



Serving the Anglican Church in Nova Scotia and Prince Edward Island

Out with the old and in with the new!



THE END OF 2013 was a time of change for two parishes in particular. St. James' parish in Mahone Bay divested itself of an old school property that the parish acquired in the 1960s. After years of service as a Sunday

school and meeting place for various parish activities, the property was leased to the South Shore Waldorf School for more than a decade. Following lengthy discussions, the parish and school concluded that selling

the property to the school was in everyone's best interest and the deal was concluded in December 2013. Money from the sale of the property was designated by the parish for a capitol project that had yet to be finalized.

St. John's, Fairview sold its church building seven years ago because of increasing costs to maintain the aging property. After many years of meeting at Snow's Funeral Home on Lacewood Drive, they finally

moved into a new building on Kearney Lake Road where they held their first service on December 22nd. It was an emotional service for the many parishioners who had waited so long for their new church home.

Photo above: Rev. Ian Wissler and Warden Darrell Eisnor hand over the keys to the school property to Waldorf School representatives Mary Knicke and Paul Pickering.

Photo left: Rev. Randy Townsend addresses the congregation at the inaugural service on December 22nd.

Photo below: The new church building for St. John's parish on Kearney Lake Road, Halifax.



COLUMNIST

A faithful servant



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PAUL SHERWOOD
 Editor

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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.

MANY PARISHES have someone who serves his or her parish in a quiet and faithful way. St Bart's is no exception. We have been blessed with several such servants over the years, folks who 'Just do it' as the Nike advertisement says.

We lost such a person a few weeks ago when Harold Barkley died. Harold or Hal as his family and close friends called him was eighty five when he died. He had been in failing health for the last few months but his passing came as a shock to most of us. You see, not only was Hal quiet about his devotion to the parish but he was quiet and long suffering when it came to his personal health issues.

Many years ago a family in the parish gave a sanctuary lamp in memory of family members. It was a beautiful addition to our worship space, designed for a small country church yet elegant in its own way. We began to expect that lamp to be burning with its red glass bowl whenever we came into St. Bart's.

I remember our own small children asking if this was a sign that God was there at the altar. I tried to explain that the lamp was just a reminder for us and when we saw the red fire glowing we should kneel and say a small prayer. And we did just that.

We had a rector for a few years who didn't believe in such symbolism nor did he think it should be part of



ST. BART'S BY THE BOG

Sarah Neish

his job description to fill the bowl with oil once a week. Soon the lamp was never burning and the brass became tarnished and neglected. We told our children that they should not need a burning flame to remind them to say Hello to God when they came into church but the lamp was a symptom of other neglect around the building.

One Sunday morning Hal, who was a faithful attendee at the early Eucharist, looked up one time too many and saw the lamp hanging neglected and dark. He said his own Hello to God I guess and vowed to make that lamp shine once more. After the later service that day he spoke to the rector and asked if he could take on the care of the lamp. He got a reluctant nod and soon had a tall stepladder under the lamp. He took the lamp down and hid the

ladder in the vestry. Then he removed the red glass bowl and took both parts of the lamp home.

I heard that he had to soak the bowl in hot water and soap for several days to remove the residue of burned oil from the glass. The brass of the lamp needed special attention and because Hal worked at the navy shipyards in the city, he had the use of special brass cleaners that the Canadian Navy used on ship's bells and other brass work. Hal being the type of fellow that he was, first sought permission to bring the lamp to work and make use of the cleaners there ... only on his break he assured his foreman.

And so our Sanctuary lamp burned once more, telling not just the children but all of us that God was there, in the midst of us.

That was many years ago and Hal has tended the lamp faithfully for well over thirty years. As he grew older and that ladder got higher and the climb steeper first his son and then his grandson helped him. The lamp would disappear for a few days just before Christmas and Easter as the special brass polish was used to buff it back to its full beauty.

Oil was poured into the bowl every week, after the red glass had been cleaned and the floating wick relit.

A few years ago Rev. Billie came to be with us and she

loved the lamp. But she did not like the idea of Harold climbing up to replenish the oil, nor did she want to do the job herself. Her late husband Peter was able to wire the lamp so that a small electric bulb burned in it. Hal worried that this was not correct but Billie and Peter assured him that the red lamp burning was a sign of God's presence, be it oil or electricity.

I know the few members of the family that gave the memorial lamp were and are delighted to see it so lovingly tended.

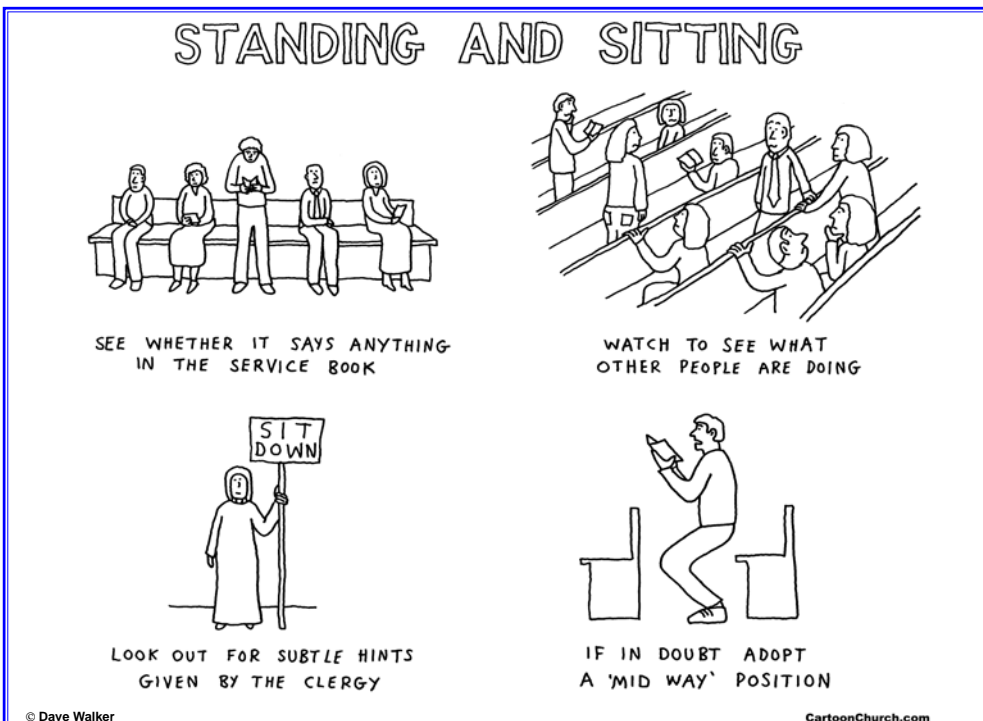
Harold died a few weeks before Christmas. He was buried from the church and the sanctuary lamp glowed over his coffin as the Funeral office was said by the rector. More than one of us looked up to make sure everything was up to Hal's standards. And it was.

Billie spoke about Hal's devotion to one small part of our parish and finished by using the sentence "Well done thou good and faithful servant" and we all said Amen.

We will keep the lamp polished. I'll keep you posted.

Aunt Madge

This column is dedicated to the memory of Wendell Atwood who looked after the Sanctuary lamp at his home parish for many, many years. He too was a good and faithful servant.



BISHOP'S MESSAGE

LOVE



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

February is a time when many people talk about love. The greeting card people, the chocolate makers, the restaurant owners, all make money out of love. Media advertising provides lots of ideas for us about how to show love to someone on Valentine's Day!

Putting away the Christmas cards on the 12th day of Christmas reminded of one card that came to our house 10 years ago. It was unique. It spoke of God's love in a way that could carry us through Christmas and Valentine's Day and well beyond!

The card had 3 panels. Each one showed a dark blue sky, a golden earth with a bright light in the centre.

In the first panel, the bright light showed the silhouette of the stable, Mary, Joseph, the baby, some visitors. In the second panel, the light outlined 3 crosses on a hillside.

The third panel showed a bright light bursting forth from the empty tomb.

The words on the card were,

"Three beautiful gifts ...
One glorious Saviour.
May your Christmas be blessed
by the abundance of God's Love."

The abundance of God's love... as we know it through these three incredible acts of God with humanity.

1. God became human-
The abundance of God's love. John 1:14
2. Jesus gave up His life on the cross.

In the words of one of my favourite hymns:
"My song is love unknown, my Saviour's love to me,
love to the loveless shown, that they might lovely be.
O who am I, that for my sake,
my Lord should take frail flesh and die?"
(Common Praise #184)

The abundance of God's love Philippians 2:8

3. God shattered the chains of death and burst out of the tomb. We celebrate God's love evidenced in the resurrection, new life coming out of death, giving hope of life beyond death in the presence of Love. In the words of one of the favourite songs at Teens Encounter Christ,

"You came from Heaven to earth;
To show the way,
From the earth to the cross,
My debt to pay,
From the cross to the grave,
From the grave to the sky;
Lord, I lift Your name on high!"

The abundance of God's love Matthew 28:5-8

There isn't much "romantic" or flowery or "chocolatey" about this God-given love. But this is a love to sustain us through births and deaths and resurrections, through new beginnings, endings, and new life.

This love is ours, not just for Valentine's Day, but for every day of our lives. May God grant us grace to share this love, rather than the chocolate and flowery one, with those whom God places in our lives.

+Sue

Surprised by the gift of prayer



Prayer

Steve Laskey

*is Rector of Christ Church,
Dartmouth and the diocesan rep for
the Anglican Fellowship of Prayer.*

OF THE MANY GIFTS in this world, time is one. Prayer is another. While we might find it easy to accept the gift of time, the practice of personal prayer is not so easily taken up. As people of faith, we try to make time to pray and even approach prayer as a duty because we think we should pray but, until we perceive prayer as a gift, it may very well elude us. Unless we realize the beautiful gift personal prayer can be in our lives we may find it difficult or even reluctant to use that other gift of time for prayer. One young man I know found it very difficult to make personal prayer a part of his life until he accepted it as a gift.

Phil regularly attended Sunday worship and gave time to one or two outreach ministries of the parish. He had a great sense of community and had been thinking about the leadership that lay readers give to the faith community. Now he

wanted to find out more about the role and work of a lay reader and approached me about what he would have to do. As we explored his sense of call to this ministry we discussed his personal prayer life. Phil said that he found personal prayer difficult. Not only was it hard to find time, it was tedious and thought it had been of little, if any, benefit to him. His sense of worship had always been as a part of the gathered community. This is not a bad thing of course, but just as being physically fit to play a team sport and give oneself to the team, being prayerfully fit to lead corporate prayer is just as important. We began to explore ways to pray and I suggested that he might benefit by having a spiritual director to help his discernment.

He said that he had thought about a spiritual director but decided to get a personal fitness trainer instead. I was a little surprised but over the

next few months it became clear that this had really been a good choice for him. Phil was a runner. He loved to run and his trainer got him running on a tread mill set up in front of a mirror. Here he could watch himself run and work on a proper and efficient running form and adjust his posture as he needed.

One day he told me that a personal prayer life was beginning to open up for him. Phil shared that as he watched himself run he began to focus on his perspiring. I was intrigued. How could perspiring open the door to prayer for him. He explained that once warmed up, his T-shirt was wet with perspiration. It started as a small spot in the middle. From that centre point it spread like open arms across the front of the shirt; then upwards and downwards. The perspiration made the sign of a cross. He was surprised by this but day after day the same

cross emerged across his chest.

Phil said it made him think about how we are called to take up our cross and follow; how we are to put on Christ and how Christ is revealed in our life. His thoughts led to conversations with Jesus to more deeply understand the cross. He simply found himself praying about how to put on Christ and to live out his faith each day and make himself a gift to others. From that day his running became a time of personal prayer. The running made him physically fit and the prayer made him spiritually fit. He was finally able to see the benefits of prayer and the beauty of that gift. That gift continues to blossom and sustains him in his ministry as a lay reader.

We all have our own way into a life of personal prayer. Like Phil, the gift of personal prayer may come to us in a most surprising way, a way that may already be a part of our life.



Office of the Bishop

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

RE: Bishop Sue Moxley's Retirement

THE RT. REV. SUE MOXLEY will retire as our Diocesan Bishop on March 31, 2014. Many parishes have already scheduled opportunities to say farewell to Bishop Sue. As a diocese, we are planning two events on Friday and Saturday, March 21st and 22nd, 2014 to celebrate her ministry as a bishop in the diocese over the past ten years.

DINNER AND DANCE: A celebration Dinner and Dance will take place at the Halifax Marriott Harbourfront Hotel on Friday March 21. Reception at 6pm Supper at 7pm followed by a few brief speeches then by a dance. Tickets will be \$60 per person and will be available for purchase through the diocesan website after January 2 or by sending your request to Ms. Kathy Saunders, 1340 Martello St. Halifax NS B3H 2Z1.

Make cheques payable to "The Diocese of Nova Scotia and Prince Edward Island" and for each ticket holder include name(s), address, parish, and either an email address or phone number. The last date for ticket purchases will be March 14, 2014. No refunds can be given after that date.

CELEBRATION OF THE HOLY EUCHARIST: There will be a celebration of the Eucharist on Saturday, March 22, 10am at the Cathedral Church of All Saints. We will mark the 10th anniversary of Bishop Sue's consecration as a bishop, which was on the Feast of the Annunciation in 2004, by using the readings for that feast day. Following the liturgy there will be a reception in the Great Hall of the Diocesan Center to which everyone is invited.

GIFT: Bishop Sue has asked that monetary gifts given to celebrate her ministry as bishop be directed to the Lay Leadership Legacy Fund. This fund was established with the offering received at the 300th Anniversary Service in 2010. Since then the fund has been used to support a number of lay leaders in our parishes to attend educational or training events. Donations to this fund can be made at any time. We do ask that for ease of handling parishes receive donations from interested parishioners (so that receipts can be issued by the parish) and forward one cheque to the Synod Office clearly marked 'Lay Leadership Legacy Fund in honour of Bishop Sue'.

PHOTOS: We are looking for photos of Bishop Sue at worship or an event in every parish and region of the diocese. We will assemble the photos into a montage for March 21 and 22. Did you have a significant event with Bishop Sue present? Please send the photos to Paul Sherwood, Editor, The Diocesan Times. Please send the largest size photo possible to diocesantimes@gmail.com with "Montage" as the subject line. If you have a photo print send to Paul at 1340 Martello St. Halifax, NS, B3H 2Z1. The deadline to receive the photos is **February 17, 2014**. Please include a note with the photo to tell us who is pictured, what the event is, when it took place, where (church/parish/region/location) and why (what was the purpose of the event).

In Christ,
+Ron

The Annual General Meeting of all Anglican Church Women on PEI

will be held on Saturday, May 10, 2014 at St Paul's Church, Charlottetown. Our theme for the year is "Anglican Church Women Make a Difference". Bishop Ron will be in attendance and it will be a great opportunity to share the meaningful ways we make a difference in our communities.

Our Annual Retreat on PEI will be held on Friday, October 17 - Saturday October 18. The location has yet to be decided. All church women are invited to attend. Please mark these events on your calendar and plan to attend.

We would like to put together a newsletter once or twice a year with news and stories from all the Anglican Church Women across the island. Please send your news to acwpei@gmail.com

Between the Jigs & the Reels

A dinner theatre experience
presented by St. Francis by the Lakes
Anglican Church, Lower Sackville

Performance dates:

Fri, April 4th, 7PM	Thu, April 10th, 7PM
Sat, April 5th, 7PM	Fri, April 11th, 7PM
Sun, April 6th, 5PM	Sat, April 12th, 7PM

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No reservations

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Box Office Hours:

Sunday, March 2, 9, 16, 23, 11AM-12:30PM
Tuesday, March 4, 5PM-6:30PM
Wednesday, March 12, 6PM-7:30PM
Saturday March 8, 22, 9-11AM
Saturday, March 29, 1-3PM

International Order of St. Luke the Physician

The International Order of St. Luke the Physician (OSL) has been active in our diocese for over four decades. This is an ecumenical ministry supporting parishes desiring to integrate healing ministries into the life of the Church. The movement was founded by an Anglican Cleric in 1932. See: www.orderofstluke.org

Christ (Anglican) Church, Dartmouth (Corner of Ochterloney & Wentworth Streets) hosts one of the oldest chapters in Canada. There is also an OSL Chapter on the South Shore.

On the First Sunday of each month at 2 p.m., there is a Healing Service hosted at Christ Church, Dartmouth. The format is simple:

- ½ hour Worship (Prayer & Praise)
- ½ hour Teaching (Guest Speakers focus on various themes)
- 1 hour Healing Prayer Teams are available to pray for various needs. There are 5 stations of two people,

each trained to pray for those needing healing in spirit, soul, and body.

All are welcome to attend.

People wanting to explore healing ministries are welcome to attend an upcoming OSL course. The International Order of St. Luke (OSL) Immersion Bible Study is a 12-week process of personal Bible study, weekly group study (DVD & discussion) plus training in active ministry models. An information session will be held on Wednesday February 12th (7 PM) at Knox Presbyterian/Bethel Church, 5406 Rourke Street, Halifax, NS - in the Hydrostone area. The introduction will set out the training approach and offer the first material for personal study before the initial group session on Wednesday February 19th at Knox Presbyterian/Bethel Church.

The DVD Series was been released with great reviews. Over 30 people took the course last fall in Halifax.

Training costs - \$15 registration fee plus a suggested donation of \$5 per week. However, no one will be turned away due to financial

issues!

Please indicate interest in the course by Monday February 10th (Noon) by calling Rev. John Roddam at (902) 817-

9533 or emailing at john_roddam@hotmail.com so sufficient materials may be produced for the Wed Feb 12th information night!



Photo: the new members inducted to the Order of St. Luke at the January 5th, 2014 Healing Service at Christ Church, Dartmouth.

It's A New Day!

Churches doing a few things well

By Rev. Lisa G. Vaughn

Focused. Not frenetic. The final of the seven marks of a healthy congregation is "Does a few things and does them well."

How many times do we hear about a church and its members being busy, busy, busy and we are impressed, assuming they are growing and healthy? And maybe they are. It all depends on how focused and well organized they are in their ministries.

In Robert Warren's book "The Healthy Churches' Handbook: a process for revitalizing your church," he says this mark begins with the bare essentials. He writes, "These churches were not primarily distinguished by doing extraordinary things or by doing a vast number of different things, but by doing a quality job with the basic things."

Whether it be the buildings, meetings, worship services or simple programs, these congregations are intentional about looking after things well. They take pride in offering their best to God and in their activities together. They are, as Warren describes them, "quietly efficient."

The second way healthy faith communities do a few things



Photo: Fancy Easter Hat Sunday is an annual favourite celebration at St. Paul's, Terence Bay. Held on the second Sunday after Easter, members and their guests wear beautiful flowered hats and even kooky hats. A festive springtime reception follows. This is an example of "doing a few things, and doing them well."

and do them well is related to rites of passage. Weddings, baptisms and funerals are planned and executed with compassion and attention to detail. These members care about people in their time of joy and sorrow and it shows. Important moments like this - acknowledged and prayerfully, lovingly attended to by the church - help to forge relationships with others in the wider community.

Another dynamic in these

congregations is the sense of satisfaction present in its members in a job well done. The leadership focuses on a few ministries and there is great joy shared by its members as they carry these out and see the results of a successful event or project. Inversely, churches where their members are madly running around, frantic to get something completed, are not attractive. And who enjoys doing a sloppy, half-hearted job, especially when they are devoted people of

faith, longing to give their best to the Lord? It is wiser for congregations to do less and do it better, rather than be overwhelmed with too many activities, pulled together on a wing and a prayer, with lots of stressed people.

The last indicator of this mark of a healthy church is that its members enjoy what they do and they aren't concerned about what they don't do. This means letting go of unattainable expectations or

keeping up with Saint Jones's Church down the street. It also means the leadership makes decisions about what to stop doing, if it's not that church's strength (isn't done well) and is no longer fun to organize.

This wraps up our eight-month series on this resource that the Diocese's Building Healthy Parishes Team is suggesting for a revitalization process for congregations. As the author points out, there is no quick fix and working to bring wellbeing and vitality to a faith community takes time. Robert Warren says a church requires a "settled determination" when applying this programme of study and change. It is estimated to take 18 months to two years for members to name their present strengths and weaknesses, to set a course for action, to put it into action, then to evaluate the progress made.

To purchase a copy of this book, which is produced by Church House Publishing, UK, contact The Book Depository - www.bookdepository.co.uk.

Rev. Lisa G. Vaughn is pastor and priest in Hatchet Lake and Terence Bay, and Team Leader of the Building Healthy Parishes VSST of the Diocese.

LENTEN QUIET DAY 2014 Anglican Church Women NS Board

- What?** Lenten Quiet Day 2014 – Come to the Water: Women of Faith, Women of Courage, with meditations offered by AST postulants
- Who?** For all women (men, too), all ages and stages
- When?** Saturday, March 15, 2014; (9:30-3:30; program start – 10:30; lunch provided)
- Where?** St. James, 18 Prospect Avenue, Kentville.
- Why?** For spiritual renewal in preparation for Holy Week
- How?** By pre-registering (\$15.00, cheques payable to the ACW Nova Scotia Board) before March 5, 2014 with Marjorie Davis at (902) 462-3637 davisnow@ns.sympatico.ca

Action Appeal campaign is up to YOU

JESUS IS IN THE LIFE CHANGING BUSINESS. This church, His church is in the life changing business. Every program we offer, every initiative we undertake, every goal we set, every decision we make needs to strengthen our position now and into the future to be about the our Father's business – changing lives. On March 30, 2014, the fourth Sunday of Lent (commonly known as Laetare Sunday, from the Latin meaning "Rejoice"), the Diocese will launch its second Action Appeal Campaign. Now before you stop reading, answer me this question: Has Jesus touched and changed your life? Yes? Rejoice! That's what this is all about. That Sunday, we'll hear the Gospel reading from John 9 where Jesus heals the man born blind. Jesus will change that man's life – change him from blind to seeing; but more so from someone who knows about God to someone who knows God - our sin-forgiving, grace-bestowing, life-bringing, barrier-breaking God! Even more, he will be changed to one who speaks up for this God in his community. We will rejoice in what Jesus did that day and is still doing today! We will rejoice that we have the privilege in helping to unfold this story of grace in the lives of others in our community.

We will be inviting every parish to celebrate and rejoice in the life-changing presence of God, and to find ways to hold up local examples that echo the gospel reading. A complete liturgy, a DVD

presentation and other resources will be available to help your parish to celebrate and to launch our second Action Appeal.

To change a life (your own or another) requires a spirit of courage, risk taking, love, thankfulness and investing. The success of this appeal rests upon our spirit of courage, risk, love, thanksgiving and investing – in Jesus and His mission. Our success will benefit every parish of the Diocese as the focus of the appeal is three-fold:

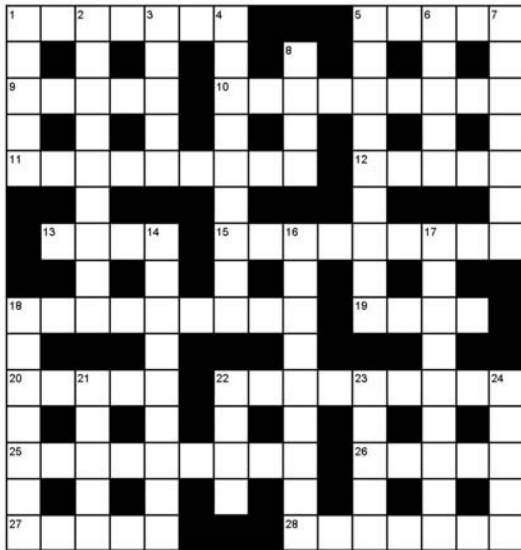
- Revitalizing Parishes (Rural Ministry initiatives, Lay Leadership Training, Outreach Initiatives)
- Investing in our Future (growing existing investments like Growth for Ministry, Lay Leadership Legacy Fund, Episcopal Endowment, Generation to Generation)
- Environmental Initiatives (assisting parishes with greening projects)

This Action Appeal is about raising money. More important, it is about strengthening our capacity to raise up leaders and disciples, parishes and people who have been transformed by Jesus and let loose on the world to build God's kingdom.

When the time comes and you are asked for your support, let your answer boldly be: This Jesus changed my life, this church changed my life, and we're still in the family business of changing lives!

Bible Crossword

by Maureen Yeats



February 2014 Clues

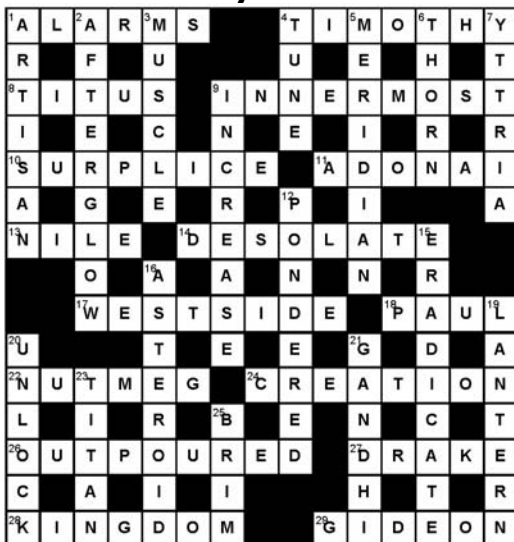
ACROSS:

- 1 – George _____, priest and poet, died 1633 (7)
- 5 – Very informal words or phrases (5)
- 9 – Chewing tooth (5)
- 10 – “The Good _____”, a parable of Jesus (Luke 10:30-37) (9)
- 11 – Looking at (9)
- 12 – Listlessness (5)
- 13 – “The days are coming when you will _____ to see...the Son of Man”, yearn (Luke 17:22) (4)
- 15 – Current (9)
- 18 – “...and the Holy Spirit _____ upon him (Jesus)”, came down (Luke 3:22) (9)
- 19 – “...in a _____ the runners all compete...”, contest (1Cor. 9:24) (4)
- 20 – “_____ me, O Lord, the way of thy statutes...”, instruct (Ps.119:33) (5)
- 22 – Legendary saint, remembered in February (9)
- 25 – Pasta shaped like ribbons (9)
- 26 – Young, unmarried women (5)
- 27 – Tempted (5)
- 28 – Small bouquet (7)

DOWN:

- 1 – Hebrew unit of weight, see Numbers 27:16 (5)
- 2 – “I see how extremely _____ you are in every way”, devout (Acts 17:22) (9)
- 3 – “...my _____ remains with me”, mistake (Job 19:4) (5)
- 4 – “And I myself have seen and have _____ that this is the Son of God” given evidence (John 1:34) (9)
- 5 – Give in (9)
- 6 – Composer, _____ Bruckner (5)
- 7 – “Now the woman was a _____, of Syrophenician origin” not Jewish (Mark 7:26) (7)
- 8 – Dirty fog (4)
- 14 – Breed of dog (9)
- 16 – What a lay reader wears as a symbol of ministry (9)
- 17 – Attributing (9)
- 18 – Respectful (7)
- 21 – One who plays a role on stage or in a film (5)
- 22 – “...those who build it labour in _____”, without success, (Ps.127:1) (4)
- 23 – “The man gave _____ to all cattle...”, identities, (Gen. 2:20) (5)
- 24 – Attempt (5)

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the souls blood,
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BOOK REVIEW

War is the result of human sin and conflict

Christianity Diplomacy and War

Herbert Butterfield

London: The Epworth Press, 1953, 125 pages

REVIEW BY REV. KYLE WAGNER
RECTOR, PARISH OF SEAFORTH

THROUGH THE WRITING of Herbert Butterfield in his book *Christianity Diplomacy and War*, the deceased modern history professor from the University of Cambridge is commonly cited in the areas of foreign policy during times of war and peace. Butterfield, a self-confessed "Whig" believes that the lessons of the past could and can inform future progress. In his writings, Butterfield examined how the rise of nations in the 1950s contributed to diplomacy, all at a time when the USSR and the United States of America had entered into tough negotiations with regards to nuclear warfare. Thus, the element of diplomacy created the steps with which began the dance of the Cold War. For Butterfield, Christians have something to offer the political world. He writes that the "Christian is particularly called to carry his thinking outside that framework which a nation or a political

party or a social system or an accepted regime or a mundane ideology provides...It is always possible, therefore, that a return to the first principles of our religion will once again precipitate upon the world a new thing."

Christianity Diplomacy and War also argues that in terms of war and peace, nations enter into relationships through a means of self-righteousness. Once a country's interests are posted to the political framework, its own moral direction and supremacy is demonstrated. This lays the foundation for continued conflict, ultimately leading to war. Butterfield examines this situation and suggests that if a nation believes it is morally supreme, the dialogue towards conflict resolution is negative and the prospect of "laying down of arms" is neglected. This being said, if peace is not achieved, then there is the potential for the complete destruction of an enemy. Thus, the powers of the adversary are extinguished, and the regional balance of power creates a void and instability which breeds further conflict for the nature of religion and politics.

The articulation and understanding of the relation of nations is very prevalent in *Christianity Diplomacy and War*. With his work, Butterfield asserts that a balance of power

must be the ultimate goal of nations if environment of limited warfare is to be achieved. Much of his book tackles the problems of world politics with chapters such as: Christianity and human problems, the limits of war as defense, the "war of the righteous", human nature and culpability, aggression, power and diplomacy, and international order to name a few.

Butterfield brings his Christian sensibilities to international relations, and recommends ways of viewing opposing powers in times of conflict. He suggests that faith, tradition, and scripture are important elements to understanding the political world "It is open to him [sic] to unload himself [sic] of all the intervening years and even to cut through the traditions of historical Christianity, so that all may be fluid and flexible save the ultimate Rock, which is Christ Himself. He may, for example, return to the Sermon on the Mount or the Gospel narrative, and confront the twentieth century with the original simplicities of the faith."

Through his examination of politics, Butterfield reflects upon nations with power, which are characterized as being self-righteous, with vindictive qualities. Such harmful inclinations, lead to a desire to punish enemies. This leads to a war of righteousness where the enemy is always a threat to the state. Butterfield contends that there is no compromise or listening through such a political and diplomatic process.

As well, the author examines the sinfulness of humanity in relation to the spirit of forgiveness. With his analysis Butterfield strives to see possibilities where nations can overlook the past to establish a place of mutual respect, and that judgment is not only reserved for humanity, but God establishes the world. He posits that humanity tends to drift towards evil, regardless of its makeup. In understanding the relationship of humanity and God, nations can better prepare to seek out limited warfare, because it is hoped they will not see themselves as absolute powers. Therefore



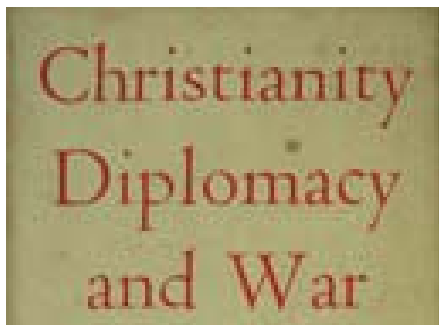
Photo: Author Hebert Butterfield

compromise and preventive self-reflection around conflict can prevent the possibility of war and chaos by nations who utilize hard power. Establishing a means of soft power is rather in line with the kingdom of God—diplomacy lends itself to the gospel, whereas war is the result of human sin and conflict.

Christian Diplomacy and War lends itself to Christian doctrine as it explores the area of international order, particularly during the nineteenth and twentieth centuries. In terms of international relations, Butterfield believes that a struggle for power is coupled with moral obligations which create a balance of power. Immoral interpretation of the balance of power can lead to immoral actions. In his examination of World War I, Butterfield believes that the United States immorally fought for the cause of democracy, because the nature of its understanding of politics was self-righteous, and without humility. With World War II, he again attacks Allied powers, claiming that Germany and Japan were attacked on the basis of self-righteousness. Delving into religion, Butterfield places his train of thought in the sixteenth century when examines Calvinism and Catholicism. For Butterfield, each faith considered itself righteous, and this inhibits the *missio dei*, God's mission. Finally Butterfield asks the reader to understand the difference between revolution and the features of power. Revolution must be given the space to grow, whereas power must be countered, by political containment and patience.

Christianity War and Diplomacy is a well-rounded primer for political relations, which can be utilized at national levels, and on the personal level. Butterfield has an appreciation of power politics, and his little book begins a conversation. This being said, his articulation of his Christian faith is somewhat limited, and greater attention to scripture in this book could have strengthened his arguments. As well, Butterfield omitted an introduction, which could have helped the reader identify key concepts in his writing. However, Butterfield certainly contributes to the understanding of relation among nations, and how Empire works in the context of early 20th century history.

As we live in a world today still marred by political power struggles, Butterfield's commentary on the first part of the 20th century proves helpful, as the United States is still a power player, and conversations with Russia have been intense. Butterfield's understanding of self-righteous democracy also may prove helpful in relations in the Middle East, including Iran, Israel, and Afghanistan. Being a historiographer, Butterfield most likely would have been proud. Finally the author continues a theme of a fallen world that is bound by the nature of sin. Taking a page from Augustine, Butterfield believes that all international relations should begin with the admission of guilt, something that nations choose not to do, including governments, which have been democratically elected. To this end, Butterfield still has a prophetic voice in the area of political theology.



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The basic necessity for life



by Rev. Kathryn Cook

As it is my turn to write an article for the Deacon's Bench, I decided to write on the basic necessity for life – "Water".

Water as we all know is indeed the basic necessity to sustain all life. Without sufficient water, crops do not grow, livestock die and humans suffer and eventually die.

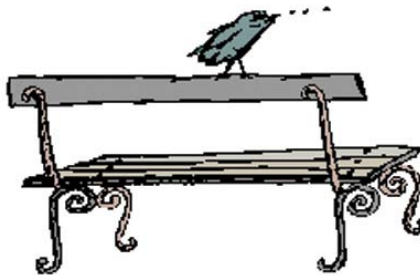
To those of us living in Canada it seems we have an abundance of water. Everywhere we look there are streams, ponds, lakes, rivers. If there is one thing we don't lack it would seem to be water. At times we have too much water as in Alberta during the floods. Sometimes it seems like it will never stop raining. Other times we face droughts when it has not rained for several days even weeks. At these times when there is too much or too little water we realize that water is

vital to us and our well-being.

We have also begun to realize just how wasteful we have been with water. It seemed like we had a never-ending supply of fresh, life-giving water. Over the years the realization that we need to care for this precious commodity has slowly dawned on us. We have many programs in place to protect watershed areas, to

"the realization that we need to care for this precious commodity has only slowly dawned on us."

prevent people pouring toxic chemicals and hazardous waste into our sewage and



View from the deacon's bench

drainage systems. We have realized the need to conserve water and to protect our lakes and rivers with properly installed septic systems and for run-off from farmland to be contained. Wells and potable water for people in Africa and other areas of the world have become a priority for aid groups. PWRDF has been involved in numerous projects throughout the world providing clean water for people. With the prospect of "fracking" looming over us and the potential for problems with our own water supply we have become even more aware of how vital water is to us.

In Canada we tend to take water very much for granted and we assume that everyone has sufficient to meet all their needs. We have the ability to assist other countries when their water supply has been

compromised by sending in our military specialists who within 48 hours or less are able to provide clean potable water. So it is shocking to us to find out that some people in our own country live with an inadequate supply of water. We expect to hear how the government has taken care of the problem and we don't have to concern ourselves with worrying about our neighbours' water problems. We all know that this is not what is happening; however, there is a glimmer of light, a way we can all participate in ensuring adequate water for everyone in our own country.

PWRDF working with Frontiers Foundation (a non-profit aboriginal voluntary service organization) is working on a water project for the First Nations community of Pikangikum.

Through funding the following will be provided: 10 homes will be provided with water and waste water systems this includes a cistern for drinking water; waste water holding tank, fixtures and fittings but most important of all training will be provided for 4 residents in plumbing skills to maintain this water system.

This is just a start to what can be accomplished if we support this project. The part of the project that I think is most promising and exciting is that people are going to be trained to maintain the system.

I realize that there is so much need in the world and so many worthwhile causes to support and we only have so much we can give; however, I would ask you to seriously consider supporting this project in our country. It is everyone's right and need to have access to clean, potable water. We supply water in emergencies to other countries, should we not be ensuring that every person in this country has usable water. A donation to the PWRDF for the Pikangikum water project can and will make a difference in so many lives. It is up to each one of us to ensure that basic necessity of life – "Water" – is available to all.

PWRDF reps gather for annual workshop

Parish Representatives for our Primate's World Relief and Development Fund (PWRDF) gathered for the annual PWRDF Workshop in mid-November. The workshop provides representatives with an opportunity to learn about the work of PWRDF as well as to network with one another. Ms. Jill Martin, PWRDF Director of Finance and Administration was in attendance and gave a firsthand account of how support for PWRDF results in lives being transformed and saved. She also spoke briefly about the new PWRDF Food Security Campaign which was launched in November which has, as its slogan, "...Fred Says"....The focus of the campaign is on raising awareness of the importance of food security especially to those who struggle with hunger but also disease. Jill explained that food security is essential to the success of the PWRDF's contributions to mitigate the devastation

caused by the AIDS pandemic in some countries of Africa. Jill explained that AIDS anti-viral drugs are not effective unless AIDS patients have access to nutritious food. The workshop also featured a session on social justice issues relating to resource extraction. A video of the presentation given by KAIROS staff at the Joint Assembly in Ottawa this past July as well as the KAIROS video "Remember the Land" were viewed. From these videos we learned that approximately seventy five percent of mining companies in the world are Canadian owned. Both videos outlined not only the environmental damage being created by unsustainable mining practices but also described documented human rights violations (rape, murder and child slavery) in which mining companies have been implicated. In attendance as well was Ms. Megan Leslie MP, NDP Environmental Critic, who described what is happening



in many countries in Central America and Africa as "hard but it is real". Ms. Megan gave a brief overview of attempts of federal elected officials to bring forward legislation to ensure that Canadian mining companies can be held accountable in the Canadian legal system for environmental damage or human right violations which

occur in foreign countries. Ms. Leslie did say she is a "big fan" of PWRDF and what it does and encouraged us as a faith community to express our concerns to our elected officials and make sure they know we care! For more information on the work of PWRDF and the "Fred Says" campaign please visit www.pwrdf.org.

For more information on social justice issues related to resource extraction please visit www.kairoscanada.org (click on the "sustainability" tab).

Photo above: Jill Martin making a presentation to retiring Bishop Sue to thank her for tremendous support for PWRDF.