



Trinity Church celebrates new home

BY STEPHEN ASHTON
RECTOR, TRINITY CHURCH

On Thanksgiving Sunday 2008, Halifax's Trinity Church had a special reason to give thanks to God. After three years of hard work and planning, Trinity opened its doors for the first service at its new location in Clayton Park. Significantly this was also the time for its consecration! Bishop Ron Cutler joined this special celebration and time of worship and dedication to the Lord.

Great care was taken to ensure a smooth transition from one location to the other. Woodwork from the old downtown building was moved and adapted for use in the new. Data projectors and high fidelity audio speakers make Trinity a thoroughly modern facility. While some work still needed to be finished (especially the floors) the vast majority of work had been completed and the debt-free

ownership has been transferred to Trinity.

The parishioners of Trinity wanted to practise good stewardship so Trinity was constructed with economy, longevity and environmental concern in mind. Well-insulated R32 walls, electric heat pumps, low water-flow urinals and toilets have been utilized. The exterior siding is a cement product with outstanding endurance. Hurricane and earthquake clips have been used to increase structural strength and the electrical system has been set up for a generator to be 'plugged in' in case of a local disaster.

Trinity Church moved from its Cogswell St. location to 321 Main Ave. in Halifax where it is the only church in the new Mount Royale subdivision. Since its opening, Trinity has seen growth in weekly attendance; and they look forward to faithful and traditional worship of the Lord and Saviour Jesus Christ.



Bishop Ron Cutler preaching at the Service of Consecration at Trinity Church on Thanksgiving Sunday.

Welcoming a new priest into your community? It's time for Fresh Start

BY JACKIE PIDDUCK

Change, even good change, change we are excited about, can be stressful. Any new relationship can go through a honeymoon period when everyone is on their best behaviour trying to impress the other, but with time the honeymoon becomes the day to day of living together and the work of building a stable relationship begins.

Fresh Start hopes to help make that work a little easier. Fresh Start is a diocesan supported program for congregations and clergy during the transition from your former rector to your new parish priest. The program was originally created as a prevention-based wellness program for clergy but quickly it was evident that congregations could also use the sharing and information provided through Fresh Start. The program hopes to help the parish tie up loose ends from the departure of one clergy, helping a congregation to prepare for a new rector and then to help

build positive relationships and healthy ministry together in the first two years of a new ministry.

Starting conversations about how the history of the parish can give us insight into the strengths of the community and where possible challenges may arise, how the way we fight as a congregation can be influenced by the size of our congregation, and how to negotiate and clarify the roles that we play in the parish when a new priest arrives. Fresh Start hopes to build a strong foundation for healthy, long-term ordained and lay ministry in a parish.

The creators of Fresh Start believe that effort spent in the early stages of a new relationship helps to ensure a smoother journey for congregation and clergy in the long run.

So what does it mean for your congregation? When a rector's resignation is announced, the parish will be contacted by the Archdeacon to start the search process for a new priest. This is a great time to ask the Archdeacon

...see *Fresh Start* page 4

PWRDF 50th Anniversary Fund Raiser for Halifax

The Primate's World Relief and Development Fund marks its 50th anniversary this year. To honor this amazing benchmark, which grew out of the Springhill mine disaster of 1969, PWRDF is celebrating its past and setting the course for the next 50 years with a series of special events. These include the launch of celebrations in October 2008 to its conclusion in June 2010. One of these events will be a special 50th Anniversary Fund Raising Dinner to be held at Worrell Hall in Halifax on Wednesday, April 29 with a cash bar and canapés beginning at 5:30 pm.

The timing of the dinner

coincides with the national PWRDF Board meeting to be held in Halifax.

Therefore, the dinner will also be attended by The Primate, Archbishop Fred Hiltz, our Bishops Sue and Ron as well as PWRDF Diocesan Representatives from across Canada and partners from across the globe. The ticket price below is for the dinner only. The 50th Anniversary Fund Raising Committee will be making a special financial appeal to those in attendance to help continue the tremendous work PWRDF does around the world into the future. Anglicans and friends of PWRDF are invited to celebrate with the Archbishop at the

dinner. Tickets are \$50 (Mastercard & Visa accepted) and can be ordered by contacting Jana O'Neil at the Diocesan Centre at 902-422-6925 joneil@nspeidiocese.ca

Questions? Contact Chris Pharo, PWRDF Diocesan Rep. cpharo@pei.eastlink.ca



COLUMNIST

Amazing Grace echoes on

Like many Anglicans all across Canada we sang Amazing Grace at St. Bart's on Nov 23rd. Amazing Grace Sunday was amazing for a completely different reason here By the Bog, more snow and bad weather so our first effort left a lot to be desired.

Billie was not going to let a snow storm stop St. Bart's from taking part in the Canada wide sing- along so she told the few hardy souls who had made it to church in the storm and had sung the hymn to come prepared to sing it again next Sunday! And we did! There was a larger congregation that week and most of us dropped our "toonies" into the pot to be sent to the Council of the North to fund youth programs and clergy training.

We thought that was that but shortly after Christmas Rev Billie found the Amazing Grace web site and was inspired all over again. We had not made a recording of our singing, nor a video to be shared with the Canadian Church but many other parishes had done so and the web site was fascinating to see.

Our efforts paled when compared to many of the other parishes in the Canadian Church and our Billie, being a bit of a competitive type, thought that St. Bart's should not use ice and snow and freezing temperatures as an excuse for our weak response. After all this was for



ST BART'S BY THE BOG

Sarah Neish

the Church in the North where ice and snow and freezing temperatures are the norm!

Then Billie and family headed off for a few weeks of rest to the land of sunshine and sand and warmth. I think the three day drive there and back gave our Billie too much time to think, she may have even been humming Amazing Grace because once back home she set out to make our contribution more significant.

We have a tradition here; like many other churches we have a pancake supper on Shrove Tuesday. The men look after this with help from their wives. The men do the work preparing the hall and cooking the sausages, bacon and pancakes. The guild supplies homemade pies for dessert and everyone

lends a hand in the dishpan.

Billie decided to bring a video recorder and invite individuals or small groups to record their version of Amazing Grace. They would be asked to make a donation for the Amazing Grace project and she would see that all monies raised would go to the National Church.

One other object of this exercise in the eyes of the National Project Coordinator was a unity building exercise for the whole Canadian church. Well, I think it did that for the National church but I know for a fact that it did for this community.

You have to realize that the Pancake Supper is very well attended by the community as a whole here By the Bog. We have most Anglicans up to their elbows in pancake batter, maple syrup and bacon grease but people from the wider community attend our suppers. We have regulars who come every year from neighbouring villages and towns, and our fellow Anglicans who have seen their small churches closed because of restructuring have always supported this fund raiser. In years past any money raised went into the building maintenance fund and was used for any repairs needed to church or rectory. This year Rev. Billie declared this the Amazing Grace year. She had a large TV set up at one end of the hall where folks could watch the video made by the national

church so that those not in the know would have some idea of the project. The video camera was ready to record at the other end of the hall and in the middle we had long tables set up to serve the traditional Shrove Tuesday fare.

We had all sorts of renditions of the old hymn, solos and family choirs; we had Anglicans and United and Baptist and Roman Catholic singers, and those with no church affiliation. We had whole tables singing for their supper and a few gurgling while they washed dishes. Everyone seemed to know that hymn. Billie had discovered that Amazing Grace was one of the first hymns translated into the language of indigenous people of the North. She shared that with us as we worked and sang and ate and prepared ourselves for Lent.

In all we raised over \$700.00 for the Project. I know we are a little late in sending this to the Council of the North but I hope they receive it with all the "Grace" with which it was sent!

And the building maintenance fund? We will just have to have another parish supper to top up that account.

I'll keep you posted,
Aunt Madge



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Pathways: from doubt to belief

BY JANET MARSHALL,
POTENTIALS EAST
potentials east@eastlink.ca

As a child, my youngest daughter was terrified of the Easter Bunny. Each year, sometime during Holy Week, I had to make a great show of phoning the Bunny's office and making sure he understood that at our house, he could go anywhere downstairs, but upstairs, near my daughter's bedroom, was out of bounds. So a tradition was born. Each Easter morning, the bunny's treasure was left in a different part of the house to be found by following a path of Easter eggs that started at the top of the stairs. The first clue was always far enough away from my daughter's room for safety, but close enough to inspire excitement, anticipation, and the thrill that comes with getting close, but not too close, to something fearsome. With Holy Week and

Easter around the corner we will, through our worship, be drawing people towards the greatest treasure of all - God alive and at work in our world offering healing, transformation and death defying love. It is a treasure that inspires excitement and anticipation, and it is fearsome in its power to liberate and transform lives.

As we hear the Gospel and the words of the liturgies throughout the week, what do we make of all this? What does the fate of Jesus have to do with our lives and our world today? How does the promise of Christ become a way of life in 2009? If we are serious about sharing the Gospel with those not already part of our churches, these are our questions.

Too often we approach these with reserve and trepidation. The temptation is to keep it all at a polite arms length. We long for the treasure, and at the same time, we are wary of it. Could I really face a closer encounter

with Christ? Who has time for transformation when we are trying to make enough money to maintain our buildings? Faith's a private matter isn't it? People don't like it when we talk about our Christianity; it's not socially acceptable?

We have a big problem. For people today, it is the practice of belief, and not belief itself, that proves the veracity of the treasure. (If you need convincing just look at the Obama movement and his slogans "Yes we can!" or "Change we can believe in!") The pathway between doubt and belief is created from the stories and experiences of ordinary, and sometimes not so ordinary, Christians living the gift that seems too generous to be true. The lives and actions of these people provide us with visions of holiness and hope amid the mundane that nurture our spirits and tempt us out of our comfort zones. Through their own discipleship,

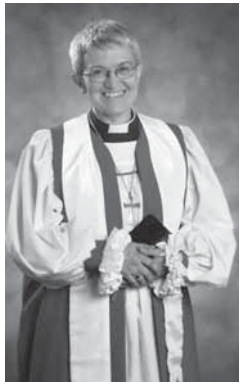
they inspire disciples.

On Easter Sunday we will read of the resurrected Christ greeting Mary Magdalene and then asking her to tell others of her experience of Him. This is what God continues to do. He calls to us and then gives us the responsibility of making Him known to others. This Easter, as our churches attract those larger C & E congregations, we have a moment to make God's treasure known to those people who sit at the fringe of our congregations.

In our liturgies, through prayers and sermons, decoration and bulletin notices, what is the pathway will we reveal? What will we point to and say - because of the risen Christ this is possible? What will we show people to say - this is how we join the activity of God in the world? Whose lives and witness will we look to and say - this is the practice of faith to which we aspire?

BISHOP'S MESSAGE

a 'first person plural' religion



*The Right Reverend Sue Moxley,
Bishop of Nova Scotia and Prince
Edward Island*

"Christianity is a 'first person plural' religion, where communal worship, service, fellowship and learning are indispensable for grounding and forming Christian faith."

Leading from the Table by Paul Galbreath, Alban Institute, 2008

Anglicanism is a first person plural religion where common prayer and common praise form us in common worship for service together in the world. Worship is foundational to who we are as Anglicans. Our time in worship grounds us in Scripture, in Christian community and in the sacramental offering of ourselves to God in response to Christ's offering of himself for us.

So when we hear that some Anglicans have refused to worship together, we take that as a serious break within our worshipping family.

At this time last year, we had just heard that some Primates of the Anglican Communion had refused to receive communion from the Archbishop of Canterbury or to be in worship with some other Primates. For many Anglicans, this was the outward, visible sign, that the Anglican Communion was really broken. Many wondered what would happen next.

Well, the Lambeth Conference happened next - July 16 to August 3, 2009. The focus of the gathering was "Equipping Bishops for God's Mission". It was an astonishing time of praying, thinking, singing, listening, discussing, walking and lining up (queuing) for everything! And in the end, there were some strong affirmations. We also agreed that "A written document is not the primary outcome of this Conference. Written words can never express the life-changing nature of our time together. We have gained a deeper appreciation of the world wide Anglican Communion and of our common calling as disciples of Christ." (p. 2, Lambeth Indaba)

The Primates met again in February 2009. Lives clearly had been changed by the Lambeth Conference. The Primates talked,

prayed and worshipped together. They did not tell anyone to stay home from the Consultative Council this time. They attended to the mission needs of the world. They spoke in solidarity about the Millennium Development Goal and about the strife in Zimbabwe and other parts of the world. Clearly the Spirit of God has been at work.

In our own Diocese, we are approaching a Synod. There will be educational presentations, resolutions, discussion and worship, as well as enjoying one another's company. My prayer is that we will recognize God's Spirit at work among us. I commend to your prayers the following from our Book of Common Prayer p.42 or its equivalent on p.676 in the Book of Alternative Services.

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

In all our discussion and decision making, may we seek God's truth together.

+Sue

Diocesan Resource Centre: a work in progress

In 2008, Diocesan Council recommended that the Resource Centre (RC) return to its roots as a volunteer operated facility. The decision was made with the support of the Resource Centre Advisory Subcommittee (RCAS), in recognition of the need to reduce Diocesan expenses, including the allotment paid by the parishes.

The first step was to create a more open, less cluttered space, which has been done. Next a simpler system for organizing resources was developed. Currently, the third step is under way, and the book collection is being divided into four main sections, three of which are subdivided by subject areas, as follows:

Section 1: (blue and purple labels) has books about Anglican Life, Bible Study, Church Seasons, History, Liturgy & Sacraments, and

Theology & Religion.

Section 1a: (gray labels) is the Reference area. These books must remain in the Resource Centre, but provide material for homilies, articles, or other projects. Tables and chairs are available for researchers.

Section 2: (green and yellow labels) has resources about Administration & Congregations, Church & Neighbours, Health & Wellness, Ministry, Spiritual Development, and Stewardship.

Section 3: (red and orange labels) has books for general reading (all age groups), Education for Teens and Younger Children, and Family & Lifestyles.

With the Book Room closed, the Resource Centre provides an easy way to discover reading, viewing and listening materials on every aspect of church life. The RC's operations are

overseen by a volunteer Subcommittee, whose members are always open to suggestions for adding to the collection. Borrowing is free, and resources may be held for a month, with extensions possible, depending on demand. Many new books will be arriving on the shelves this year, and in the latter part of the year the video section will also be updated. Currently there are over a hundred movies available, with accompanying Bible Study materials.

If you need to visit when no-one is there, the key is available from the Synod Office, using a log book to sign in and out. During your first visit tinder this system, you will be asked to complete a new information sheet with your contact information and preferences for membership and RC communications.

The RC may be found

in the basement of the Anglican Diocesan Centre. Go past the old Book Room, and through the door at the left corner. The entrance is the left door at the back. Don't be discouraged if the lights are out; the switch is to the left of each door.

If volunteering is something you love to do, contact us about our upcoming volunteer opportunities. We'd be happy to have your time commitment for as little as two hours per year, to several hours per week. The opportunities are as enjoyable and challenging as you would like them to be.

Questions about the new system, the collection, or volunteer opportunities? Contact Jonni Turner archware@groupwork.ns.ca or Ethel Nelson genelson@ns.sympatico.ca

Ex Cathedra: Forging Our Future

CYNTHIA PILICHOS, CATHEDRAL 2010 ANNIVERSARY COMMITTEE

The Cathedral Church of All Saints celebrated its 1908 cornerstone re-dedication with another dedication to mark the 100th anniversary of it being re-laid where it rests today. We were able to do this ceremony 100 years later, to the day, and in weather that was less blustery than that of 1908. With this rededication of a granite cornerstone, we were urged to make Christ our cornerstone and, in the words of Bishop Sue, to demonstrate God's many blessings by showing forth the fruits of his Spirit and by re-dedicating ourselves in our commitment of faith.

An item that was newly dedicated on that same re-dedication Sunday was the special Cathedral 2010 banner done in needlework by Cathedral Sacristan, Maureen Yeats, using the Cathedral 2010 logo designed by Claudia Mannion and carrying the message Honouring Our Past, Forging Our Future. The Cathedral's 2010 prayer, composed by Rev. Robert Richmond, was publicized for the first time. The coverage of the re-dedication of the

cornerstone in The Diocesan Times (November 2008) conveys the celebratory nature of this occasion. The reception following the re-dedication provided an opportunity for the Cathedral 2010 Anniversary Committee to launch its plans for 2010. The Committee has been busy planning a full year of celebration in 2010 and these ideas will be featured in future months in Ex Cathedra. The year 1908 was significant in other ways for the partially constructed Cathedral and the Diocese, as it saw the birth of a diocesan women's organization dedicated to furnishing the interior of the Cathedral. Under the leadership of a core group of dedicated women and, with representatives from the various parishes, the Diocesan Women's Cathedral League came into being with the mandate to beautify the Cathedral. This energetic group of women set about raising funds for the Cathedral's organ and then set their sights on the window above the high altar in memory of the fallen soldiers of the First World War. With these two extensive projects to their credit, the Diocesan Women's Cathedral League added the richly carved oak reredos at the high altar, the clerestory

window, the altar rail, credence table, furnishings for St. Stephen's Chapel, vestments for the clergy, and plaques commemorating the Bishops and Dean of the Diocese. By the time the Diocesan Women's Cathedral League celebrated its 50th anniversary in 1958, it had contributed gifts in excess of \$82,000 to the Cathedral. The Diocesan Women's Cathedral League came under the umbrella of the Cathedral ACW at a later date, ceasing to be a diocesan women's group and centering itself within the Cathedral. Its mandate remains that of beautifying the Cathedral. Its current members were honoured during Patronal Festival celebrations at the Cathedral on November 2, 2008 and the 100th anniversary of the League recognized. The senior age of many of the Cathedral League members has not prevented the organization from looking to the future to secure a continuing legacy. These forward thinking plans will be featured in future Ex Cathedra columns. So, as the Cathedral congregation looks to the 100th anniversary of the Cathedral in 2010, we are reminded of the lesson for October 19, 2008 on the occasion of the re-

dedication of the cornerstone and reiterated by our Primate in a special letter to the Cathedral congregation to mark the re-dedication occasion, to make Christ our cornerstone:

come to him a living stone, chosen and precious in God's site, and like living stones, let [ourselves] be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

The 100th anniversary of the Cathedral in 2010 offers a perfect opportunity for the Cathedral congregation to honour its past and forge its future, mindful of its vision - where strangers become friends, where Christ's peace and justice are sought, where God is worshiped with heart, mind and voice. Please join us any Sunday, remembering that the Cathedral belongs to all of us in the Diocese of Nova Scotia and Prince Edward Island. And continue to read Ex Cathedra in The Diocesan Times to learn more of the past of the Cathedral and its future plans, both for 2010 and beyond. The invitation is open to all in the Diocese to help us honour our past and forge our future.

... Fresh Start

from front page

about the Fresh Start program. A trained group of volunteer facilitators will first join with your parish during the interim period to run a workshop on 'Goodbyes and Hellos: How to say goodbye to your parish priest and to welcome your new rector'. And when your new rector arrives, the congregation becomes part of the Congregational Fresh Start program in your area. The program is held on six Saturdays over two years providing educational information and an opportunity give and receive support from other congregations who are also experiencing a transition in ministry. Over these two years your new rector will also attend regular meetings of the Fresh Start Clergy program where priests can offer to support and learning to one another as they become accustomed to life in your parish.

The Fresh Start program has a few workshops that are always offered and a menu of other topics from which the group can choose the program that best suits their needs and strengths.

If you have any questions about the Fresh Start program, visit the diocesan web site, or contact Jackie Pidduck at 902-453-4655 or freshstart@nspeidiocese.ca

ACW wants you to "Keep in Touch"

"KEEPING IN TOUCH ... with Anglican church women in Nova Scotia" is the title of the Nova Scotia ACW Newsletter.

This publication covers many areas: devotions, social action projects, reports of ACW Annual Meetings and Diocesan Synod, upcoming events such as Lenten Quiet Days, and the 300th Anniversary of Anglican Worship in our Diocese. The ACW annual project is publicized through the newsletter. The location of the project usually rotates each year for something in Nova Scotia (2006 - funding for interpreters for the Atlantic Ministry for the Deaf); in Canada (2007 - support for St. Jude's Cathedral, Diocese of the Arctic), and world-wide (2008 - Bursaries for Belize, so that girls in the Central American country can attend high school).

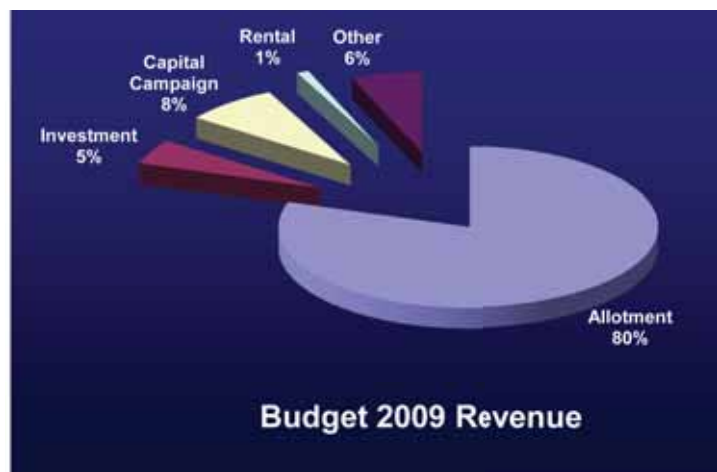
The mailing list created for the newsletter is currently used to mail three issues per year of the newsletter, as well as notice of the Annual Meeting with registration forms, and any other mailings from the Nova Scotia ACW Board. We try to include such things as registration forms for the Board's Lenten Quiet Day in an issue of the newsletter to save on postage

costs. (The postage to mail the newsletter accounts for half of the newsletter costs.)

An ongoing problem for the past few years is that the donations received for the ACW Newsletter do not meet the costs of producing and mailing the newsletters. Many groups and individuals have requested the newsletter and pay the \$10 per year. Other names receiving the newsletter have been submitted as a contact for the ACW or a Guild by the Parish Priest on the Parish Organizations sheets sent to the Synod Office each year. Newsletter subscriptions are currently being received from only 60% of the recipients. The ACW Board has decided that, with the current financial situation, it will only be able to send newsletters to those who subscribe. With the January 2009 issue of "Keeping in Touch...", 158 names have been omitted from the previous mailing list. The ACW Board regrets that this means that it will not be able to reach its goal of having a contact in every Anglican church in every parish in Nova Scotia.

To subscribe to "Keeping in Touch", contact Donna Parsons, 112 Ridgeview Drive, N.S. B4C 1M1 (902)865-8169

Synod 2009 Revenue (budget details)



Revenue Details

Category	Amount	Percentage
Allotment	\$2,074,800	80 %
Investment income	135,000	5 %
Capital campaign fund	114,705	8 %
Rental income	24,000	1 %
Other	165,200	6 %
Total	2,613,705	100 %

Ordination on Prospect Road

ANNOUNCEMENTS



From Left: Dawn Purcell, Rev. Cheryl Rafuse, Suffragan Bishop Ron Cutler and Rev. Lisa Vaughn
Photo by Luke Downing

The walls at St. Timothy's were literally vibrating with the joy of celebration as Cheryl Rafuse was ordained Vocational Deacon on the Feast Day of the Conversion of Saint Paul, January 26, 2009. It was a night of defining moments as Suffragan Bishop Ron Cutler conducted his first ordination in a Parish which ordained the first deacon - Rev. Marjorie Saulnier 10+ years ago. It was also fitting that St. Timothy's, Hatchet Lake, sister church, St. Paul's, Terence Bay, celebrated its patronal saint. The newly ordained, Rev. Cheryl Rafuse, spent most of her life in the Port Hawkesbury, Cape Breton, area. A Christian

all her life, she was always involved in the ministries of the local church and serving Christ in whatever way she could. She and her husband Michael moved to Hackett's Cove and then to White's Lake about nine years ago. In the past 5 1/2 years in this parish she has been involved in ministries such as the emergency food bank, Baptismal preparation, home communions and pastoral visits, vacation Bible school and DivorceCare. She also presides at a mid-week morning service at St. Timothy's. Her husband Mike is also dedicated to ministry in the Parish as morning worship leader and choir director,

among various other ministries. Rev. Cheryl was presented by Rev. David Fletcher, Rev. Dr. Brian Spence, Rev. Lisa G. Vaughn, Rev. Dr. Davena Davis and Rev. Art Nash; Assisting with Vesting was her daughter Sandi Henderson, grandson Logan Henderson, friend Shirley MacDonnell and husband Michael Rafuse. The ordination worship included music by organist/choir director Freeman Dryden, a massed choir from both St. Timothy's and St. Paul's and a sermon by parish rector, Rev. Lisa G. Vaughn. The faith community is situated in the Prospect Road area, just outside Halifax.

Chris Pharo accepted the position of diocesan representative for the Primate's World Relief and Development Fund following the retirement of long time representative Ann Kilby. Chris is a member of the Parish of New London in PEI. As Diocesan Rep, he is the contact person to receive material from PWRDF, to circulate it to Parish Rep's and to form a small committee to work to raise the profile of the PWRDF, especially in this 50th Anniversary year. Contact cpharo@eastlink.ca

7-9pm
April 2, 2009, 8:30am -1:30pm including Eucharist and lunch

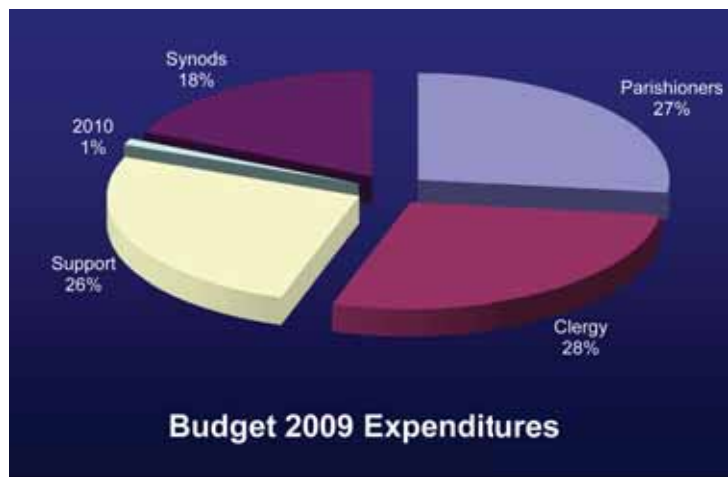
"Things Entrusted to Our Care"
The download link for the 2009 Lenten Study commissioned by the diocesan stewardship initiative is: <http://www.nspeidiocese.ca/stewardship/downloads/LentenStudy2009.pdf>

The Diocesan Stewardship Resource Development Group (SRDG) commissioned the development of a study program for Lent 2009 based on "things entrusted to our care" from Bishop Burrill's presentation to Synod 2008. The study includes:
* DVD presentations by Bp Burrill from Synod 08
* Texts or clips from previous presentations may also be used;
* Stories of stewardship within our own diocese;
* Encouragement and a call to respond - both personally and as a congregation or parish;
Affirming and encouraging, this 6-week study will provide an opportunity to share our good news stories of stewardship in action.

Clergy and Lay Assessors
Our diocese will be hosting ACPO for the next three years. We will host a training event for assessors on May 2 from 10 - 2. Forward a brief note regarding your interest in the training event and being a name for a resource pool for our diocese.
Bishop Ron

Clergy Renewal of Vows
The speaker will be Rev. Canon Alyson Barnet-Cowan, Director, Faith, Worship & Ministry, Anglican Church of Canada. Theme: Keeping our Vows
April 1, 2009, 6:30pm
registration and social time ,

Synod 2009 Expenditure (budget details)



Expenditure Details

Category	Amount	Percentage
Healthy parishioners & parishes	\$705,350	27 %
Healthy clergy	728,205	28 %
Healthy support systems	679,550	26 %
2010 preparations	37,500	1 %
General/provincial synods	463,100	18 %
Total	\$2,613,705	100 %

BUDGET EXPENDITURES DETAILS

HEALTHY PARISHIONERS AND PARISHES
Episcopal Ministry
Salaries, EI and CPP \$114,800
Benefits -Pension, LTD \$21,000
Housing allowance (Bishop and Ex. Director) \$36,000
Travel \$12,000
Episcopal housing (\$8500)
Special functions, hospitality(\$2,500); Bishop's Discretionary (\$2,500) Bishop's Advisory Council (\$5,500) Regional Deans (4,000)
Discernment \$10,500
Education of Divinity Student \$37,500
Formation \$97,500
Clergy Support (continuing education, group life, Medical and other benefits) \$319,000
Clergy Wellness \$56,905

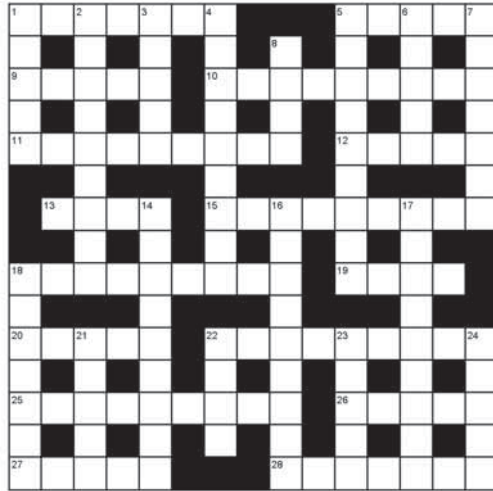
HEALTHY SUPPORT SYSTEMS
Communications \$31,300
Diocesan Times \$12,500
Web site \$2,500
Parish and Diocesan Organizations \$158,550
Administrative Services to Parishes (Salaries and benefits, telephone, postage, computer support, rent, bank charges etc) \$474,700
2010 Preparations \$37,500
General synod assessment \$430,000
General synod meeting expenses \$6,500
Provincial synod assessment \$22,600
Lambeth \$4000

HEALTHY CLERGY
Episcopal Ministry
Salaries, EI and CPP \$114,800

Benefits -Pension, LTD \$21,000
Housing allowance (Bishop and Ex. Director) \$36,000
Travel \$12,000
Episcopal housing (\$8500)
Special functions, hospitality(\$2,500); Bishop's Discretionary (\$2,500) Bishop's Advisory Council (\$5,500) Regional Deans (4,000)
Growing in Faith and Ministry Development
Planned Giving \$28,000
Stewardship \$6,700
Resource Centre \$3,500
Living Stones \$3,500
Education for Ministry \$2,500
Lay Ministry \$2,500
Lay leadership development ACW \$9,000
Human Sexuality/Education \$1,500
Outreach \$22,050
Congregational Development \$40,00
Engaging Youth (Co-ordinator, programs and campus ministries) \$124,400
Grants to Parishes \$35,000
Grant to Cathedral of All Saints \$25,000
Health Care Chaplaincies \$194,900

Bible crossword

by Maureen Yeats



MARCH 2009 Clues

Across:

- 1 - Well-known saint honoured this month (7)
- 5 - Lesser-known saint honoured this month (5)
- 9 - Italian opera composer (5)
- 10 - "Work out your own salvation with fear and _____" (Phil.2:12) (9)
- 11 - Treat harshly (usually used with "rode over") (9)
- 12 - "And the darkness he called _____" (Gen.1:5) (5)
- 13 - Metallic element (4)
- 15 - Active at night (9)
- 18 - Animate beings (9)
- 19 - Consumes (4)
- 20 - Subject of conversation (5)
- 22 - Lying flat upon the ground (9)
- 25 - Something of unreal beauty (9)
- 26 - One of a series of steps (5)
- 27 - Stringed instruments used in Elizabethan times (5)
- 28 - Clandestine procedure (7)

Down:

- 1 - Concrete patio stone (5)
- 2 - Opaque mineral and its colour (9)
- 3 - To whom 1 across ministered (5)
- 4 - City in Ontario, formerly Berlin (9)
- 5 - Investment vehicle (9)
- 6 - Striving (5)
- 7 - Expressed in discrete units: not analog (7)
- 8 - "Those who go out weeping, bearing the _____ for sowing" (Ps.126:6) (4)
- 14 - Underground burial places, like those in Rome (9)
- 16 - Those that purchase goods (9)
- 17 - "Philip found _____" (John 1:45) (9)
- 18 - Fortress in a Nova Scotia city (7)
- 21 - Fold (5)
- 22 - Significant discomfort (4)
- 23 - "O _____ and see that the Lord is good" (Ps.34:8) (5)
- 24 - Planet on which we live (5)

Belle Dauphinee died in 2007.

This Sunday she'll introduce a class of four-year-olds to Jesus.

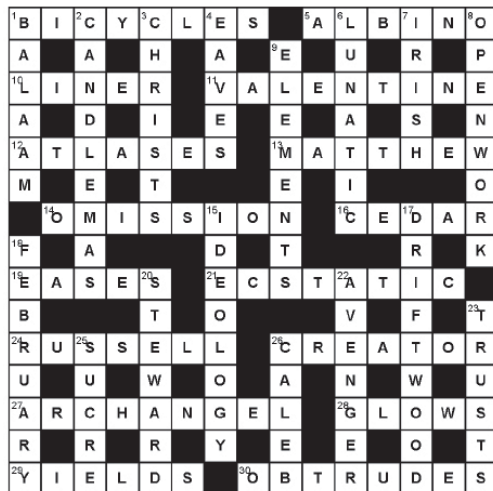
Belle loved children. As a social worker she helped them in some very difficult situations. She also knew the importance of helping young children learn about God's love. That's why she arranged a bequest supporting youth ministry in her home parish, in perpetuity.

Thanks to Belle, more children will learn the Bible stories she loved to hear.

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BOOK REVIEW

"Its control was dictatorial and its influence suffocating"



David D. Plain, *The Plains of Aamjiwnaang* and *Traditions of our Grandfathers: Our Traditions and Culture* (Trafford Publishing, 2007).

We all know what it is like to follow a map in a place to new to us, and on the other hand to hear again familiar stories of a place known to us. But what happens when the map we open shows roads we've never seen in a place we thought we knew? Or what happens when we hear new stories we've never heard about a place we thought was quite familiar to us? In this month's review column we consider two books about Aamjiwnaang, a territory that you'll find on no current official Canadian map, but which was once the land of the Ahnishenabek, lying in present day south-western Ontario and south-eastern Michigan. After enjoying David Plains gracious participation in the courses I taught in European history in the 1990s, it is a pleasure for me to hear him now speak about his own ancestors, and to review these two books. The author holds degrees in religion and theology from Tyndale University College and Seminary, and lives in his ancestral territory near Sarnia, Ontario.

PAUL FRIESEN
REVIEW EDITOR

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

Prayer - George Herbert

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Aamjiwnaang is indeed a territory named, as you might intuit, by aboriginal peoples, but the Plains are not a geographical feature of it. The Plains are a clan of the Ahnishenabek Nation, named by European settlers as the Ojibwa or Chippewa. Yet even this little explanation opens up into more complexities, as David Plain explains: though Ahnishenabek is the name of his nation, the term was also used by those who belonged to that nation to describe 'any member of the [wider] Three Fires Confederacy and sometimes in an even wider sense to describe any aboriginal people.'

And this is one of the wonderful things about these two concise books. They speak about territory we know about, and might have lived in or visited (the area straddling both sides of the St. Clair River, extending into both present-day Michigan and Ontario). But they do it from a very different perspective than most of us comprehend. In fact we might say that these books are sorts of historical travel guides, telling the story of a place of which many of both its current inhabitants are unaware. David Plain writes not so much to make a point as to revive a long memory, and offer the unique perspective that comes with such an exercise.

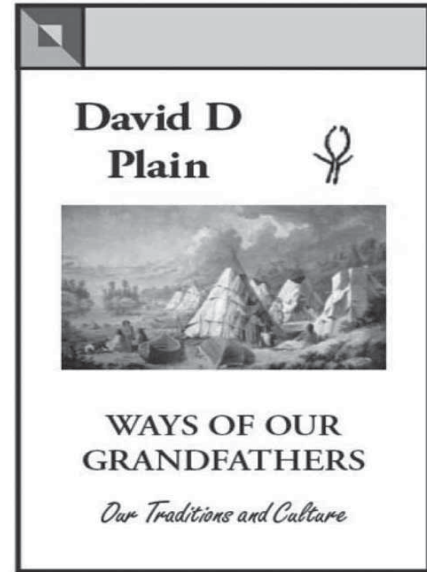
Plain uses a rich variety of sources: maps and treaties between Aboriginals and Europeans (some of which are reproduced in appendices), stories maintained in oral histories passed down for generations, and a variety of professional and amateur historical publications. And he does this to get the story straight, his key to reviving the memory of his ancestors.

Though the author begins his story of the Ahnishenabek in the seventeenth century, that nation then lived along the shores of Lake Superior and the northern shores of Georgian Bay, some distance from Aamjiwnaang. Just as the peoples of Europe from the seventeenth century to the present flowed from one part of the continent to another (especially during the Thirty Years War) so a significant aboriginal populations in North America were on the move over the decades. So the story of the Ahnishenabek migration to Aamjiwnaang was full of battles just as bloody as those that ripped apart Europe—Plain recounts battles and raids that pitted one Aboriginal nation or alliance against another; and the skirmishes, battles and atrocities that involved both European and Aboriginal nations.

Battle did not always go as we might imagine today: in the summer of 1754 when the Ahnishenabek were allied with the French, one key battle resulted in the death of 23 Ahnishenabek...and the death or wounding of 977 British! But battles were inevitable in the early eighteenth century as the French and British tried to establish influence in various parts of the world: as Plain puts it, 'Although both England and France were powerful nations, the First Nations held the balance of power in North America. The two European antagonists each needed First Nation alliances.'

But as the story unfolds, it becomes the story of the Ahnishenabek and the English, and then the Ahnishenabek and the Canadian government. So it is not surprising that Plain zeros in on the Indian Act of 1876. Here the author pulls no punches: 'Its control was dictatorial and its influence suffocating.' We know this now; but at that point in history it marked a new and increasingly terrifying chapter in the history of all Aboriginal peoples caught up in its net. Sadly, because it has to, the book ends here. One hopes a new chapter will open up for the Ahnishenabek and all other Aboriginal nations resident in Canada.

In his second book, Plain also considers his ancestors thematically. This reveals intriguing characteristics about



Ahnishenabek society, and illustrates why a significant number of Europeans philosophers in the 1700s saw in aboriginal culture an alternative to their own class-based societies: 'Each band, indeed each village had total autonomy. Each village had a council, which was made up of elders. Village councils invited its members to sit according to ability and demonstrated wisdom. The council invited chiefs to their positions... it was the council that determined support for a war effort, not the War Chief... There were also civil chiefs, who were responsible for such decisions as trade negotiations and in conjunction with War Chiefs, peace negotiations... [only] occasionally a single person could be both a War and a Civil chief.'

The author's last chapter is simply entitled 'Religious Life'. Because of the revival of interest in native spirituality there may be fewer surprises for more readers. And so the sweat lodges and vision quests and the spiritual qualities of nature of which he speaks, for instance, may be widely recognized in contemporary society if still poorly understood. But he also points out the character of creation stories which were early recognized by Christian missionaries as echoes of their own. But nowhere does the author really discuss the impact of Christian worship or theology on the spirituality of the Ahnishenabek, though by the mid-nineteenth century this interchange had certainly begun. Was Christianity so completely European and did Christianity become so entangled with the Indian Act that he feels there really could be such a thing as an authentic Ahnishenabek Christianity? Or does he plan to write another book explaining a connection between his own Ahnishenabek inheritance and his Christian faith? One senses that there is meaning to the silence here, especially coming from an author who spent so many years studying Christian theology.

In any case, it might be time for many of us to pick up these books, or books like them, or better yet hear in person the stories of the Aboriginal peoples of our country. It is a 'sacred obligation' we might say for many of us, to the fellow humans who offered our ancestors hospitality when we first fled across the ocean from the oppression of our fellow Europeans to come to this land.

PAUL FRIESEN

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Youth News

Primate's work recognized

The Most Rev. Frederick James Hiltz, the 13th Primate of the Anglican Church of Canada, will be awarded the degree of Doctor of Divinity (honoris causa) at the Atlantic School of Theology convocation May 2, 2009. In conferring the degree on Archbishop Hiltz, AST recognizes his outstanding service and leadership, both to his own Anglican Community and to the church ecumenical. Archbishop Hiltz is an alumnus of AST who received his Master of Divinity degree in 1978. He then served as a priest in several parishes of the Diocese of Nova Scotia & PEI until he was elected suffragan bishop in 1995. In 2002, he was elected diocesan bishop, and in July 2007, he was elected Primate of Canada. As diocesan bishop in Nova Scotia & PEI, Archbishop Hiltz gave important leadership in

ecumenical relationships in the region and beyond. He was Anglican Co-chair of the Anglican Lutheran Joint Working Group which produced the Waterloo Declaration, the agreement that provided the basis for full communion between the Anglican Church of Canada and the Evangelical Lutheran Church of Canada. His commitment to social justice is reflected in his work with the Primate's World Relief and Development Fund, which this year celebrates its 50th Anniversary. He is the first Anglican Primate to be elected President of the Fund. Canon Beresford said he is delighted that AST is able to honour the accomplishments of Archbishop Hiltz, one of its own alumni, who has contributed so much to ecumenism and the leadership of the Anglican Church of Canada.



From left: Breakfast club member Alden Ford, Philip Matusiewicz and parish warden, Bill Dixon

Breakfast benefits Family Violence Services

The Men's Breakfast Club of St John's Anglican Church, Milton PEI presented a cheque to Philip Matusiewicz, Executive Director of the PEI Family Violence Services on December

21, 2008. Representing the Men's Breakfast Club were Alden Ford and Bill Dixon, warden. The donation is part of the groups' ongoing outreach, which is raised through

servicing breakfast to the church family each 3rd Sunday of the month before early service.

There are Youth Activities happening in this diocese and we want to know about them; share your stories and photos. Tell us about your upcoming events and gatherings—we'll tell the rest of the diocese.

Send a brief write-up and photo (if possible) to:

diocesantimes@gmail.com

Virtual church school innovates and educates

What do you do if your parish doesn't have enough money to pay the bills and you have lots of children who need to hear the word of God? You can hardly begin to think about providing an adequate ministry. This is the experience of many parishes in the northern parts of Canada that are part of the Council of the North.

Just over a year ago the diocese of Keewatin began an internet ministry called "Virtual Church School" that provided weekly Sunday School lessons usually based on the Gospel for the day. It can be found at www.dioceseofkeewatin.ca/virtual-church-school. These lessons include some form of opening worship, a story and three craft ideas. The surprise for everyone who discovered them is that

they are free. That is right there is no cost to the parish or local leader who downloads them.

The news of this new ministry became wider known throughout the Council of the North. People working with children in isolated parishes began to use the material. A lay reader from the diocese of Montreal who is French offered to translate the materials for free so that small francophone parishes in Quebec would have access to quality materials. A lay woman from the diocese of Brandon who is on the executive for the Anglican Fellowship of Prayer and has a keen interest in children's ministry offered to provide seasonal prayer ideas. As the ministry grew so did the enthusiasm for it.

At the end of 2008 the Council of the North

decided that this program should become a ministry of the Council as a whole. It is one that meets Council mandate to provide pastoral and sacramental ministry to Anglicans living in isolated communities in Canada's north. As a result the program is being promoted within the Council dioceses widely.

The wider church has a hand in this ministry as well. Our church helps to support the ministry of the Council through a yearly grant from the budget of General Synod and through the generous gifts Anglicans across the country make to the Anglican Appeal. If you are interested in supporting this ministry directly then please do so through the Anglican Appeal and indicate that it is for "Virtual Church School".

News from the Northside

BY PHYLIS RENO

Lenten Luncheons & PWRDF

The PWRDF originated following the Springhill underground mine explosion in 1958. In 1959 Primate's World Relief Fund was established by General Synod as an efficient process to channel assistance in emergency situations. In 1969, the name was changed to Primates World Relief and Development Fund. This year marks its 50th anniversary.

St. John's Anglican Church in North Sydney has supported the PWRDF since 1977 with our Lenten luncheons as well as coin cards and envelope contributions. Each Wednesday in Lent- beginning with Ash Wednesday- we gather at 10:30 a.m. to view a video, hold a discussion and have a sing-song. We then share lunch and listen to a guest speaker each week.. Cost of the luncheon is a monetary donation with a minimum donation of \$3.00. It includes lunch, dessert and tea or coffee

and all proceeds go to the PWRDF. Since 1977 our parish has donated approximately \$190,000. to the PWRDF with about \$40,000 coming from our Lenten luncheons. Our programs for this year included: Regional Councillor Gordon MacLeod with a "State of the town" address; Terry Ramsey- Pharmacist-Prescription Drugs and Diabetic Care; Bernie MacLeod and Leanne Simmons- CBU Senior College.

Dinner Theatre

St. John the Baptist Church in North Sydney is taking on a new adventure this year. The parish is planning and practicing for a dinner theatre entitled "HillBilly Wedding". It begins at 7pm from April 16 - 18 at the MacDonald Hall. It includes a 3-course dinner of salad, roast beef and dessert. Assigned seating tickets go on sale Feb. 28th. from 1 - 3:00 pm and each Saturday after. The cost is \$25.00 per person. There will be no tickets sold at the door. Come and enjoy a delicious meal and some good healthy laughter.