSE, DN.

IT'S QUITE A VIEW from the Deacon's Bench! If I keep my eyes cast downward all I am likely to see is dust bunnies. If I look around me, I see life as it is, in the now, moving forward one second at a time with all of its' triumphs and adversities, joys and sorrows, good times and bad. Ah, but when I look up to heaven I see the Lord who is watching over me every step of the way; up, down and all around and into eternity.

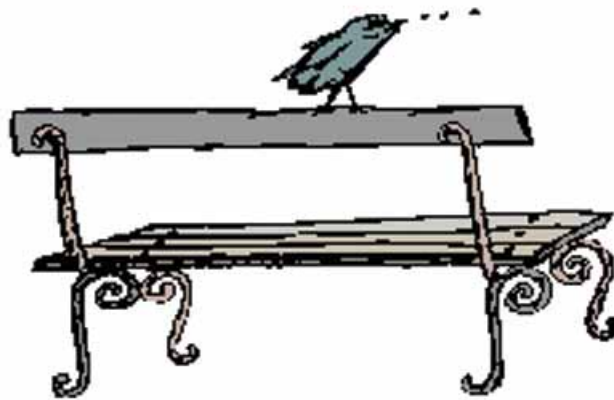
In my parish of St. Timothy's, Hatchet Lake and St. Paul's, Terence Bay I am blessed to serve in healing ministries. Twice a year, we offer the two Christian-based programs of DivorceCare and GriefShare. DivorceCare is a network of divorce recovery support groups worldwide. The goal of this ministry is to help wounded people find help for their hurts, discover hope for their future and experience God's healing.

We read in Malachi 2:16,

"God hates divorce." Indeed this is so, because it hurts His people. Having asked a business owner once if I could place a poster in his shop, he hesitated and said, "I don't know. I don't like divorce." We discussed it at length and concluded that though we don't like divorce, we don't like war either but we do need to care for the injured. Co-facilitator Steve Snow and I have witnessed God's healing powers at work in this anointed ministry for six years and we are forever humbled and grateful.

Quite often now, the issues of divorce are coming to our churches. People are showing up hurting from the breakup of their relationship. Praise God that they are turning to their church for help and healing for their pain!

Both programs, DivorceCare and GriefShare are designed to equip local churches to help people recover from life crises such as the breakup of a relationship or the loss of a loved one through death. Both programs run for thirteen



weeks each semester, and it is free. Confidentiality is assured. The DivorceCare program takes a biblical approach to divorce, separation and accompanying issues such as forgiveness, reconciliation, self-care, new relationships, financial survival, and the effect that divorce has on children and families. The emphasis is on the fact that the real healing from the intense pain of the breakup must begin with a personal relationship with Jesus Christ. Only God can heal a broken spirit.

DivorceCare and GriefShare programs are structured as a weekly DVD seminar/support

group session that combines teaching by experts and small group discussion.

GriefShare provides ongoing help, and ministers to people who are grieving the death of a loved one. Oftentimes people become open to spiritual solutions for themselves as they face a life crisis and some are turning to the church for help. This program serves as a pathway to Jesus. The death of a spouse, child, family member or friend can be devastating. We as Christians claim the message of the cross which is eternal life and so we find solace in the knowledge that our loved one is with the Creator. However we do

grieve our loss, grief is the cost of loving someone. Even life-long Christians with solid faith need on-going comfort, support and encouragement during the grieving period. Those without faith suffer a hopeless mourning period for without the assurance of eternal life, hope is lost.

Every year in December we offer a one-time seminar called "Surviving the Holidays" for DivorceCare and GriefShare. The prospect of facing the holidays without your mate or loved can cause anxiety and dread. This valuable workshop offers great tips and much encouragement to help us survive the holidays.

It is our fervent prayer that no one goes through their pain alone. Jesus said, "Take heart! Your faith has made you well." Mt 9:22

Well! It's time to get off the deacon's bench. "The harvest is plentiful but the labourers are few." Mt 9:37

Emmanuel! God is with us.



EDITOR

Paul Sherwood

And finally ...

AS WE APPROACH the end of another year, it is my pleasure to thank all those whose contributions made The Diocesan Times so successful.

If not for the ongoing support of the bishops, reviewers, columnists, contributors, puzzle makers, advertisers and advertising people, there would not be a diocesan newspaper. The other part of the newspaper that is so important to its success is you, dear reader. We need your feedback and your support. The Diocesan Times contribution envelope in this month's edition is a vital part of our financial planning to continue printing this newspaper. Without you, it is not possible to deliver the news about events in our diocese to your mailbox. So please take the time to show your support by returning the contribution envelope

with your parish offering or mail it to the synod office in Halifax.

Speaking of the synod office, Bishop Sue says the office on Oxford Street will be closed from December 14th until January 3rd - the office staff will be moving to their new location during that time. The Bishops Levee will take place in the Cathedral from noon until 1pm on New Year's Day.

The photo in the bottom right corner shows the entrance for the new office location.

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May your Christmas season be one of joy and wonder.

I'll see you in the new year.



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