

Welcome to the Cathedral Church of All Saints

Diocese of Nova Scotia and Prince Edward Island

Anglican Church of Canada



October 27, 2024

10 am Combined Service

Welcome! I am delighted to have you with us today for this service of worship. Please, stay awhile. Get to know us better. No matter who you are, or where you are on life's journey, you are welcome here.

We at All Saints Cathedral Church, are a diverse lot, from many Christian backgrounds, non-Christian backgrounds, and no faith backgrounds. We come for Christian community, to find God in relationships with neighbours and new friends. We come for lessons from the incredible life of Jesus Christ. We come for spiritual rest, time to think, pray, and center on God, for comfort in hard times, and gratitude in good times. We come to serve God, each other, and the world. We're not perfect. We trust in God's gentle grace and unconditional love. We seek meaning for the life God has gifted us.

You are invited to God's table to receive communion (gluten free wafers are available). We welcome you, no matter who you are, or what you look like, or what labels the world puts on you. We welcome you if, like us, you struggle with flaws and imperfection but have a loving spirit and strive to let the light of Jesus shine within you and then to share it with others. We dare to welcome all because God, and not any human authority, extends this gracious invitation. If you wish not to receive Holy Communion you may still come forward for a blessing, simply fold your arms across your chest to receive a blessing. You are also welcomed to remain seated during this time.

In this leaflet, you will find most everything you need to follow along throughout the service. Whether you have been attending the Cathedral Church your whole life or this is your first time here, you are invited to participate in the service as fully as you feel comfortable doing and are able to.

Peace and Joy,



Very Rev. Paul Smith, Rector,
and Dean of the Cathedral Church of All Saints

Twenty Third Sunday after Pentecost

October 27, 2024

The Holy Eucharist

Preacher: William Barton

Celebrant: The Very Reverend Paul Smith

Prelude Vocalise Sergei Rachmaninoff, Op. 34, No. 14 (1873-1943)

Welcome

Territorial Acknowledgement

We begin by acknowledging that we are in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People. This territory is covered by the "Treaties of Peace and Friendship" which Mi'kmaq and Wolastoqiyik (Maliseet) People first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Introit Prayer to Jesus G. Oldroyd (1887-1956)

1 Jhesu, since Thou me made and bought, 2 Jhesu, since Thou must do Thy will,
Be Thou my love and all my thought, And naething is that Thee may let, [*hinder*]
And help that I may to Thee be brought, With Thy grace my heart fulfil,
Withouten Thee I may do nought. My love and liking in Thee is set.

3 Jhesu at Thy will I pray that I might be,
All my heart fulfil with perfect love to Thee.
That I have done ill Jhesu forgive Thou me,
And suffer me never to spill, [*perish, be lost*]
Jhesu for pity. Amen.

Words: Richard Rolle (c.1290-1349)

Entrance Hymn

To the Name of Our Salvation

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ORIEL

The presiding celebrant greets the community

Celebrant The grace of our Lord Jesus Christ, and the love of God,
and the fellowship of the Holy Spirit, be with you all.

People And also with you.

All Almighty God,
to you all hearts are open,
all desires known,
and from you no secrets are hidden.
Cleanse the thoughts of our hearts

The Welcome, is intended to bring into focus our worship for the day. It is a reflection of our hospitality, to acknowledge our particular ways of conducting liturgy here at the Cathedral, and to bring awareness of any specific needs as we gather. We are aware that many visitors are often present with us, (as well as an online community of followers) and it is our hope that all will feel welcome.

Land Acknowledgement a recognition that the lands where we gather have a history that extends far beyond the 114 year history of this building.

by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy name;
 through Christ our Lord. Amen.

Glory to God A Community Mass (*Sung by all*)

R. Proulx (1937-2010)

(Organ)

Glo - ry to God in the
 high - est, and peace to his peo - ple on earth. Lord God, heav - en - ly
 King, al - migh - ty God and fa - ther. We wor - ship you, we
 give you thanks, we praise you for your glo - ry.
 Lord Je - sus Christ, on - ly Son of the Fa - ther, Lord God,
 Lamb of God, you take a - way the sin of the world: have
 mer - cy on us: You are seat - ed at the
 right hand of the Fa - ther: re - ceive our prayer, re -
 ceive, re - ceive our prayer. (Organ) For you a - lone are the
 Ho - ly One, you a - lone are the Lord, you a - lone are the Most
 High, Je - sus Christ with the Ho - ly Spi - rit in the glo - ry of God the
 Fa - ther. A - - - men. A - - - men.

The Collect of the Day

Celebrant

Let us pray.

All

**O Jesus Christ, teacher and healer,
you heard the cry of the blind beggar
when others would have silenced him.
Teach us to be attentive
to the voices others ignore,
and, by the power of the Spirit,
respond in your name to heal the afflicted
and welcome the abandoned;
for your sake and the sake of the gospel. Amen.**

Revised Common Lectionary Prayers (2002) alt.

The Proclamation of the Word

Reader

A reading from **Jeremiah 31:7-9**

For thus says the Lord:

Sing aloud with gladness for Jacob,

and raise shouts for the chief of the nations;

proclaim, give praise, and say,

‘Save, O Lord, your people,
the remnant of Israel.’

See, I am going to bring them from the land of the north,

and gather them from the farthest parts of the earth,

among them the blind and the lame,

those with child and those in labour, together;

a great company, they shall return here.

With weeping they shall come,

and with consolations* I will lead them back,

I will let them walk by brooks of water,

in a straight path in which they shall not stumble;

for I have become a father to Israel,

and Ephraim is my firstborn.

Reader

The word of the Lord.

People

Thanks be to God.

Psalm 126 (*Congregation reads the bold text*)



When the Lord restored the for/-tunes of Zion,*
then were we like *I* those who dream.

Then was our mouth *I* filled with laughter,*
and our tongue with *I* shouts of joy.

The Collect is a prayer which brings together or “collects” our thoughts for a particular desire or intention, (be it stewardship, peace, guidance, social concern, thanksgiving for the life of a saint), and reflects the overall message of the scripture texts of the day.

The Proclamation of the Word Week by week, following a 3-year ecumenical cycle, we read portions of scripture from the Hebrew texts (The Old Testament), a Psalm (a song or poem from the first century B.C.E. which is said or sung), one of the Epistles (a letter) of the early Church, and a Gospel (“Good News”) passage from one of the four Gospel writers; Matthew, Mark, Luke, or John) which chronicle the life of Jesus.

Then they said a-/mong the nations,*
"The Lord has done great *I* things for them."

The Lord has done great *I* things for us,*
and we are *I* glad indeed.

Restore our for-/tunes, O Lord,*
like the watercourses/ of the Negev.

Those who *I* sowed with tears*
will reap with *I* songs of joy.

Those who go out weeping, carry-/ing the seed,*
will come again with joy, shoulder-ling their sheaves.

Reader

A reading from **Hebrews 7:23-28**

NRSV

Furthermore, the former priests were many in number, because they were prevented by death from continuing in office; but he holds his priesthood permanently, because he continues forever. Consequently, he is able for all time to save those who approach God through him, since he always lives to make intercession for them.

For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever.

(First Nations Version*)

The holy men who came before were many in number, because death kept them from continuing. But since Creator Sets Free (Jesus) will never die his place as a holy man will never come to an end. This means he is able to fully set free and make whole all who draw near to the Great Spirit through him, since he always lives to pray and represent them in a good way. This kind of chief holy man is just what we weak human beings need. One who remains holy, blameless, and pure. One who differs from weak human beings because he has a good heart with no broken ways. One who has been lifted up to the highest place in the spirit-world above. He has no need to make offerings every day like other chief holy men. They make offerings first for their own broken ways, and then for the broken ways of the people. But when Creator Sets Free (Jesus) offered himself on the cross, he performed a ceremony – once for all time – to set people free from their bad hearts and broken ways. So, you can see that our tribal law chooses weak human beings with broken ways to be chief holy men. But it was a solemn promise,

given many winters after our tribal law, that chose the Son of the Great Spirit. His suffering has fully prepared him to be a chief holy man whose days will never end.

Reader The word of the Lord.

People **Thanks be to God.**

Gradual Hymn

God, Whose Almighty Word

Gospel Processional vv. 1 & 2

Responses before the Gospel

Deacon People
The Lord be with you. And also with you.

Deacon
The Holy Gospel of our Lord Jesus Christ according to Matthew.

People
Glory to you Lord Jesus Christ.

The Gradual Hymn
A psalm, hymn, or anthem that is sung or read between the Old Testament reading and the epistle at the eucharist. The term comes from the Latin gradus, “step,” on which cantors stood. The gradual music serves as a meditation or response to the readings that preceded it, or anticipates the message of the Gospel which is to be proclaimed. It may also serve as music for a Gospel procession as the Good News is carried out to be proclaimed among the people.

A Note about the Indigenous Translation:

*This translation of the *Good Story* is dedicated to the Indigenous Peoples of Tur-



tle Island (North America) – the Tribal Nations that call this land home. We pray the First Nations Version will bring healing to those who have suffered under the dominance of colonial governments who, with the help of churches and missionary organizations, took our land, our languages, our cultures, and even our children. As our Tribal Nations work hard to reclaim what has been stolen, it is our hope that the colonial language that was forced upon us can now serve our people in a good way, by presenting *Creator Sets Free* (Jesus) in a more culturally relevant context.

The Gospel: Mark 10:46-52 *All stand for the Gospel.*

NRSV

They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, ‘Jesus, Son of David, have mercy on me!’ Many sternly ordered him to be quiet, but he cried out even more loudly, ‘Son of David, have mercy on me!’ Jesus stood still and said, ‘Call him here.’ And they called the blind man, saying to him, ‘Take heart; get up, he is calling you.’ So, throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, ‘What do you want me to do for you?’ The blind man said to him, ‘My teacher, let me see

(First Nations Version*)

Creator Sets Free (Jesus) and his followers walked through Moon Village (Jericho), and a large crowd followed behind them as they left the village. As the crowd passed, a blind beggar, whose name was Son of Honored One (Bartimaeus), was sitting on the side of the road. When he heard that Creator Sets Free (Jesus) from Seed Planter Village (Nazareth) was there, he cried out loudly, “Descendant of Much Loved One (David) have pity on me!” Many in the crowd scolded him, telling him to be quiet, but this only made him cry out even louder, “Descendant of Much Loved One (David) have pity on me!” Creator Sets Free (Jesus) stopped walking, turned to the crowd, and

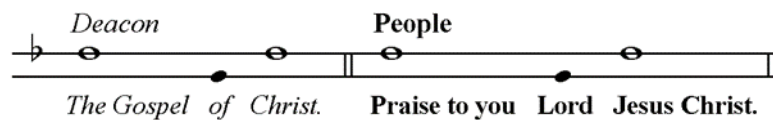
again.' Jesus said to him, 'Go; your faith has made you well.' Immediately he regained his sight and followed him on the way.

said, "Tell him to come to me." So they called out to the blind man, "Have courage! He is calling for you!" He jumped up, threw aside his outer garment, and walked with the help of others to Creator Sets Free (Jesus). "What do you want from me?" Creator Sets Free (Jesus) said to him. "Wisdomkeeper," he answered, "make me see again!" "Be on your way," he said to him, "Your trust in me has made you whole again." Right then and there his eyes were opened! So he began to follow after Creator Sets Free (Jesus) as they continued on their way down the road.

Homily is from the Greek word "homilio" which means "conversation." The purpose of a the homily (also known as the sermon) is to gather the themes of the readings together and articulate what they meant for those about whom they were written, and what they mean for us today.

The Creed From the earliest days of the Church, Christians developed short, simple summaries of their faith. These short statements became known as creeds. The word 'creed' comes from the Latin word *credo*, meaning 'I believe and trust'. One version became accepted as the **Apostles' Creed**, because it was thought to include the essential teaching of the 12 apostles, Jesus' earliest followers. It was into that faith of the apostles that Christians were, and are, baptized. The **Nicene Creed** is a more detailed summary of what the whole Church believes about the great doctrines of the Christian faith. It begins with the statement: 'We believe ...' It was first adopted at the Council of Nicaea in AD 325.

Responses after the Gospel



Gospel Recessional vv. 3 & 4

Homily/Sermon

The Apostles' Creed

The celebrant may invite the people, to join in the recitation of the creed.

Celebrant
All

Let us confess our faith, as we say,
**I believe in God,
the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again
to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,**

**the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

The Prayers of the People

Confession and Absolution

Celebrant Dear friends in Christ,
God is steadfast in love and infinite in mercy;
he welcomes sinners
and invites them to his table.
Let us confess our sins,
confident in God's forgiveness.

Silence is kept.

Celebrant Most merciful God,
All **we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbours as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us,
that we may delight in your will,
and walk in your ways,
to the glory of your name. Amen.**

Celebrant Almighty God have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord.

People **Amen.**

The Peace

All stand, and the presiding celebrant addresses the people.

The peace of the Lord be always with you.

People **And also with you.**

Offertory Hymn

O for a Thousand Tongues to Sing

In the **Prayers of the People** we offer to God our cares and concerns, our joys and hopes, praying for the church, the world, the sick, the suffering, and those whom we love but see no more. Please feel free to say aloud the names of those people, places and situations who are in need of prayer.

Confession and Absolution

The priest invites all who gather to acknowledge those things 'done and undone' that may have, or does, separate us from one another or from God. While private confession is offered in our Anglican tradition, ("all can, none must, some should") the gathered community acknowledges their collective sin, and ask the forgiveness of God for reconciliation, renewal, and wholeness as we prepare to share in Eucharist. The Absolution, is the formal act, by a bishop or priest, of pronouncing God's forgiveness. The absolution of sins reflects the ministry of reconciliation mandated by Christ to the church.

The peace has been a part of Christian worship since the second century. It is a gesture that we share through a nod, a handshake, or by raising our hand in the peace symbol, as an expression of reconciliation with one another and with God.

The **Offertory Hymn** is sung when we offer our gifts to God as an expression of thanks for all we have been given. A symbol that is offering what sustains us, we might be a blessing to others.

The **Eucharist** (Greek for “thanksgiving”) is a sacramental act of worship where we share bread and wine. Also known as “Communion” it is central to our faith and is a remembrance of who Jesus Christ was, and the sacrifice he made for us on the cross. It follows Jesus’ command to “do this in remembrance of me.”

The Celebration of the Eucharist

*Flowers are given to the Glory of God and in loving memory of
Cynthia Maynard from her family.*

The Bulletin is offered in loving memory of Cynthia Maynard from her family.

*Wine & hosts are offered
in memory of loved ones from Judi MacDonald.*

The Prayer over the Gifts

All **Holy God, gracious and merciful,
you bring forth food from the earth
and nourish your whole creation.
Turn our hearts toward those
who hunger in any way,
so that all may know your care;
and prepare us now to feast on the bread of life,
Jesus Christ, our Saviour and Lord. Amen.**

Evangelical Lutheran Worship (2006) alt.

Eucharistic Prayer 1

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

- Staff 1:** Celebrant: *The Lord be with you.* People: *And also with you.*
- Staff 2:** Celebrant: *Lift up your hearts.* People: *We lift them to the Lord.*
- Staff 3:** Celebrant: *Let us give thanks to the Lord our God.*
- Staff 4:** People: *It is right to give our thanks and praise.*

Celebrant It is indeed right that we should praise you, gracious God, for you created all things. You formed us, reflecting your own image. In wondrous diversity you created us all. When we turned away from you in sin, you did not cease to care for us, but opened a path of salvation for all people. You made a covenant with Israel, and through your servants Abraham and Sarah gave the promise of a blessing to all nations. Through Moses you led your people

from bondage into freedom;
through the prophets you renewed
your promise of salvation.
Therefore, with them, and with all your saints
who have served you in every age,
we give thanks and raise our voices
to proclaim the glory of your name.

Sanctus

Celebrant

No. 719 in the Hymnal (*Sung by all*) LAND OF REST; American trad.

Holy God, source of life and goodness,
all creation rightly gives you praise.
In the fullness of time,
you sent your Son Jesus Christ,
to share our human nature,
to live and die as one of us,
to reconcile us to you,
the God and creator of all.
He healed the sick
and ate and drank with outcasts and sinners;
he opened the eyes of the blind
and proclaimed the good news of your kingdom
to the poor and to those in need.

In all things he fulfilled your gracious will.
On the night he freely gave himself to death,
our Lord Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his disciples,
and said, " Take, eat:
this is my body which is given for you.
Do this for the remembrance of me."

After supper he took the cup of wine;
and when he had given thanks,
he gave it to them,
and said, " Drink this, all of you:]
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

Gracious God,
his perfect sacrifice
destroys the power of sin and death; by raising him to life
you give us life for evermore.
Therefore we proclaim the mystery of faith;

The **Sanctus** (from the Latin word "holy") is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah's vision of the greatness of God, and from Matthew, where the people called out "Hosanna!" when Jesus entered Jerusalem.

All



Celebrant

Recalling his death,
proclaiming his resurrection,
and looking for his coming again in glory,
we offer you, Father, this bread and this cup.
Send your Holy Spirit upon us
and upon these gifts,
that all who eat and drink at this table
may be one body and one holy people,
a living sacrifice in Jesus Christ, our Lord.

Through Christ, with Christ, and in Christ,
in the unity of the Holy Spirit,
all glory is yours, almighty Father,
now and for ever.

People



Celebrant

And now, as our Saviour Christ has taught us,
we are bold to say,

All

**Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
for ever and ever. Amen.**

The Lord's Prayer,
found in both Matthew
and Luke, is a prayer
that captures the es-
sence of our relationship
with God and with one
another. Given to us by
Jesus himself, it is at any
given time being prayed
in countless languages
and dialects around the
globe.

The Breaking of the Bread

The celebrant breaks the consecrated bread for distribution

Celebrant

Look, the body of Christ is broken
for the life of the world.

All

Here is Christ coming to us in bread and wine.

Celebrant

The gifts of God for the People of God.

People

Thanks be to God.

A Prayer for Spiritual Communion

Celebrant

Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

May this prayer be of be of comfort to you:

Lord, you stand at the door of my heart and knock.

You wait for me and only I can let you in.

I believe and trust in you and ask you now to fill me with your presence.

Feed me with your body and unite me in your blood, that I may be your blessing to a world in need. Amen

Agnus Dei from Missa *Dixit Maria* (Sung by the choir) H. L. Hassler (1564 -1612)

The Communion

ALL are invited to come forward to receive both Bread and Wine.

Gluten-free bread is available from those administering.

Wine is offered in individual cups

Communion Motets Ubi Caritas Et Amor & Tantum Ergo M. Duruflé (1902-86)

Ubi caritas et amor, Deus ibi est.

Where there is charity and love, God is there.

Congregavit nos in unum Christi amor.

The love of Christ has gathered us together.

Exultemus et in ipso jucundemur.

Let us rejoice and be glad in it.

Timeamus et amemus Deum vivum,

Let us revere and love the living God,

Et ex corde diligamus nos sincero.

And from a sincere heart let us love one another.

Tantum ergo Sacramentum

Let us therefore, bowing low,

Veneremur cernui;

Venerate so great a Sacrament;

Et antiquum documentum

And let the old Law

Novo cedat ritui:

Give way to the new rite;

Praestet fides supplementum

Let faith afford assistance

Sensuum defectui. Amen.

To the deficiency of the senses. Amen.

Words: I John 4:16 & T. Aquinas (c.1225-74)

Communion Hymn

Jesus, the Joy of Loving Hearts

70

MARYTON

For those of us participating at home, it is a strange experience to be invited to Communion—not through the physical bread and wine we can touch and taste—but a spiritual Communion with the God who comes to meet us wherever we are.

Motet (from the Latin “motectum”) means “movement” and refers to the movement of the voices in this form of vocal composition.

Prayer after Communion

All Gracious God, in this meal you have drawn us to your heart,
and nourished us at your table with food and drink,
the body and blood of Christ.

Now send us forth to be your people in the world,
and to proclaim your truth this day and evermore,
through Jesus Christ, our Saviour and Lord. Amen.

Evangelical Lutheran Worship (2006) alt.

Then the following doxology may be said.

Celebrant Glory to God,
All whose power, working in us,
can do infinitely more
than we can ask or imagine.
Glory to God from generation to generation,
in the Church and in Christ Jesus,
for ever and ever. Amen.

“Doxology” comes from the Greek word “doxalogia” meaning “words of glory.” This expression of praise proclaims that worshipping God together has made a difference in our lives.

Blessing

Celebrant Go forth now to care for God’s world.
Live in harmony with all creation. Go out into all
the world as prophets of a new way of living, and
preach the good news to all.
And the blessing of the Creator God, the Risen Son,
and the Promised Holy Spirit bless you that you
might be a blessing to others today and always. Amen.

Closing Hymn

I Heard the Voice of Jesus Say

508

KINGSFOLD

Choral Benediction God Be In My Head

H. Walford Davies (1869-1941)

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

In the **Dismissal** (“dismiss” is derived from the Latin “dimittere” meaning “to send away”) we affirm together in worship we are strengthened and nurtured. We are now sent away into the world to be the agents of God’s grace.

Dismissal *by the Deacon*

Deacon Let us go forth in the name of Christ. Alleluia, alleluia!

People Thanks be to God. Alleluia, alleluia!

Postlude Toccata

G. Mushel (1909-1989)

The Postlude - You are invited to be seated during the postlude to pray or simply to enjoy the music. Alternatively, you may depart in peace following the Deacon’s Dismissal.

Further credits for this Bulletin

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*Please join us for **Pumpkin Carving and treats**
in the Great Hall following the Service.*

All are most welcome!

Sundays at Four

Please join us this afternoon for Evensong sung by the Cathedral Choir.



This year we're celebrating Mijijjewey Na Mawa'luksi'k (Food Gathers Us Together)

Food and its significance in Mi'kma'w culture

Food gathers us together for celebration, nourishment and comfort. It is central to our ceremonies, considered part of our medicines, and key to our resiliency. Sharing freely honours each other and blesses our families and communities so no one is harmed or struggles. The long-ago treaties with the first plants and animals of Mi'kma'ki require us to love and to protect msit no'kmaq (all our relations). Living through the values and ways of netukulimk over thousands of years has carried our communities through times of abundance and scarcity. Water is life! Our cultural practices protect the shorelines, estuaries, and aquatic habitats, where so much of our food is harvested. This protection is extraordinarily important to the ongoing treaty relationships among all living beings in Mi'kma'ki.



The Mi'kmaq are the founding people of Nova Scotia with a history dating back more than 11,000 years! They remain the predominant Aboriginal group within the province. When the Mi'kmaq first encountered Europeans in the 16th and 17th centuries, their territory stretched from the southern portions of the Gaspé Peninsula eastward to most of modern-day New Brunswick, and all of Nova Scotia and Prince Edward Island.

This area was divided into seven smaller territories across what was known as Mi'kma'ki. Today, the Mi'kmaq live throughout the province. Nova Scotia has 13 Mi'kmaq First Nations with community populations ranging from 283 in the Annapolis Valley First Nation to 4,314 in the Eskasoni First Nation. In total, there are 16,245 registered people.

Welcome to the Cathedral Church of All Saints

New Member Information Form

1. Please list the names of each family member in the space below:

SURNAME(s): _____

NAMES: _____

2. Please give your mailing address and telephone number:

3. Email address _____

check here for permission to add your e-mail address to our mailing list. You will receive a bi-monthly listing of Cathedral events called **Cathedral Happenings** and weekly **Sunday @ the Cathedral** announcements.

4. Would you like Offering Envelopes or are you interested in Automatic Offering?

Envelopes: Yes No

Automatic Offering Yes No

Please complete and return on the collection plate

or give to a Greeter. Thank you!

Contact Us:

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