



109th birthday for Mrs. Beeler

BY MURRAY ROLPH,
 KINGSTON NS

ON 15TH FEB, 2013, a birthday party was held for Edrie Beeler, a resident of Tibbetts Home For Special Care, in Wilmot, NS. Five generations of the family were in attendance.

She received well wishes from the friends, neighbours and family from Nova Scotia, and Ontario. Revs. Matthew Sponagle and Michael McKeage from the parish of Wilmot, and church members and local MLAs attended to help celebrate the special time. And throughout the day, Edrie received numerous phone calls from well-wishers. Attempts were made to determine if Mrs. Beeler is the oldest person in the Province of Nova Scotia, but could not be confirmed. However, she is one of the oldest and in pretty good health.

The amazing long life of a Victory woman: a brief history
 BY DAUGHTER JEAN MORE

Edrie was born on February 15, 1904 in the community of Victory in Annapolis County. At the age of 18, she left her native province to travel to Boston, Massachusetts, USA to train as a nurse and in 1925 she graduated as a Registered Nurse being the Valedictorian of her class. She spent the next three years doing private nursing duties in the Boston area.

In 1928, Edrie returned to Nova Scotia and was soon married to her childhood love, Murray C. Beeler. In 1930

her husband and his brother Ken bought a hardware store in Annapolis Royal and ran it under the name of "Beeler Bros."

Edrie is devoted to her family and raised two children, Jean and George. She was very active in the Annapolis Royal community life. In the late 1930s she was very involved in having Annapolis Royal General Hospital conceived and built. Over the next 40 years, Edrie was president of the Hospital Aid Society. After the death of her husband Murray in 1967, she continued to run Beeler Bros Hardware store until it was sold in 1968.

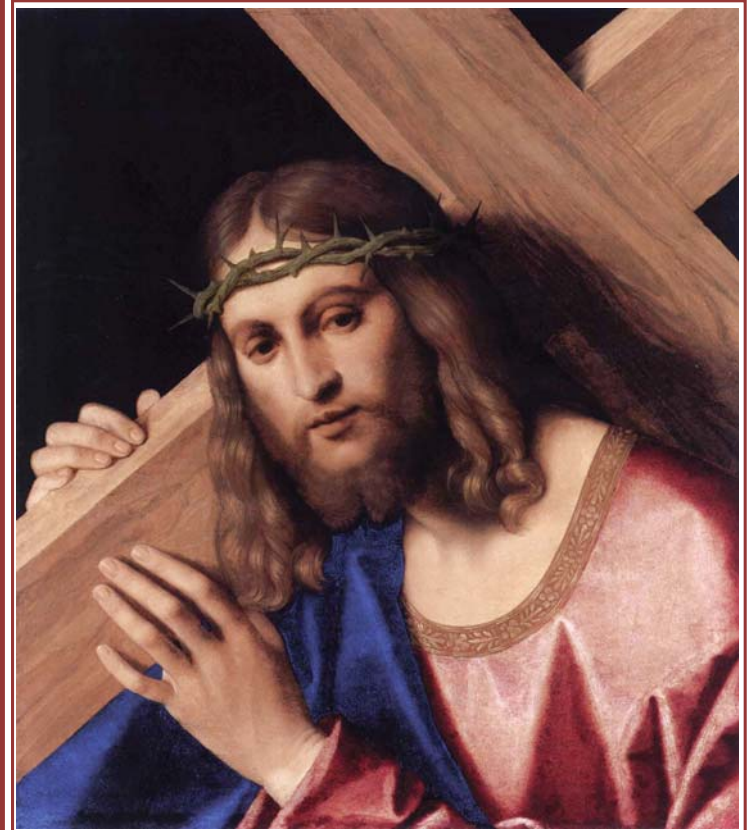
In 1985 she sold her home in Annapolis Royal and moved to the local Senior Citizens' Home where she happily resided until 2000. Edrie then moved to the Tibbetts Home for Special Care in Wilmot. She has always lived a very active life both physically and mentally. At the ripe age of 109, she still enjoys playing a game of Scrabble and reads the newspaper as well.

Edrie is much loved by her son and daughter, as well as her five grandchildren, nine great-grandchildren and five great-great-grandchildren, and all those who know her over the many years of her life.

Below: Revs. Matthew Sponagle and Michael McKeage from the parish of Wilmot with Edrie Beeler on her 109th birthday.

Right: Edrie Beeler poses with her birthday certificates.

Photos by Murray Rolph



Christ carrying the cross

Painting by Catena, Vincenzo, circa. 1520s
 Oil on panel (47 x 38 cm), Liechtenstein Museum, Vienna



COLUMNIST

The joy of new technology invades The Bog

WE HAVE HAD an epidemic here By the Bog and I do not mean the Flu! We have been invaded by large, very large, flat screen televisions. The first garbage day following Christmas saw all sorts of huge cardboard boxes out beside the green bins and blue see through recycle bags. I said it looked like we had been invaded by creatures that used these big boxes to transport themselves down to our small corner of the world.

I must admit our house had just such a piece of refuse out there by the road. We had been presented with a new television set from our children for Christmas, a fifty inch HD television that brought us into the new year and the new age of technology. At first my Orin said any set that big was too big for our small sitting room and he could see nothing wrong with the ten year old set we had been using. Once our son had the new flat screen installed and had moved the furniture around to accommodate the size of the viewing area we had a convert. Orin is a great sports fan and had been grieving the loss of his Saturday night traditional "Hockey Night in Canada", the one thing that seemed to



ST. BART'S BY THE BOG

Sarah Neish

anchor his week so to speak. Strikes are always upsetting but the hockey players had hurt my Orin's feelings along with the rest of their fans in Canada. Football was helping him through the difficult time but it was a poor second best and the games seemed to be on most Sundays leaving the huge gap in Orin's Saturday evenings.

That first football game was a wonder to see at 50 inches. Even I myself had to sit down and watch the snowflakes falling in Green Bay Wisconsin and I began to cheer for the home team. Fifty inches is a

wonderful size when it comes to TV screens and snow falling is a beautiful sight, especially when you can see every flake and you know it won't plug up your driveway or have to be shoveled because it is far, far away! .

All of these new flat screens gave the Bog a disposal problem for the sets that were being replaced. Rev. Billie had several offers of large bulky older television sets for the church hall. She said a polite "Thanks but No Thanks" to every offer. If the truth be known there was a 36" set sitting in the hall that had come from the rectory shortly before the rectory family had headed down to Florida!

The old sets had to be taken into the local recycling depot which was not that local. Billie saw the problem and, as is her way, did something about it. While she was looking after this problem she saw an opportunity to make a bit of money for St. Bart's. She found a parishioner with a truck who was happy to lend a hand, then she rounded up two other young fellows who had the muscle power to lift the heavy old television sets into the truck... then she announced to the parish and to the community

as a whole that on the first Saturday of February St. Bart's would be collecting items to go to the recycling depot. Any monies collected for empty bottles, etc. would be donated to the Parish and all the community had to do was either leave the items beside the road or call the rectory for pick up.

The plan worked beautifully. We had another epidemic this time of T.V's and other outdated electronics along the roads of The Bog as well as bags of empty Pop and juice cans and even a few wine bottles and some beer bottles too. It had been a good holiday season here By the Bog and we were grateful to have the refuse of our celebrations collected and deposited where they would be recycled if possible. The Parish made a few dollars from the effort and the three guys who did the work of collecting had the satisfaction of a job well done.

We are now well into the season of Lent Purple hangings, weekly Bible Study and those sad Lenten hymns. I'll keep you posted.

Aunt Madge (who is now watching Coronation Street on a 50 inch screen!)



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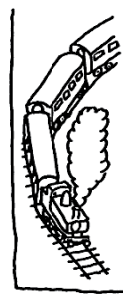
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STOLES

THE VICAR USES THESE TO COMMUNICATE WITH THE CONGREGATION

PATTERN →



WHAT THE VICAR INTENDS IT TO MEAN →

CHRISTIANITY BRINGS NEW GROWTH

THE SPIRIT IS AT WORK

THE BIBLE IS VERY IMPORTANT

WE ARE ALL ON A JOURNEY OF FAITH

WHAT THE CONGREGATION THINKS IT MEANS →

WE COULD DO WITH SOME HELP WITH THE OVERGROWN CHURCHYARD

ONE DAY WE WILL GET SOME PROPER HEATING

IN SOME WAYS A STOLE LOOKS SIMILAR TO A VERY LARGE BOOKMARK

I LIKE TRAINS

BISHOP'S MESSAGE



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

Alleluia, the Lord is risen: the Lord is risen indeed, Alleluia!

IN ONE OF THE PARISHES THAT I SERVED, there was a series of stained glass windows in the church building, which portrayed the highlights of Jesus' life. I was in the church, along with the artist who had created the series, on the day that the 'resurrection' window was being installed. As soon as the light began to stream through the window it was apparent that the image of Jesus was different than it was in the other windows. There was no halo or special effect added, but his skin tone was very pale in comparison to the way he was depicted in the other windows. When I mentioned this to the artist he said: "I figured that Jesus had just spent three days in the tomb, so he probably looked a little washed out." This is an entirely logical explanation for how the post-resurrection Jesus may have looked different than he did while he walked the roads of Judea. Perhaps this explains why the two unnamed disciples did not recognize him on the road to Emmaus! If we truly believe in the resurrection, then the explanation may be equally as simple: the life of resurrection doesn't look like everyday ordinary life.

In the season of Easter, we explore what the resurrection means to the earliest church and to us. The disciples of Jesus and the group of people who followed him certainly believed in the resurrection (after they got over the shock and the concern that a horrible trick was being played on them). The book of Acts and the letters of St. Paul show that the resurrection of Jesus was central to their proclamation of the good news of God's kingdom. They saw it as a foretaste of the kingdom and a sign of the way in which God is present in the world now. The reality of the resurrection was directly connected to the way they lived. ("Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all." Acts 4:32-33)

For first century Jews, resurrection was not a strange concept, but in their understanding, resurrection would happen at the end of time (Martha says this to Jesus when he arrived in Bethany after Lazarus has died. John 11:24). How do we regard the resurrection? It seems to me that we often regard it as just another bible story of long ago that we struggle to accept, a phrase in the Creed, or an example of the supernatural that in the post modern world we have to somehow explain away. After all, despite the recent spate of zombie movies, everyone knows that dead people don't get up and walk around. Easter is not about flowers, eggs and bunny rabbits; it is about God's power to restore, to make whole, to heal, to reconcile and to give life – abundant life. It is about the power of God to make all things new.

We are supposed to be people of the resurrection. I was reminded that this is more than a theological statement when I attended the Vital Church Conference in Toronto in January, along with Bishop Sue and six other members of our diocese. The message that I heard loud and clear was that God is not dead and neither is God's mission or God's church. What I saw were many examples of the ways in which God's mission is unfolding in new and exciting forms. The Church, as the body of Christ, is always in the process of death and resurrection. It is easy enough for us to see the signs of death around us but do we also see the signs of new life- of resurrection? Remembering that like the stained-glass picture of Jesus, resurrection looks different than what went before. We need to be paying very close attention to the places where God is already at work in our communities and then to join in this mission. This is not a quick solution to our problem. It will take the time that it needs to take, it will take focused prayer, and it will take a conscious effort to look for the signs of God's kingdom outside the doors of our church buildings. Can we trust that the God who raised Jesus from the dead can now give us new life in God's mission?

+Ron



Prayer

Steve Laskey

A call to prayer is a call to action: Let us pray... Let us pray... **Let us Pray!**

LET US PRAY! How loud, with what inflection, and with what conviction do we use this phrase? Shouted out it's a good way to get everyone to be quiet at a large noisy gathering. So do we hear it as a call to be quiet? To be reflective? To be gathered? Can we hear it as a call to action? I chose to use this phrase as a call to action. Prayer is at times viewed as a passive activity undertaken only when all other routes of action have been exhausted. I prefer to think of prayer as the first step of action. Friends of mine have a few chickens they keep for eggs. When they go to collect them they start by getting a basket in which to place the eggs. Can you imagine trying to walk from the chicken coop back to the house balancing a dozen eggs in your hands? It is so much easier to carry the eggs in a basket. Thinking then, of our daily activities as eggs, it isn't a far stretch to think of prayer

as the basket that will hold all the activities of the day. This 'basket' of prayer helps to ensure we will get through the activities we need to, without some being dropped, left, or forgotten. The discipline of prayer is a good place to start to carry the day, the activities, the difficulties, our responsibilities and our joys. The work and activity of the church life begins with that call to action too. Prayer is a part of who we are. Parish council meetings, ACW, Mothers' Union, Property Committee meetings and similar gatherings begin with prayer. Again, prayer is the basket in which we lay the agenda, our eggs. We meet to talk and plan and decide how we will proceed. So when we say 'Let us pray' it is a call to action to make God a part of our meeting; our conversation, our decisions, and any further actions we take. We ask God to be with us in the beginning, the middle and the end of all

our activity.

There is a question that comes up at the end of many meetings. It is 'Who would like to lead us in prayer when we next meet?' Who is the one who will bring the basket, who will lead the group to action? As the church we put out many calls to pray; for peace and reconciliation, for justice, for guidance for our parishes and people, and there will be, if it has not been done already, a call for prayer for our synod at the end of May. These are calls to action; not simply asking people to reflect, meditate and consult beforehand. To say 'Let us pray' is the first step that heightens our expectations of what we will do and leads us to further action to grow God's community.

There is the wonderful prayer in the BCP. It is the prayer that I think of as my basket prayer. I end with it because

it is the Lord who does go before us in all things; in life, in death, in resurrection and all our activities in between. The traditional language of the prayer begins 'Prevent us, O Lord...' Not 'stop us' (as one person I once spoke with thought), but actively go before us as we actively follow.

Go before us, Lord, in all our doings with your most gracious favour, and further us with your continual help; that in all our works begun, continued and ended in you, we may glorify your holy name, and finally by your mercy obtain everlasting life, through Jesus Christ our Lord.
(BCP p. 87)

It's a new day! The 'how-to's of small groups

By Rev. Lisa G. Vaughn

"I JUST WANT MORE AND MORE. I love my Wednesday night Bible Study. I just thank God for this." - a real-life comment made on a program evaluation. Wouldn't you love to offer a small group study receiving this kind of enthusiasm? You can. It takes some work, but it's not that difficult to pull off.

Whether you're in a rural area, a town, suburb or city, it's best to start planning your small group ministry with the resources you have. Don't assume you need to establish some large, elaborate program. If you have two or three committed and suitable leaders and a space to hold it, then you're half-way there.

When choosing a study or an idea for a support group, you must consider the needs in your community, especially the needs of those who are not yet your members. Our parish selects small group ministries to reach out to those residents who are seeking guidance and support. In other words our programs are for reaching out to potential new disciples. We also offer advanced teaching to those who have been in the pews for many years and want something meaty theologically.

The timing of the program matters. For example, if your church wants to connect with young adults, then don't schedule your small group for daytime, because most of them are working. Also, consider where your target audience might be in regards to the content of the study. It's been my experience that church leaders greatly overestimate the Biblical literacy and Christian education of potential participants. Remember, most of the people we hope to attract to our small groups have not had any faith teaching since Confirmation Class or Sunday school. More



Photo caption: "Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God." - Colossians 3:16

and more attenders have little or no Christian background.

There are many pre-packaged, easy-to-run programs available. You don't have to recreate the wheel and spend a great deal of time on designing a series. The easiest studies are those that include the teaching, whether by video or by a brief written presentation. By using someone else's materials, then the participants are free to debate and question the teaching without the worry that they'll insult one of the local church leaders.

Our parish follows The Alpha Course model in all our small group ministries. It is one of "host-guest", not teacher-student. Our leaders are facilitators and gracious hosts. Their job it to lead the discussion, listen to the guests comments, encourage and offer pastoral support. The old saying goes: "People don't care what you know, until they know that you care." The hosts in a small group always

focus on caring for every guest. Their position is not to answer questions and it's certainly not to judge someone for their lack of theological understanding or their lifestyle. We let the program do the teaching and the Holy Spirit inspire the growing and healing. By asking our hosts not to teach, this relieves them of the responsibility of being the 'Bible expert.' Hosts don't need to have a scholarly background. They should possess qualities of genuine friendliness and some moderate Christian maturity.

Small groups with the best results are those that have trained the hosts as leaders and helpers. That way all the facilitators have the same values and aims. Mentoring involves having the new hosts begin as watching and helping, eventually moving to practicing as a study leader. It's recommended that facilitators be trained every year.

Ideal small groups have 6

to 12 participants, including the hosts. The Alpha Course model is one where we gather for social time over food, whether that be a sit-down meal, potluck supper or delicious desserts and coffee. The food and friendship component is absolutely vital to the guests feeling at home and beginning to relate to other group members.

After the fellowship you can move into a short worship time, if that is appropriate with the type of program. It may be a song or two and a prayer or a short passage of scripture and a short opening prayer. When you're with small groups of primarily non-church members use short, simple prayers, not elaborate church jargon-laden ones. This models prayer in a way that others can easily catch on.

Next comes exploring the study itself. It can be one on the basics of the Christian faith, a book of the Bible, some topical theme like prayer

or facing fears, or it can be a support group for those struggling with divorce, grief, parenting or depression.

The bulk of the session consists of open, respectful discussion as participants are ideally gathered in a circle. Everyone is encouraged to share, but no one is ever forced to read out loud or speak. Confidentiality is a value that should be affirmed regularly. That way participants will feel more comfortable sharing their questions and difficulties. The goal should be that people 'go deep' in discussion of faith and life issues.

A typical evening session in our Parish looks like this:

6:30 p.m.
Gather for food and friendship

6:50 p.m.
Short worship and possibly announcements

7 p.m.
Teaching session begins

7:30 p.m.
Group discussion (sometimes with a short break)

8:35 p.m.
Closing prayer time

8:45 p.m.
Program is over

We always try to end the small group study on time. That way anyone with commitments at home, whether that be with baby sitters, lunches to be made, etc., knows they will not be kept out late. We've found that participants really appreciated the respecting of end-time.

Next month we'll begin a series on "Healthy Churches" - energized by faith.

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

Come to the Waters

WADE IN! The Synod Worship Planning Committee invites your leadership in the many worship services being planned for this year's Synod gathering from Thurs, May 30th to Sat, June 1st. Our theme is *Come to the Waters*. If you are a Synod delegate and don't mind getting your feet wet by taking on a particular role in one of these services, please complete this form and mail it to:

Rev. Katherine Bourbonniere,
St. Andrew's - Cole Harbour,
2 Circassion Drive, Dartmouth NS,
B2W 5C2.

Check the box(es) to tell us how you would like to participate:

- Layreader
- Eucharistic Assistant
- Music (type of instrument?)

- Lector/Reader
- Clergy (indicate which order)
- Prayers/Intercessions
- Asperges
- Choir Member
- Server
- I am a first time Synod delegate
- I am a youth delegate

Name: _____

Parish: _____

Tel: _____

Email: _____

We will do our best to assign a role in worship to all Synod delegates expressing interest.

Parish fellowship from combined resources



Back row: Rev. Tricia Ingram, Pat Fahie, Rev. Mike Foley, Rev. Rachel Baker, Bishop Sue
Front: Isabella and Liam Jennex and Dana Baker.

BY EILEEN HUMPHREY

THE COMBINED PARISHES of Musquodoboit and Ship Harbour started the 2013 with a wonderful service at St. Matthews, Owl's Head. We welcomed to our area Bishop Sue. The Gospel according to Matthew 2:1-12 reminded us of the journey of the three wise men from the East who followed the star to the manger where they found Jesus with Mary his mother, and they knelt down and paid him homage.

In Bishop Sue's sermon, she reminded us that we too are lights, and we spread our light, and others see it and on occasion they are inspired by what is, and can be done and they will follow. A comparison might be that prior to our Parishes joining together a light or awareness had come about. Although we had been unsure of how the process would work out, our Parishes had joined together, and a little over two years later, we can only report that it has been a great success.

Bishop Sue had liaised with us and was well aware of the difficulties we were facing, prior to our joining together.

Today there is a fellowship between our parishioners, committees of members from both Parishes meet together, Financial, Pastoral Care, and Spiritual Development and plans are made. On occasions our musical groups, the Parish People and Steeple Chasers practice together and our services are enhanced by their music. We now have the opportunity to do God's work and the financial burden which made it necessary to concentrate more on fund raising in the past has been lifted. Sincere thanks to our spiritual leadership team, Rev. Tricia Ingram, Rev. Mike Foley and Rev. Marilyn Murphy.

This Sunday, it was our privilege to witness the reverence and grace of the Steeple Winds as they performed a liturgical dance. The members of this group were Bev Fahie, Ruth Moxley and Lynn Willett. Our

congregation could not fail to be touched by the beauty and grace of these ladies.

An opportunity was given to express what is working well in our shared ministry and also where further improvements might be made. Comments reflected that the shared ministry is working very well indeed and everyone present was very pleased with all that was accomplished in the past year.

Wilmot makes hole-ly donuts

BY REV. MICHAEL MCKEAGE

ON WEDNESDAY 5 December 2012, All Saints' Church in Kingston experienced a completely new fundraiser day ... with our Mini Donut Express Sale. The son of one of our long-time parishioners Gordie Skanes, Paul Skanes - owner and operator of a Mini Donut Express agreed to spend the day at our church and cook donuts! We advertised around town and drew in people from near and far, lining up to buy fresh, "warm-from-the-church-

kitchen" Mini Donuts. Almost 400 boxes of donuts were sold that day - giving a great boost to the Church Parking Lot Pavement Fund. Paul Skanes was the first baby baptized at All Saints' - over fifty years ago!

Photo below: Paul Skanes, Owner & Operator Mini-Donut Express, and his father, Gordie Skanes.

Photo by Michael McKeage

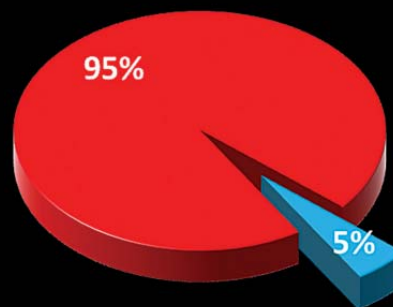


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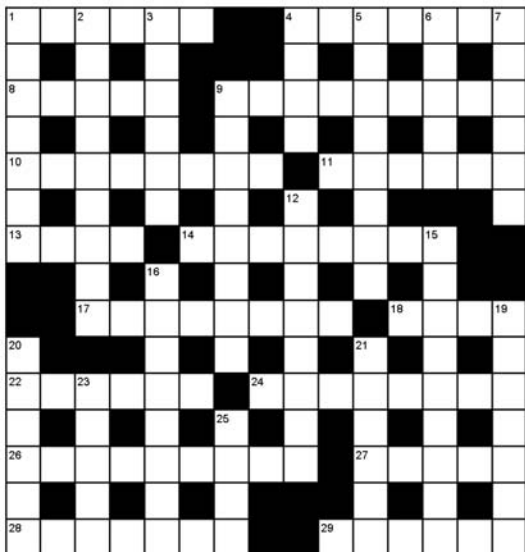
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Bible Crossword

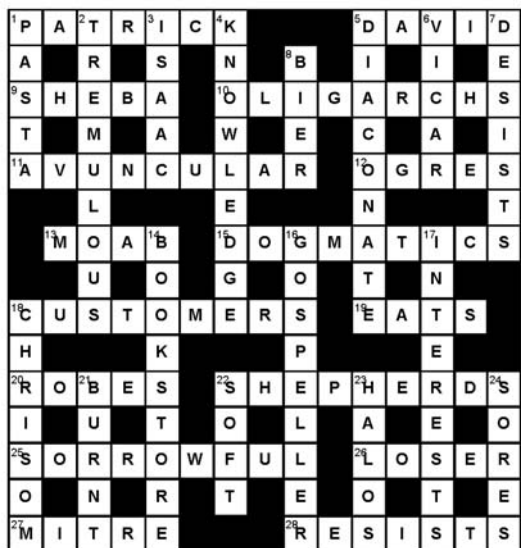
by Maureen Yeats



April 2013 Clues

- ACROSS:
- 1 – Archbishop of Canterbury, died 1109 (6)
 - 4 – Female judge (Judges 4) (7)
 - 8 – "... (he) shall rule a _____ greater than his own _____", kingdom (Dan.11:5) (5)
 - 9 – Ancient country which contained cities of Tyre and Sidon (9)
 - 10 – What barbers provide (8)
 - 11 – End of the daylight (6)
 - 13 – "You shall love the Lord your God with... all your _____", understanding (Mark 12:30) (4)
 - 14 – "Now a _____ involves more than one party; but God is one", one who settles disputes (Gal.3:20) (8)
 - 17 – "God called the light Day and the _____ he called Night" (Gen. 1:5) (8)
 - 18 – A Gospel writer (4)
 - 22 – Slip away (6)
 - 24 – Sailboat races (8)
 - 26 – "A great number became _____", people who have faith (Acts 11:20) (9)
 - 27 – Organized group of singers (5)
 - 28 – Goddess of retribution (mythological) (7)
 - 29 – "I have become like a broken _____", container (Ps.31:12) (1)
- DOWN:
- 1 – Old Testament patriarch (7)
 - 2 – Positioned (9)
 - 3 – Father of Noah (Gen.5:29) (6)
 - 4 – "...that God would open to us a _____ for the word", entry (Col.4:3) (4)
 - 5 – "scribes...like to have...places of honour at _____", formal dinners (Mark 12:39) (8)
 - 6 – Large stones (5)
 - 7 – "...there is no _____ in my bones", soundness (Ps.38:3) (6)
 - 9 – Decorative designs (8)
 - 12 – British churches, originally connected with monasteries (8)
 - 15 – Actions in response to events (9)
 - 16 – Elijah, Samuel, Jeremiah, etc. (8)
 - 19 – A small falcon (7)
 - 20 – A brother of Joseph (Gen. 35:22-26)(6)
 - 21 – Lacking social grace (6)
 - 23 – Body cavity of animals, variant spelling (5)
 - 25 – Works with needle and thread (4)

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*Church-bells beyond
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Prayer – George Herbert

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REVIEWS



Paul Friesen
Reviews Editor

'And now for something completely different', as it used to be put by the creators of Monty Python. That's right, Rev. Debra Burleson, formerly the Director of the Museum of Natural History in Halifax, and now the director of Anglican Formation at the Atlantic School of Theology, is not about to regale our ears with theological propositions, or spiritual poetry or even pious platitudes. She is coming in from beneath, or perhaps the side; she feels it's time to listen to observations about, well, **how we think**. And she's timed it well, hasn't she, given the rapid approach of our Diocesan Synod, and the season of opinions at the microphones...!

Paul Friesen

Our best thinking on a good day is corrupted by sin.

Daniel Kahneman, *Thinking, Fast and Slow* (Doubleday Canada, 2011).

"I do not understand my own actions. For I do not do what I want, but I do the very thing I hate ... I can will what is right, but I cannot do it." Romans 7:15, 18b

I HAVE BEEN LOOKING for a book about Thinking, Fast and Slow since June 15, 2011. Vancouver lost the Stanley Cup. The hockey was quickly forgotten, but not the riots that followed. One young woman was photographed coming through a broken shop window carrying two pairs of stolen men's pants. Camille's movie star smile made her one of the first named and shamed. In several epistles written to show that "the thief is not the real me," she shared her thoughts as the riot flamed around her. A spiritual director might call them logismoi.

Camille says she acted totally out of character because she was caught up in the moment. The real her, the thinking her, would never loot a store. She points to past life events showing responsibility, hard work, obstacles overcome.

Is the "thinking you" the "saint", and the "emotional you" the "sinner" of Romans 7? Do you believe that if we could just get folks who are in conflict to sit together in one room, dump their emotional baggage, and reason together, good would surely result?

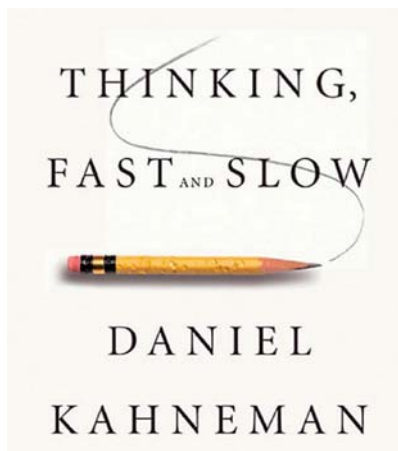
Enter Daniel Kahneman, a psychologist who won the Nobel Prize in Economics for his work on decision making. *Thinking, Fast and Slow* gathers decades of observations and very clever experiments. Kahneman writes with a purpose: "to enrich the vocabulary people use when they talk about the judgments and choices of others." In other words, to equip us for a better quality of gossip. "Because it is much easier, and far more enjoyable, to identify and label the mistakes of others than it is to recognize our own." (Holy mote and beam, Batman!). Each short chapter ends with sentences showing how we might insert this learning into conversation, to make better decisions.

Kahneman understands thinking as a dramatic encounter between two characters in the mind. Call them System 1 and System 2. System 1 is instinct, intuition or quick thinking. You cannot turn it off or control it. System 2 allocates attention to effortful mental activities such as agency, choice, concentration, conscious remembering. System 2 is also in charge of overcoming the impulses of System 1. But it is slower, can overload, and may quietly give up if System 1 jumps in with a quick answer. System 1 loves to jump! It does not keep track of alternatives or doubt. It will select from memory to form a coherent causal narrative. You will be unaware that it is making these choices. It just does. Often, it serves us well.

We identify with System 2, the conscious, reasoning self that has beliefs, makes choices, decides what to think and what to do. This is significantly illusory, says Kahneman. System 1 is the star of our show, but a stranger in our own mind. We need to know its many gifts and dangers a whole lot better. Let us look quickly at three of System 1's best moves.

1. WYSIATI: WHAT YOU SEE IS ALL THERE IS

System 1 desires a coherent narrative to explain why things are as they are. Being fast, it pops out the first causal explanation. It taps memory only for those recollections or facts that support its narrative. It is simply blind to counter-examples. It tends to be an overly optimistic planner, and when plans are not working out it may be blind to that too, and persist.



2. SUBSTITUTION

System 1 keeps the answers coming by substituting an easy question for a hard one. "How should we spend public money to save endangered species?" is a complex question needing System 2. System 1 will offer a quick answer to an easier question, such as "How did I feel about dead whales?" Chances are, you will let the answer to the simpler question govern your answer to the complex question.

"What would Communion before Baptism mean to Anglican sacramental life?" is a complex System 2 question. If System 2 is busy, or flabby from underuse, System 1 will substitute an easier question: for example, "How do I feel when I can't receive Communion in another church?" You may be unaware of the substitution. You will sincerely believe you have been thoughtful about the complex question.

3. PRIMING

Certain exposures just before a decision can prime that decision. Reminders of money produce troubling effects, priming us to self-reliance and selfish behaviour. When an experimenter clumsily drops a bunch of pencils on the floor, money-primed people help pick up fewer pencils. You will want to believe you are different, you would pick up every pencil even after counting the coins in Scrooge McDuck's vault; but likely, you would not. After you try the examples in this book, disbelief is not an option. The "you" that is subject to priming error is System 1, and you have no conscious access to its workings. But you can learn how it works.

Kahneman gives a section to how we handle statistical information in everyday choices, another to personal economic choices. System 1 receives most of the scrutiny because Kahneman believes we can most improve discourse and thinking by becoming aware of how and when System 1 works. System 2 rises to action when the task is hard or the person is stressed. Interestingly, the traditional disciplines of Lent align with the triggers that activate System 2. Kahneman's call to us to think about our thinking reminds me of the attention given to logismoi by spiritual fathers and mothers of the desert tradition.

Although he is not overt about it, I sense Kahneman believes System 2 is more "rational", and rationality is the goodness. Even as I learn from this book, I think I'll stick with the preacher who said, "our best thinking on a good day is corrupted by sin."

DEBRA BURLESON



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Get ready for TEC17!



What is T.E.C.?

Teens Encounter Christ or T.E.C. is a 3-day Christian retreat weekend for young adults aged 16-21. The weekend is based on a series of talks and small group discussions. T.E.C. offers opportunities for both new participants as Candidates, and for returning youth on Team to learn and grow together in Jesus Christ. The atmosphere of the weekend makes it easy to develop new friendships and experience being a part of a loving and supportive faith community. The three days of worship, wonderful contemporary Christian music, prayer, great food, fun, and fellowship is led by a team of over 40 teens and adults.

What happens at T.E.C. and when is it?

This year's T.E.C. weekend is being held from May 18-20th at Christ Church in Dartmouth, NS. You will arrive on Saturday morning where you will be greeted for the weekend by your hosts — a team of youth, adults, and a spiritual director.

Throughout the weekend, you will hear a variety of talks by young adults just like you who will share their struggles and give insight into how they are incorporating faith into their everyday lives. The talks include topics such as "Who am I?", "God is Love," "Friendship" and "Christians in Community."

There are some surprises at T.E.C. too! They add great excitement and inspiration to the weekend.

Who goes to T.E.C.?

People who are at least 16 years old and up to 21 years old, are invited to attend the weekend as Candidates. If you are 22 or 23 and have not had a chance to take part, you are also welcome to apply.

How do I sign up for T.E.C.?

Fill out an application online: www.nspeidiocese.ca
Registration is open until April 5th. For more information contact Jen: jennifer.warren@flightfitness.ca.

ANNOUNCEMENTS

Did you know? Synod 2013 is coming in 8 weeks!

At Synod 2010, the age requirements for youth delegates changed. "For Synod 2013, each youth delegate shall be a communicant and regular attender who will be at least 16 years of age upon the opening of Synod and under the age of 25 years upon the conclusion of Synod and who is also qualified to vote at meetings of the pastoral unit he or she is to represent.

Rev. Donald Lawton resigned from the parish of South Queens effective June 30, 2013. At that time Don will begin to enjoy his retirement benefits!

Rev. George Westhaver resigned from the parish of St. George's, Halifax effective July 21, 2013. At that time, George will take up the position of Principal of Pusey House at Oxford University, England.



Photo: It's almost time for TEC! The month of May seemed a long way away when this photo was taken at the annual Diocesan Youth Conference. If you know a young person who is at least 16 years old, please reach out and tell them about the opportunity to explore their faith in Christian community at TEC 17.

Whatever you do for the least of these, you do for me.

BY HEATHER MACEachern

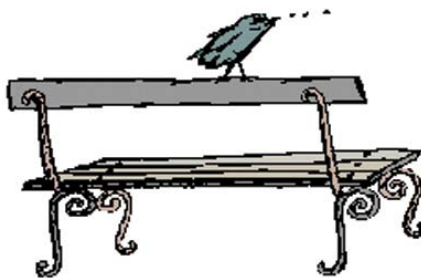
BY THE TIME you read this, March will be either coming in like a lion or going out like a lamb, either way the weather is still cold and damp. Gone is the Christmas rush to contribute to so many worthy causes. Sadly, though there are still many among us who are hungry and cold and wondering how they will meet each day's needs.

On the corner near my office in downtown Halifax, a friend works his corner panhandling. I often bring him coffee or a biscuit from work as I go back and forth paying for parking. One day in late November he was standing there and as we chatted he was shivering. I mentioned it was time he was wearing a heavier jacket and

he reply that the light spring jacket he was wearing was all he owned. I said something about that being too bad and proceeded to my car and continued with my day.

A week later, I was stopped at the lights on Sackville Street and a young woman crossed in front of me and walked up to a young man who was sitting on the sidewalk with a cup looking for money. I watched as she did the most remarkable thing: she took her jacket off and put it around his shoulders, crossed the street and headed in the opposite direction. This all happened in the short time that I was waiting for the light to turn green so I could continue on my way!

I was stunned; the only reason I moved was because the



View from the deacon's bench

driver behind me was going to use up a whole year's worth of horn blowing at one time!

I thought of my friend on the corner and my reaction to his comment a week before that he

was cold, and it was not a comfortable feeling!

In Matthew 25: we are told "I was naked and you clothed me." and "whatever you did for one of the least of

these, you did for me." The following Sunday I asked the congregation to bring in any gently used winter coats they may have, thinking maybe I may receive six or seven- I delivered three car loads — 77 coats to the local shelter.

My point is people are always in need 365 days of the year. Many of our brothers and sisters are cold and hungry all year through, not just at Christmas. While there is a push at Christmas, our concern should not stop December 31.

Sometimes, in our busy schedules we get so involved we forget about others, or we don't notice, I give thanks for that young woman who crossed in front of me to remind me that I am my 'brother's keeper'.