



## The best laid plans go oft astray

*"The best laid schemes o' Mice an' Men, / Gang aft agley"*

by REV. ROB ELFORD

Psalm 127 begins *"Unless the Lord builds the house, the labour in vain who build it."*

EVERYTIME I READ this verse and bring it into prayer I have to initially contend with the "But, but, but" that echoes around my mind. I have thoughts like, "But, I need to get a plan in place to move forward on this particular issue. But, I need to meet with the Spiritual Development Committee if we are to grow spiritually as a parish. But, I need to get out and visit more if we are to be the pastoral community I want our parish church to be."

It makes me chuckle. It is all quite humorous that although I read Scripture, profess faith in God, the Father, Son and Holy Spirit, admire the prophets who disciplined themselves to listen to the voice of God that I still feel in my workaholic soul that I need to do more.

Luckily, we serve a God who loves us; so much that even when He laughs at our unnecessary busyness, we know it is laughter for the loving purpose of drawing us closer to Him. Laughter that slowly enables us to let go just a little more, to lighten up just a little more as we learn to deepen our spiritual antenna to listen. To help us get to the point when know that to pray is to pray the prayer already known to God.

So I have no doubt God laughed at my need to plan. He saw me labouring in anxious toil of liturgical planning, outreach initiatives,

pastoral this and budget that. Yes, the "Youth Choir clause" in the new Music Director's contract was a conscious, collective decision but there were so few youth around Trinity I don't think anyone expected too much.

And then a little girl showed up with her brother. They are beautiful, joyful kids from the neighbourhood.

Through an opportunity with the YMCA office in Fairview the older siblings of these kids used our kitchen for a social evening of cooking a delicious dumpling dish known as 'momos'. It was a lovely evening of sharing food and conversation with a group of teens thankful to be living in Halifax rather than a refugee camp in Nepal. Unlike their parents who are native to Bhutan, they have no memory of their home country, only the refugee camp in Nepal after being driven out of their home.

The teens don't speak negatively of the camp. They speak of playing with friends and having fun, although they now understand the gravity of the political situation that led their parents to the refugee camp. They are thankful for new opportunities, education and a welcoming Fairview community. They are joyful.

My 'Things To Do' list did not include beginning a Youth Choir comprised of Bhutanese kids from a refugee camp in Nepal. But that is what we have. And they are joyful. And we love hearing their monthly musical offering at Trinity.

And God smiled.

*"One filled with joy preaches without preaching."*

MOTHER TERESA



Photo: Three of the newest Bhutan members of the Youth Choir at Trinity Church in Halifax

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## COLUMNIST

# Spring cleaning By the Bog

This year the idea of spring cleaning By the Bog has taken on a whole new life. For one thing, we have grabbed onto the idea of spring with a fervor that only comes after a rough winter. Anything that can sweep away the memories of shovels and snow blowers and frozen pipes is welcomed with open arms. Our own personal cleaning is one story, our Parish cleaning is something else to be reckoned with; I have shared stories of such projects I think.

This year Billie and James took on the coordinating of the annual "hoeing out" as our Rector calls it. It was time to look at those boxes of well-worn Prayer Books and out of date Hymn Books that seem to take on a life of their own. No one wants to be the person who says "enough" and pitches such much loved but out of date pieces of our past into the cold of the recycle bin. You just have to look at the inside cover of many of these books to find names of long gone parishioners in whose memory gifts have been made to St. Bart's. How can anyone throw away such memorials, no matter how mildewed or worn they may be?

New people can come up with new ideas and James came up with the concept of



ST. BART'S BY THE BOG

Sarah Neish

a memorial book to be kept at the back of the church where every name found on such books would be recorded. Someone knew of someone who did calligraphy as a hobby and volunteered to ask if she would be interested in working on such a book. Someone else said they would like to buy a nice leather bound book for this purpose and James said he would make a fine wooden case with a glass lid to display the book. And so, with the help of many, a new place to remember our departed parishioners was born.

Once those boxes of old books were disposed of (Benny and James took the time and care

to burn them) the musty smell that lingered in the corners of St. Bart's began to disappear. Opening windows helped too I might add!

Spring cleaning and redecorating at the rectory also became a project for the Property committee. One of the bedrooms in particular needed to be papered. No one could understand how bits of the lovely blue, flowered wall paper were appearing in other parts of the house, especially in the upstairs hall. The paper was coming off the walls of the bedroom that has always been called "the Bishop's room".

Let me explain. In all rectories throughout the diocese there is one bedroom that is called "the Bishop's room". In days gone by when roads were not the best throughout the Province and annual Episcopal visits were a part of parish life, the Bishop would arrive in a Parish and while there do some visiting with the church wardens, hold a Confirmation service if needed, check on the welfare of his Priest and be present for at least one large worship service. The Bishop would be expected to stay at the rectory, sleep in the "Bishop's room", and the rectory family were in charge of entertaining the special guest.

St Bart's still has such a bedroom set apart; and the Ladies Guild keep it looking special with handmade quilts, and curtains etc. Torn wall paper was not to be tolerated,

How this was happening was not clear until Billie discovered that the new kitten Mom had taken in a few weeks earlier had found his own special spot in the sun...the foot of the bed in the "Bishop's room"! Not only that but the kitten had also found a new game, called chase and tear off bits of loose wall paper! One small corner of paper had come lose from around the hot air register and would blow whenever the furnace came on. What Kitten could resist such sport, in his very own special room too!

So the mystery was solved, the room was re-papered, the kitten was banned from there and took up sleeping rights on the big bed in the master bedroom, and Billie's Mother-in-law named the kitten Ron after our beloved bishop.

We are all bright and shiny here By the Bog, ready to welcome any visitors Episcopal or otherwise. Welcome Spring!

I'll keep you posted.

Aunt Madge



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THIS IS THE PERSON  
WHO WAKES UP  
EVERY DAY KNOWING  
WHAT IS RIGHT  
WHAT IS WRONG  
IN EVERY INSTANCE  
WITH NO GREY AREAS  
AND IS SURE OF IT



PUT THEM IN A  
PERSPEX BOX  
AND PUT THEM  
IN THE MUSEUM  
SO THAT WE CAN  
ALL MARVEL AT THEM



## BISHOP'S MESSAGE

# A new ministry



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

*"The bishop has appointed N to this position of leadership in our common ministry. This ministry continues the good work done through the years in this community, and is part of the work and witness of the whole church. It is a new beginning because N brings particular gifts to our ministry together. As we stand in God's presence let us pray that grace will be given to N, and to all of us in this ministry, that we may fulfil the responsibilities which are ours."*

From: Occasional Celebrations, The Celebration of a New Ministry

AT THE MOMENT, I am thinking about several parishes where clergy are starting a new ministry and several more that are in the process to find a new rector. The passage I have quoted is a portion of the liturgy used in most of our parishes when a new rector is officially welcomed into a new ministry. This is the introduction to the service and attempts to summarize what we are doing in this time of worship. As such, it touches on several obvious but important themes.

First, that this is a shared (common) ministry. It is not just the ministry of a new priest or deacon that we are celebrating, but the way in which God is calling the whole parish to a new chapter in their ministry. St. Paul's letters (Romans 12, 1 Corinthians 12) use the image of the body to describe the many different ways that individual Christians are gifted and called for a variety of ministries in God's kingdom. He takes pains to point out that all of these ministries are important in their own way. In the church, we are interdependent. The clergy have a leadership role in a parish, they have specific responsibilities in caring, teaching, preaching and celebrating the sacraments, but as individuals, they don't possess all spiritual gifts nor do they have all abilities. It is in the varieties of gifts, found in the whole community of faith that we may respond to God's great commission. When we try to go it alone, we deny the possibilities that come from the variety that God gives. As the comedian Red Green used to say, "Remember, we're all in this together."

Second, even though a new relationship is starting at this time, the ministry itself is not new. It is rare that a rector will start in a brand new parish. Many of our parishes have hundreds of years of history and a long succession of clergy and lay leaders who have served the parish. Many times in scripture, people of faith are encouraged to look back at the story of God's faithfulness in order to be reminded that the God of the past is the same God who will empower and guide in dealing with the challenges and

opportunities of today. We can't re-live our history, but we can learn lessons from what has gone before that will help equip us for ministry in this time.

Third, the new rector has 'particular gifts'. They are not like the last priest who ministered in that parish. Intellectually, we know that each person is different, but sometimes we expect all clergy to be interchangeable just because they went to the same school. One of the great challenges for a parochial committee, when working through the process to appoint a new rector, is to see clearly the particular (distinct) needs of the parish at this time, and to seek the person who can respond with the matching set of particular (specific) gifts.

Lastly, and most importantly, the ministry of rector, deacon, lay leader... in fact of any baptized person, is dependent on God's grace. It is to God's mission and ministry that we are called and it is God who does the equipping. It is our task to remember this and to avail ourselves of the grace that God gives, through prayer, the scriptures, education and the wisdom and counsel of fellow ministers.

As I reflect on these words, I know that all the same themes are present when a new bishop is installed in a diocese. The ministry, to which I am called, is one that is shared with the whole diocese. I have a particular set of responsibilities in this shared ministry, but if we are truly to be "a Christ centred, mission minded, ministering community of faith" then every baptized person will need to engage in the task. We have a wonderful history in this diocese; after all, we are the oldest in the country! There have been many occasions when we have had to work hard to meet the challenges and God has proven faithful. In many ways we know that old patterns of ministry may no longer be adequate for the current set of challenges, but the same faithful God still calls us. The gifts that I bring to this office are unique to me. I will not be like the bishops who have gone before me and I believe that this is a good thing. Most importantly, as I step into this ministry, I know that I stand in God's grace, as there is absolutely no other way that I could even dream of trying to respond to this call. It is God's power, working in us, which can do infinitely more than we can ask or imagine. So, let us together give glory to God and begin this new chapter in God's service.

+Ron

I will not  
be like the  
bishops  
who have  
gone before  
me;  
and I  
believe that  
this is a  
good thing.

## Ripples of the resurrection



Prayer

Steve Laskey

I OFTEN GO BY WATER TO PRAY; to watch the rippling waves and their never ending dance with the shore. One particular day was right out of a James Bond movie. I was sitting on the waterfront; sun glinting off the rippling water; children were shouting; a few boats bobbed on their moorings and to my left were divers who had just come out of the water. Then, just in front of me, the water

began to churn and bubble... from below the surface she emerged...in full scuba gear. She stepped out and walked right past me. But there was something distantly familiar. I called out 'Linda, is that you?' She stopped and turned to look at me. She said 'Steve, is that you?' We had not seen each other in forty years but amazingly we recognized one another. We chatted a few moments and made plans to meet for coffee the next day.

In this season of resurrection this encounter was the resurrection of a friendship and the conversation we shared the next day speaks volumes about the rippling effect of the resurrection and the place of prayer in our life. It is about the prayer of listening to the heart of the Father. Jesus knew and listened to the heart of his Father to do his Father's will. It allowed our Lord to overcome even the fear and apprehension of the cross. So often it is our fear and

apprehension that stops us from doing the Father's will ourselves. But it is through the cross our Lord came to resurrection and new life. Would prayerful listening to the heart of God help us to overcome any fears we may face day by day? Would we be led into a deeper knowledge of ourselves and the fullness of life?

At coffee the next day Linda and I quickly caught up then concentrated on what we were presently doing. Essentially, we talked about our faith and more precisely how prayer was an essential fabric of our life. We agreed that prayer was not a shopping list for ourselves or others but listening to the heart of God.

Linda told me the story of how she had been able to overcome a dreaded fear of water (having almost drowned as a child) and achieved the rank of master scuba diver. Her husband wanted to give diving a try and wanted her to join him. She

took her fears to her prayer group. She said she felt a bit foolish at first but through the voices of the others and listening to the heart of God she was able to take her first steps as a diver. Many of her dives have been amongst the various shipwrecks on the St. Lawrence River and through diving many new friendships have developed. Her old fears and apprehensions of the water were not masked nor simply set aside but worked through in prayer with other people of faith and with our Lord. Her old fears were there but the experience of the dive, like baptism, was so transforming that resurfacing was like resurrection.' Now, she no longer has any fear of the water and this listening, prayerful, approach has shown her that she can overcome anything when she listens to the heart of the Father. The old life rapidly diminished as she learned to apply listening prayer to all aspects of her life. She said that it isn't always

easy to discern the Father's will and her own will does get in the way at times, but she has done some amazing things and overcome a number of obstacles to grow deeper in faith and act on her faith.

Linda, with a great deal of experience has been the leader of her prayer group for a good many years. She said, 'the greatest challenge has been to help people grow beyond the shopping list kind of prayer that simply asks God to be with this person or that one or help with a difficulty. When people come to the understanding of listening, it is amazing to see their life begin to transform to be more in line with what God wants for them'. This is the rippling effect of the resurrection. In intentionally listening to the heart of the Father, we may be amazed at what fears we might overcome and how we might act in faith. The transformation in us cannot help but have a rippling effect in the lives of others around.

## To be one of the 100 Readers Who Care

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## 100 Readers Who Care

A few years ago, a small group of women from Halifax asked themselves "Can we make a difference to local charities with only our small efforts?" The answer and final result was a resounding Yes!. They started with individual contributions of \$100 and before long, more than 100 women had each donated \$100 towards local charities. They are so successful

that they now award \$10,000 four times a year to charities selected by the group.

The Diocesan Times is looking for **100 Readers Who Care** to each donate \$100 to help us meet our financial obligations to the diocese.

Who are these 100 Readers?

Last month we featured Canon Gary Thorne as the very first **Reader Who Cared**. You might

be one if you are a retired bishop (or archbishop) or Primate. Or perhaps you belong to the Mothers' Union, ACW, Cursillo, TEC, DYC, Diocesan Council or Lay Readers. Whether you're clergy or laity, we need your help.

In return, you will receive a tax receipt for the full amount of your donation and a letter of thanks.

# The tuna transformation

BY DEBRA BURLESON

The classic penitential practices of Lent – fasting, almsgiving and prayer – live in the individual soul but also in the parish community. This Lent at St. Luke's in Dartmouth, the children encouraged us in a community act of transformation. We transformed our food indulgences into cans of tuna for the Dartmouth East Christian Food Bank.

Parishioner Gerry Forrest made a giant tuna which swam beneath the pulpit all through Lent. Guided by superintendent Darlene Killen and the teachers, the teens designed and the children painted its glorious scales. When you feed a can into Rainbow Nemo's mouth, the can rumbles along a channel and falls into the "stomach" with a satisfying thunk.

In a pre-Lent children's talk, we examined a shopping

bag full of lovely things that could be foregone for Lent and converted to tuna. We learned that one can of tuna is two protein servings. Out of the shopping bag popped all kinds of tuna conversion candidates – potato chips, root beer, mini-eggs, bags of cookies – and Tim's coffee and a bottle of wine. We figured out how many cans of tuna each would transform into (some of us have refined taste in wine!). Parishioners at the 8am service had responded magnificently to a request to bring in an early offering of tuna. The children rolled dozens of cans into Nemo's mouth, to the sounds of rumbling and thinking and shrieks, and delighted laughter from the congregation.

When this photograph was taken (Feast of the Annunciation, transferred), the Tuna Total was 753 cans. We continue to transform indulgences into tuna as we are each called. Some parishioners made this a



*Photo: Matthew Greenfield, Adina Mokoena, Emma Mailman-Barry, Nolan Mumford, Rev. Debra Burleson, and Rainbow Nemo at St. Luke's in Dartmouth*

specific part of their personal Lenten discipline. Even during a weekday you would hear that rumble and thunk and find a grinning 60 year old feeding a

transformed treat to Rainbow Nemo.

Generosity is a virtue of so many individual Anglicans. The encouragement of the

Sunday School and the bright presence of Rainbow Nemo helped us as a community to know the experience of cheerful giving in Lent.



# When you saw only one set of footprints, it was then that I carried you



Photo: The picture above shows the poster the children made of footprints.

THE CHILDREN of St. Andrew's Sunday School in Timberlea have been busy working on some projects during their Sunday School time. One of their projects was presented to the church on Sunday, March 30th during the Children's Service. The picture above shows the poster they made of footprints. It was almost the length of the center aisle in the church. The teachers, Kim, Heather, Joanne, Megan and Natasha,

mixed up some pink and blue paint. Each of the children stepped in the paint and then walked on the poster making their footprints. The teachers printed the poem "Footprints" in the center of the poster and read it to the children. At the children's service, our Rector, Rev Mark Pretty explained to the children the meaning of physical strength by demonstrating to them how many push ups he could do with the children sitting on his back.

The children had great fun climbing on him and he was still able to do push ups with six children on his back. After his demonstration, he talked to them about the spiritual strength that comes from God thus tying in their poster of 'footprints'. The children are enjoying the leadership of our new Rector, Rev Mark Pretty, and the new life he is bringing into the Sunday School.

SUBMITTED BY W. WELLS



Photo: Jacob Deng signs his book for an appreciative reader at St. John the Evangelist.

## Building schools a world away

BY RUTH GAMBLE

Jacob Deng, one of the Lost Boys of Sudan, was guest speaker at St. John the Evangelist Mothers' Union, Sackville, N.S. Mothers' Union members from St. Francis by the

Lakes and members from St. John's congregation attended as well. A cheque for \$213.00 was presented to Jacob from the group to aid in his building and equipping a school in South Sudan.

## A bear for Bishop Sue



Photo: Long-time puzzle contributor, Maureen Yeats, made a special bishop bear for Bishop Sue on the occasion of her retirement. You'll notice that the bear is not wearing shoes; that's because she is a bear and, of course, a bear has bear (or is that bare?) feet.

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# BISHOP SUE'S

## MARCH 3

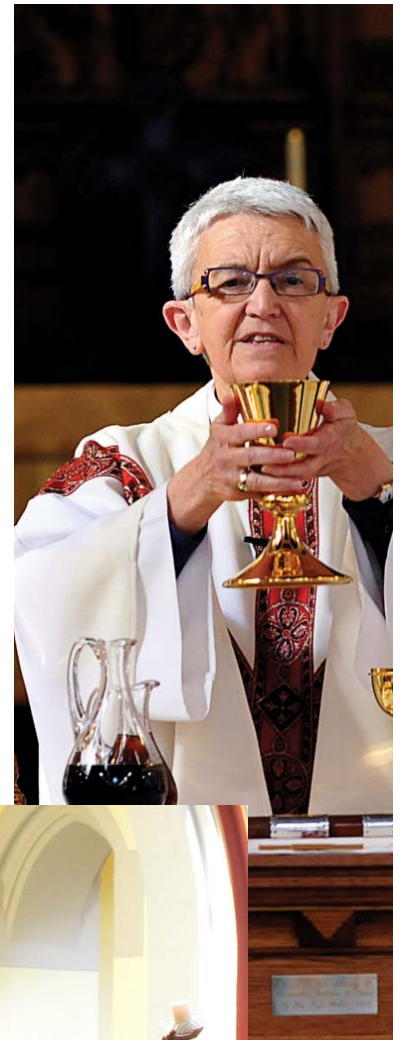


Photo top centre: Bishop Sue celebrates the Eucharist at her farewell service.

Photo above: During her final sermon as diocesan bishop, Sue Moxley engaged the congregation with her favourite refrain "God is good, all the time. All the time, God is good."

Photo right: Liturgical dancers Rev Katherine Bourbonniere and Ruth Moxley process the bible for the Gospel reading.



# S RETIREMENT

31, 2014



*Photo above: Bishop Sue and Bruce Moxley pose for a final portrait with the liturgical dancers Rev Katherine Bourbonniere and Ruth Moxley.*

*Photo left: just before the recessional hymn, Bishop Sue handed her crozier to Pam Bishop for safe keeping until Bishop Ron Cutler's installation in May.*

The Friday night retirement dinner and dance at was a great success. Primate Fred Hiltz and many other speakers shared their memories of Sue's journey as bishop over the past ten years. A slide show offered a pictorial journey over Bishop Sue's entire ordained time in the diocese. The Diocesan Times editor, Paul Sherwood, presented Bishop Sue with a photo memory book compiled from some of the thousands of photos he took of her over the years.

# Service of holy consecration

## St. Mary's Church (by the Sea) 100 years later!

SUBMITTED BY BERIT ANDERSEN

YES, 100 YEARS!

Somehow, it fell through the cracks! After much time and research, it was determined that the much loved 'little church by the Sea', St. Mary's, Gold River, originally a school and later Mission church (affiliated with the Parish of Chester), had not been consecrated. A date was set; Bishop Sue would be the Celebrant, assisted by our Rector, Peter Rafuse. Reception to follow. As 100 years ago, St. Mary's still has no hall or washroom facilities. The Lord will provide. Get a tent and rent the wedding 'john'. The day before it 'rained and was very windy'. Move to PLAN B. The reception would move inside. We would find space, somewhere, some way to set up after the service ended.

As the congregation, former Rectors, friends, invited guests and politicians arrived, a beautiful spirit of reverence and anticipation was evident. The procession commenced with many members of the congregation participating throughout. Special music was played by our organist Mark, and guitarist, Ross. The Parish Choir presented music selections.

For most, it would be the first and only consecration service they had attended, let alone 100 years later. If they could see us now. Bishop Sue explained the service throughout, as she moved from point to point, and the Holy Eucharist was celebrated. The church

was beautifully and simply adorned with white and red roses and large white bows. Elegant.

A special presentation was made to Earl Boutilier, longtime Lay Reader (30 years plus), honoring his contribution to St. Mary's throughout his many years of quiet service. He opened and closed the church, setting up and cleared the altar and communion elements, shovelled, cleaned, pressed hangings, 'doing what needed to be done', without fanfare. We were honored to have him and his family with us that day, to demonstrate our love and acknowledge his significant contribution to St. Mary's throughout the many years. Thank you Earl.

When the service concluded, all were invited to remain for the potluck dinner. Now, there was an amazing transformation as the front of the altar area was set up by both men and women, with tables, tablecloths, candlesticks and the most delicious array of cold and hot dishes, including china dishes, etc. A banquet indeed. In true Anglican tradition, we didn't go away hungry. A time of fellowship was shared where friendships were rekindled, joy and laughter heard. At the end of the day, an amazing sense of accomplishment was felt for having celebrated this special day in the life of our church. Thank you to our roving photographer.

Two years before, St. Mary's had just finished raising the sinking church, digging



Photo: Bishop Sue Moxley at the consecration of St Mary's Church 100 years later.

out under the church to allow for a foundation, put insulation in, rip/replace carpet, rewiring, removal and reinstallation of stained glass window, fix doors, packing, moving, cleaning and putting it all back together. A LABOUR OF LOVE BY MANY. The bell was moved,

trees planted. Countless hours of volunteer service.

What's next? We are dreaming BIG AND VISUALIZING. We now need to 'grow the land around the church', so we can have a washroom, etc. There is a song. It goes,

"You have only to believe to receive. Jesus promises to all who believe. He said, I must go away, the Holy Ghost will come to stay. You have only to believe to receive". St. Mary's congregation chooses to BELIEVE".

## ANNOUNCEMENTS

Rev. Christopher Snook appointed rector of St. George's Church, Halifax Sept 1, 2014. Christopher comes diocese from the Diocese of Qu'Appelle.

Rev. Kees Zwanenburg appointed priest-in-charge of St. Andrew, Locks Road, Mar 17, 2014, while they work through Canon 25.

Rev. Cathy Pharo appointed assistant spiritual director for the NS Anglican Cursillo Movement Apr 1, 2014.

Bishop Ron Cutler to be installed as Diocesan Bishop at All Saints Cathedral on Tue, May 6, 2014.

Rev. Helen Chandler ordained to the priesthood, Fri Apr

4 at Holy Trinity Church, Yarmouth.

Rev. Liz Earley appointed priest-in-charge of the Parish of Jollimore Mar 24, 2014.

TEC now accepting applications for youth from ages 16-22 for the upcoming TEC weekend May 17 - 19th at All Saints Bedford. This

upbeat, retreat style weekend is designed for young people to explore their personal faith and relationship with Jesus Christ. Space is limited so get your application in sooner than later. For an application form: [www.sites.google.com/site/tecnsandpei/About-TEC/applicationform](http://www.sites.google.com/site/tecnsandpei/About-TEC/applicationform)

Anglicans and Episcopalians interested in evangelism and church growth now have a new website where they can find the latest resources and examples of best practice. [www.anglicanwitness.org](http://www.anglicanwitness.org) is described as "a one stop shop resource hub for church growth, discipleship, youth and children ministry, and other forms of evangelism."



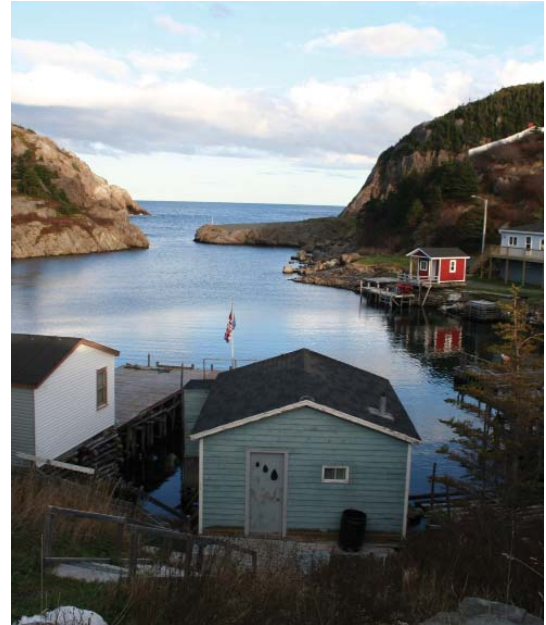
# Jesus' gateway and Quidi Vidi's gut: passages of faith

BY HOLLIS HISCOCK

The solitary figure watched men herd their sheep through a narrow gateway into a stone fence enclosure to protect them from wolves, thieves and other predators during the sinister hours of the night. It made a lasting impression, because years later Jesus would use this image to describe how God calls people into a relationship, and protects them from what we call the storms of life. He would compare himself to the good shepherd (John 10:1-21) and articulate about being the gatekeeper ... the one who knows and invites his followers, who guides them and the one willing to die to save them. Inside the shepherd's enclosure was safety, security and freedom from danger; outside were all the dangers that would threaten, maim or destroy life. The only means of entering was through a narrow gate.

Standing near the tranquil harbour of the small village of Quidi Vidi (locally pronounced Kitty Vitty) near St. John's Newfoundland, I cast my eyes beyond the rocky hills and watched the mighty Atlantic Ocean pound its waves relentlessly upon the unprotected landscape. The safe harbour and threatening ocean were joined by a narrow three metre wide and 15 metre long canal, affectionately known as "the Gut". A white post marked the spot where mariners could navigate from the exterior ocean to the safety of the inner port. As I was setting up to photograph this scene, I compared what Jesus said to what I was seeing: Jesus' Gate and Quidi Vidi's Gut symbolize and convey similar messages. In the photograph, the water inside the "gate" (Gut) is calm, peaceful, protective and serene. Going through the connecting canal, one becomes exposed to the vast expanses of the North

Atlantic - wild, unpredictable, stormy, tumultuous, deadly. Jesus said that whoever comes to me (inside the enclosure) will be saved or safe, yet they can come in and go out and still find a pasture. I think Jesus was assuring us that coming into the enclosure or sheltered harbour we can certainly find the ultimate presence of God, but we are expected to be going in and out (living life in the wider world), yet even there we can find the "green pasture" (God being present everywhere). Near the canal entrance is a white marker to guide mariners toward a safe place. We are God's markers pointing the way for people who want to establish or re-establish their relationship with God and find their green pasture or peaceful waters.



Hollis Hiscock, formerly from Newfoundland, is Editor of the Niagara Anglican diocesan paper living in Burlington, Ontario

Photo of Quidi Vidi by Hollis Hiscock

## Anglican Church Women annual gathering

St. Francis By The Lakes Anglican Church, Lower Sackville, hosted the third annual gathering of Anglican Women from the Chebucto and Fort Sackville Regions of our Diocese on Monday, March 10th, 2014. The theme for the evening was "Every Child Counts.... Every Student Matters; Living this Belief in our Church and Community". The evening began with a "Gathering Circle: Getting Acquainted" - How do we show to one another in our parishes that they count, that they matter? "Every Child Counts" at St. Francis and the Junior Auxiliary group shows the way. Women from seven parishes heard a presentation

about the J.A. program at St. Francis by J.A. leader Cynthia Stilwell, along with testimonials from J.A. members Andrew, Hannah and Aidan.

Another guest speaker, Patricia Doyle, spoke the Restorative Approach in Schools Project (RAISP). What she had to say fit very well with the concept of "Every Child Counts, Every Student Matters" and is especially relevant in the continuing examples of bullying behaviours that bedevil us, at schools and elsewhere.

Rollie Herritt gave a heartfelt thank you to Anglican Women for their efforts towards the 2013-14 Project of Anglican Church Women of Nova Scotia - to

build a home in Kenya, for a widowed mother or grandmother who would take in 6 to 8 orphans, to care for in a loving, family environment. As of March 6th Anglican Women of Nova Scotia have raised \$6,642.19.... that is over 80% of what is needed to actually build the home.

This 3rd gathering of Anglican Women was originally scheduled to be held in the Fall of 2013, then postponed to February, and because of weather postponed to this March date. Hopefully the 4th gathering will be held in the Fall of 2014 so we can get back to holding it when the chances of good weather and driving conditions are better.



Photo: Andrew Stilwell, Cynthia Stilwell, Junior Auxiliary leader, St. Francis By The Lakes, Hannah Stilwell and Aidan Vaudreuil

## ALPHA JumpStart Event

Inspire. Connect. Grow. The annual Alpha Canada "JumpStart Event" is being held May 24th, in Halifax. Join with lay and clergy church leaders for an interactive session full of Alpha Course stories, inspiring talks, prayer and worship. The gathering, from 9am to 3pm, includes sessions on:

- Creating a Culture of

- Invitation
- Essentials for Radical Hospitality
- Transformational Prayer & Ministry
- Innovative ways to Run Alpha
- The NEW Youth Film Series
- Afternoon Training Workshops

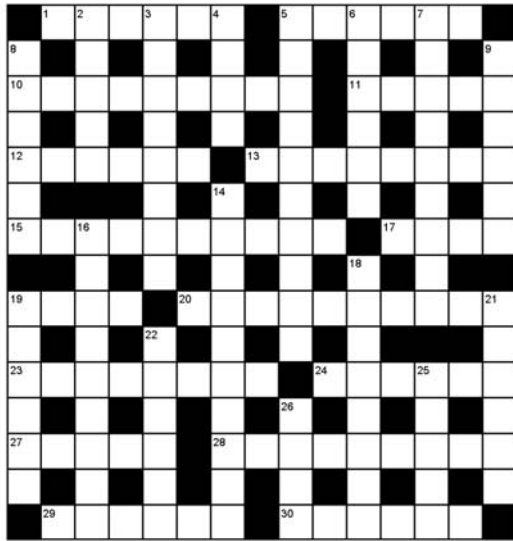
The Alpha Course is a resource designed to help participants explore the Christian faith by asking any question. Over seven or ten weeks the series features relevant topics, relatable hosts, and a relaxed environment. More than 19 million people have attended Alpha courses in tens of thousands of churches, cafes, workplaces and pubs around the world.

The JumpStart event takes place in St. Benedict's Roman Catholic Church, 45 Radcliffe Drive, Halifax. Pre-Register Online: \$30 full-day, including lunch (\$20 morning only); Walk-in Rate: \$35 full-day / \$25 morning only. Sign up by visiting [www.alphacanada.org](http://www.alphacanada.org) or call 1-800-743-0899.



# Bible Crossword

by Maureen Yeats



## MAY 2014 Clues

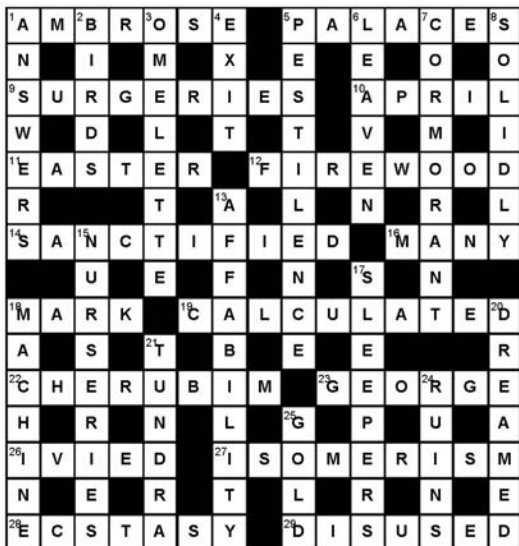
ACROSS:

- 1 – Wild North American feline with very short tail (6)
- 5 – Where Noah's ark grounded. See Gen. 8:4 (6)
- 10 – Any one of Abraham, Isaac or Jacob, progenitors of the Israelites (9)
- 11 – Large, wild, Asiatic feline (5)
- 12 – That which is ingested (6)
- 13 – Commits to (8)
- 15 – Sleeping garment worn by girls and women (10)
- 17 – "The ... tree puts forth its \_\_\_\_\_", Middle Eastern fruit (Song of Sol. 2:13) (4)
- 19 – Tear to pieces (4)
- 20 – Shrewdness (10)
- 23 – "Now there was a man of the \_\_\_\_\_ named Nicodemus... ", Biblical Jewish sect (John 3:1) (8)
- 24 – Marvel (6)
- 27 – To take as one's own child (5)
- 28 – "In your teaching show \_\_\_\_\_, gravity and sound speech", soundness (Titus 2:7) (9)
- 29 – Seaport in Cape Breton, N.S. (6)
- 30 – Calm (6)

DOWN:

- 2 – Piece of music for eight players (5)
- 3 – Insects that chirp (8)
- 4 – Exhaust (4)
- 5 – Bishop of Alexandria, died 373, thought to be author of a Christian creed (10)
- 6 – "(Manasseh) erected \_\_\_\_\_ for Baal" tables of sacrifice (2Kings 21:3) (6)
- 7 – First Archbishop of Canterbury, died ca. 604 (9)
- 8 – Choice (6)
- 9 – "...in view of the impending \_\_\_\_\_" condition of instability (1Cor. 7:26) (6)
- 14 – "They will abide in \_\_\_\_\_", good fortune (Ps. 25:13) (10)
- 16 – "Without father, without mother, without \_\_\_\_\_", lineage or ancestry (Heb. 7:3) (9)
- 18 – Was owned by (8)
- 19 – Say again (6)
- 21 – Wanders (6)
- 22 – John \_\_\_\_\_, (1608-74), English poet (6)
- 25 – Wander aimlessly (5)
- 26 – Some Greek vowels (4)

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the stars heard,  
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The land of spices,  
something understood.*

Prayer – George Herbert

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**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".

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](mailto:acwpei@gmail.com)

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## BOOK REVIEW

# The stupidity of the average man will permit the oligarch to hide his real purposes

**Moral Man and Immoral Society: A Study in Ethics and Politics**

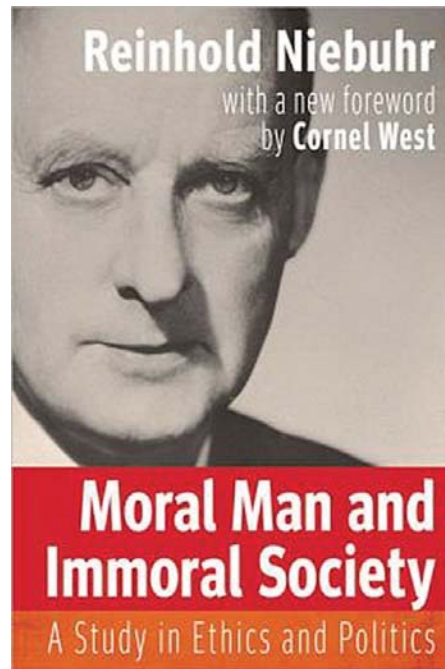
Reinhold Niebuhr,  
Westminster John Knox  
Press, 2nd Edition, 2013

BY REV. KYLE WAGNER

RECTOR, PARISH OF  
SEAFORTH

REINHOLD NIEBUHR IS perhaps one of the most important Theologians and public figures of the 20th Century. His ministry as pastor, academic and conveyor of wisdom to American religion and politics merits a position alongside Karl Barth as a Christian who has made significant contributions to the church and society. Cornel West describes *Moral Man and Immoral Society* as “timely because it so eloquently captured the spirit of the age—the sense of catastrophe of organized religion, the slow cracking of Jim Crow in America, the escalation of wealth inequality, and the shattering of liberal sentimentalities.” Although written in 1932, interestingly enough Niebuhr’s voice is as relevant as ever, and his writing speaks to the instability of the secular world, and his positions of the 1930s fit the current political climate of the United States and Canada where voter apathy is at an all-time high. Niebuhr is so relevant today that former President Jimmy Carter, and current President Barack Obama, frequently cite him as the corner stone of their religious and political beliefs.

Niebuhr lays out his thinking concisely, examining the world from a realist perspective. His chapters include an examination of how humanity and society coexist, the rational and religious resources for social living, the morality of nations, and ethical attitudes of the privileged and proletarian classes. The



author also examines justice through revolution and political force. Finally he examines the preservation of Moral Values in politics, and the continued conflict between the individual and social morality.

**Niebuhr’s thesis is clear. He holds the belief that society has not developed through a moral collective, and that even though the individual may hold such virtues, when a group is established, humanity makes little progress with problem solving.**

He further asserts that together society amalgams its evils, and it has “not yet learned to live together without compounding vices and covering each other with mud and with blood.” This is perhaps a suspicious view of the world, yet Niebuhr’s writing is a product of his place in history. During the 1930s the theologian saw a world of nations recovering from the First World War, the prospective influence of Fascism and a worldwide economic depression. The future looked dim.

As stated, Niebuhr’s thesis is quiet simple and this may pose a problem. In his estimation, individuals have the moral compass

to overcome hubris, and “transcend” to make decisions for the good of the world. Often individuals do not have the imagination to identify with others outside their own social groups. However, groups do not have the ability to curb their egos, as small doses of egotism taint the group and hence internal conflict is more likely to surface in the body of Christ. Whereas ethics help govern the individuals, politics and coercive force govern societal bodies.

With these assertions, Niebuhr’s underlying theological suggestion was to turn to the right, and politically to the left. Much of his thought runs through the wisdom of Augustine, Calvin, Luther, and Nietzsche. His writing in *Moral Man, Immoral Society*, is as a result of his place as an ordained pastor of the United Church of Christ where he served a congregation in Detroit, ministering to “blue-collar” workers at the Ford Motor Company. His role as pastor he believed was to educate the proletariat, with the hope that political and theological discussion and debate would serve society well whereas the “dirty thirties” saw an increase in the division between the

poor and rich.

Niebuhr writes quite boldly “The stupidity of the average man will permit the oligarch, whether economic or political, to hide his real purposes from the scrutiny of his fellows and to withdraw his activities from effective control.” Niebuhr like Augustine believes that humanity has fallen to sin in a world, which sees Christ crucified daily. Economic, political and social systems are in chaos, and revolution and change is possibly desirable if humanity is to live in harmony. Yet for Niebuhr, the “social gospel” was not enough to transform society; rather hard power is the force for realistic change, which provides strength to nations, races and social classes, as he says “while no state can maintain its unity purely by coercion neither can it preserve itself without coercion.” Too often, collective groups rationalize problems, and nations deny the individual their voice through the institution.

*Moral Man and Immoral Society* examines the relation of politics to the human condition with the author suggesting, “Politics will, to the end of history, be an area where conscience and power meet, where the ethical and coercive factors of human life will interpenetrate and work out their tentative and uneasy compromises.” With Niebuhr establishing a division between the individual and society as a whole, he makes his case for the role of religion in society. According to Niebuhr, moralists do not understand the limits of rational and religious thinking, and self-centered groups go unchecked.

He further attacks proponents of the social gospel, discrediting the claim that religion and faith can provide the resources to end social and political conflict. He writes “yet the full force of religious faith will never be available for the building of a just society, because its highest visions are those which proceed from the insights

of a sensitive individual conscience. If they are realized at all, they will be realized in intimate religious communities, in which individual ideals achieve social realization but do not conquer society.” As such, the church and religion can help form the individual, for “religion is a sense of the absolute,” but its role is limited through a group of people.

*Moral Man and Immoral Society* continues to suggest that religion cannot solve social and political conflict. For Niebuhr, love is the motive of Christians to assist in the welfare of the world. However, as an emotion it has its limits to where it can extend. On an individual level love is more real, but in a social group, it is a focus of perfection, which inevitably is unattainable for the kingdom of God is yet to come, and as fallen people, we cannot attain such perfection. Therefore, religion can set itself up for failure, before even leaving the gate.

Reinhold Niebuhr’s *Moral Man and Immoral Society* is a wonderful piece of work that lasts the test of time. It is written in a way that will delight both the academic and the average reader of ethics. The author adds a needed voice in theology, even though perhaps pessimistic in nature, and branded as a dualist, yet he claims his work is validated through experience. Niebuhr offers an alternative to the “social gospel” revolution. Such a view of history could shed light upon the good intentions of politicians in their home ridings and constituencies, but to the lack of production in parliament or city hall.

**Why is it that when groups of intelligent and well-rounded individuals enter a room together the tone of debate and discussion can quickly turn nasty? Further more as one examines politics and religion, the question for the reader is, are you a realist or an optimist?**

# In community: walking the road together

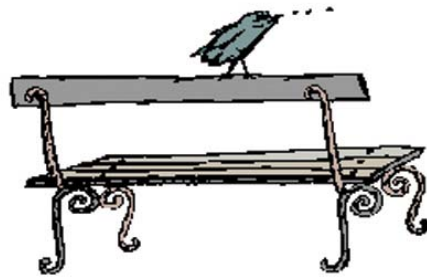


Photo: Panoramic view of Mt. Sinai (the tallest mountain in Sinai).

BY REV. MARILYN HAMLIN

People go on walks for many reasons. Sometimes it's a solitary walk and sometimes it's in the company of others. They walk their dogs, they walk to raise funds for a charity, they walk to admire the scenery or to get some much needed exercise.

In November of 2009, my husband Gordon and I walked a path that took us on quite an arduous journey. We made the trek to the summit of Mount Sinai in Egypt. Our group, led by a young lad no older than 12 or 13, jauntily started out about 1 a.m. in order to reach the summit by dawn. As we made our way toward the entry point of the climb, we were joined by dozens of other people. They looked like twinkling stars gradually popping out here and there as their bobbing flashlights dotted the dark landscape. We quickly became a little community of hikers with one focus, to get to the top of Mount Sinai just as the sun rose over the hills. We watched out for one another and provided extra batteries when flashlights began to dim. We shared pieces of chocolate and energy bars with those who might be feeling faint or light-headed. (I didn't realize I would get so hungry walking in the middle of the night). Stragglers in our group were encouraged to keep up the pace and not fall behind. As this string of pilgrims made its way upward, enormous shapes emerged from the shadows behind us. These were the camels padding



## View from the deacon's bench

softly over the rough terrain, never faltering, their bodies swaying as they gently nudged us aside. Puffing and snorting, they safely transported their human cargo, passing us as we slowly made our way step by step towards our goal. In the middle of all this I remember wondering how Moses could ever have made this trek alone wearing only sandals on his feet.

As I think about this experience, I am reminded of something I read recently describing "community" within a particular group known as the Diaconate. "It is a place where we can be ourselves, where we belong or where we find a caring community". Certainly our group of hikers climbing Mount Sinai were being ourselves, were feeling a sense of belonging and were with people who cared. We were "walking the road together".

The Gospel for Sunday, May 4 is about a walk. St. Luke tells the story of the Walk to Emmaus. We read

of the two disheartened individuals who are strolling along the dusty road from Jerusalem to their village of Emmaus. They are so deep in conversation with each other they are hardly aware that someone is accompanying them, someone who begins to affect them in ways they could not have imagined. They gradually realize who this stranger is and what he has done to them. They rush back to Jerusalem to share their experiences with their comrades. The seeds have been planted. The Christian community begins to grow, to flourish and take shape; its focus the Risen Lord and how he has affected and transformed each one of them.

Some years ago I was given a book called "Emmaus Road: Churches Making Their Way Forward" by Donna Sinclair and Christopher White. In his 2006 review of this book, Andrew Irvine writes that the authors are calling us back to what it means to be the Community of Christ in the world by reminding us

of the journey of those early disciples who went from despair to hope in the Risen Lord. Sinclair and White describe what it was that drew these people together in their little groups and what it was that kept them together growing, changing, evolving into larger and larger communities. These early Christians were walking together because the Risen Christ had profoundly changed their lives.

People go on all kinds of walks and for many different reasons. But to walk with the Risen Christ in community is wondrous indeed.

In the Anglican Church of Canada there is a group of ordained men and women who are called Vocational Deacons. They are not transitional deacons awaiting ordination to the Priesthood. They are part of a special community, its members called to minister in a certain way. They have been called to walk together because the Risen Lord has touched their lives. Something has been "done" to each one of them. Just as

the early church community grew and became an effective group, so too does the Community of Deacons continue to grow becoming more effective in their chosen ministries. They meet regularly to pray and study together, listening to God's word and to each other, accepting each other and the gifts that have been given, giving voice to their purpose and mission, caring for and respecting one another always in an attempt to be living examples to others.

In our Diocese I have found the Community of Deacons to be a place where the members can be honest with God, with themselves and can journey with one another in times of joy, sorrow, success and failure. Opportunities are there to grow in faith, to "practice" what it means to minister and to receive ministry. They are able to be themselves, finding that place of belonging within the caring community. In his book "Life Together", Dietrich Bonhoeffer describes how our fellowship and community with one another consists solely in what Christ has done to each and for each of us making us brothers and sisters in his name, brothers and sisters walking the road together.

Yes, people go on all kinds of walks and for many different reasons. But I have come to realize that to walk with the Risen Christ in community is wondrous indeed.