

At Saint David's



Presbyterian Church of Saint David, Halifax, NS

Easter 2011

Church Outreach – Make a Difference

Are you passionate about making a difference in our world – locally, nationally and globally? Are you interested in social justice and social action? Are you concerned about poverty and the needs of our community? I am!

Do you care about our planet and the environment in which we all live? Do you ever ask yourself “What Would Jesus Do” and say about the mess our world is in now? I do!

Do you want to find new and inspiring ways to show God’s love and to serve as Christ’s hands in the world? Do you want to learn from others whose faith leads them to reach out to people in need? The Mission and Outreach committee does!

St David’s already does outreach but we wanted new inspiration and new ideas. We found that and more at the Tatamagouche Centre on Mar 4-6 2011 during an ecumenical workshop called

“Church Outreach Committees that Make a Difference”.

Marie Wamboldt and I went to this workshop with some encouragement from Rev Stright. He said it would be worthwhile. He was so right! I really didn’t know what to expect. I wondered if I would feel out of place or overwhelmed. I thought it might be like some of the workshops at my job – useful to learn about the new information but dry and repetitive at times. Too much passive listening -with me wishing it was over soon. Boy was I ever wrong!

Instead, I didn’t want to leave. I was amazed by the warm, welcoming feeling at the Tatamagouche Centre and the almost instant sense of becoming part of a new community of faith with people I had just met! Along with the new information taught in very interactive ways, there was music and singing, fun, and great food plus new energy and inspiration that kept on building with exciting group discussions. So much to learn... too little time. There were so many ideas to think about and explore with our own Saint David’s Mission and Outreach committee once we came home.

Marie and I discovered that we were the minority there...the only two Presbyterians. The rest of our group of 24 participants plus four facilitators was fairly evenly divided between Anglicans and United. We all shared our stories and discovered other Christians trying to make a difference!

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And much, much more

We heard lots of stories of caring people looking around to find ways to help others and show God's love for the world. Like a youth group in Sydney River helping young single mothers with a diaper drive. Truro has KD Thursdays with Kraft Dinner served weekly to hundreds of local high school students who see a church that cares about them.

There is an aging congregation in a church in N.B. that realized that some of their seniors were living alone and eating "toast and tea" because it seemed like too much work to cook a full meal for just one person. That leads to poor nutrition. Also they were feeling lonely and isolated. So their Outreach committee organized a large nutritious meal (like turkey dinner) made monthly by the seniors themselves who enjoy the social aspect as much as the well balanced meal that they share together at beautifully decorated tables. Then they take a second helping home for the next day. All for only \$5. It started small then grew....hmmm. I wonder if that would be useful at Saint David's.

The concept of Asset Mapping was a fun and energetic session. Amazing how quickly you can solve problems when each person in a group brings all of their individual gifts, talents and skills together – even the ones you don't think are useful- and then connects the dots in new ways. That could be something St David's can do.

We learned about power – how those of us engaged in social justice work can advocate and connect the voices of the powerless together so that the power balance can be changed. It is one step at a time to get your voices heard by those in power. Check out Youtube for the speech by Paul Hawken called "Blessed Unrest".

We explored social justice issues like poverty and exploitation in Third World nations to benefit our consumer driven culture's desire for cheap products. Using Fair Trade products like Saint

like Saint David's coffee is one way to go against that exploitation.

Our supermarkets always have out of season produce and food brought to us from long distances by truck and ship -therefore making the environmentally damaging hidden costs far too high. One way to lessen that damage is for people to choose to eat local foods - that also helps local farms and farmers. It's called the 100 Mile Diet. Saint David's Mission and Outreach committee has decided to have a "Welcome Back" luncheon in the Fall using only local Maritime foods.

Ethical responses to our environment including the 3 R's to help protect our planet were discussed. Reducing, reusing and recycling are NOT things that Saint David's does well. We could start with recycling more- see the new blue bins in the kitchen.

The theme of this Outreach program was 'Salt of the Earth'. It explored how each of us could change the world –to make a difference-just like salt changes what it touches. It called on each of us to be the salt and light of the world - just as Jesus called on his followers to be during the Sermon on the Mount.

Let's all make a difference in our world!,

**Shelley MacDonald-Parsons
Convener, Mission and Outreach**

Mini Work Day

On Saturday April 16th, Carolyn MacDonald, Colin MacPherson, and Mac Mackay worked at cleaning and brass polishing ready for Palm Sunday. Thank you to these three for their efforts.

Watch for the next work Saturday. It will be coming up in the next weeks.

Let Me Remind You...

Let me remind you who you are. That's the job description of a preacher – to remind the people who and whose they are.

Let me remind you who you've been. You are a mission people. Mission has always been the focus of this ministry from 1925 to this present day. You don't need me to remind you that you are the 'mother' church of all Metro and beyond.

As a large group of us gathered in workshops devoted to sharing the scriptures and telling our stories we had read to us the inscription that is on the lectern bible. Let me share it with you at length:

This beautiful bible is dedicated to the Glory of God set apart for use in public worship of the Presbyterian Church of St. David, to the sacred memory of two faithful sisters – both of whom served the Church and particularly the Christian World Mission.

*Blanche Redmond Teasdale
and
Anne Redmond Macdonald*

loved the bible, walkd by its counsels and guided by its commandments. In their earthly pilgrimage it was a lamp unto their feet and a light unto their paths.

We are a people for whom the word is a lamp and light – our rule for faith and life. We are a people of mission and ministry in our midst. As we prepare for the future God has waiting for us, I will time and again remind us of who we have been (a mission people) and whose we continue to be.

Thanks be to God.

Kenn Stright

Musical Notes

As most of you realize we have quite a few new choir members. They tend to come and go, and I was originally going to write this introduction last fall. However, these young members are so busy it is hard to get the info from some of them. At the moment, we only have three "new" members plus our own Andrew Lappin. For special occasions like Easter and Christmas, Tristan is able to gather some extras. Hopefully next fall we will be able to add additional singers, especially altos, and tenors.

Julia Grieve is our alto and does wonders holding her own. She is a third-year student at Mount Saint Vincent University, studying Public Relations. She is from Halifax and has always lived here. Besides her studies, Julia works for Public Works and Government Services Canada in the Communications Department. She also works evenings at Coach in the Halifax Shopping Center. Anyone who loves gorgeous handbags knows where that is! Besides singing in our choir, she is a mezzo soprano in the Camerata Xara Young Women's Choir and sings each summer in the Tattoo Choir. When does she sleep?

Adam Skinner is our tenor. He is at Dalhousie studying for a Bachelor of Science with a double major in Neuroscience and Music with a concentration in French. That's quite a combo! Adam has been singing since he was five years old and has performed with the Pictou District Honor Choir for more than 10 years, as well as the North Nova Education Centre Choir, and is currently going into his third year with the Nova Scotia Youth Choir. Adam also plays the French horn in the Kings College Orchestra. Another busy individual!!

Sophia Nickel is in the soprano section and when you hear those really high notes--it's Sophia. She is from Fall River and is in her first year of a

Bachelor of Science at Dalhousie. Sophia plays violin in the Nova Scotia Youth Orchestra and the King's College Orchestra and sings in the King's College Chapel Choir.

Andrew Lappin has been a member of St. David's with his family for many years and a member of our choir for four years. He also studies at Dalhousie -a Biology major graduating this year. He has worked as a lab tech in Dal's bio department this winter. He has been in the Tattoo choir and played the French horn in the Dalhousie Symphonic Wind Ensemble for the past three years and in the King's College Orchestra since February. In his "spare" time Andrew enjoys cycling and video games.

Phyllis Morrison

Come With Us and Share the Journey

“

Israel is finally ready for the road. They've been stuck at Sinai and weren't prepared for the journey ahead. But, every time of waiting gives way to the travel time, the first step toward the desired destination. What would first seem a short journey across the desert becomes the forty year wandering in the wilderness. Even when wandering, the people had the presence of God in the cloud that led them by day and the pillar of fire by night.

28 This was the order of march of the Israelites, company by company, when they set out. 29 Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the Lord said, "I will give it to you"; come with us, and we will treat you well; for the Lord has promised good to Israel." 30 But he said to him, "I will not go, but I will go back to my own land and to my kindred." 31 He said, "Do not leave us, for you know where we should camp in the wilderness, and

you will serve as eyes for us. 32 Moreover, if you go with us, whatever good the Lord does for us, the same we will do for you." 33 So they set out from the mount of the Lord three days' journey with the ark of the covenant of the Lord going before them three days' journey, to seek out a resting place for them, 34 the cloud of the Lord being over them by day when they set out from the camp. 35 Whenever the ark set out, Moses would say, "Arise, O Lord, let your enemies be scattered, and your foes flee before you." 36 And whenever it came to rest, he would say, "Return, O Lord of the ten thousand thousands of Israel ."

COME With Us and SHARE THE JOURNEY

I really should have thought twice before I blurted out in our Worship and Congregational Life Committee, "Wouldn't it be great to use the original service for anniversary Sunday!"

OK, I've been here before and know that times have changed and orders of service have changed and hymns have changed and prayers have changed and King James is no longer King and... but I made a presumption that the focus for such an auspicious occasion would be just as appropriate for us 86 years later. After all, the church was just going through the disruption of 1925 and every church for nearly 60 kilometres had gone into the union and so the remnant had rallied and, within an amazingly short time, gathered together under the blue banner of the Grafton Street Church and... before the official proclamation of the new United Church of Canada in June 1925... there was a continuing Presbyterian presence in the old Methodist Church with the first service on April 5, 1925. They imported a preacher from Knox-Crescent Presbyterian Church in Montreal to give the message for that historic moment... The Rev. R.W. Dickie, DD was the guest preacher and on that august occasion he proclaimed the word from Numbers 10:29. Yes, you heard right, Numbers 10:29. Now that's not really up there with Deuteronomy 6, the Shema, or Isaiah 58:12

'Rebuild the waste places' or Micah 6:8 'What does the Lord require', or John 3:16 'God so loved', or 1 Corinthians 13 or... or any of those passages that one might have presumed suitable for the occasion. No, he chose Numbers 10:29. And it was then that I realized I shouldn't have been so rash as to suggest our service today focus on that particular part of scripture. Listen:

Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the Lord said, "I will give it to you"; come with us, and we will treat you well; for the Lord has promised good to Israel ."

That really doesn't just flow off the tongue now, does it?

But, the more you digest this word, the more it grows on you. I wish I had the guidance of the Rev. Dickie's notes on the passage but I don't so I'll make due with what this passage may say 86 years later to the descendents of those noble Christians who gathered under the Blue Banner of the Continuing Presbyterian Church.

Pray join with me as we explore this word that God has for us this anniversary Sunday.

We need explore the text in context. Join us as we journey with 15th century B. C. Hebrew in their adventures – and misadventures – in the wilderness as they march to the Promised Land. Similar to an epic, Numbers tells the story of Israel's journey from Mount Sinai to the borders of the Promised Land, summarizing the first 40 years of the nation's historical beginnings.

Israel has been liberated from slavery at the hands of God's servant Moses. They made their way to Sinai where they were able to celebrate the Passover for the very first time - a reminder that the divine hand was the means of their liberation from slavery. Everyone is on a high because all that is left is a brief journey of a few weeks or

maybe even months for such a large group but the promised land will soon be in sight and the covenant consummated after nearly 400 years in slavery. 4.

Take a look at this brief one sided conversation. It is between Moses and Hobab – you might know him better as Jethro – who is Moses' father-in-law.

Now we need to focus in on our particular passage which is an invitation to join the journey: "Come with us!" Don't we all like getting an invitation... OK maybe not an invitation to where we really don't want to go, which is how Hobab interprets this invitation, but we do like to get an invitation when we think it is to somewhere special.

Come with us – on an amazing adventure.

Come with us – as we do a new thing.

Come with us - it's time for nation building, to reclaim a promised land, to reclaim a covenant made with our ancestors centuries ago.

Come with us!

Are you hesitant to respond to the invitation? Hobab certain was. It was not the kind of invitation a Midianite really wanted from a recently freed Hebrew slave nation setting out with little hope of getting where their going. There are enemies out there – big enemies, powerful enemies, prominent enemies... and in a short time spies would be sent out to the land of Canaan and their fearful report would be devastating. But all that is still in the future. Moses needed more to entice his father-in-law into coming. Then how about we give you a job?

Moses said: "you will serve as eyes for us." 1 Corinthians 12 tells us we all have our part to play in the body of Christ... we can't all be hands and feet and ears... but to be the eyes! To see with greater vision, to look beyond the present

place and see from the mountain top the far off
promised land -
to be vision when we get stuck on the way.

to be vision when we lose the way.

to be vision when we need to find another way.

to be vision when we need to follow the one who
is the way.

“You will serve as eyes for us”... and the
Presbyterian Church of St. David served as eyes...
gave vision... led the way through the wilderness
for virtually every Presbyterian Church that
claimed – and reclaimed its place in this region
and then beyond to other places in this
province... Knox and Calvin and St. Andrew’s
and Iona and Lower Sackville and Kings New
Minas... and the Presbyterian Association grew
and flourished because we knew the journey
needed eyes and needed a vision and had to be
able to see the mission and ministry ahead of us
in 1925...

COME WITH US and SHARE THE JOURNEY!

...and now we come to 2011 and we have a new
situation and a new challenge and a new journey
awaiting us – and an invitation to take us to the
Promised Land and God’s purpose for us in
Christ. This will in no way resemble the journey
of 1925 for our world changed while we
worshipped within these walls – a world that
once was founded on a faith that long since has
ceased to be the guiding light of this nation... but
a faith that still challenges us today and guides us
into tomorrow. ...and what a challenge awaits us
as we look to our worship and our congregational
life... as we look to our Mission and our
Outreach... as we seek to be good stewards and
generous givers and create good policy and do
good planning and rebuild the ancient, and often
crumbling, walls and as we embrace a vision that
is big enough to take us the next step on the

journey. And that’s where you come in. God has
blessed this congregation with an abundance of
gifted, talented, dedicated and committed
members, adherents, and friends.

We often forget who we are in the struggle to
survive day by day on the difficult journey. We
need to remember that we are the church –

The church is Christ together with his people
Called both to worship and serve him in all of
life.

We are still the church in 2011 called to glorify
and enjoy God... in our worship, by our words,
as we witness... to Christ as the way, the truth
and the life. We are still those called to walk with
Christ as he sets his face steadfastly toward
Jerusalem and the destiny that await him in
Jerusalem . The risen Christ told us to remain
where we are until the gift of the Spirit was given
us and then we were given the great commission
– to go out in to the world... from Jerusalem to
Judea and Samaria to the uttermost ends of the
earth found on this peninsula where our church
finds its home.

Dr. Dickie, thank you for that message that has
been our motivation for 86 years... thank you for
calling us to the journey ahead and inviting us to
a place yet unseen – and how could you possibly
have seen where the journey has taken us?

Dr. Dickie, could you imagine in 1925 a pluralistic
Canada and a cosmopolitan Halifax in a
municipality in which Arabic is the second
language of this realm?

Dr Dickie, could you imagine a reconstituted
Presbyterian Church in Canada in which women
took up their rightful place of leadership, making
up almost half the ordained ministry and the
ruling eldership?

Dr. Dickie could you even conceive of a church where Korean and Taiwanese and Ghanaian and Hungarian are as readily heard in the courts of the church as the Gaelic tongue that gathered people the previous century?

Dr. Dickie, could you have foreseen the journey ahead of us as the disruption of '25 gave way to the great witness of Presbyterianism recorded in the pages of the Blue Banner from those first days until this 21st century?

... and what more can we say to you who gather on this anniversary Sunday?

The message remains: Come with us and share the journey. We are desperate for eyes to see the unfolding future. Can you be eyes for the way ahead? Can you be part of the vision that will take us to the place God would have us be in order to be doing the works of Christ today? A special challenge for those who may fall into the younger generation. We need new eyes to see things hidden from many of us – cataracts often cloud clear vision – we need to see that there is a new way though the wilderness, new methods to communicate Christ, a new culture that needs to be addressed.

This invitation of scripture given by Moses can easily be applied to the church today. We are strangers and pilgrims going through this world on our own unique journey – as individuals and as a congregation. We may find ourselves in a wilderness here, but we are on the way to the presence of the Lord Jesus Christ. God is with us, a pillar of cloud by day and a pillar of fire by night and a bush that burns and is never consumed! Our invitation is the same invitation that Moses gave Hobab, "Come with us."

Kenn Stright

Oberammergau – The Passion Play

In September 2010, I was very fortunate to have had the opportunity to travel to Germany, to a small town where for almost 400 years, the residents have performed a play depicting the Passion of our Lord (the final week of Christ's life), after promising to do so if the Lord would spare their community from the Plague. I am most thankful and grateful to have witnessed this. Please allow me to share my experience with you, looking at the history of the production, the village and the villagers, and the play itself.

History

In the early 1600's, the Plague (Black Death) swept Europe and killed millions, striking the isolated community of Oberammergau only when a villager returned after living away, bringing the disease with him. Within months 84 inhabitants died. The distraught villagers met in the church and prayed for deliverance from the plague, promising to perform a dramatic presentation of the last week of the Saviour's life, if they could be spared. It is recorded that there was not one more death from that day on. The promise was to perform the play every 10 years, beginning in 1634, but this was later modified in 1680 to have it performed at the beginning of each decade. Originally, the play was performed at Easter. There were only five performances initially, which did not satisfy the demand of all who wanted to witness the fulfilment of the original vow. By 1870 there were 21 performances; by 1900 there were 46 performances; and in 2010 there were 102 performances with a total audience of one-half million audience members. Half of these audience members spoke English, and because of this, the textbook that was provided to us has a complete English language translation.

Village and Villagers

The village of Oberammergau is located in the Ammergau Alps, in Bavaria, Germany, south of Munich, quite close to the Austrian border. The village is accessed by only two roads and protected by the mountain range, which is why the Plague was not immediately transported to the inhabitants. The community is quaint and charming, a very picturesque setting of traditional German houses with fresco painting, and flower boxes too numerous to count can be seen on windows, railings, and balconies. It was absolutely beautiful and, on September 26, when I was there, the red geraniums in the boxes were in full bloom, creating a gorgeous splash of colour against the brown wooden buildings.

The current population is approximately 5,000, and leading industries include the Play, tourism, and wood carving. During the year that the Play is performed, about 2,400 villagers take part in the production, either on the stage, in the orchestra or chorus, or dealing with scenery, costumes and props. There are two complete casts of actors, which allow the play to be performed from mid May to early October, and allow the performers to continue with their employment as the financial remuneration for participating is minimal. Residents who are not part of the 2,400 directly involved with the production also have important roles to play: they are shop owners, hoteliers, restaurant servers, etc.

I was interested to learn that all the participants in the Play are residents of Oberammergau. They must be born in the village, or have been a resident of the village for 20 years. No interlopers there! Because of the long traditions, children literally grow up in the Play – they can initially take the parts of the young children on the stage, then “graduate” to townspeople, choristers, Roman soldiers, disciples, Mary, or Jesus. Following World War II, there was a considerable influx of refugees from Eastern Europe who were

assimilated successfully, and who were eligible to take part in the Play from 1970 on.

The industry of wood carving is evident in the village. The shops are filled with carvings, both large and small. Many of the carvings are religious figures, including saints, crucifixes, nativity scenes, rosaries, Advent/Christmas decorations, Christmas ornaments, as well as toys and household items. They are beautifully crafted, and are available in all price ranges, though none is inexpensive.

I was surprised to learn that the village is just as popular a tourist destination in the non-Passion Play years as it is at the beginning of each decade. Friends of mine visited in 2009 and found the village to be the thriving community it was when I was there in 2010. It is an excellent venue for winter sports, and boasts numerous walking trails for use in milder weather.

The Theatre is a new structure and is huge, seating 4,700 people for each production. The building is constructed in such a way that there are three walls and a roof, leaving the stage area in the open air. This was extremely dramatic and powerful, and permitted the audience to “see” beyond the walls and roof and allowed the stage to be limitless. This was most effective, as there were many animals in the play, and the doves, when released, flew up and out. Without the perimeters of physical walls behind the stage, audience members were easily transported to the action on the stage – I was totally absorbed by the performances I was watching, and almost believed that I was part of the street scenes, mingling in the midst of the actors. The acoustics in the building are excellent, and no microphones were used in the performances.

The Passion Play

The coach tour that I was on included three ordained clergy who offered to celebrate the

Sacrament of Holy Communion on the morning of our attendance at the Passion Play. I attended the Protestant Communion, and was grateful for this opportunity on this very special day, knowing that partaking of the bread and wine was a preview of what was to come that afternoon and evening.

The six hour Play is divided into two parts, an afternoon performance from 2:30 to 5:30, and an evening section from 8:00 to 11:00. The entire play is performed in the German language, and I found the translation in the textbook very valuable. Each audience member had their individual preference for using the text – some disregarded it completely and focused all their attention on the stage. I chose to use a small flashlight to follow the text, not wanting to miss a single word, all the while drinking in the performances on the stage.

The sequence of events in the Play is consistent with the harmony of the Four Gospels, but there are a number of scenes which, though inspired by the Bible story, are not actual scriptural, for instance the presence of Mary at Bethany, and her search for Jesus in Jerusalem. These and other extra-Biblical scenes are skillfully woven into the drama of the Play with telling effect.

From the first strains of the orchestral music, I was almost hypnotized. I don't remember breathing or blinking. Here was the dream of many years in front of me. The 48 voice chorus was magnificent: 15 sopranos, 15 altos, 9 tenors and 9 basses. The 8 soloists were outstanding, and I sat wondering how they cultivated this talent in a village of 5,000 residents! The Lord works in mysterious ways. The sets and costuming were equally well executed.

The Play begins with Christ's triumphant entry into Jerusalem by donkey. His interaction with the children demonstrated a warm, playful scene, a direct contrast to the atmosphere that was

illustrated later in the production. The acting was at the same time passionate and sensitive. I was particularly struck by the representation of the disciple Judas Iscariot. He was portrayed quite sympathetically, and the scenes following the betrayal kiss depicting his agony and remorse were absolutely heart-breaking. Jesus's scene with his mother Mary, as He says good-bye to her before his trial, was also extremely moving, because we knew – and He knew – what lay before Him, while Mary was unaware at that point.

Interspersed throughout the Play were various tableaux, depicting static scenes from our Old Testament, with which the Jewish population of Jerusalem would be very familiar, and which provided a link to the New Testament story. These scenes, entitled "Living Images" in the program, illustrated Adam and Eve, Moses leading the Israelites through the Red Sea, the Ten Commandments and the dance around the golden calf, the Call of Moses before the Burning Bush, and the Prophet Daniel in the lions' pit, to name but a few.

It was interesting to hear the familiar story in the German language. German is a harsh, guttural language, not a soft romantic one. The many consonants give it a hard sound, and when the voices of the characters in the Play were raised in anger or dispute or fury, when the crowds screamed for Jesus to be crucified, it seemed particularly vicious. As I have stated, while I was grateful for the translation, it was not difficult to capture the mood or essence of the scenes.

Naturally the most difficult section of the Play was the actual crucifixion. Many people were not able to watch it and turned away. The actors were so good that we were transported to the foot of the cross, standing beside Mary and John, in tears, fully aware of the sacrificial lamb hanging on that cross for us.

The finale of the performance was magnificent. The Risen Christ appeared on the stage briefly, but the focus was the Angel of the Lord who stood alone after everyone else – Our Lord, the disciples, the women, the chorus– departed. This Angel had a large shallow bowl in her arms, with a lighted candle in it. Slowly, carefully, this bowl was lowered and placed on the floor of the stage, and she too left. All that remained was the light, the Light of the World, in a theatre with subdued lighting. This Light shone with tremendous brilliance. There was complete silence in the theatre as we watched this final scene unfold. Very slowly the lights were raised, and the audience members filed quietly out of the theatre. There were no curtain calls for the cast, no applause at all. I thought this was a particularly appropriate and perfect ending. We were left with the Light that shines for all.

Jeanne Kaye Spelght

Mary's Hair

That April night I trudged in from the street black with dirt, my heart all weak and worn, my feet world-weary and afraid, and torn between two paths.

Even then I knew what end my way would lead. I'm sure you knew it too, yet ministered with no thought of yourself.

Your heart was opened, knowing as you did what vulgar death was yammering at my heels.

There at my feet you knelt, your hair all down, and opened up your hoard of bottled tears. Weeping (as I once wept), you added more, and held at bay the jailers at my door.

Then with your radiant hair you wiped them dry, (my poor and dirty feet!) my haggard mind.

And later, when I hung between two thieves,
I thought of you, and your sweet act of love.

John Wamboldt

Transitions

Deaths:

Judith Moreira
Carl Tupper
Elsie Harlowe
Richard Brown

Blessed are they who die in the Lord

No births, baptisms or marriages

Congratulations to Amy Minnikin on being named to the Nova Scotia Sailing Team. Amy's already making waves as a skipper – she was the youngest skipper (13) at last year's Chester Race Week.

Change of Address:

Janet MacQuarrie
#512-114 Fairfax Drive
Halifax, NS B3S 1S5
443-6187

Sarah MacLennan
Arbourstone

Janet Brown
Melville Lodge

Can You Give US a Hand?

'Saint David's needs someone to act as "Record Secretary". Throughout the year, the Record secretary notifies the Presbyterian Record office of

new families to that need to be added to our address list and any who should be removed. Once a year the Record secretary would provide an updated address list to the Presbyterian Record Office.

If you are interested in being the Record secretary, please speak to a member of Session.

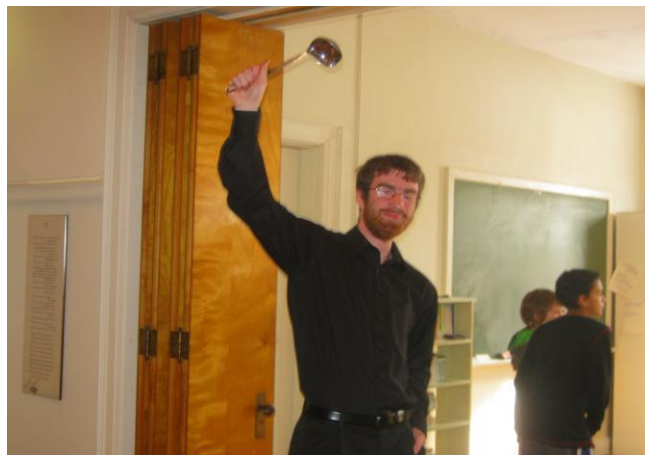
Please Note: The Presbyterian Record is the proud winner of the title "Award of Excellence (First Place)" for denominational magazines, presented by the Associated Church Press Convention.

The Helen M. Watson Fund of The Presbyterian Church of Saint David

Applications for financial assistance from the Helen M. Watson Fund will be received prior to April 30, 2011. The Helen M. Watson Fund of The Presbyterian Church of Saint David produces income to be used "exclusively for local missionary work in Nova Scotia". If you have any questions, please contact either Mac Mackay- (902) 422-5481 or David Craig- (902) 477-8751.

The application form and guidelines document may be obtained from the church office (902) 423-1944, or by E-Mail stdavids.office@ns.sympatico.ca, after October 1, 2011.

Andrew Lappin's Winning Spicy Beef-Potato Soup



Andrew raises his silver ladle high!

INGREDIENTS:

1 lb ground beef
4 cups cubed, peeled potatoes (1/2-inch cubes)
1 small onion, chopped
3 8-oz cans of tomato sauce
4 cups water or beef broth (I used broth)
2 teaspoons salt
1.5 teaspoons ground black pepper
0.5-1 teaspoon Tabasco sauce

Brown the ground beef in a soup pot over medium heat, then drain the fat. Add the potatoes, onions, and tomato sauce, then stir in the water/broth, salt, pepper, and tabasco sauce. Bring to a boil, then reduce heat and simmer for an hour, or until the potatoes are tender and the soup has thickened slightly. Serves 6.

HAPPY EASTER!!!!

Meet Kenn Stright...

My ministry was formed under the imperatives of mission. I willingly and gladly engaged in 'mission' in five summer student placements in preparation for ministry. Upon graduation, the Rev. Mac McLean, Mission Superintendent of Manitoba and Northwest Ontario, said to my wife and me, "I have a mission that is just suited for the two of you," and that began a four year plus ministry with the Anishanaabe of Waywayseecappo. Years later, I wrote the first study following the Presbyterian Church's Confession to the Aboriginal Peoples of Canada, a study which reflected back on the church's mission and ministry in the context of Aboriginal Canadians.

Mission is how you look at the gospel. The church is born out of sharing the good news of Jesus Christ – it is attitude. When the Presbyterian Record did a ten-part series on the newly-written *Living Faith* to introduce it to the church constituency, I was asked to write the section on *Mission – the Church Reaches Out*. In that article I said that mission was indeed attitude, the attitude each and every one of us takes with us into our service for Christ, and, in that article, I used the example of everyday people at St. Andrew's, Pictou to express how each and every one of us is a missionary by baptism and a missionary by vocation. Mission is the reason for the church to be in the world. The focus of my ministry has been to motivate the church to be a mission centre – in the local area and in the world. Mission begins locally but affects every aspect of church life.

If mission is an attitude toward the work and witness of the church of Jesus Christ, then education has to be a passion.

At Waywayseecappo First Nations, my wife and I began a Saturday ministry with any children who might come to share with us. From no participants the first few months, we grew an educational ministry with about 100 intergenerational participants using what were, for the time, unique approaches to sharing the gospel. When I began ministry at St. Andrew's, Pictou, I realized we actually had children to work with, but little or no resources available to share with them. This was the beginning of "The Kids of the Kingdom Club," which for 13 years transformed a church basement into the realm of God, inviting children on an exploration of the world revealed to us by Jesus Christ.

I have accepted two educational positions with the National Church as the *Coordinator of the Year of Spirituality* and the *Education Coordinator of the Healing and Reconciliation Initiative*. I also served as the Convener of Congress '96 held in Atlantic Canada, which again required 2 ½ years of planning, coordinating and working with large numbers of people from across this region.

I have been a member of, and have worked with, the Atlantic Mission Society, and have been a regular contributor to the *Presbyterian Message* and also *Glad Tidings*. I attend Presbyterian and have attended the Annual Meeting of the Society, and value the work, witness and support offered by it.

My understanding of the Christian faith has deepened over the years, now primarily expressed in terms of being part of a faith community. And that community has grown to be inclusive of all who call on the name of Christ (and yes, beyond as well). Where this journey of faith will take me, I have no idea, but that is part of the journey as well. I look forward to the challenges presented by my position as...the Minister at Saint David's