



## Diocese welcomes two new priests



Photo above: Canon David Fletcher, Bishop Ron Cutler, new priested Rev Darlene Jewers, Bishop's chaplain Charmaine Dean and Rev Laura McCue.

Rev. Darlene Jewers was ordained to the priesthood on Wednesday December 3 (Commemoration of St. Francis Xavier) 7pm. at the Church of Christ the King in the Parish of the Resurrection, Sydney, NS.

Rev. Lorraine Otto was ordained to the priesthood on Sunday November 30 (Feast of St. Andrew) 7pm. in the parish of Tangier at St. Andrew's Church, Spry Harbour. The reception was held in the fire hall in Tangier.

Photo below: Rev Rob Elford, Bishop Ron Cutler, Bishop's chaplain Deirdre Prest, new priested Rev Lorraine Otto and divinity student Kristin MacKenzie.



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## COLUMNIST

# When fear and illness became a time of healing

Advent and Christmas have come and gone and we here By the Bog are settling down to a 'long winter's nap'. We did have a bit of a bump in the road in late October when Rev. Billie found that she was having difficulty speaking. She woke up one morning to find she had no power in her voice to quote her. She also was having some trouble with her right hand. A quick trip to hospital and a barrage of tests led to the conclusion that she would need surgery to clear a blockage in her left Carotid Artery.

Thus began a very interesting meeting between Billie and her surgeon, Dr. H. Dr. H. hinted that he was an Anglican, an Anglican with a sharp sense of humour. Billie was expecting to discuss the procedure with him but he began by saying that he thought we all should be living 'pre Noah.' To be fair to



ST. BART'S BY THE BOG

Sarah Neish

Billie, she had just found out that she had had a stroke and that she would need surgery but the expert came in, sat down beside her bedside and began to talk about living a 'pre-Noah' lifestyle. It took her a few seconds to realize that he was talking about a lifestyle that would exclude meat or alcohol. Then she saw

the twinkle in his eye and the games began!

"Was he a Vegetarian?"

"No" came the answer, "but he might consider it when the kids left home."

Eventually the discussion turned to the much needed surgery on Billie's neck. She made the mistake of using rather graphic expressions like "you plan to slit my throat."

"I don't slit throats" was the reply. "I gently open the neck and remove the plaque that is causing the problem."

"Oh, you will drill out the artery?"

"NO, I do not drill I gently scoop!" The twinkle in the surgeon's eye was matched by the same gleam in Billie's eye and the two became friends!

I am overjoyed to say that everything went very well for Billie, she was able to be with us for the Christmas services and is now away for a time of

rest and recovery before she returns to the caring hands of her now favourite surgeon to have the second artery gently cleared of the offending plaque.

It has been a time of medical adventure for all of us and we will look forward to seeing our rector back where she belongs, at the Altar and with her flock and we give thanks for the gift of healing that God has given to one special vascular surgeon.

I'll keep you posted, Aunt Madge

*ED. NOTE: It is with great pleasure to announce that the 'patient' is on the mend and back to her old self. She got permission to drive before Christmas and is enjoying her independence once again.*



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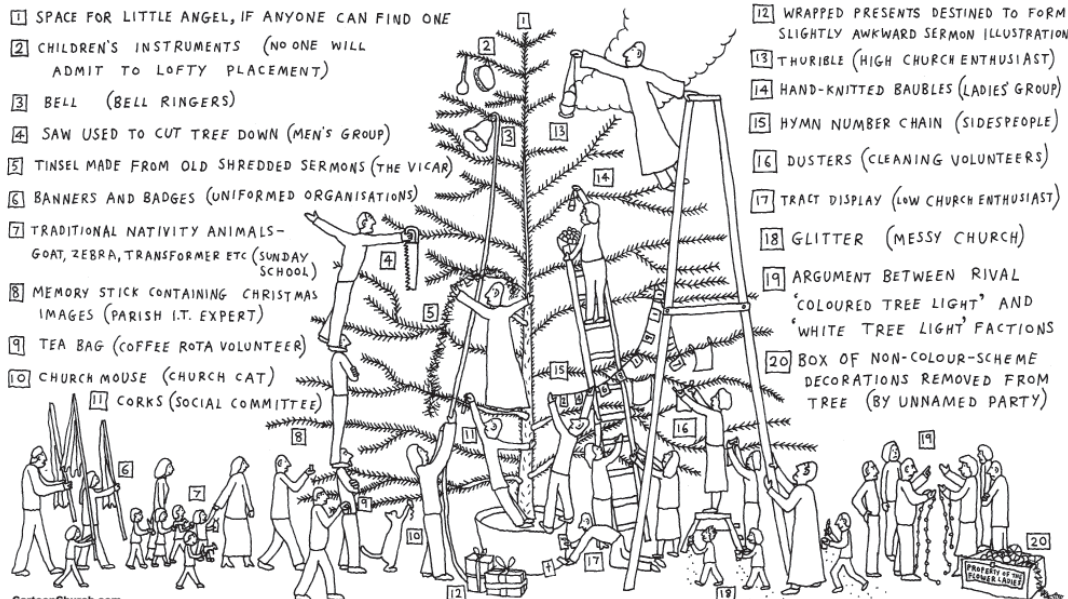
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The first week of the month preceding the month of publication: e.g., the deadline for the February edition is the first week of January.

## THE PARISH CHRISTMAS TREE

THE THINGS THAT ARE HANGING ON IT (AND THE PEOPLE WHO HAVE DONE THE HANGING)



Dave Walker © 2015

## BISHOP'S MESSAGE

# Are you mission minded?



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

*"Eternal God, who by a star led wise men to the worship of your Son. Guide by your light the nations of the earth, that the whole world may know your glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever."*  
The Collect for Epiphany

As the Christmas season comes to an end we move into the season of Epiphany. Epiphany means – "manifestation" or showing. It recalls the visit of the magi to the young child Jesus, the first gentiles to encounter the divine life in the person of Jesus. The scriptures we read in this season are a list of firsts: the baptism of Jesus, his first proclamation of the kingdom, the calling of the first disciples and Jesus' first miracles. In Epiphany we quickly move out from Bethlehem, away from the infant Jesus and we begin to listen to the words of the adult and to witness his work. Epiphany is about the beginning of Jesus' mission to proclaim the coming of the kingdom of God in word and deed. As followers of Jesus, epiphany reminds us of our fundamental purpose: to enter into the same mission - to bring this good news to the whole world. Epiphany is about mission.

Like many organisations, our diocese has a mission statement. A mission statement is supposed to sum up, in a concise way, what the purpose of the organization is. Our mission statement is: **"We are a Christ centered, mission minded, ministering community of faith."** This is the phrase we have used to describe ourselves, or perhaps truthfully, what we want to be, for the last 12 years. It starts by focusing on Jesus the Christ. It ends by reminding us that as Christians we are always a part of a community of faith. We do not engage in this work alone. In between it highlights two words: mission and ministry. Ministry is grounded in service, service to God and service to others. It is the activity of everyone who is baptised in Christ Jesus. This service takes a variety of forms and includes our worship and various outreach activities. Which leaves: "mission minded".

The mission we are highlighting here is God's mission, not our own mission statement or our own ideas for how the church can impact our communities. Truly the church does not have a mission – God has a mission – and the role of the church is to carry out God's mission. Perhaps we need to make a tiny change in our mission statement. Mission minded sounds like we are committing to **thinking about mission** when in fact our community of faith needs to be **directed by God's mission**.

In recent years there has been much written about the need for the church to regain a sense of being in God's mission. Some folks have dismissed the conversation about the missional church culture as the latest 'fad' or program, designed to 'save' the church. This is not a fad, it is a conversation about how the church can engage the culture around us in the gospel. We are well past the point where we can assume that our culture supports, encourages or lives the Christian story. I am writing this in Advent where the split between the cultural Christmas and the Christian celebration of the birth of the saviour is very apparent. Engaging with God's mission is not an option.

One of the foremost proponents of the need for the church to rediscover that it's primary purpose is to be engaged in God's mission was Leslie Newbigan. Newbigan was an Anglican missionary who went from England to India in 1936. During his time there he explored the need for the good news to engage local cultural contexts, not ignore them or simply seek to replace them. He eventually became a bishop in the Church of South India. Returning to England in 1974 he recognized that the cultural context in Western Europe had changed to the point where it could no longer be described as Christian. Newbigan realized that the church in western cultures needed to be doing just what he had been doing in cultures with no roots in Christianity at all. His aim was not a return to Christendom (where Christianity has power in the culture) but to reclaim the church for its missionary purpose in relation to modern Western culture. Newbigan's writings on the missional nature of the church are now over 30 years old but they speak very clearly and powerfully to the situations that our parishes and our diocese is experiencing right now.

We can go back a whole lot further, right back to the New Testament, to find the evidence that the God we worship is a God who sends good news to people and communities in need. That good news is not theoretical, it is real and personal and takes on the worst the world can do. God sends Jesus. Jesus first calls the disciples, forms them and then he sends them out with good news to 'the ends of the earth'. The mission is not about the church, it is about the world. This has been our purpose ever since there has been a community of faith gathered around Jesus Christ. The opening for the old television show "Mission Impossible" provides a good question in the season of Epiphany: "This is your mission if you choose to accept it".

“  
**The mission is not about the church; it is about the world.**

## I hate New Year's resolutions!



Rev. Dr. John Roddam

In fact, a 2007 study by Richard Wiseman from the University of Bristol involving 3,000 people showed that **88% of those who set New Year resolutions fail**. So why bother? I've quit the yearly treadmill... literally!

However, there are some things that need to be addressed, even in the Church. There is a statement by our Saviour, Jesus Christ called The Great Commission. These are His final words to the Church before He ascended to Heaven. I would characterize these as VERY IMPORTANT! But... can you quote these words or even find them in the Bible?

Here they are - *And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them*

*to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.* (Matthew 28:18-20)

The core of this mandate is "to make disciples." In fact, of the four verbs (Go/Make Disciples/Baptizing/Teaching) "make disciples" is the only verb in the imperative – a command!

Sadly, in the Anglican Tradition, the Great Commission has become The Great Omission. So, if we made a resolution to fulfill this mandate, what would it look like?

Here's my stab at the issue –

Pray to the Lord to lead you to three people. Ask them to pray if the Lord would confirm in them a resolve to engage in an experiment. Here's the plan: Meet with each person monthly for 60 to 90 minutes over coffee and discuss the following questions –

1. Where do you see God at work around you?
2. What are you learning about Jesus as you read the Bible?
3. What challenges are you facing in your daily life? How might Biblical principles and prayer address these issues?
4. How are you communicating the love of God to others through word (sharing about Jesus) and action?

Covenant together to take action (especially on Question #3) and pray regularly for the person to deepen in their walk with Jesus. Some study may be required to find practical ways of dealing with the issues raised – by both parties!

Ask the Lord to direct you to a person who might address these questions with you! That makes four intentional conversations a month with specific individuals. Usually men mentor men and women

mentor women.

After 6 months, the three you are "mentoring" are becoming familiar with the plan. At this point, begin to suggest that they too ask the Lord who they are to encourage and disciple? Recommend that they pray and ask the Lord to direct them to three people... so the cycle continues!

Seems simple? Yes! God designed it that way! You will also note that the model grows not arithmetically but by multiplication. You wonder how the Church exploded in the Early Centuries? This was one of the key elements to strengthen believers. It worked then and still works today!

An African friend opined, "You (North) Americans complicate the Gospel. IT IS VERY SIMPLE!"

So... here's a New Year's suggestion (not Resolution!) that you jump in and give this a try.

# Greening the church

## 21st century style at St. Peter's, Eastern Passage



BY REV JOHN FERGUSON

Twenty years ago we committed to always chose the environmentally friendly option when repairing, replacing or improving our church building and in its daily care.

We moved to recycled paper, and local Down East (Bebbington) unsecented natural cleaning products, at the same time we moved to low-e paints, glues and stains.

We assessed the heating system moved to a high-efficiency burner and timers, cutting oil consumption by 15,000 litres a year.

To reduce our paper consumption the service flow was printed and pasted in the front and back of the BCP & BAS allowing a simple few lines in our Sunday bulletin for hymn numbers readings and collect locations. This past year we moved to a monthly newsletter and ended the weekly paper bulletin saving 24,000 sheets of paper a year.

“ We will continue to improve our building and ways of meeting our needs to make our church a better place to worship God.

In our ongoing commitments to reduce our footprint three years ago we removed five pews ( seating for 50 ) the area has a coffee space on one side and a children's area on the other, aside from the obvious hospitality we can heat only

the worship space and still have small receptions after services. The church still seats 240 in pews and were we lost pews for 50 people 80 chairs will fit for a large service.

To reduce our electric consumption twenty years ago we removed all incandescent lights, replacing them with fluorescent. In the hall we went from 8,400 watts to 4,160

In the nave and sanctuary we went from 8,200 watts to 2,400 . This past year we cut consumption further by changing 30 lights to LED floodlights reducing our footprint by 1,200 more watts.

A recent assessment from Efficiency Nova Scotia told us that our best next steps to reduce our footprint was the ( already planned ) roof insulation, which had to wait till the shingles were being replaced, the building has no cavity in the ceiling and insulation was added outside, covered with a new metal roof to not change the architects interior design. We finished

the project in November ,The roofing materials were made in Nova Scotia, reducing the transportation impact, the metal roofing was made in Dartmouth and will be fully recyclable at the end of its fifty year life expectancy. The dense foam insulation with reflective coating was made in Amherst. We were pleased to find out from the assessment that we have already done all the things they would recommend to reduce our lighting costs. Unexpected was there suggestion that we replace the wall cavity insulation with foam, caulking and vapour barrier. Though the walls are filled with fibreglass bats with paper backing ( 1960s ) The R value can be tripled by this change. The assessment suggests that heat pumps will be practical in the worship space, though the oil furnace will still be needed for temperatures under -20c and that the insulation improvement would have a major impact.

They have also suggested a single 24,000 BTU Heat Pump

for the basement hall, further improving the air quality, cutting our oil consumption and allowing the space to be comfortable at a lower cost, letting us use the hall for even more church and community groups !

The assessment of the nave shows that two heat pumps will handle most of our needs. Research led us to discover that the Roman Catholic Basilica in St. John's Newfoundland changed from oil to heat pumps several years ago, freeing the building from fossil fuels, eliminating the need for any other heating system except a few electric baseboard heaters in isolated areas. The electric consumption to heat the complex was only an 8% increase.

We will continue to improve and change our building and ways of meeting our needs to make our church a better place to worship God and serve our community.

# It was a dark and stormy night!

However, the lights were shining warmly in Emerald, PEI, as a Anglicans from across the Island gathered in the beautifully restored train station for dinner with Bishop Ron - the first Friends of the Bishop Dinner on PEI.

### “Friends of the Bishop”?

The Bishop's Men of the Anglican Diocese of NS/PEI was founded in 1974 with a mandate “to assist the Bishop with both finances for a discretionary fund and advice”. Since that time, the Friends of the Bishop (the name was changed in 2008) has indeed

provided the Diocesan Bishop with discretionary funds, general support and advice. The Friends of the Bishop holds one meeting a year - an annual dinner with members to provide opportunities for fellowship and support to the Bishop. Membership fees raise much-needed funds and raise awareness of the wonderful work carried out by the Diocese of NS/PEI. As part of membership, Friends are asked to contribute to the Pete Stanfield Bursary. This bursary was begun by the Bishop's Men and named for one of their founding members. The

Bursary is awarded annually to an AST student to help further their education, helping to ensure parishes continue to receive gifted leaders to help guide and assist parishes achieve their full potential. The 2014 recipient was Kristen MacKenzie.

### Why dinner in PEI?

In response to requests from members, Bishop Sue began to host regional dinners as part of the Regional Itineraries. Regional gatherings been held in South Shore Region in October 2011, the Valley Region in 2012 and in Cape Breton Region in 2013. As part of Bishop Ron's first Itinerary as Diocesan Bishop, the folks of PEI organized a “Friends of the Bishop” Dinner for him. Chef Sarah Benetto O'Brien provided an elegant and delicious dinner. When she is not being a Friend of the Bishop, Chef Sarah is owner of Scapes: Fresh, Local Takeout, a restaurant in Gateway Village, Borden Carlton as you come off the bridge in PEI. (Open through the winter, Thursday through Saturday 11-6 (11-5 on Sundays)



Parishes from Alberton to Cherry Valley provided the “Friends”. Steve Beeler, the current Friends of the Bishop coordinator, provided some background on the Friends and Bishop Ron provided some examples of how the Fund helps clergy and divinity students, as well as information about some of the exciting new ventures in the Diocese.

At the end of the evening, we had to go back out into

the dark and stormy night, but we had been warmed by a great meal and time with new “Friends”!

### PHOTOS:

(Above) Coordinator Steve Beeler addresses the Friends of the Bishop at a gala dinner in PEI.

(Left) Some of the dinner guests enjoying the evening's presentations.



# Vital Church Maritimes

## Step out into Mission 2015

Registration for the next Vital Church Maritimes Conference is opening this month. Our Diocese's three-day learning and discerning event is set for April 21 - 23 at Quality Inn & Suites Halifax.

The 2015 theme is "Fill Your Boots: Stepping Out Into Mission", emphasizing to participants the opportunities to venture forth into fresh approaches to mission and ministry. The logo was designed in-house by Rev Nicole Uzans.

We will be hosting Rev. Dr. Judy Paulsen of Toronto, as our key-note speaker with a focus on "Spirit of Invitation", featuring teaching on a multi-pronged approach to corporate and personal evangelism, using Biblical and contemporary narratives. An additional plenary speaker on Tuesday will be Rev. Dr. Jay Koyle with the Diocese of Algoma, sharing a presentation called "Shaped By a Living Hope: Fostering Renewal in the Small Congregation."

Workshops, discussion panels and speakers are being finalized with topics evolving to possibly include: arts as mission; seasonal ministries; Fresh Expressions examples; rural ministry; empowering



lay leaders; connecting with seniors/newly retired folks; parish website essentials; and encouraging men in leadership roles. Like the VCM 2014 event, there will be plenty of time for small group discussion. Parishes are encouraged to send a team of both lay and clergy leaders and to spend time focusing on their local context and dreaming together.

Registration for VCM 2015 will be open in mid-January, with opportunity to indicate for workshop preferences. Organizers expect the registration fee will be reasonable at approximately \$150 or a little more. Watch

the Anglican Net News, diocesan website and our Facebook page for details.

Discounted room rates are available under the diocesan name at Quality Inn & Suites, 980 Parkland Drive, Halifax. Cost is \$99 plus HST for a double room with continental breakfast. The facility is wheel-chair assessable and has plenty of parking. Quality Inn & Suites is located just off Highway #102, at Exit 2 (Kearney Lake Rd. exit).

For more information, contact Rev. Fran Boutilier (francesboutilier@eastlink.ca) or Rev. Lisa Vaughn (lgvaughn@eastlink.ca).

## ANNOUNCEMENTS

Mr. James Travers, QC appointed Diocesan Chancellor, Jan 1st, 2015. Mr. Travers is a partner in the law firm of Stewart McKelvey and a member of St. Paul's Parish in Charlottetown PEI. He takes over from Mr. Anthony Chapman QC, who retires at the end of December. Many thanks to Anthony for his wise council in so many ways in the life of the diocese.

Rev Jim McCorriston appointed priest-in-charge of the parish of Jollimore, Nov 23rd, 2014.

Notice is given that the 146th Session of Synod of the Diocese of Nova Scotia and Prince Edward Island will be held from Thu-Sat, (May 28-30th, 2015) in the McInnes Room, Dalhousie University, Halifax, NS.

Pastor Stephen Kristenson appointed priest-in-charge of the parish of New Germany, Nov 2nd, 2014.

Rev Gloria McClure Fraser appointed priest-in-charge of the parish of Spryfield, Nov 16th, 2014.

## Dedications and celebrations abound at St. Andrews, Locks Road



Photo: The newly dedicated piano makes a joyful noise in its new home.

St. Andrews, Locks Roads has so many things for which to give thanks and to celebrate. On Nov 30, we celebrated as a community the beginning of the new church year so Happy New Year to everyone. Advent I is a time to begin waiting with anticipation for the arrival of the Christ Child; and the preparation of this blessed event brings us together as friends and family. On the parish's 79th Anniversary, so much has changed, but we remain an open, welcoming community of believers and we look forward to next year celebrating our 80th Anniversary as a parish.

And we dedicated a beautiful grand piano, built by Heintzman & Co. in 1937, to the service of God in this space. Histories of musical instruments are often very interesting. This particular instrument was originally owned by Bishop WH and Mrs. Moorhead, in the early 1960s the piano was given to their youngest son, Rev. John F. Moorhead, who in

turn passed it along to their youngest daughter Mrs. Cynthia M. Bernier (nee Moorhead) in 2004. Now here we are ten (10) years later and we are dedicating the piano into service for St. Andrews, Locks Road. We are most grateful for the opportunity to use such a fine instrument in our congregation. The unit is played by Dr. Colin Priddy, Music Director, who most certainly enhances our worship experience.

It is worthy of note that this celebration service was done by two (2) associate priests, who are resident at St. Andrews: Revs. Barry Connor and Bert Chestnut, with the able assistance of lay reader Ms. Edy Guy-Francois

How can we be anything but joyous at the celebrations of so many things, we marked the occasion with a special dedication service and reception following in our hall. God never ceases to infuse joy and wonder...especially at this very special time of year.

May we all feel his blessings.

## AIDS-HIV PWRDF presentation

BY EMILY PETERS

The Isabel Creighton ACW Unit of Christ Church, approached the PWRDF to learn of programs that involve mothers and children which they could support. The PWRDF was more than happy to share information about some of the various programs available which support mothers and children living with HIV/AIDS. The timing of the gathering, November 23rd, was particularly appropriate, as Dec 1st is World AIDS Awareness day. The evening began with a gathering of 20 parishioners from Christ Church Congregation. Emily Peters, ACW member, made the introductions, followed by a prayer by Rev. Bruce Murray. Rick Chenhall and Ann Mitzloff, from PWRDF, led the evening of thoughtful remembrance, awareness, and

information regarding PWRDF programs supporting families affected by HIV/AIDS.

Ann Mitzloff introduced the structure for the evening. The evening involved the viewing of a 3 part video which illustrated some of the work PWRDF has done to provide options and support to women, children, families, and communities living with HIV/AIDS in Africa, specifically the women of Etwatwa, South Africa. Mitzloff further explained that we would be reading letters from some of these women at the end of the video presentation, and then share our thoughts about the presentation with one another after that.

Mitzloff introduced Catherine MacNutt, who gave some background information about how the women of Etwatwa live and how their stories have touched more than just Africa. MacNutt spoke of the women's support of one another and

how this gave them the strength to help and support their families.

The film presentation was enlightening and showed that through education, the support of families, love of one another, as well as a love of God, this was how HIV/AIDS was being fought and beaten back. It was obvious that the support from PWRDF has, and continues to make a meaningful difference in the lives of these mothers, grandmothers, and children. For information on how you can support the Women and Children of Africa living with HIV/AIDS please see the PWRDF website at <http://pwrdf.org/> To see the videos shown, please see the PWRDF YouTube channel (Grandmothers and Temba House) at <https://www.youtube.com/user/PWRDF/> featured

# Our story

## or how the Church of the Good Shepherd got a new labyrinth floor

by Judy Gordon & Rev. Cathy Lee Cunningham

In the spring of 2014, the Parish of the Church of the Good Shepherd in Beaver Bank was looking for solutions to the issue of making over a very tired floor in the Hall. It was in serious need of a makeover. Quotes were obtained for a basic tile installation and the Parish Council tossed around ideas at a meeting. We didn't know it at the time, but we were at a pivotal point in our church life. We could have the floor renewed by laying cheap tile (since we are a small church with a part time rector).... or we could make it into something that would be an asset to our church spiritually, as well as in practical terms.

Our Rector and the Spiritual Development folks had been floating the idea of having a labyrinth installed on the property....and one thing led to another. Right there, in the middle of the meeting, we began to pray and asked God for guidance. Since the cost of the cheap tile (\$13,000) was too expensive, we decided to explore other options, including polishing the existing concrete floor.

We contacted a local company specializing in concrete solutions and they were up for the challenge. Council

initiated a fundraising plan involving donations by the square foot and, almost before we knew it, the Go To the World Labyrinth Project was underway. The evolution of the Project happened so quickly and, seemingly, without a great deal of effort, that we believe we were truly being led by the Holy Spirit.

So what is a Labyrinth? A popular website defines it as "an ancient circular pattern found in many cultures around the world. In its classical form, this sacred path has one concentric circular path with no possibility of going astray - unlike a maze, there are no dead-ends or false trails in a labyrinth. Labyrinths have been found in almost every spiritual tradition in the past 4000-5000 years in such areas as Egypt, Greece, Italy, France, England, Sweden, Peru and North America."

Once we discerned through prayer and conversation that a labyrinth would be an integral part of our mission, we realized that the Hall needed to be painted before we started the floor. A group of dedicated volunteers took on that task and had it completed within a two week period. Wow! We were rolling!

Over the summer, meetings were held with the contractor, who had the inspired idea



to install a second, smaller labyrinth for the children of the parish. This would balance the room and we could use it for their Sunday programming. The Project began in early August and was completed before September.

Of course, with the beautiful labyrinth floor and newly painted hall, the washrooms needed to be updated because they were looking pretty dreary, so our volunteers of the painting party undertook that as well.

When the work was finished, we were rewarded with a

beautiful, polished concrete floor with a design similar to the famous Chartres Labyrinth in France. The Children's Labyrinth has the Dove of Peace at its centre and it is our intention to use this symbol to promote peaceful, compassionate relationships. (Some of you would call this "anti-bullying" or "anti-violence", but we would rather be for something than against.)

The culmination of all this work was a special service on Sunday, November 2nd. As we followed the Cross together, we journeyed around the labyrinth as we blessed and dedicated it to the glory, mission and service of God.

How does it look? Come and judge for yourselves....but we think it's fabulous! Inspiring, in fact. The children seem intuitively to know how to walk (or crawl) along the path, with no instruction whatsoever. Awesome - This fills our hearts with joy!

There is a Labyrinth renaissance now in North America gathering momentum and inspiring many to use this beautiful and powerful spiritual tool, and we are happy to join it. The Labyrinth engages the body, mind and spirit through the focused attention needed to walk its

twists and turns. Labyrinths are used for calming and releasing distractions, for ritual, celebration, for gaining spiritual insight on questions, prayer, games and dancing.

Let us be clear. We didn't want this to be merely a business-based project to generate revenue to meet our operating expenses. It was vital to us, as followers of Jesus, to offer the labyrinth as part of our mission to serve the spiritual purposes of God in our community of Beaver Bank by creating a sacred sensibility in our parish hall.

The next phase of the implementation of our Mission Vision is to develop and begin to offer labyrinth programs that people of faith can use as part of their journey to come closer to God.

If you would like to receive updates and learn more about the Parish of the Church of the Good Shepherd Labyrinths and how you might use our Parish Hall for your gathering, meeting or event, please visit our new website (also part of our Mission Vision), [www.beaverbankchurch.com](http://www.beaverbankchurch.com), for more information. To be sure to receive the latest news on our progress and sign up there for our newsletter.



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## Dinner Theatre Plays

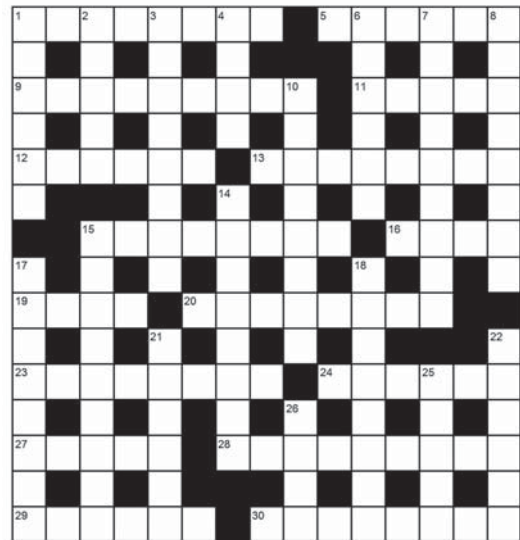
by Heather D. Veinotte, Playwright

### Great fun and fundraising!

Check out my website:  
www.heatherdveinotte.com

# Bible Crossword

by Maureen Yeats

### January 2015 Clues

- ACROSS:**
- 1 – The Manifestation of Christ to the (Magi) Gentiles (8)
  - 5 – “Respect those who labour among you... \_\_\_\_\_ them very highly in love”, regard (1Thess. 5:13) (6)
  - 9 – Pure transparent form of gelatin (9)
  - 11 – A disciple and apostle (5)
  - 12 – “I see a branch of an \_\_\_\_\_ tree”, nut-producing tree (Jer. 1:11) (6)
  - 13 – Reproving (8)
  - 15 – “All who had \_\_\_\_\_ pressed upon him to touch him”, ailments (Mark 3:10) (8)
  - 16 – Apostle and writer of epistles (4)
  - 19 – Expel (4)
  - 20 – Something somewhat similar to something else (8)
  - 23 – “They turn round and round by his \_\_\_\_\_”, direction (Job 37:12) (8)
  - 24 – One who looks fixedly at someone or something (6)
  - 27 – Companion of Paul (Acts 15-18) (5)
  - 28 – People of a North African country (Exod.14) (9)
  - 29 – Seeds used as a garnish for salads, etc. (6)
  - 30 – Commands (8)
- DOWN:**
- 1 – Old Testament prophet (6)
  - 2 – Dialect peculiar to a people (5)
  - 3 – Title of honour given to royalty (8)
  - 4 – He built the ark (Gen. 6) (4)
  - 6 – Flexible (6)
  - 7 – Release from entanglement (9)
  - 8 – Golden-flowered composite plant (8)
  - 10 – “Then Herod \_\_\_\_\_ called for the Wise Men”, not openly (Matt.2:7) (8)
  - 14 – Marine crustacean found attached to ship’s bottoms (8)
  - 15 – “The \_\_\_\_\_ did not know that it was Jesus”, students (John 21:4) (9)
  - 17 – Overcrowds (8)
  - 18 – “He ... began to be distressed and \_\_\_\_\_”, perturbed (Mark 14:33) (8)
  - 21 – “The Son of Man came... to give his life a \_\_\_\_\_ for many”, redemption (Mark 10:45) (6)
  - 22 – Condition of instability (6)
  - 25 – To cook meat in an oven (5)
  - 26 – Asiatic bird that is an excellent mimic (4)

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Prayer – George Herbert

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## December Solution

# What's in a name?

BY REV. MARILYN HAMLIN

A famous quote from one of William Shakespeare's most well-known plays "Romeo and Juliet" says: "What's in a name? That which we call a rose/ by any other name would smell as sweet". It's from Juliet's speech to her lover Romeo. She is emphasizing that a name is not particularly important, but just some meaningless idea. It's Romeo she loves not his family name. He agrees to deny his father and his family name and become "new baptized". Juliet says the names of things do not matter. It's what they are that is most important.

We are in the midst of the Advent Season, but because I am writing this piece for January's edition of The Diocesan Times, my mind has jumped ahead to January 1st, a Holy Day, the Naming of Jesus. Each one of us has a name, an identity that says who we are. Each culture seems to have its own method of choosing that name. The naming of Jesus is recorded in St. Luke's Gospel, Chapter 2:21, "At the end of 8 days he was called Jesus, the name given by the angel before he was conceived in the womb".

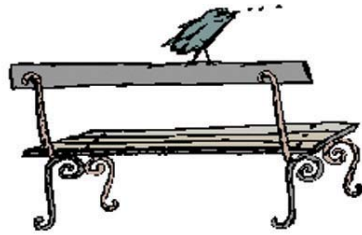


I thought about how the name of Jesus relates to his ministry on earth. I wondered about the relationship between any individual and their name. Does the name given to someone affect who they are? What they do? How they are perceived? Does a

person's vocation, their job, or another's perception of them influence the name they are called? When doing some biblical research, I found that there were from 100 to 200 names and titles given to Jesus. They ranged from "Adam", 1 Cor.15:45 to "Word of God", Rev. 19:13. Such names as Deliverer, Good Shepherd, Immanuel, King of the Jews, Messiah, Prince of Peace...the list seemed to be endless. But the one name says it all, "Jesus, name above all names; Jesus, whose name is our salvation".

I recall several years ago when Bishop Sue Moxley gave the homily on New

Year's morning at All Saints Cathedral. She spoke about the idea of "branding": branding ourselves with the name of Jesus. And I thought why not? It's a way to testify to whom we belong, who we really are, what makes us different. Businesses big



## View from the deacon's bench

and small do it. Are we not supposed to be in the business of mission, standing up for who we are and doing something about it?

I am a deacon. My business is the mission of the Church. For me the name (or title) deacon has a special meaning. When someone is ordained to the diaconate they are literally standing up in front of God, their colleagues, families, friends and everyone testifying who they are and what they plan to do. The name deacon informs that we are servants of the "church" ready to carry out certain responsibilities in our capacity as ordained persons. It informs that we are all different in that we each bring specific gifts to use however God wills. The name deacon also informs that we do not work alone. We are part of a larger group, a community.

People often carry many names, the ones they are given at birth, ones they receive on the day of their baptism, nicknames, names of endearment and names that dehumanize and cause undue pain. I recall as a young girl being called "dumb blond" and being the brunt of jokes that made fun of girls with blond hair. By today's standards of name calling, that was pretty mild, but one's self-confidence was put to the test.

As deacons, we are to serve and show compassion for all peoples but especially the lonely, the poor, the weak, the needy and the marginalized. Those who are often the targets of stereotyping, name-calling and categorizing are ministered to by deacons. It is not always a simple thing to connect the name deacon with the ministries that go along with the name. These ministries are so varied and different. Each person who claims the name deacon, may minister in a different way outside the walls of their Church. During worship services deacons are seen as Proclaimers of the Gospel, Servants at the Table, Performers of Ablutions. These are pretty straightforward roles. But it's in their day to day lives that the name Deacon takes on the many varied meanings. We are involved in prison ministry, senior's spiritual care, food banks, human rights, breakfast programs, immigration work, and hospital chaplaincy. The list is lengthy. These are all part of deacon's work. That's what the name deacon means. It means to serve others. Hopefully it is a name that evokes positive feelings and emotions in those whom they serve.

There are many names/ titles that produce specific emotions and responses whenever we hear them. Names like Nelson Mandela, Mother Theresa, Gandhi, Joan of Arc or Terry Fox are just some that bring certain pictures to our minds. Names like Hitler, Stalin, fanatic, terrorist or bully create other pictures. Names can instill confidence, names can degrade, names can elicit fear.

The name Jesus received, 8 days after his birth, is heavy with significance. It means "the Lord is Salvation". This was not a name thought up by parents, not a nickname someone gave

Each person who claims the name deacon, may minister in a different way outside the walls of their Church.

him, it is not a name that was indiscriminately chosen from any number of names. This name was given by God at the beginning. It is who Jesus is and who he is for us. It is a verbal sacrament, something spoken which conveys the grace of God. The Tyndale Bible Dictionary says, "Jesus' name reveals his nature, his function, and something significant about him." He was named for his saving vocation. There is no other explanation required, no other explanation needed.

I am a Deacon in my heart, in my mind and in my body. That's where the light of Christ shines the brightest for me. If the name deacon was not given to me, I don't think it would change who I was. Deacons are deacons no matter the name, no matter the title. We are who we are. I chuckled when I read the thoughts of Deacon Lori Mills-Curren in her article in the February, 2014 issue of Diakoneo (magazine of the Association for Episcopal Deacons). She writes, "Deacons live out our lives being nibbled to death by ducks, as we explain and explain and explain ourselves into being, in a world that demands we position ourselves in a hierarchy where we don't make much sense".

So to answer Juliet's question, "What's in a name?" Quite a lot, Juliet; quite a lot.

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