



Memorial service marks Newtown tragedy



Photo left: Libby Harnum with her mother Gillian lighting the first memorial candle.

Above: Some of the dozens of teddy bears waiting in the lobby, ready to be sent to Newtown.

Below: US Consul General Richard Riley expressed his sympathies for the victims and their families.

FAYE LEBLANC ORIGINALLY PLANNED a Teddy Bear drop off program at Snow's Funeral Home in Clayton Park to send bears to the Newtown community in December. But after meeting with the Home's director, they decided to hold a short service as well. It was just 40 minutes long with 20 candles lit in memory of the Newtown, Connecticut youth lost so tragically and 6 candles lit for the adults. Hundreds of people heard of the service and came to pay their respects.

Mayor Michael Savage and the US Consul General Richard Riley expressed their sympathies. And

afterwards, five year old Libby Harnum with her mother Gillian lit the first candle. Members of the community, teachers, librarians, parents, grandparents were among those who lit the remaining candles.

The service concluded with a hymn sung by candlelight.

Go to:

www.jasnowfuneralhome.com to light a free, online candle. More 13,500 have already been lit.

Faye LeBlanc is a member of the parish of St Margaret of Scotland in Halifax.



COLUMNIST

They're back!

They are back! Yes, Billie and her in-laws arrived back in the Bog last week. Billie was due back alone after a nice long vacation in Florida with the old folks. You can imagine how surprised we all were when the car pulled into the rectory driveway and three people piled out.

Benny Smith was there to greet them. He had been staying at the house to look after the dog and keep an eye on the place. Benny is a quiet fellow who loved Billie's husband Peter and would do anything for any of his family.

My Orin has often said that Benny came into his own when he met up with Peter and was accepted for who he really was. He has very little formal education but has read anything and everything he could get his hands on from the Bookmobile. His intellect is like a sponge, ready to soak up whatever is floating by. Peter talked with him about computers and gardens and world affairs and astrology and religion and finances. They spent many an hour together tending to the grounds of St. Bart's and the rectory and there was always that hum of quiet conversation between the friends. Benny was devastated at the sudden death of his friend but quickly transferred his affection and



ST. BART'S BY THE BOG

Sarah Neish

caring to Billie and to Peter's parents.

When the rector's SUV pulled into the driveway both the old black lab Delilah and Benny were very pleased, Benny's pleasure increased one hundred fold when he saw Pop in the front seat. Both dog and man sighed with relief to see their "family" home.

The car was unpacked in no time and Mom found her spot in the kitchen waiting for her. The coffee pot was soon perking and some special American Pecan cookies that Pop loved were on the table waiting for Benny to sample. Pop made sure that his special treats came up north with him. Boxes of tree ripened oranges

and grapefruit came along for the ride as did his supply of cookies. There was some "Duty Free" Single Malt hidden away under the front seat and enough packages of toothpaste were scattered around the inside of the car to last a year at least. Pop says it is dirt cheap down South!

When we expressed surprise at seeing the old folks so soon Billie gave us that "don't ask" look and headed straight to her study.

We later learned that the old saying "you can't go home again" proved true for Pop. Many of his old cronies from the condo complex were gone, those who remained were so much older...his words... and nothing was as he remembered. Mom loved spending time around the pool reading and so did Billie but Pop wandered the streets looking for the life he had lived there five years ago. He found that no one was interested in his vegetable garden back up North and he missed sitting around the kitchen table drinking coffee and "chewing the fat" with his new friends.

When Billie began to talk about her trip back to The Bog her in laws couldn't bear to let her go. Mom worried about who would look after her and Pop knew he would be lost without his new friends and his

new life here By the Bog. They even spoke of putting their Condo on the market.

It didn't take long for word to spread around our tight knit community that Billie was back and with her In-Laws. Some of Pop's gardening buddies dropped in and left with an orange or two tucked in their pockets. Billie and Benny were the only ones who could enjoy the grapefruit. Everyone else was on some kind of medication that said specifically..."No Grapefruit". Pop was one such person with the restriction but he was forever asking his wife if it was grapefruit or pineapple that he was to avoid. It became a family joke and later a Parish joke too.

So we are back to normal here By the Bog. We will soon be well into Lent and Pop has already started to circle special deals in the seed catalogues that are arriving every few weeks. We were blessed to have good pastoral care while Billie was away but there is nothing like the comfort of knowing that our very own Pastor is as close as a phone call.

We will be singing of forty days and forty nights and Rev Billie will have something up her sleeve for us during lent.

I'll keep you posted. Aunt Madge.



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PAUL SHERWOOD

Editor

PAUL FRIESEN

Reviews Editor

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Diocesan Times/Anglican Journal Circulation Dept
80 Hayden St
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(416) 924-9199 Ext 259/245

Letters & News Items:

Paul Sherwood, Editor
PO Box 8882,
Halifax, NS B3K 5M5
diocesantimes@gmail.com
902.477.3040

Advertising:

Harold Irving
(902) 865-4795
cell (902) 489-4795
hliving@eastlink.ca

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THE TEN WEEK COURSE

DIAGRAM SHOWING HOW IT INTRODUCES NEWCOMERS TO THE EXCITING WORLD OF CHURCHGOING

TEN WEEK COURSE



EVERYONE SITS IN GROUPS



THERE IS A TASTY MEAL (OFTEN INVOLVING PASTA)



YOU CAN DISCUSS THINGS WITH YOUR NEIGHBOUR

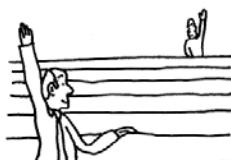


THERE ARE OPPORTUNITIES TO QUESTION THE SPEAKER

CHURCH



EVERYONE SITS IN PEWS



YOU CAN JUST ABOUT SEE YOUR NEIGHBOUR



THERE IS SOME WEAK COFFEE (OFTEN INVOLVING A PLAIN BISCUIT)



THE PREACHING IS QUESTIONABLE

BISHOP'S MESSAGE

A risky undertaking



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

A NUMBER OF YEARS AGO Marianne and I were advised to do some financial planning. We had young children and wanted to make some provision for higher education and we were told that the sooner you start planning the better. The financial planner had a lot of information to share with us (even though we didn't have much money to give him), but one of his questions made me think hard: "How much risk do you want to take?" There are many ways to invest your money, some offer a higher rate of return, but there is a corresponding increased risk that instead of gaining you might lose. It was important for him to know how much risk we were comfortable with.

During the fall, clergy of the diocese attended one in a series of 'Risk Management Workshops' held throughout the diocese. Here is the definition we worked with "Risk Management involves identifying and implementing appropriate and effective measures to prevent or minimize risks and the extent of harm that may be done and to increase the likelihood and extent to which things will go well." The workshops provided plenty of information about the obligations that we have as a diocese, a parish and as an individual in a position of leadership, to conduct our ministries in such a way as to reduce the possibility for harm to anyone engaged in the life of the church. Risk management includes everything from the screening and supervision of employees and volunteers, understanding the obligations in running programs and operating buildings open to the public, ensuring that there are windows in offices, meeting and classrooms; to how high you stack the chairs in the parish hall. It is important work and the workshops were only the latest step in a process to create a safer church environment. In the next few months we will continue this process by circulating materials to all parishes to help everyone in a leadership role to understand their responsibilities for creating safer churches.

Even as we are working at reducing risks attached to ministry I am also aware in this season of Epiphany, that responding to God's call and living in God's kingdom involves taking a risk.

Epiphany is about the 'manifestation' of Jesus, the way that he and the gospel he lived are made known to the world.

In this season we read of the journey of the Magi, who took a risk not only in traveling a long way to seek a new king, but in dealing with the reigning monarch in Judea. They risked Herod's wrath when, after worshipping Jesus, they did not return to Jerusalem. We meet John the baptizer as he recognizes in Jesus the one for whom his people have waited, and whose words to the religious authorities were certainly risky. Calling the disciples was a risk for Jesus, were these twelve people the ones to entrust leadership in the proclamation of God's kingdom to? Answering that call was certainly a risk for those who responded. Those who left homes and jobs and what little security they had in order to follow Jesus and learn about the God revealed in love. We have just observed the feast of the conversion of St. Paul. In 2 Corinthians 11:22-29 he recounts in his own words the risks that he has taken in response to the gift of grace given to him; the shipwrecks, the imprisonments, the beatings, the dangers from bandits, in the city, in the wilderness... He left a position of power and authority in order to follow his lord. Having been a persecutor of the church, he knew better than anyone the risk that he was taking by becoming a Christian.

Manifesting Jesus and the kingdom he proclaimed, in our lives is still a risky business. Recently we have heard of the risks involved in being a member of the Anglican Church in Zimbabwe; of the beating endured by people who simply wanted to worship in their church buildings.

Our words and our actions must not cause hurt to others. If our ministries risk injury to others- then we need to take action to prevent such injury. At the same time we need to consider how much risk we are personally prepared to accept as we "proclaim by word and deed the good news of God in Christ."

+ Ron

A simple prayer for Lent



Prayer

Steve Laskey



WHAT IS VISIBLE to you as you look at these letters above?

'Letters?' you might say, 'What letters?' Well, look beyond what is simply in front of you. Look to perceive. Wait to see what might emerge... a word... a name?

In the next couple of weeks we will embark on our Lenten journey. For many it is time set aside for prayer and study. There will be community worship and other special topics for Bible study and other group study. The aim of all this is a deeper insight into our faith and our relationship with God. These forty days is a perfect time to be intentional about re-establish prayer as a regular part of our daily life or to take it on for the first time. Lent is a great time to begin and just

do it.

But where to begin? There you are on the side of the road. Which way to go? I am reminded of blind Bartimaeus who, hearing the crowds passing by, asked what was happening. Upon hearing that it was Jesus he cried out. 'Jesus, son of David, have mercy on me.' Jesus called him over; asked him what he wanted and saying he wanted to see, was given his sight. Then he followed Jesus on the Way.

Perhaps this is our place to begin. There is a prayer that is used extensively in the Orthodox Church. It is the 'Jesus Prayer'. It is simplicity itself and very similar to the words called out by Bartimaeus. The words are: 'Lord Jesus Christ, Son of God, have mercy on

me, a sinner'. It is a prayer that is breathed; slowly repeated and meditated upon for a few moments several times a day or for a longer period during a time that has been set aside. In fact, it can be used anytime and in all circumstances.

This prayer, rather than bringing a list of things before God, brings us before God. In just a few words we proclaim Jesus as Lord and all that it implies in seeking his will for our lives, in seeking his kingdom, in following him on the Way and making our journey with him. We recognize him as the Son, God incarnate, God with us; the deep love of God that desires to be expressed to us and for us. We ask that He might have mercy upon us. Here, we express our lack of self-sufficiency, our need of encouragement and friendship with Jesus. Finally, we admit that we are sinners and fall short of God's glory; that we need healing and restoration in our lives. Jesus is the source of this healing and restoration.

The Jesus prayer is not a prayer about trying to fix all

the problems in the world. It is about relationship. If we have only just begun our prayer journey, it is a prayer to place ourselves in the presence of the Lord, to perceive His love for us, and grow into our relationship with him. If we have been on the Way with Him for some time, it will help us grow closer and deeper. Bartimaeus began his journey by calling out to Jesus. He asked his mercy, was restored, and then followed Jesus on the Way. Perhaps that is a good place for us to begin our Lenten journey.

To read more about the Jesus Prayer there is an excellent little book called 'The Way of the Pilgrim'. It describes the pilgrim's encounter with the prayer and his conversations with other pilgrims on the Way. You can also try this website: www.orthodox-prayer.org/Jesus%20Prayer.html

Steve Laskey is the rector of Christ Church, Dartmouth and the Diocesan rep for the Anglican Fellowship of Prayer.

Confessions of an outlaw

BY C. RUSSELL ELLIOTT

BEING WELL PAST 95 years, all spent within this diocese, I feel the need to do penance, beginning with my confession. My friends (and enemies) should not be exposed to reading such banal stuff as my usual bellyaches but this time my bellyache is also a prayerful appeal that we may all work for change in such a way that right things remain where they have always been. Act like any decent obstinate outlaw should!

All my life I have been an outlaw. I would look around at others and see that I was the only one in step. I rebelled against my grandfather, rector, schoolteacher, professor, bishop. I headed up opposition parties and lodged complaints like the Irishman who declared that 'if there's a government I'm agin' it'. I quickly learned from my Cape Breton classmate that you don't have to be a hen to know a rotten egg; so much for my

"The price I pay for my freedom to obey or disobey is very high but essential."

perennially perverse character.

If I may use Cardinal Newman's *apologia pro vita sua* (defence of his life), I contend that things ought to change, change is necessary, and I make no apology for initiating it. I do, however, apologize wherever my zeal and impatience come across as complaint and criticism.

For two decades following war's end the world was changing, the Church was growing, everybody was looking ahead, the kingdom of God was surely emerging. I was a zealous, convicted and passionate Christian who, like the proverbial knight, was leaping on my horse and riding off in all directions at once. By the mid 1960s the axe began to fall, and from being an avid harbinger of change I found myself gradually taking conservative and reactionary stances, even when it grated against my soul.

It was because we were entering the blind and often mindless throwaway generation. Traditional political, social, educational, Christian, castles began to topple or were forced to re-invent themselves. Everything of the past was discredited and discarded simply because they were old; all was thrown into garbage heaps to make way for everything new, whether good or bad. Discrimination went out with the wind. The Church was not exempt. Creeds became merely ancient ways of thinking about God, a variety of new systems of theology was preferred over solid doctrine. New liturgies appeared, some looking like second-rate TV scripts produced upon chancels being used as stages. The new morality looked suspiciously like the old immorality. Anything clothed in Elizabethan language was discarded and replaced by transitory colloquial street language. Though I was all for change I kept crying "Hey, hold on!" as I tried to save some babies out of the trashed baths. A whole new generation born after the 1960s had no personal experience of

traditional Anglican beauty of worship and are now limited to picking and choosing whatever looks good among the new kaleidoscopia of hastily concocted rites and ceremonies.

I was not alone in the melee. In 1994 many Anglican evangelicals, Anglo-Catholics, charismatics and BCP types, met in Montreal to stem the throwaway flood by compiling the basic ESSENTIALS that must be preserved if Anglicanism itself is to survive. It was a great thumbnail list but too few are interested. There are thousands of other Anglicans who are just as concerned but who anguish silently.

Over the last four or five decades, the Lambeth Conference and national or general synods have been suffering from attempts to get them to change into boards of directors and to deal with issues beyond them – and to make decisions by ordinary secular processes as if faith, truth and righteousness are issues that can be settled by the tyranny of the democratic vote! I have had no part in all this decision-making at any level whatever, yet I feel deep guilt over Anglicanism's utter disarray that is spreading. I refuse to align myself with conservative and fundamentalist movements though pressures are great.

Because I am unable to follow down some of these new paths that are unfamiliar even to an outlaw, I stand where I have always stood though that in itself makes me an outlaw of some different sort! I want to be a genuine liberal, one who stands firmly on the faith once delivered to the saints, yet understanding that, while traditional truth is constant, it is not static. At the same



time I have no place among modernists who think of themselves as genuine liberals.

I am an adult Christian, a Celtic one, and I confess that I ignore obeying orders. I acknowledge no superior that claims control over me. However neither am I deliberately disobedient. Obedience is not a Christian virtue. To whatever extent anyone else controls my life to that extent I cannot be saved. No one except I alone can stand before my judgment throne to account for my life. As a free person my obedience becomes a GIFT that I offer, it is not a debt that I owe. I recognize obedience to God, not because he demands it for his own benefit but he expects it for my own good. The threefold vow of poverty, chastity and obedience of a religious should always be their free gift, not their surrender.

Our Lord rejected authority and authority figures in his kingdom and so the rejection must also apply to

ecclesiastical arrangements. I freely obey my bishops and recognize their service roles as important to me and, if I do not obey, my actions need to be evangelically justified. The price I pay for my freedom to obey or disobey is very high but essential. That price is absolute personal responsibility for my moral integrity and ultimate salvation. I may expect guidance, counseling and moral support from bishop or synod but they cannot guarantee me a place in the kingdom. Nor can they deny me the right to be an Anglican because I do not get that right from them. I find it very sad and disconcerting to see some members and parishes, perhaps dioceses too, being forcibly ejected because they are more Anglican than some want them to be.

Being an outlaw is not a role that one chooses so much as a role into which one is often forced. I have an aversion to laws but that compels me to be above the law rather than against its principle. I am a radical in that I want to get to the very root of things. It is for that reason that I often seem to be a thorn in the flesh or a burr under the saddle. I have no desire to play politics, take part in backroom tactics or keep the pot boiling.

I plead that everyone may keep the faith, and may cherish the beauty and grace in the usual Anglican way of doing it. I am not against new ways when they stick to the faith and when the beauty of genuine Anglicanism is preserved. If that makes me an outlaw, my bellyaching is with abiding love for the Church - and welcomes the company of thousands who feel the same way.

Canon Russell Elliott is retired and lives in Wolfville



50 years and still celebrating

BY EVELYN KNORR

LAST SUMMER Holy Trinity Church, Port Hawkesbury celebrated their 50th Anniversary. Our invited guest speaker was Archbishop Fred Hiltz. The weekend event included a Bar b que and ceilidh. Bishop Sue was the celebrant at the Anniversary service, followed by a delicious buffet dinner. The Primate was presented with a cheque for the PWRD. Photo: Pictured the musicians at the Ceilidh, Bishop Sue and ++Fred.

ANNOUNCEMENTS

Notice of 144th Session of Synod of the Diocese of Nova Scotia and Prince Edward Island from Thursday, May 30th, Friday May 31st and Saturday June 1st, 2013 in the McInnes Room, Student Union Building, Dalhousie University, University Avenue.

Synod Arrangements is looking for a trainee to join the 'geek table'.

Usually there are two people looking after all the technology for motions, presentations, etc. For Synod 2013 we would like to have someone new join to learn this job and would be willing to take on coordinating the presentations at the next Synod, then train someone

new after that.

If you are comfortable using Windows generally and PowerPoint 2010 in particular, calm under pressure, and available to attend all of Synod 2013 (May 30- Jun 1), please email Tanya Moxley: tmoxley@bellaliant.net

There is no age requirement, and you don't have to be a Synod delegate.

The new Synod office location is now officially open for business at:

1340 Martello St.
Halifax, NS
B3H 2Z1

Update on the Anglican Foundation of Canada

BY SELMA DOUCET, DIRECTOR

Once again, 2012 was a banner year for me as a Director of The Anglican Foundation of Canada. Our Diocese of Nova Scotia- Prince Edward Island has been a great support in the category of having the most memberships, new or renewed; and the sale of the most Hope Bears across Canada with our total now reaching over six thousand dollars. (\$ 6 540.00) to be exact. Thank you!

Following our ACW Annual Meeting in Bridgewater, I had the pleasure to cross country and present at St. James, Kentville, where I was warmly received and garnered new memberships from folks who had never heard of the Anglican Foundation of Canada. And a former Board member of the ACW from Kentville supported us by selling about 20 Hope Bears, Adventure Books and other products; thank you Gail.

And I would be remiss if I did not acknowledge the members of the ACW Nova Scotia Diocesan Board; it was through their efforts that I was invited to bring the message of the Foundation into their parishes and regions. And I would like to especially thank the Valley region and the individuals who became members on Oct. 13 and then the Parish of St. John's, Wolfville and the ACW Group there on Oct. 14th.

On Oct. 21, there were three presentations at the Cathedral Church of all Saints in Halifax which brought more new memberships and a great deal of interest was garnered there. Their ACW, under the leadership of our N.S. Diocesan Board Pres. Cynthia Pilichos,

purchased dozens of Hope Bears to be presented to newly baptized candidates...what a great idea; this was also a project of the Parish of Neil's Harbour with Ingonish and Parish of the Resurrection at Christ the King in Sydney and St. Bart's, Louisbourg.

The Foundation continues to support our diocese allowing three grants or loans per year for Ministry; Bricks and Mortar; Program, Events and much, much more. As we begin to prepare for Annual Meetings in the new year, I would invite and encourage EVERY PARISH in this Diocese, ACW's, Men's Club; Social Clubs, to become a member of the Foundation at the rate of \$ 50.00 per year... increased membership will allow the Foundation to support more and more Parishes where the need is greatest.

Many parishes in the diocese benefitted from funding from the Foundation; ask Gary Cox, from the Parish of St. Andrew's Cole Harbour; where his program `LEAP FOR FAITH` and its message are now being broadcast on Eastlink T. V.

Also; many thanks to the ladies who knit Hope sweaters for our Bears, who made costumes to dress the bears for competition; who knit scarves for the winter bears and all that I may have forgotten; a special thank you to Winnie Seymour from Neil's Harbour who knit close to (or exceeded) 100 sweaters. Without your help, we never could have accomplished all that we have done in this place.

God Bless you all as you continue to work in His name.

CHURCH CHECK 2013 CALENDAR

Important DATE!

July

It's summer!

How do things look from the perspective of a first-time visitor? Is the parking lot accessible? Are the worship times on the church sign correct? Are they also available on a community website or on a telephone answering machine? Is it easy to see which door is the main one? Are children welcome and provided for? Does the congregation practice being welcoming?



August

Emergency planning!

Make a plan for evacuating the building. Who helps those with mobility issues to get out safely? Who watches for the fire/ambulance? Who communicates on behalf of the parish? How do families get reunited when coming from Sunday school and worship spaces?



September

Exit & evacuation check!

Are exits well marked? Does everyone know where to go in case of an emergency evacuation? Are greeters or others prepared to help visitors? Do you have a communication plan for the parish?



OVER THE PAST FEW MONTHS, the clergy of the diocese have been taking part in risk management workshops led by Lorraine Street of the Parish of Horton. At several of the workshops, the idea of "common sense" has come up. People have noted lots of areas where some common sense could help make parishes safer for everyone and especially for children, youth, and

vulnerable adults. As the new calendar year begins, why not challenge your parish council to put a "Church Check" item on the agenda each month? Hopefully by noticing how we live and work we can improve our environment and our practices. If you come across things that puzzle you or find some great solutions, please be in touch so that we can share your stories.

October

Practice! Practice! Practice!

Don't ring an alarm - do warn everyone in advance and again just as you are about to begin. Be calm and practical. Plan to evaluate afterwards and circulate the plan.



November

Fire prevention!

Check the smoke detectors - number and placement - replace batteries - check CO₂ detectors too! What other fire and emergency preparation can you do?



December

Incident Reporting!

Does everyone share the same expectations with regard to incident reporting? Do you always write it down when someone gets first aid or when a child is hurt or upset? Does everyone understand the responsibilities highlighted in the Diocesan Sexual Misconduct Policy?



RICHARD MCKENSTER

CLU, CFP, CH.FC, RHU

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Lenten Reflections

A letter from Luke

Dear friends,

When I heard that you would be reading my Gospel during Lent this year, I decided to write you two short letters.

Being a Gentile, I always felt on the edge of the disciple group. It was probably more of my own feeling because it seemed that I was always someone's understudy. Maybe that is why I addressed my second volume - The Acts of the Apostles - to Theophilus, a Roman official attracted to Christianity. I thought he and his influential friends would then encourage their colleagues to read my 'gospels', and our good news would be heard by educated people.

I was the physician who cared for Paul as he travelled around the Mediterranean telling people about Jesus Christ and establishing what you now call churches. Paul had a physical ailment, which because of doctor-patient privileges I cannot divulge; nonetheless I enjoyed people referring to me as "Paul's doctor".

During the ten years we travelled from city to town, I began to keep a diary, including the names of people in the different communities and what they were doing to tell others about Jesus. I listened to their tales about the early days, especially the stories told by Jesus and the miracles he performed. People wanted copies of my writings, so somewhere around the year 75 I made them available, both my gospel about the life and teachings of Jesus, and the second book relating the acts of Jesus' followers to spread the good news to all people.

I wrote mainly for a non Jewish audience, so my Gospel is easy to read and understand. During the coming weeks of Lent, you will walk with Jesus through his birth, baptism and temptations before exploring his parable stories, miracles and teachings. Sadly I have to tell you about his suffering and pain, his death and burial, but these had to happen before we could experience the power and hope of his resurrection at the time you call Easter.

My wish is that as you read, think about and react to my Gospel, your knowledge of Jesus Christ will increase, your faith will grow and your commitment to our God will be strengthened.

Until next time.

Your co-worker in Christ,
Luke

Spend LENT with LUKE

(Part I - Ash Wednesday, Feb 13 to March 7, 2013)

A daily devotion for each day of Lent which will cover the entire Gospel of Luke.

Format - there are four easy steps to follow each day

1. **READ** - the passage from St. Luke's gospel for the day;
2. **REPEAT** - special words for you to repeat at least 3 times throughout the day;
3. **REFLECT** - take a few minutes to ponder the question, especially its application for your own life;
4. **REACT** - a practical something coming out of the reading for you to do.

Ash Wednesday, Feb 13

READ - Luke 1:1-38 - Birth Announcements.
REPEAT - Do not be afraid (your name).
REFLECT - How does Mary's response to the angel compare to Zechariah's?
REACT - Decide what you are "giving up" or "taking up" for Lent.

Thursday, Feb 14
READ - Luke 1:39-80 - Affirmation and Rejoicing.
REPEAT - My heart praises the Lord.
REFLECT - Think about the faith and commitment of Elizabeth and Zechariah.
REACT - Pray for children you know by name.

Friday, Feb 15
READ - Luke 2:1-51 - God's Promise Fulfilled.
REPEAT - Peace on earth -

begin with me.
REFLECT - Who are the shepherds, Simeons and Annas you know?
REACT - Say an extra "thank you" to the person who serves you at the store.

Saturday, Feb 16
READ - Luke 3:1-20 - The Preaching of John the Baptist.
REPEAT - God forgives me my sins.
REFLECT - Why did people come to hear John? What did he demand of them?
REACT - Be a John the Baptist; invite a person to come to church with you.

Monday, Feb 18
READ - Luke 3:21-4:13 - Baptism and Temptation.
REPEAT - God says, "You are my dear child, in whom I am well pleased".
REFLECT - What was Jesus rejecting when he refused each temptation?
REACT - Identify a temptation facing you today ... what would Jesus do?

Tuesday, Feb 19
READ - Luke 4:14-44 - Jesus begins His Ministry.
REPEAT - Jesus, you are the Son of God.
REFLECT - Why were the people so upset with Jesus?
REACT - Who upset you recently? What would Jesus suggest that you do?

Wednesday, Feb 20
READ - Luke 5:1-32 - Jesus Calls and Heals.
REPEAT - Jesus said, "Follow me".
REFLECT - What is similar and different about the way Jesus healed the two men?
REACT - Do you know a person who is ill? Telephone them, send a card or email.

Thursday, Feb 21
READ - Luke 5:33 - 6:16 - Rules versus People.
REPEAT - Fast and Pray.
REFLECT - In these incidents, what is more important ... people or rules?
REACT - What did you "take up for Lent"? How is it going for you so far?

Friday, February 22
READ - Luke 6:17-49 - Sermon on the Plain.
REPEAT - Do to others what you want them to do to you.
REFLECT - Which of Jesus' teachings do you find the most difficult or most important?
REACT - Go a day without judging or condemning others (especially those who are different).

Saturday, Feb 23
READ - Luke 7:1-17 - Jesus in Action.
REPEAT - Jesus came to save God's people.
REFLECT - How did Jesus change the lives of the Roman officer and the widow's son?
REACT - Tell somebody - in person, email, telephone - what God has done for you.

Monday, Feb 25
READ - Luke 7:18-35 - Jesus encounters His cousin John.
REPEAT - God's wisdom is shown to be true.
REFLECT - What is John learning about the ministry and power of Jesus?
REACT - Think about your own ministry ... what do you do for God?

Tuesday, Feb 26
READ - Luke 7:36 - 8:3 - Women who Followed Jesus.
REPEAT - My faith has saved me, I can go in peace.
REFLECT - What role did these women play in advancing the ministry of Jesus?
REACT - Name 3-5 women who influenced your life ... thank God for them.

Wednesday, Feb 27
READ - Luke 8:4-21 - Hearing the Word of God.
REPEAT - Let my light shine before people ... for God's sake.
REFLECT - Consider the kinds of soil (people's lives) we encounter today in society.
REACT - Listen carefully ... what are people really saying?

Thursday, Feb 28
READ - Luke 8:22-39 - Storms Within and Without.
REPEAT - I go ... and tell what God has done for me.
REFLECT - What does each of these miracles tell us about the power of Jesus?
REACT - Phone someone you have not seen recently.

Friday, March 1
READ - Luke 8:40-56 - Power of Faith.
REPEAT - Go in peace.
REFLECT - What do we learn about Jesus from these two incidents?
REACT - Do an act of random kindness for a stranger today.

Saturday, March 2
READ - Luke 9:1-17 - Mission of Jesus' Followers.
REPEAT - I can give them something to eat.
REFLECT - What does this story tell us we should be doing to feed people?
REACT - Drop off a generous donation to a food bank.

Monday, March 4
READ - Luke 9:18-36 - Seeing Jesus for Who He is.
REPEAT - I take up my cross daily and follow God.
REFLECT - How would you explain the meaning "taking up one's cross daily"?
REACT - Draw a cross on a sheet of paper; spend several minutes reflecting on it.

Tuesday, March 5
READ - Luke 9:37-62 - Life at the Foot of the Mountain.
REPEAT - The one who is least among us is the greatest.
REFLECT - What do these incidents tell you about what Jesus is like?
REACT - List 3-5 examples of how you "follow" Jesus ... give thanks to God.

Wednesday, March 6
READ - Luke 10:1-24 - Mission of Jesus' Followers.
REPEAT - Peace be to the place where I am now.
REFLECT - What challenges were being faced by the disciples? What happened?
REACT - Drop a little extra in the collection plate to support the outreach ministry.

Thursday, March 7
READ - Luke 10:25-42 - The Good Samaritan.
REPEAT - Love God ... Love People.
REFLECT - What characters would Jesus include if He was telling the story today?
REACT - Bring a gift of food to a sick or shut-in neighbour.

Prepared by Hollis Hiscock and based on "PASSPORT TO LIFE, a forty day journey following the Gospel story according to Luke" written by Olivia Lee who lives in Toronto.

Sundays - You will notice that there is no reading for Sundays, which traditionally were not part of Lent, so you can follow the Bible readings at Church or read any you missed during the week.

Feedback - We appreciate your comments, suggestions or questions. Contact Hollis Hiscock at editor@niagara.anglican.ca

Part two, March 8 to 30, 2013, will appear in next month's Diocesan Times.

This reflection was prepared by Hollis Hiscock Editor of the Niagara Anglican and used with permission.

It's a new day!

Empowering leadership

BY REV. LISA G. VAUGHN

GONE ARE THE DAYS of the priest and deacon doing everything in Churchland. And that is a really good thing! Leadership roles are evolving in the 21st. century. It is an exciting time to be introducing members to fresh forms of team ministry. Although there may be sadness about the decreased number of clergy available in many parishes, especially rural ones, there are capable lay leaders picking up vital ministries.

As a rector and 'coach', it is a pure joy to witness Christians exploring new roles in areas of worship, education, social outreach and prayer. It's like watching a tree blossom beautifully and then bear sweet fruit. These are the folks, who once they discover their gifts and call, they are passionate, dedicated and positive. When they undertake their ministries, these disciples can inject the entire congregation with an infusion of hope and energy.

I see my main role as one of helping to identify potential leaders, training them, and then *releasing* them to allow God to work through them. It took me a long time to 'let go' and to trust others to take on various initiatives. I've also discovered if we invite others to discern their gifts in ministry, prepare them properly and then support them, most times it turns out well. One of my mentors, Rev. John Ferguson, used to tell me if the Holy Spirit wants to raise up a ministry with competent ministers the Spirit will. My job is to help equip Jesus' disciples and then get out of the way! Now that's empowering!

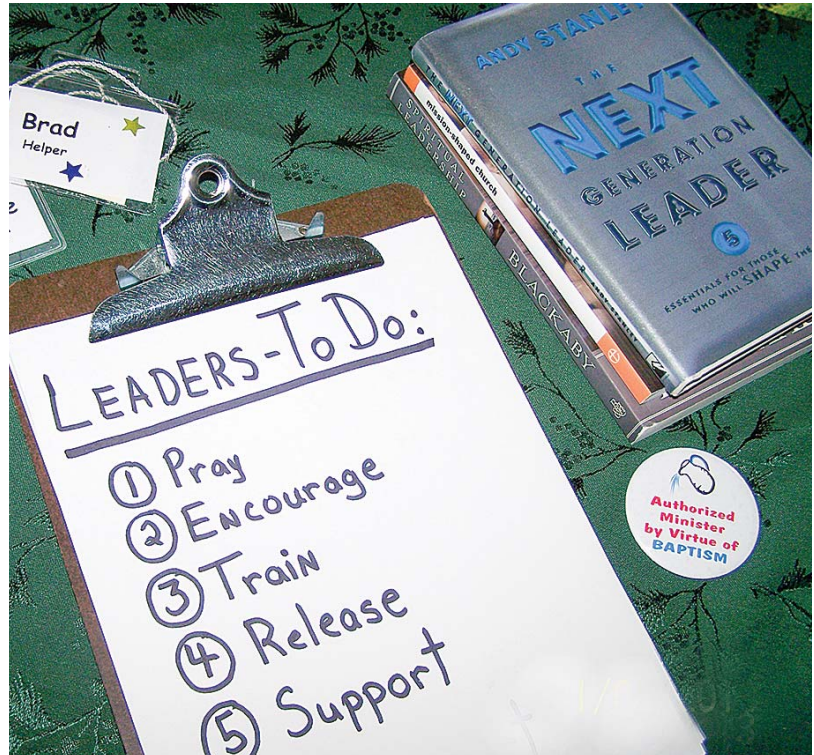
Here are some tips I've picked up along the way from wise leaders:

- If you are **baptized**, then you are a **minister** and thus a **leader**. No Christian is off the hook!
- The best leaders replicate themselves. The aim is to work yourself out of a job.
- **Succession planning** is recommended. No one is irreplaceable.
- Always be thinking about ways to **push ministry out** to get others involved. Nothing helps people feel like they belong like when they are asked to help.
- Focus on **ministering in your sweet spot** - where your strengths lie. Don't try to take on ministries for which you are not gifted. It won't go well. Delegate your weaknesses to other ministers.
- **Pray. Pray. Pray.**

There are loads of leadership resources out there from those within the church and secular sources, especially the business world. Here are some tidbits of wisdom from a couple of my favourite authors:

Andy Stanley, "The Next Generation Leader: Five Essentials for Those Who Will Shape the Future" (2003):

- A leader is someone who has the **courage to say publically** what everyone else is whispering privately.
- Leaders provide a mental picture of a preferred future and then ask people to follow them there.
- Leaders are **learners**.
- Those leaders who refuse to listen will soon find themselves surrounded by people with nothing to say.
- You have no idea



the numbers of people that God may want to **influence through you**.

- Leaders want more than assignments. They want input into the decision-making process.
- Leaders **support publically** and **challenge privately**.

Henry & Richard Blackaby, "Spiritual Leadership: Moving People On to God's Agenda" (2001):

- Christian leaders who **know God** and who know how to lead in a Christian manner will be phenomenally more effective in their world than even the most skilled and qualified leaders who lead without God.
- People who fail to move on to God's agenda have not led.
- Jesus did not develop a plan, nor did he cast a vision. **He sought his Father's will**.

Most of history's famous leaders have been decidedly ordinary people.

- **God's promises** are impossible to achieve apart from Him.
- People want to be a part of something God is doing.
- Leadership **begins with "being"**, but ultimately turns to "doing."
- The bottom line is this: *leadership is hard work*. There are no shortcuts.
- **A pessimistic leader** is a contradiction in terms.
- Throughout history, great leaders have encouraged diversity in their organizations.
- **God never burns people out**.
- Ultimately, spiritual leadership comes as a result of the working of the Holy Spirit.

We are blessed to be ministering in a time when there is a wealth of ideas and tools at our fingertips.

There are books, podcasts, DVD training sessions and website resources available like never before. Personally, I'm relieved that I don't have to reinvent the leadership training wheel. However, new leaders in ministry, lay or ordained, don't happen by accident. We need to be intentional about developing these folks as the Spirit calls us into a new age of Churchland. As the writers of "Mission Shaped Church" (a report from a working group of the Church of England's Mission and Public Affairs Council, 2004) state, "The effectiveness of our ministry and mission in the future will depend on our ability to identify, train and authorize 'local' ministers."

So what are you waiting for? Get out there and empower leadership!

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

Canada Briefs

February 2013

New housing for homeless in Burnaby, B.C.

Women in Burnaby and New Westminster in need of safe, affordable housing now have new options at Elspeth Alley Housing for Elder Women in Burnaby.

The Diocese of New Westminster and Atira Women's Resource Society will operate a 23-apartment women's residence in the former Abbeyfield House on the grounds of St. Margaret's of Scotland in Burnaby.

The Diocese of New Westminster will lease the land to Atira at a nominal rate for 44 years. The apartments will be designated for elder women who are homeless or at risk of homelessness. In addition to the apartments, the building includes a common kitchen and amenity space including living and activity rooms. Support services will include a 24/7 live-in co-ordinator, life skills education and training and treatment support.

The facility is named after the Rev. Elspeth Alley, the first woman to be ordained in the Diocese of New Westminster in 1976. —*Topic*

Captain Nichola Goddard helps light up Papua, New Guinea

"It was such an accident of birth that we ended up where we did when we did, that we are where we are now, with the choices that we have available to us. It seems to me that we have such a burden of responsibility to make the world a better place for those who were born into far worse circumstances. It is more than donating money to charities - it is taking action and trying to make things better...." These are the words of Nichola Goddard, written in a letter to her parents on the 2nd of May, 2006 - her birthday - and arriving a week after her death on May 17, 2006 in Afghanistan, the first female Canadian combat soldier killed in combat.

Her mother, Sally Goddard, addressed the national conference of the Anglican Church Women in Calgary in September 2012. She spoke about "Light Up Papua New Guinea," an international development project by the University of Calgary's Light Up the World Foundation and the family of Captain Nichola Goddard in her honour. The purpose of this project is to replace the hazardous kerosene lamps used in medical clinics across rural Papua New Guinea with safe, non-polluting, solar-powered lighting systems. For more information on "Light Up Papua New Guinea," visit <http://www.nicholagoddard.com/> —*The Sower*

St. Paul's Lachine closes

Bishop Barry Clarke of Montreal presided over a service in November marking the end of a 139-year ministry at St. Paul's Church in Lachine, Que. Bishop Clarke—parish priest of St. Paul's from 1993 to 2004—asked a near-capacity congregation of more than 300 parishioners and well-wishers not to waste energy trying to assign blame for the closing of the church. "For us to move forward in God's mission we have to do things differently," he said. "I give thanks for your diligence, perseverance, courage and risk. God is calling us into something fresh and new."

The parish reported 154 people on parish rolls last year, with average attendance at 53. The physical building is now in the hands of the diocese. None of the community groups now renting the church or hall, including a Seventh-Day Adventist congregation (which worships on Saturdays) have been given notice, and no date has been set for deconsecration.—*Montreal Anglican*

Saskatoon parish loses centenarian

Isabella Rhodes, a lifetime member and one of the most beloved parishioners of the congregation of the Cathedral Parish of St. John the Evangelist, Sask., passed away at the end of November. In September, Rhodes took part in celebrations of the centennial of the cathedral and celebrated her 100th birthday in the same month. After meeting her at the cathedral's celebration, Archbishop Fred Hiltz, the primate of the Anglican Church of Canada, entitled one of his monthly columns in the Anglican Journal, "Isabella," noting how she inspired both young and old around her. —*The Saskatchewan Anglican*

More deacons needed, National Indigenous Bishop says

Recovering a diaconal ministry that will reach out to people on the fringes of society must be one of the church's top priorities, the Anglican Church of Canada's national indigenous bishop said in Montreal in November.

Bishop Mark MacDonald said most aboriginal people in Canada identify themselves as Christian even if few are churchgoers. The people to bridge the gap are vocational deacons, lay readers and other "diaconal ministers" who are already making an impact on people's lives. Tapping those people—and getting them to read the Gospel in church on Sunday—is more to the point than creating more indigenous ordained ministers, "although that doesn't hurt," he said.

The move in the Anglican Church of Canada to encourage more indigenous priests was a good thing in large part but had a downside, he said, as emphasis on indigenous deacons and lay readers was reduced. "As we reduced the number of diaconal ministers we stopped growing. It was right that we increased the number if indigenous priests but what was wrong was that we began to end diaconal ministry." —*Montreal Anglican*



Bishops' New Year's Levée 2013 draws crowds at the Cathedral

PRECEDED BY A SERVICE of Holy Eucharist at 10:30, the Bishop's Levée was held from 12—1pm in the Cathedral Church of All Saints on Jan 1st.

Parishioners from around the diocese came to meet Bishops Sue and Bruce Moxley and Bishop Ron and Marianne Cutler.

The event had musical accompaniment with piano recital and everyone was offered refreshments to ward off the winter cold.

Photo: Bishops Ron and Sue receiving guests at the Levée.

Synod office in new digs

The new offices replacing the old ADC accommodations officially opened for business on Jan 3, 2013.

The new location provide space for Bishops Sue Moxley and Ron Cutler, Cathedral Dean Paul Smith and a variety of support staff. The offices are slowly being brought on stream at the new site with meeting space completion to follow shortly after.

The Lease agreement between the developer (Shannex) and diocesan representatives (Anglican Diocesan Centre Corporation) addressed two immediate needs:

It established reasonably priced, sustainable space for use by the diocese, Cathedral and their respective volunteers and volunteer committees while maintaining ownership of the Land.

It avoided the large capital expenditures that were imminent for the former Anglican Diocesan Centre and the three residences fronting Martello Street.

As the building nears completion, there will be further updates on the progress at the new site.

The new mailing address is:

Diocese of Nova Scotia and Prince Edward Island
1340 Martello Street,
Halifax, NS
B3H 2Z1

Phone numbers, fax number and email remain the same:

Main: 902-420-0717
Fax: (902) 425-0717
office@nspeidiocese.ca



They're smiling in these photos but the Synod staff put in long hours to make sure the new offices would be ready on time.

Photos (clockwise from top left):

Peter Flemming keeps it all in order.

Jan Connors at her new reception desk.

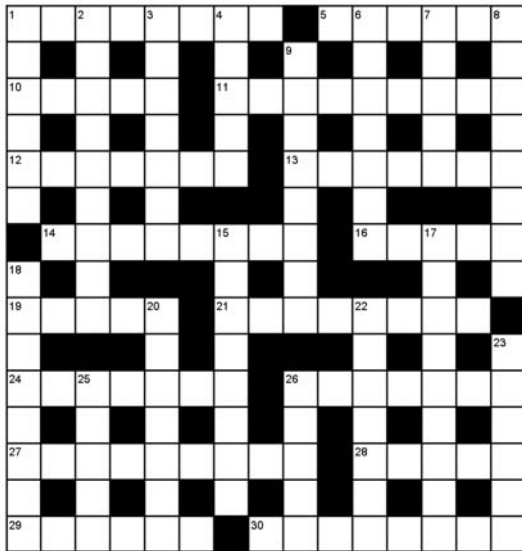
Gordon Redden taking a break during the move.

Bishops Sue and Ron get ready to make a coffee run.



Bible Crossword

by Maureen Yeats



February 2013 Clues

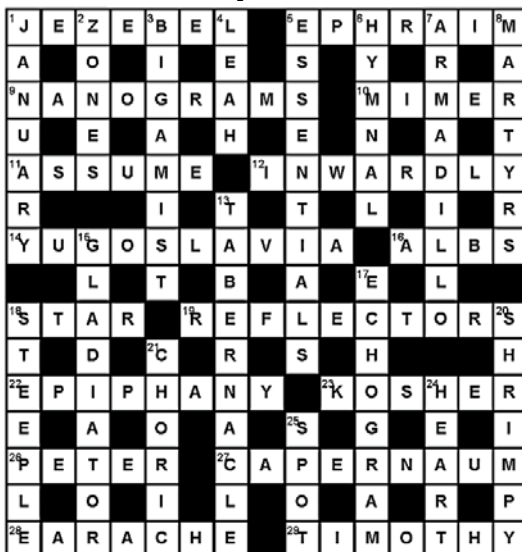
ACROSS:

- 1 - Old Testament king of Judah (2 Kings 18-20) (8)
- 5 - Musical parts at the same pitch (6)
- 10 - Understood without being said aloud (5)
- 11 - "He is winning barley tonight at the _____ floor", separating grain (Ruth 3:2) (9)
- 12 - Tanned animal skin (7)
- 13 - Different version (7)
- 14 - Ore of mercury (8)
- 16 - "Our ancestors ate _____ in the wilderness", bread from heaven (John 6:31) (5)
- 19 - A son of Jacob (5)
- 21 - Subject of the letter of Paul to Philemon (8)
- 24 - Original inhabitants of a country (7)
- 26 - George _____, English priest and poet, died 1633 (7)
- 27 - Old name for feast celebrated on February 2 (9)
- 28 - Negatively charged ion (5)
- 29 - Old Testament heroine (6)
- 30 - Meat stuffed in casings (8)

DOWN:

- 1 - Inns (6)
- 2 - Minor Old Testament prophet (9)
- 3 - Room in house where cooking is done (7)
- 4 - "Then Noah built an _____ to the Lord", table of sacrifice (Gen. 8:20) (5)
- 6 - Quack medicine (7)
- 7 - Jewish mourning period (5)
- 8 - European bird (8)
- 9 - Move along (8)
- 15 - Flowers (8)
- 17 - Making animals sterile (9)
- 18 - Marine crustacean that clings to ships, etc. (8)
- 20 - Rotate (7)
- 22 - Encroachments (7)
- 23 - "(David) chose five smooth _____ from the wadi", rocks (1 Sam. 17:40) (6)
- 25 - Doctrine or dogma (5)
- 26 - Minor Old Testament prophet (5)

January Solution



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- Las Vegas & Canyon Country June 4, 2013 / 7 Days
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REVIEWS



Paul Friesen

Reviews Editor

It's February again, and with February comes Lent. Could it be that a bachelor English professor, who tried his hand at writing Science Fiction seventy years ago could help us through Lent 2013? I think so! At least this one could. C.S. Lewis' trilogy may be the least familiar of his writings (the Narnia series, works of fiction, scholarly books, and popular books on Christian thought and life) to the average Christian—but his wonderful imagination is at work in these books which are alive with the themes of sin and grace, and fall and redemption. We need to think on these themes more than ever as we prepare for Holy Week and Easter.

If you are impressed after reading this month's review, you may be interested in what this month's reviewer has to say about how to get a hold of these books if you can't locate them through parish or local libraries in P.E.I. and Nova Scotia, including the branches of the Halifax Regional Library (whose membership card, if you don't know, also gives you access to all the NovaNet college, university and seminary libraries of this province).

Our reviewer says: "In terms of listing current editions for people who might wish to buy the books, there are a lot of different publications available through Amazon, but the Simon and Schuster boxed set that I mentioned is a bit pricey at close to a hundred dollars. A better deal might be to go for individual copies in the Scribner Classics series (also under the umbrella of Simon and Schuster), or just to surf the booksellers' offerings to pick up good buys. For instance, I got my full version of "That Hideous Strength" from Amazon for around \$20. It's a good used copy in the Voyager Classics series published by Harper Collins in 2001."

And who is our reviewer this month? It's Christopher Oddy, a retired speech pathologist, well loved at St. Paul's, Halifax for his wonderful public reading voice; it's been remarked by some they could listen to Chris read, with joy, even...the phone book. But in this column he picks up the pen on our behalf.

Paul Friesen,
Reviews Editor

THE COSMIC TRILOGY by C. S. Lewis

Out of the Silent Planet. John Lane (The Bodley Head) Ltd. 1938.

Voyage to Venus. John Lane (The Bodley Head) Ltd. 1943.

That Hideous Strength. John Lane (The Bodley Head) Ltd. 1945.

"THE LAST DROPS of the thundershower had hardly ceased falling when the Pedestrian stuffed his map into his pocket, settled his pack more comfortably on his tired shoulders, and stepped out from the shelter of a large chestnut tree into the middle of the road." Thus begins *Out of the Silent Planet*, the first book of C. S. Lewis's Cosmic Trilogy. We are invited to follow the hiker, Elwin Ransom, a Cambridge don, as he sets off down the road that will lead us further into the story. At this point someone might ask why we should read a space fiction trilogy that was published between 1938 and 1945. The answer lies partly in the author's ability to lead us into the wondrous world of his imagination, and partly in our readiness to experience wonder. Lewis wrote: "No man would find an abiding strangeness in the moon unless he were the sort of man who could find it in his own garden."

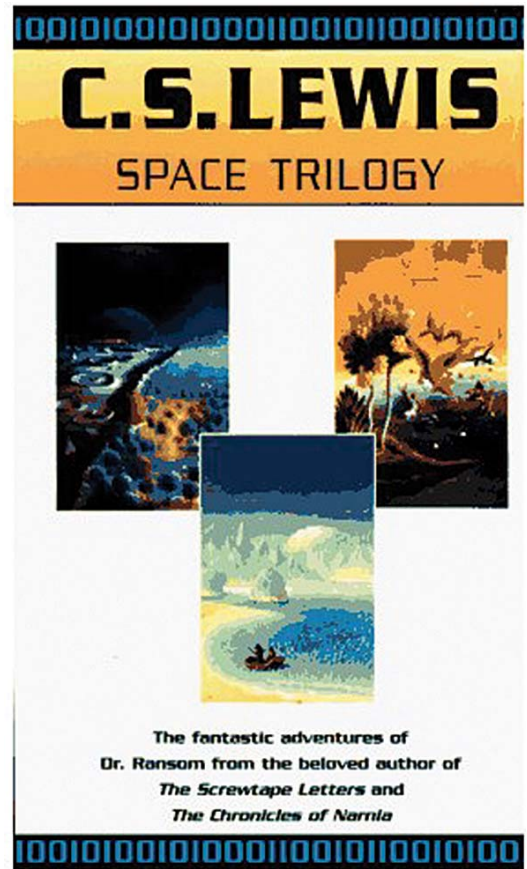
“
**Magicians,
devils,
pantomime
animals and
planetary
angels**

Ransom's first reaction to space travel is fear. He has been kidnapped by Weston, a physicist, and his accomplice Devine and taken to Malacandra (Mars), apparently to be handed over to the alien inhabitants. His fears are turned on their head. Not only are the inhabitants friendly, but they are guided by an angelic being who reveals to Ransom that his own planet is under the rule of a malignant angel and therefore isolated from the other inhabited planets. It is men like Weston and Devine who are to be feared, for they are following the will of the dark angel in their plan to colonise other worlds and destroy their populations to make room for the human species.

Throughout the trilogy the emergence of dark spiritual forces is reflected at the physical level by the exploitation and destruction of the natural world. In complete contrast, Lewis, who revelled in country walks in all weathers, found his own immersion in nature opened him to unexpected glimpses of spiritual joy. Thus "Nature" is an ongoing presence in the stories, growing out of and enhancing the narrative.

In *Voyage to Venus* Ransom is sent to a world of diffused golden light, and temperate seas dotted with floating islands. Hardly has the scene been set when a spoiler appears in the form of Weston, now totally possessed by the forces of evil. Weston sets out to persuade the "Eve" of the planet to disobey Maleldil (God). In the ensuing moral and physical struggle Ransom's spiritual fibre is tested to the uttermost.

The last book of the trilogy *That Hideous Strength*, is set in a fictitious small university town called Edgestow in the English Midlands. It begins ordinarily enough, with the lives of a recently married couple, both university graduates. Jane is troubled by loneliness and by disturbing dreams that seem to be prophetic. Her husband Mark, a fellow of Bracton College,



is preoccupied with university politics. As the story develops, Jane is prompted to seek help in dealing with her dreams and becomes drawn to a group at the nearby Manor, St Anne's, whose leader happens to be Elwin Ransom. Mark is drawn in the opposite direction and is persuaded by Devine, (now Lord Feverstone) to join the National Institute of Co-ordinated Experiments, which with an Orwellian touch forms the acronym N.I.C.E. He discovers that there is a sinister spiritual force at the heart of the organisation, and his employers want him to commit himself completely to this entity.

Meanwhile, the N.I.C.E. has already set about converting the pleasant country town of Edgestow into a wasteland on the pretext of building a site to house its functions. It has engineered riots in the town and begun to suspend human rights.

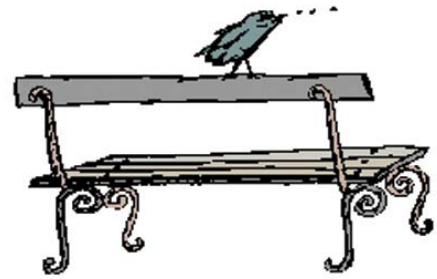
The stage is set for a decisive battle between those who are bound on the destruction of nature and the enslavement of man, and the small group under Ransom's direction who are committed to the service of Maleldil and the preservation of humanity and nature. As Lewis promises us in his preface, this battle is going to involve "magicians, devils, pantomime animals and planetary angels." Yes, I think you will find the trilogy worth reading, even if you have read it before.

CHRISTOPHER A. ODDY



Ministry of compassion

A journey from Cursillo to the deacon's bench



View from the deacon's bench



BY REV. AL MELOCHE

"What Joy can there be when we are in solidarity with prisoners, the poor, the sick, and the dying?" What joy can there be when we are in compassion for prisoners.

Joy is the secret gift of compassion. Each time we return to where there is pain, we get a glimpse of the joy that is not of this world.

The joy that compassion brings is one of the best-kept secrets of humanity. It is a secret known to only a very few people, a secret that has to be rediscovered "over and over again."

(Henri Nouwen, *Here and Now, Living in the Spirit*).

The sixth century St. Leonard of France is known as the "Patron Saint of Prisoners." Legend has it that in gratitude for service, the King gave St. Leonard land on which he built a monastery called Niblick, which became known as the first halfway house for prisoners. The King had such admiration for St. Leonard and such trust in his ability to deal firmly but compassionately with offenders he allowed him to select prisoners, take them under his care at Niblick and then release them when he thought the time was right.

Francis of Assisi, an ex-prisoner, felt that God was speaking directly to him through a priest's sermon. In Mathew 10:9, Christ tells

his followers to go forth and proclaim God's Kingdom. John, Francis' secular name was energized by this. Soon the bishop recognized John as a special individual, called to a ministry of service to God and Man, so he ordained him a Deacon.

A practical, determined Anglican priest named Thomas Neil Libby, and Archdeacon Canon Ken Bolton with their supporters, shared a vision to help offenders rehabilitate. They were convinced this would be, beneficial in a social climate where ex-offenders were regarded as unfit and undeserving of any support.

Neil Libby pioneered the halfway house movement in Canada; today there are sixteen St. Leonard's Society homes and affiliates across the country. The first St. Leonard's House proposed in Windsor, Ontario, was greeted with extraordinary resistance.

Neighborhoods and local politicians rallied against the idea of housing "ex-cons."

They waved fists in town meetings, screamed telephone threats to Board members and wrote angry letters to newspaper editors describing the dangers and risks to their wives and children, property values and business income.

All this, however, only strengthened the resolve of the founding members and convinced them of the importance of their mission.

Pete, on parole, from a federal penitentiary, in Kingston requested help to find living quarters in the community, of Windsor. St Leonard's half way house was where we approached Louis, the director of St Leonard's house. He offered a warm welcome, and the assurance of a safe, comfortable residence for Pete.

How Fr. Neill lived the gospel, for the mission of St Leonard's had a profound impact on my call to ordination. God's call, to prison ministry, was nurtured and matured each time a prisoner, (woman or man) entrusted me with the gift of their story.

Throughout my 40 plus years of prison ministry, I have been blessed with many glimpses of Joy. I began as a volunteer in the Windsor jail, later competed for and was selected as a full time Chaplain at Collins Bay Institution in Kingston Ontario. This was the first time in the history of the chaplaincy within Corrections Canada that a Deacon was selected.

My ministry, both inside and outside the prison walls, included pastoral support to numerous employees and families.

God's response to conflict and division is reconciliation. Until we discover that forgiveness is at the heart of

the gospel message, we cannot live and grow in peace with others. Reconciliation is a gift from God. (Jean Vanier, *Befriending the Stranger*) Ministry calls us to listen with understanding and compassion, to be a presence of the forgiving, compassionate God:

Forgive us our trespasses as we forgive those who have trespassed against us (Matt 6:12)

For I was hungry, and you fed me, I was thirsty, and you gave me drink, I was a stranger and you invited me into your home, I was naked and you gave me clothing, I was sick and you cared for me, I was in prison and you visited me. (Matt 25:35-36)

Joy is the secret gift of compassion.

Some background information about Al Meloche: Made Cursillo 1969, Windsor Ontario

*Collins Bay Cursillo 1975
Chaplain Collins Bay 1983
Retired CSC 2004*

Kensington Police Chaplain 2005 to present

Community Chaplain Provincial Correctional centre Summerside 2007 to present

Deacon New London Parish 2004 to present.

Pete in the story made his Cursillo as an inmate 1968.

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