



A team effort on Shrove Tuesday



Photo: At the Church of the Apostles in Halifax, Deacon Heather MacEachern serves Nicholas Jones while Rev. Mark Marshall gets Amy Jones her dinner and Deacon Ray Carter serves Faith Randall her Shrove Tuesday meal.

SHROVE TUESDAY (also known as Pancake Tuesday and Pancake Day) is the day preceding Ash Wednesday, the first day of Lent. Shrove Tuesday is determined by Easter; its date changes annually. The expression

'Shrove Tuesday' comes from the word shrive, meaning 'confess.' Related popular practices are associated with celebrations before the fasting and religious obligations associated with the penitential season of Lent. The term

Mardi gras is French for Fat Tuesday, referring to the practice of the last night of eating richer, fatty foods before the ritual fasting of the Lenten season, which begins on Ash Wednesday. Pancakes are associated with the day

preceding Lent because they were a way to use up rich foods such as eggs, milk, and sugar, before the fasting season of the 40 days of Lent. The liturgical fasting emphasized eating plainer food and refraining from food that would give

pleasure: In many cultures, this means no meat, dairy, or eggs

From Wikipedia, the free encyclopedia.

Pam now a PWRDF Honorary Member

"AS A CHILD, I have vivid memories of the Springhill mine disaster, having been born and spending my early years in the nearby community of Parrsboro. I remember feeling the "bump" and the constant prayers in school, in church and especially at Junior Auxiliary".

That was the beginning of Pam Oliver's involvement with the Primate's Fund! Now in 2013, Pam is still at work on behalf of the PWRDF.

Pam has been a parish rep. for 21 years [1990] in her parish, the Anglican Parish of South Queens (formerly Trinity

Parish, Liverpool). She says that she always sees her job as being a part of "this PWRDF partnership". She describes herself as a go between with information - presentations in the churches in her parish yearly, visits to Sunday school and youth group, as well as monthly reports to parish council.

Pam also served as a church warden at Trinity, Liverpool and chaired the Trinity steeple restoration committee. She served on church and parish council for many years as well as being Synod delegate. She enjoys writing and leading the

Prayers of the People once a month. She always includes a social justice component, often the PWRDF. Since her father's death (Archdeacon Greg Pritchard) and in his honor, she has become a pastoral visitor weekly in the local hospital. She also holds leadership roles in ACW, MU and altar guild. No matter where she finds herself, the PWRDF will always become a topic! Pam has been a life-long supported of the PWRDF. Although she was embarrassed to find out she was nominated, she deserved to be recognized.



Photo: Bishop Sue Moxley presents the PWRDF Honorary Member Award to Pam Oliver at a service in Kentville last November.

When forty days became six days

WE HAD A very different Lenten season here By the Bog. Rev Billie returned from her holiday in the sun full of new ideas for her parish. Nothing like a three week 'stew' in the heat of Florida to get the little grey cells racing. Hercule Poirot would be proud of her!

Lent has become such a difficult season in our church life. We all know what Advent is about and the two great festivals of the Christian year; Christmas and Easter just happen, so to speak. There is enough tradition and drive to see them through the days and weeks following the actual "Great Day". Lent comes with its own traditions and our memories of a season of self-denial and fasting. Those days have gone by in the secular world and for us as a whole. We do seem to remember that Lent is a time of reflection and self-discipline but nothing like the Lenten fare of years gone by.

The Rector struggles as much as we do with the season. I know she feels it is up to her to set the standard so to speak but the Parish and the World want to carry on as if these forty days are just that, forty days



ST. BART'S BY THE BOG

Sarah Neish

in the depth of winter. The Guild are anxious to have a fund raising supper, the Men's group want to have a second bottle drive and the choir seem to be busy working on Easter anthems. Any activity during the week is doomed to fail. After all, "American Idol" and "Survivor" are filling the airwaves with their own brand of religion. Hockey is back too and there are midweek games if you have any type of satellite dish [and every house in The Bog has such a growth sticking out from the side of the house it seems.]. Hockey Night in Canada is no longer a Satur-

day only event.

Billie has tried Bible study one evening a week with little success. Midweek Eucharists followed by a coffee hour and a discussion group have been tried but with little support and the thought of a weeklong Parish mission is just a distant memory for us of a certain age.

The Parish Council was drawn into the debate about the way our parish recognizes the season of fasting penance and prayer. Billie asked for input as to what she should or should not offer this year. After some discussion it was decided to concentrate on Holy Week and especially Maundy Thursday and Good Friday. We have always had an evening service on that special Thursday with the church going into darkness as we sang "Go to Dark Gethsemane" "It is a memory from my childhood and has always filled my heart with dread and awe as I think of what is to come the next day.

We still spend time in church on Good Friday. It is part of our life as a parish and as a wider community. The people of The Bog know that the Anglicans will always have a service on that day and many

from other traditions come to pray with us. There seems to be a feeling of quiet prayer that fills the air of St. Bart's and The Bog on that day.

So our season of Lent was abbreviated as a parish. We were urged to spend extra time on our own in prayer and reading the bible. A few made an extra effort to attend the midweek Eucharist but Lent seems to have become a shortened time of special significance starting with Palm Sunday and ending at that Good Friday service. We find the world pressing in on us, even here in our own little corner of God's world. We know that our pastor was spending extra time on her knees during the long Forty Days and we thank her for her prayerful care of our souls as we let the world come into our lives. Come in and push Lent away from the life we now lead. A life of Parish activities and worldly things like American Idol and Hockey Night in Canada!

But now, Easter has come, the Son has Risen. Oh be joyful!

I'll keep you posted,
Aunt Madge



THE DIOCESAN TIMES

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Editor

PAUL FRIESEN
Reviews 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.

HYMNS

IT IS QUITE EASY TO JOIN IN

① FIRST OF ALL FIND THE RIGHT BOOK



② THEN FIND THE RIGHT NUMBER

1	3	7 2
4	9	5
8	6	
5	1 6	
7		9
	8 7 2	
3	5	
6	9	4
1 8	2	3

HYMN NUMBERS MUST BE CALCULATED BY A COMPLICATED PROCEDURE INVOLVING ADDING ROWS AND COLUMNS

③ BE SURE YOU ARE SINGING THE RIGHT TUNE



④ MAKE SURE YOU FOLLOW THE VERSE NUMBERS CAREFULLY



(IT CAN BE EMBARRASSING TO KEEP SINGING WHEN EVERYONE ELSE HAS STOPPED)

BISHOP'S MESSAGE

Were you there...?



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

DID THE MELODY OF THE GOSPEL HYMN come into your mind? Were you there when...? The hymn takes us through the events of Holy Week and into Easter, with its repeated question and haunting melody. Were you there...? As we come to the end of Lent entering into Holy Week, it is perhaps a way to reflect anew on the mystery of Holy Week and Easter. Were you there? The logical answer is of course not, that was before I was born! What if this year for Holy Week you put yourself there? For some Bible readers, this is what they always do. They imagine themselves as one of the named characters in the Scripture story, or perhaps someone who might have been there but was not named.

Most of us are quite good at being part of an audience. We can sit back and observe and be the critics. But what if you are an actor - not looking at the action as a member of an outside audience, but actually taking part in the action, seeing things from the view point of one of the participants? Some congregations will have an interactive reading of the Passion narrative on Palm Sunday or Good Friday. Many people really appreciate this manner of reading as they can "get into" the story. Others find it really uncomfortable as they "get into" the roles.

Holy Week is not just a historical remembrance. It isn't just about "those people back then". It is also about us today. As you imagine yourself in the mob yelling "Crucify Him," in what ways do we get trapped into acting along with everyone else even when we know there is something wrong in that? We still see what happens today when "crowd think" takes over a large group of people and they do things they would never on their own do! Have you listened to someone condemn the Christian

faith and said nothing? Has someone asked you in a mocking tone if YOU are one of those silly Christians and you have betrayed your baptismal promises and said "No, of course not"? In those ways, we were there, and we are there, and we need to own that.

If your parish has services each day in Holy Week, you can join with others in listening to the Scripture readings while putting yourself right there in the story. If your parish does not have services except on Good Friday, you can read at home by yourself, or perhaps invite a group of friends to read with you. In the Book of Common Prayer, begin on page 154. In the Book of Alternative Services, begin on page 301.

Were you there...? when they crucified my Lord? when they laid Him in the tomb? when He burst the bonds of death? I invite you to continue to observe a Holy Lent, especially in this last part of Lent, to do that by reading and meditating on the word of God, by being "there" as the gospel stories unfold. When He bursts "the bonds of death", be there as well. Be astonished, overwhelmed, thankful and there.

Blessings.

+Sue

Praying alongside others



Prayer

Steve Laskey

THE ANGLICAN FELLOWSHIP of Prayer has a program called Alongsiders. Simply put, it is prayerful support for the work and ministry of the church both locally and beyond. More specifically Alongsiders are people who pray for others who are ill or in any kind of need or trouble. It also gives prayerful support to the clergy, people, and ministries of the church. So to be an Alongsider is to be one of a great number of people who exercise the ministry of intercessory prayer on a daily basis.

Who are these who exercise the ministry of an Alongsider? Well, they are primarily people who are shut-ins, the elderly, or those who are isolated. Prayer, an essential ministry of the church is not simply an activity to keep people busy. Those who pray as an Alongsider are offering a their support for those involved in ministries such as children and youth, outreach, and pastoral care.

The scriptural basis comes from 1 Timothy 5:5 that 'the real widow, left alone, has

set her hope on God and continues in supplications and prayers night and day'. As the AFP website says, 'If the widow, why not the widower, elderly persons, and others who are cut off from the mainstream of activities by illness, disability or other forms of isolation?'

Let me share a story of this ministry with you. I knew a lady, Lillian, for quite a few years. She was married and a very outgoing, active member of the parish. Her husband was not involved in the life of the church. If she was not at church on Sunday, or at the weekly prayer group you knew she had to be ill. If there was any kind of new ministry the church was considering, you could count on Lillian to help. She preferred to work in the background, alongside others and shunned leadership roles. Lillian saw herself as a supporter and encourager of others. It was her way of being a part of the community and offering her gifts for God's work.

Lillian slowed down in her later years and eventually she

found herself housebound. At this point she became one of the Alongsiders of the parish. Once a month the coordinator would deliver to Lillian and other Alongsiders the prayer needs of the parish and its various ministries. Lillian prayed every day knowing that this was a serious ministry that underpinned a lot of the work of the church. Those who made pastoral visits were able to tell people that there was a team of people who would pray for them every day. The Sunday School coordinator knew that she, the teachers, the children and families knew they were surrounded in prayer. The Parish Council knew it was being held in prayer even while it met by this team of pray-ers.

The day came when Lillian died and there was a celebration of her life. She was remembered not only for the practical ministry that she had done over her many years but for the ministry of prayer that she exercised. People remarked that just knowing Lillian was praying for them gave them courage and

inspiration to keep on in their work.

Two months after Lillian's passing, her husband George phoned the church to ask why no one was coming with the prayer requests any longer. He said that not long after Lillian had become an Alongsider he joined her in prayer each day and wanted to continue to pray. Lillian's prayer ministry was not only a gift of love offered to the life of the church but a witness of faith that engaged her husband in that faith as well.

Are there people in your church who find themselves, like Lillian, in a place they can offer this rewarding and enriching ministry? If you would like to know more about the Alongsider Programme or how it could be set up in your church, I would love to hear from you.

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

It's a new day!

Small Groups foster lively faith

BY REV. LISA G. VAUGHN

The old saying goes, "It takes a village to raise a child", but in Churchland "It takes a community to raise a disciple." It's a very rare thing for someone to mature into being a committed disciple of Christ by just attending worship one hour a week on Sunday.

Small groups are an excellent approach to offer a community setting whereby someone can explore and experience the Christian life in an authentic way. Time and again we read in the Gospels how Jesus established and actively participated in groups of two or three, up to his core group of twelve disciples. In homes and highways our Lord met with small numbers of men and women to teach and encourage them, and model for them a holy life lived for God. Here they discovered acceptance, healing, forgiveness and belonging. It was from these small numbers of faithful disciples that Jesus built his church.

In the Book of the Acts of the Apostles, we see in those fledgling days of the Christian community small groups of disciples gathered for study, support and worship. In Paul's letter to the Romans (16:3-5) and in the one to the Colossians (4:15) he shares his thankfulness for the gathered community meeting in the houses of Prisca and Aquila and Nympha. Christians throughout history have always met together in groups in various settings. When these small groups are healthy they represent the church at its best.

A small group is a community setting whereby a person can grow and mature as a committed follower of Jesus. This happens when there is genuine fellowship and hospitality, study and open discussion of the scriptures, prayer or worship. Active service is a response to the grace received by God in this type of authentic Christian gathering.

Today small groups, sometimes called life groups, meet in living rooms, chapels, halls, pubs, coffee shops and lunch rooms. There is a feeling of comfort and friendship that exists in these intimate gatherings that doesn't exist in our more formal Sunday congregational worship. It's been said that people come to a Christian community for many reasons, but they stay because of the friendships they've fostered there. Small groups are ideal for



Photo: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of the bread and the prayers." (Acts 2:42)

building relationships.

Here are some of the advantages of healthy small groups:

- (a) They provide a safe place to explore faith issues and to ask questions.
- (b) Confidentiality is cherished.
- (c) They can offer a support network for healing and Christian accountability.
- (d) It is an ideal setting for members to develop their gifts and ministries in hospitality, facilitation, study, pastoral care, prayer and leading worship.
- (e) Trust within the group's members and in the larger church can be fostered.
- (f) Members are encouraged to "go deep" in their search for divine truth and in their faith practice.
- (g) These disciples are nurtured into becoming passionate in giving back – sharing their gifts of talent, time and money.

- (h) New 'seekers' are encouraged to join existing groups, causing these small communities to grow and possibly to create more groups and thus increase numbers of maturing disciples.

Small group gatherings for budding disciples recognizes that maturity in Christ is a PROCESS and not a single event. Members are free to wrestle with Bible passages and examine tough questions without feeling judged. They allow newcomers to the faith to gradually see the picture of God's salvation history and to actively participate in personal devotions. These gatherings of three to twelve people on a regular basis become "church" in a very real way.

Anglican scholar John Stott described these small group evangelism opportunities in the local church as "the most normal, natural and productive method of spreading the Gospel today." (The Contemporary Christian, 1992). In next month's edition of "It's a New Day" we will explore some of the practicalities of establishing healthy small groups.

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



PEI ordains deacon in Kensington

MARGARET VIOLET FAGAN was recently ordained to the sacred Order of Deacons at St. Marks' Anglican Church, Kensington.

Photo Back Row: Carl Thompson, Sr. Parish Warden & Presenter; Archdeacon John Clarke; Selina Bath, daughter & presenter; Rev. Darroch Fagan, husband; and David Haslam, Jr. parish warden.
Front Row: Grafton Cole, Jr. parish warden; Archdeacon Debra Burlison, guest preacher; Lola Meek Ogilvie, Sr. parish warden & presenter; The Right Rev. Sue Moxley, Ellaline Smith, mother & presenter; Rev. Margie Fagan, rector, Anglican Parish of New London, holding Sophia Bath, granddaughter & presenter.

DIOCESAN NEWS

Cathie, the Cathedral Hope Bear and her royally connected couturiere

THE DUCHESS of Cambridge, not to mention the Queen, are not the only ones setting a stylish pace – now Cathie, the Cathedral's Hope Bear, in support of the Anglican Foundation, has taken the fashion world by storm in a gown modelled on one that our former Lt. Governor, the Honourable Mayann Francis, wore for her 2009 Christmas card photo. When her former Honour realized that a critical missing item from Cathie's wardrobe (created by the Cathedral's Sacristan, Maureen Yeats, and including a Nova Scotia

tartan dress) was something with the Cape Breton tartan, she felt compelled to address this gap!! The result is a dear gown, with skirt of emerald green velvet and bodice featuring the Cape Breton tartan. Many thanks to Mayann Francis and her dressmaker for this stunning addition to Cathie's wardrobe.

Photo: Cathie the Hope Bear and her royal connections.



013/01/17

ANNOUNCEMENTS

Rev. Don Shipton appointed Interim Priest at Emmanuel Church Spryfield beginning Feb 1, 2013.

Rev. Cathy Lee Cunningham appointed as the Anglican Church Women Nova Scotia Board Chaplain effective Feb 1, 2013.

Bishop Sue accepted the resignation of **Rev. Arran Thorpe** from the Parish of Bedford effective April 15, 2013. At that time Arran will move to the Diocese of Ottawa.

Bishop Sue accepted the resignation of **Rev. Kevin Frankland** as Regional Dean effective January 31, 2013. The new Regional Dean for the Eastern Shore will be **Rev. Kaye Knott**.

AST grads present research projects

Love This Church: Living Provocative Paradoxes where AST graduate students present research projects on March 6-7 at the AST St. Columba Chapel, Halifax,

There's a wide variety of topics that will be of interest to many:

- Where's the Money? Theft in the Church
- Whole Heart, Part-Time: Bi-Vocational Priesthood in the Anglican Church
- Gathering the Puzzle Pieces: Parents of Children with Autism Talk about Faith

- Holy Smells and Bells: Embodying Worship through the Senses
- The Kisses of His Mouth: Sexuality and the Sacred
- Taking the Plunge: Adult Baptism in the Anglican Church
- iConfess: The Cruxifusion Movement in the United Church
- The New Evangelization in the Roman Catholic Archdiocese of Halifax-Yarmouth

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LETTERS

To the Editor,
Forty years is a long time to remain a committed reader of a publication. I first began reading The Canadian Churchman/Anglican Journal in the Glace Bay Public Library when I was in high school. I've sent off several communications to Church House protesting the appointment of the

Primate's Principal Secretary as interim editor of The Journal (February Journal). Placing a high ranking church bureaucrat with sensitive responsibilities to the Primate in a journalism roll is a really bad decision. The major concern is the potential for conflict of interest at several levels. Judging by the comments on the Anglican

Journal website, I'm far from alone in my concern about the wisdom of this appointment. If the print edition of Anglican Journal survives the current General Synod financial crisis, I'll happily return as a reader once a journalist with no ties to the national hierarchy is on the job as editor.
The Rev. Canon Rod Gillis (retired)

Dear Editor,

I very much enjoy the meaty subjects and clear-headed discussion in the Observer which I receive courtesy of a United Church I served recently as Interim Organist & Choir Director. The following is a response to Dave Blythell's rather condescending condemnation [Observer 76/7] of 'the old service' which is one of the signal marks setting Anglicans apart from true Protestants in general and specifically from the dog's breakfast 'worship' which has infected every branch of Christendom including the Roman Catholic Church over the last couple of generations. FAD

I read with interest, Dave Blythell's condemnation of what he describes as 'the old service'. Obviously anyone who dismisses one of the English-speaking world's most-enduring masterpieces of language and liturgy is simply in the wrong church, probably also in the wrong pew, or, in this case, on the wrong organ bench.

As an Anglican convert, an

organist and choirmaster, and student of the English Choral Tradition for almost sixty years, I have witnessed the steady degrading and dumbing-down of Anglican Theological Training and the parish fallout from the same to the point where in the Diocese of Nova Scotia and Prince Edward Island by no means unique, it is becoming difficult to find an Anglican church which is even marginally different in tone from a modern-day Revivalist tent-meeting. Not only has the (still official!) Prayer Book been virtually relegated to cobwebbed shelves in the janitor's closet, but campfire-style 'songs' have replaced hymns, and all sorts of ugly, out-of-tune, and badly-played cabaret instruments have replaced the incomparable beauty of hymns sung to the accompaniment of a fine organ. The result resembles the replacing of an exquisite gourmet meal with a trip to McDonald's for a lukewarm, greyish, meat-glued 'chicken' sandwich.

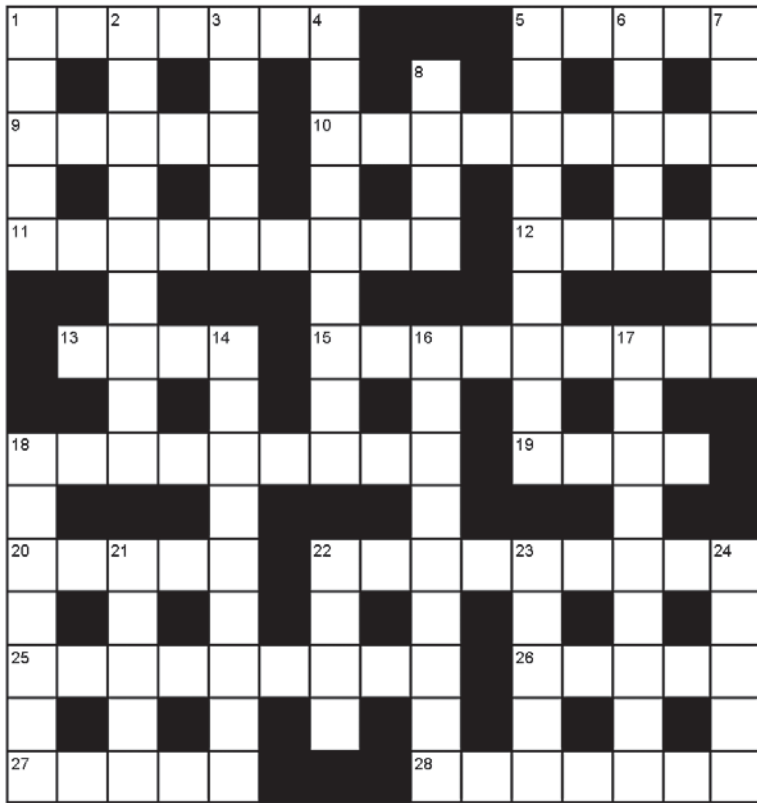
Thank you very much, but if you don't like the menu, please don't fire-bomb the restaurant.

The Anglican Church has, for centuries, been the guardian and example of the finest music ever produced in the English-speaking world. That excellence is inextricably connected to the Prayer Book and its masterful, poetic liturgies. For those who need insipid, dumbed-down fourth-grade language, brain numbing rock bands, and 130 decibel fellatio-microphoned screaming ... please go across the street to that 'cabaret with special guest Jesus' and cease your warring on beauty, order, and contemplative spirituality. There is an article in the February 2013 edition of The Diocesan Times by Fr. Russell Elliott which describes this dis-ease far more elegantly.
Freeman Dryden

Freeman Dryden is a retired Organist & Choirmaster, and became an Anglo-Catholic convert at the age of 14. He is currently a bass chorister in the choir of the Cathedral Church of All Saints, Halifax, NS, and an active member of the Royal Canadian College of Organists.

Bible Crossword

by Maureen Yeats



March 2013 Clues

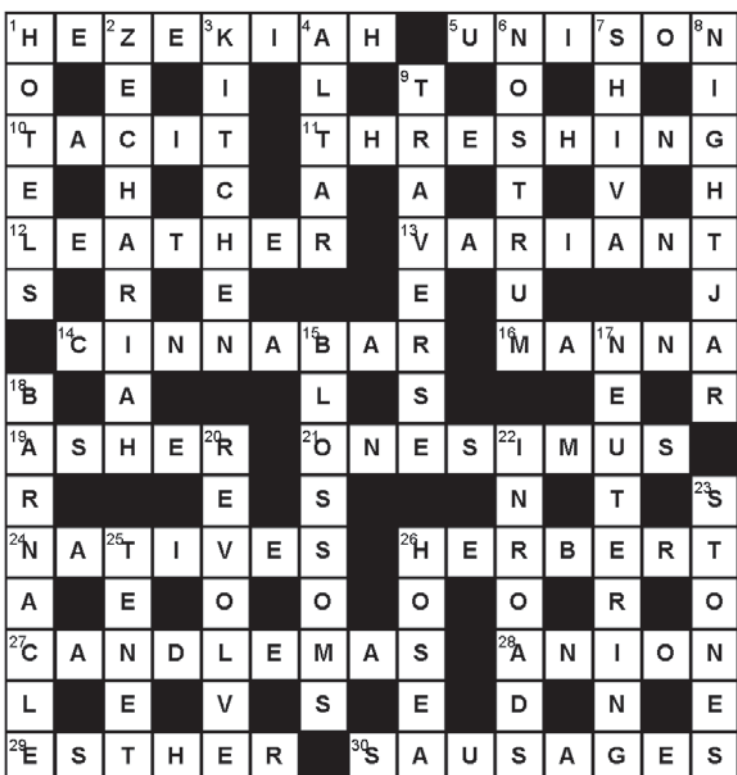
ACROSS:

- 1 – Patron saint of Ireland (7)
- 5 – Patron saint of Wales (5)
- 9 – Queen of _____, visited Solomon (2 Chron. 9) (5)
- 10 – Members of small ruling clique (9)
- 11 – Like a kindly uncle (9)
- 12 – Fairy tale monsters (5)
- 13 – Country from which Ruth came (Ruth 1) (4)
- 15 – A form of theology (9)
- 18 – Those that purchase goods (9)
- 19 – Consumes (4)
- 20 – “They have washed their _____ and made them white ...”, garments (Rev.7:14) (5)
- 22 – “In that region there were _____ living in the fields”, minders of sheep (Luke 2:8) (9)
- 25 – “as _____, yet always rejoicing”, sad (2 Cor. 6:10) (9)
- 26 – The one who did not win (5)
- 27 – Bishop’s hat (5)
- 28 – Opposes (7)

DOWN:

- 1 – Spaghetti and linguini are forms of this (5)
- 2 – Fearful (9)
- 3 – Son of Abraham (Gen. 21:35) (5)
- 4 – “Such _____ is too wonderful for me”, comprehension (Ps 139:6) (9)
- 5 – Office of a deacon (9)
- 6 – A priest on salary as in “The _____ of Dibley” (5)
- 7 – Ceases (7)
- 8 – “...he came forward and touched the _____”, pallet which bears corpse (Luke 7:14) (4)
- 14 – Place to purchase paperbacks (9)
- 16 – One who reads aloud from, say, Luke (9)
- 17 – Draws the attention of someone (9)
- 18 – Consecrated oil, variant spelling (7)
- 21 – Overcooked (5)
- 22 – Not hard (4)
- 23 – Rings around heads of angels or holy figures (5)
- 24 – “...even the dogs would come and lick his _____”, wounds (Luke 16:21) (5)

February Solution



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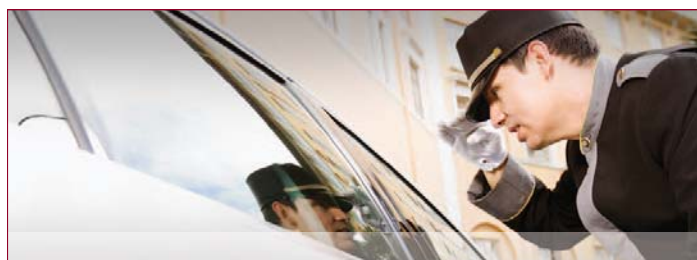
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REVIEWS



Paul Friesen
Reviews Editor

Well by the time you read this, Lent will have begun. And when it comes to Lent, Christians around the world encourage each other to give up, at least for awhile, things that are good in themselves to see themselves, their neighbours, and their God more clearly. This month's review could be no more appropriate. It is written by Rev. Rob Elford, a retired naval officer, a priest, and currently the rector of Trinity Church Halifax. He can be reached with comments you might have at rev.rob.elford@gmail.com

Paul Friesen

Could it be that sin begets injustice?

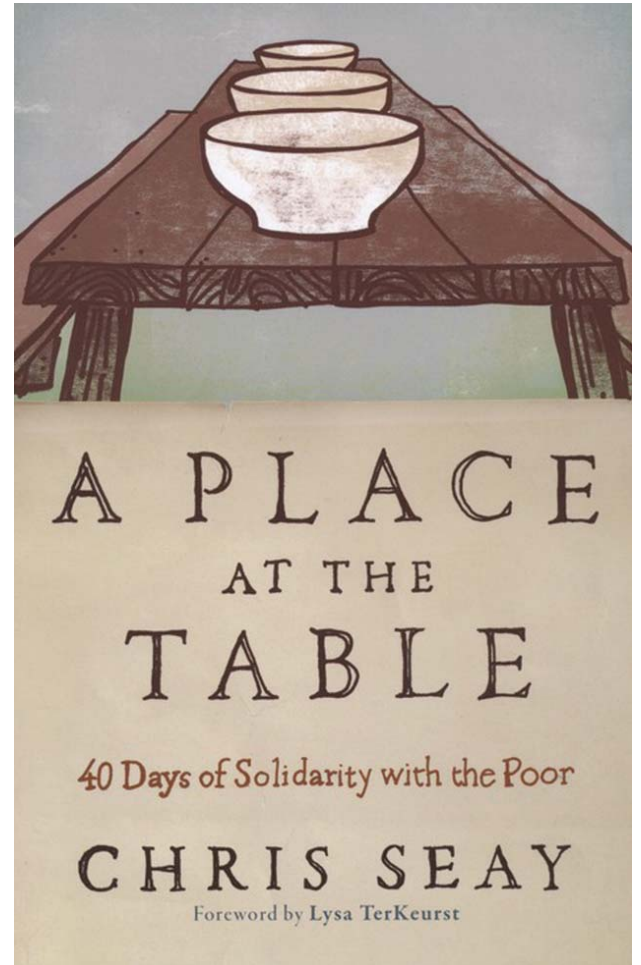
Chris Seay, *A Place at the Table: 40 Days of Solidarity with the Poor*. Baker Books, 2012.

I RECALL REFLECTING ON the following statement a few years ago, while serving in the Canadian Navy and a student of international development studies, "There has never been a famine caused by a shortage of food." At first it may seem absurd; yet powerfully implicit within the suggestion is that the greatest contributor of famine is not the lack of food but the coercive power of self-interested politics which has disabled food sharing systems. If such logic is true, or only partly true, we must confront the issue of justice. The primary cause of a famine could be primarily a justice issue – an issue of unjust political, economic and social power structures - complicated by environmental realities. Could it be that sin begets injustice; injustice begets conflict and conflict begets famine?

Before Saint Paul and Barnabas left Jerusalem for missionary work they were commended by James, Peter and John, "They desired only that we should remember the poor, the very thing I was also eager to do." (*Galatians 2:10*)

Chris Seay is a third-generation Baptist pastor currently serving in Houston, Texas. His book, *A Place at the Table: 40 Days of Solidarity with the Poor* is a spiritually disciplined offering grounded in the belief that one may grow in compassion and surrender to the will of God by tapping into a routine of fasting. It is unfortunate that fasting is largely seen as bizarre in North American culture but Seay makes the point that it can reveal deep truths about the divine, humanity and the intermingling of both. He does not encourage a reckless and possibly unhealthy fast if one is not accustomed to fasting, but rather encourages a contemplative approach to understanding our culture of consumption wherein we starve ourselves spiritually. He challenges us to see that our modern notion of freedom may be enslavement to a spiritually destructive lifestyle, one which Jesus helps us see clearly and provides us the spiritual tools to overcome.

The bulk of the book is broken down into a 40-day routine of reflection and prayer based on Scripture and animated by



current realities in this wonderful but deeply wounded world. There is not a shortage of food in the world but there is famine. *A Place at the Table* is well worth the read and an excellent consideration upon which to build a Lenten small-group program. The book promotes a six-session DVD program, which can be bought separately for \$24.99 to help group study. While I highly recommend the book, I cannot recommend the DVD. It is clearly a promotional video geared toward financially supporting an NGO he supports.

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Spend LENT with LUKE

(Part II – Fri Mar 8
to Easter Saturday,
Mar 30)

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

Format – 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.

Friday, March 8

READ – Luke 11:1-13 – Teachings about Prayer.
REPEAT – Lord, teach me to pray.
REFLECT – What is the value of “persisting” in prayer?
REACT – Say this version of the Lord's Prayer 3 times today.

Saturday, March 9

READ – Luke 11:14 - 36 – Signs of the Kingdom.
REPEAT – Jesus Christ is the light of my life.
REFLECT – What are the “signs” that God is still in our world?
REACT – Light a candle and think about where it needs to shine in your life.

Monday, March 11

READ – Luke 11:37 – 12:12 – Pharisees and Lawyers
REPEAT – I will love God and show justice to people.
REFLECT – What instructions does Jesus give his followers to prepare them for the hostility they will face?
REACT – Forgive someone who has been hostile to you.

Tuesday, March 12

READ – Luke 12:13-59 – Dependence on God.
REPEAT – Today is my “worry-free” day.
REFLECT – Of what help to you is Jesus' story about the rich fool in setting priorities in your own life?
REACT – Make a donation to a food box as a thanksgiving for your “worry-free” day.

Wednesday, March 13

READ – Luke 13:1-17 – Spiritual Wholeness.
REPEAT – I celebrate the good times of life.
REFLECT – What is God like according to the events and stories in this chapter?
REACT – Make a list of 5 good things God has done in your life.

Thursday, March 14

READ – Luke 13:18-35 – The Life of Faith.
REPEAT – God bless Jesus who comes in the name of the Lord.
REFLECT – What do the stories of the mustard seed, yeast and narrow door tell us about God's community or church?
REACT – Reach out and comfort someone who is hurting.

Friday, March 15

READ – Luke 14:1-34 – Kingdom Priorities.
REPEAT – I have ears, help me to listen.
REFLECT – What do these stories tell us about integrating people into God's church?
REACT – Invite a person to worship or to your church group or activity.

Saturday, March 16

READ – Luke 15:1-32 – The “lost” Parables.
REPEAT – I am a sinner – I have repented.
REFLECT – How do you feel about welcoming back those who have strayed from the church? What are these stories saying to you?
REACT – Next time you attend worship, speak to a person you do not know.

Monday, March 18

READ – Luke 16:1-31 – The Use of This World's Goods.
REPEAT – I am faithful to God.
REFLECT – Why is the shrewd manager praised and the rich man not granted his wish?
REACT – Help someone in need today – contribute to an individual or a community service.

Tuesday, March 19

READ – Luke 17:1-37 – The Marks of a Servant.
REPEAT – Make my faith stronger.
REFLECT – What marks of a follower of God can you identify in this chapter?
REACT – Thank God for 5 people who have done something for you.

Wednesday, March 20

READ – Luke 18:1-17 – Prayer and Self Righteousness.

REPEAT – I will pray and never become discouraged.
REFLECT – Why is the tax collector and not the Pharisee justified? What does it mean for us?
REACT – Say a kind word to or think a generous thought about a child you know.

Thursday, March 21

READ – Luke 18:18-34 – The Gift of Eternal Life.
REPEAT – First love God, and then love other people.
REFLECT – Why did Jesus respond to the rich ruler so stringently? What are the implications for us?
REACT – Go through the stuff you have and give some away.

Friday, March 22

READ – Luke 18:35-19:27 – Healing and Salvation.
REPEAT – Lord, have mercy on me.
REFLECT – Each person was given the same “coinage” ... how was it used and what is the message for us?
REACT – Think of 3 talents you have and how you use them for God and people.

Saturday, March 23

READ – Luke 19:28-48 – Entry into Jerusalem.
REPEAT – My temple (my body) is a house of prayer.
REFLECT – What characteristics of God did Jesus portray in the “Palm Sunday” parade?
REACT – Tomorrow, take a palm branch from your church to a shut in.

Mon in Holy Week, Mar 25

READ – Luke 20:1-44 – Jesus' Identity.
REPEAT – I will pay to God what belongs to God.
REFLECT – Look at the answers Jesus gave to different questions – were the answers satisfactory?
REACT – Decide to whom you will give a “gift” as a thanksgiving at Easter.

Tue in Holy Week, Mar 26

READ – Luke 20:45-21:38 – Resurrection.
REPEAT – God give me strength to deal with life's situations.
REFLECT – How are Jesus' followers to live with all the horrors happening around them?
REACT – Give a “widow's offering” to your church or a charity.

Wed in Holy Week, Mar 27

READ – Luke 22:1-38 – The Last Supper.

A Letter from Luke

Dear friends,
As you read, recite, reflect upon and respond to my Gospel this Lent, I hope you are gaining new insights into the life and teachings of our Lord Jesus, and finding fresh ways to bring the Gospel alive in your daily living.

Last month I introduced myself briefly. This time I want to highlight several special features which I purposely included in writing my gospel. You may have noticed some of these already.

- My vocabulary and language are those of the people for whom I was writing; hopefully the readers can then better understand the message of Jesus.
- I included details about the birth and childhood of Jesus which the other gospel narrators did not mention.
- The triumph of God's love and the joy of our Lord's belief and practice are recurring themes in my gospel. I did this as a guidepost for those who would become followers of Jesus in the future and form the communities you call ‘churches’.
- I emphasized prayer as a central and vital factor in the life of Jesus.
- My gospel has a universal perspective and appeal which could break down and supersede traditional cultural and racial barriers.
- Women and children received prominent positions and attention in my gospel, because Jesus was interested in all people, not just the men, as traditions seem to have dictated.
- I was fortunate to have discovered and heard several new parables which Jesus had told in his ministry. My favourites are the stories of the Prodigal Son and the Good Samaritan.
- I emphasized Jesus' concern and advocacy for the outcasts in society.

I trust that reading, thinking about and reacting to my gospel this Lent has helped you gain more insights into the teachings of Jesus Christ and have strengthened your faith and commitment to God. Now you should be ready to rededicate yourself as you celebrate Easter.

Your co-worker in Christ,
Luke

(Communicated through the fingers of Hollis Hiscock).

REPEAT – “Do this in memory of me” (Jesus).
REFLECT – How is the Last Supper different from or similar to the Holy Communion celebrated in your church on a Sunday morning?
REACT – Plan to attend a weekday (not Sunday) Holy Communion this week.

Maundy Thursday, March 28

READ – Luke 22:39 -23:25 – Arrest and Trial.
REPEAT – Jesus suffered for me.
REFLECT – Imagine you are part of the crowd; how would you react to the treatment of Jesus?
REACT – Spend some extra time thinking about what Jesus did for you.

Good Friday, March 29

READ – Luke 23:26-56 – The Crucifixion.
REPEAT – “Father, into your hands I commend my spirit”.

REFLECT – What do we learn from what happened on the first “Good Friday”?
REACT – Spend some extra time thinking about what Jesus did on the cross for you.

Holy Saturday, March 30

READ – Luke 24:1-52 – The Resurrection.
REPEAT – Jesus is not here, Jesus is raised from the dead.
REFLECT – What effect did the resurrection of Jesus have on the people who witnessed the happenings?
REACT – Plan to attend worship tomorrow – Easter Day – and rededicate your life to the risen Lord.

March 31 is Easter Day – celebrate by attending worship or praying and share the good news with others – Jesus Christ is Risen from the dead, Alleluia.

Prepared by Hollis Hiscock, Editor of the Niagara Anglican and used with permission.

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