



Serving the Anglican Church in Nova Scotia and Prince Edward Island

A garden's journey

BY CLAUDIA ZINCK-GILROY

DEEP IN THE VILLAGE of Blandford a seed was planted; a seed that grew into a massive Earth Day project.

Like all seeds it was planted with care in the soil of a new website and mixed with a Messy Church/Youth Group club. "Let's teach the children how to plant using recycled materials!" That was the plan. One night, three hours and teach our kids

something important about being green. That was all.

The parish priest, Marian Lucas-Jefferies (Parish of Blandford), thought this was a great idea. "Maybe we could plant a few extra seedlings and give them out to the congregation on Rogation Sunday, May 13."

So this Grandma stood up in church and asked for yogurt and pudding cups, Styrofoam

Summerside gets Sharpe



Photo: Rev. Ned Henthorn (NSOM) welcomes Rev. Jenny Sharpe, the new minister of St. Mary's/St. John's Summerside, PEI. Rev. Jenny took over her duties in April and the congregations of St. Marys and St. Johns welcomed her into their flock.

See **Sharpe** story on page 4.



Photo: Young parishioners drawing flowers from Grandma's Parish Garden.

trays, clamshell containers and plastic bags. A week later Grandma's basement is filling, with enough to teach a dozen classes. Outside the church that Sunday, Grandma almost missed the service as she stuffed donations in her small trunk. The congregation had taken an interest and the project was a 'go'.

Grandma went off to a Mission and Outreach Committee. Ideas zinged back and forth the room and now it has become of great interest in the community. The name Parish Garden was born. Each new idea that was added to the project took root and sprouted.

The focus now is getting plants to anyone in the community who will take one (or more) plant and tend it for the parish. If any extra veggies or flowers come out of it, then people are to bring some to church and share.

More supplies come in. Grandma speaks in church again of the need for seeds and soil. Last year's seed is fine for this garden. Did anyone pick and dry their own seeds, maybe from last year's Halloween pumpkin?

Not only do the donations come in but even a plot of land is offered for any leftover plants. Big containers and planters come out of sheds. Grandma's place now begins to resemble a nursery.

Plant sitters volunteer to water and shelter the pods between April 20th and May 13th while the seedlings grow. People come forward to volunteer. A local business asks the project to grow a certain flower so she can put out a large planter as part of the Parish garden. Suddenly every little spot that ever had a public garden is given to the Parish Garden movement to grow more food and flowers. Grandma needed to keep a journal to just try to keep up.

Members of the congregation ask if they can help plant. Grandma is very happy to have more hands involved. A trailer is offered to hold the plants and whisk them away to plant sitters the next day. Each day someone else in the community comes forward with a new idea. Other Grandmas that may not be able to go out and water plants can water a flower pot inside their homes.

The Parish Garden: when

members of a community or parish accept plants to grow in their own yard and bring the fruits of such plants to the community to share. There will be food exchanges at church services. There will be offers when one household has extra of anything, to anyone else in community. The price is FREE. Any sale will only take place this year if we are over run with seed pods.

One night of teaching the children how to plant seeds in recycled materials to growing a Parish garden, grew into putting plants on decks, in houses or in community gardens so we can share food and flowers with each other without the worry of money. The whole community is excited and Grandma and Rev. Marian couldn't be more pleased.

Look for updates at the parish blog: www.blandfordparish.blogspot.com or on Facebook at blandfordparish.org or under the Earth Day tab at: www.grandmasgoinggreen.com

COLUMNIST

One shiny promise of summer; God's gift to us all



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THE CHURCH CLEANUP CREW was busy a few days ago. For many reasons we were late this year. The weather was not one of them because we have been blessed with an early spring here By the Bog. No, it was because we were down in numbers this year. Age and infirmity have been taking their toll on the St. Bart's gardeners. We finally managed to settle on a Saturday morning when the 'kitchen staff' of St. Bart's could be available to have the soup and sandwiches ready for the rakers and clippers and weeders and planters ;and we were able to recruit some younger volunteers with the promise of seafood chowder and grilled cheese sandwiches.

Benny Smith was the foreman for this annual task. Benny is our Sexton for lack of a better title. He does everything in and around the church and rectory and has done so for many years. He came to us when Billie and Peter were new in the rectory and has stayed close by ever since. He and our Billie's Peter had a wonderful friendship. They could work side by side for hours, not saying much and not needing to either, Benny is not one for idle chit chat. He never went far in school but is an eclectic reader. His mother made sure that her large brood visited the bookmobile every two weeks and took armfuls of reading home with them. This love of knowledge has stayed



ST. BART'S BY THE BOG

Sarah Neish

with Benny and Peter opened up a new chapter for him by sharing his knowledge of computers.

We arrived at the church yard, armed with rakes and wheelbarrows and flats of annuals to be planted along both sides of the walkway leading to the front door of St. Bart's. The winter had been kind to us and we had done a good cleanup job in October so the work should have been easy. Benny insisted that we must get the flower beds well turned over and cleaned up before we dug in the new top soil and planted the tiny annuals. Then they would flourish and fill out, making our pathway ablaze with colour - no half-hearted scratching the surface this year. Benny wanted

to renew the soil and feed it with sheep manure and peat moss before the planting would begin.

There were a few groans but we put the younger backs to the task and starting at the door of the church, the digging began. Once the soil had been well loosened and the additives had been forked into it, some of the older or should I say the more experienced gardeners followed along , planting the small but promising annuals of Marigolds and Dusty Miller. Rev. Billie was right there with us, on her hands and knees, trowel in hand , planting the promise of summer.

Suddenly someone realized that Billie was sitting back on her heels with a plant in one hand and a shiny gold ring in her other hand...and she was weeping.

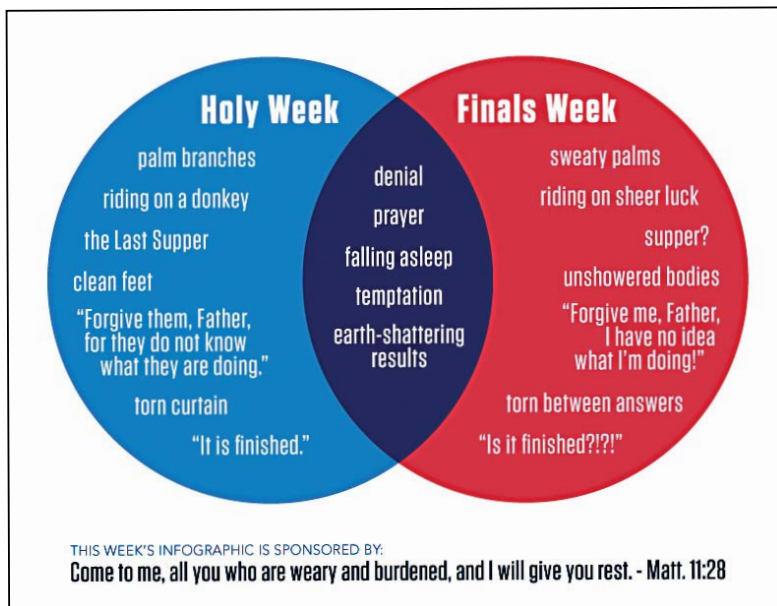
Several years before, Benny and Peter had dug up this long garden that ran on both sides of the walkway to the church. It had been a project for both men and it had been very hard work, building a garden where none had ever been before. During the construction Peter had lost his wedding ring and although both men had sifted and searched the whole length of both beds, it had never been found. Now here it was lying in the palm of Billie's hand, shiny and smooth, as if it had not spent years hidden away in the

earth. It was almost like a sign from God. Although seasons come and go and we lose loved ones He will be with us forever ,glowing in our lives , an eternal circle of love for us. Once Billie had dried her tears she asked us to kneel beside her right there on the path and she gave thanks for all the gifts God has given us. Gifts of flowers and warm brown soil and willing hands to work the soil, for those loved ones here by our sides and loved ones looking down on us as we toiled. It was a moment none of us will forget, a true gift from God, shared by friends, old and new.

Billie is now wearing Peter's wedding ring on a chain around her neck. In quiet moments we sometimes see her lovingly rub it...and our flower beds are looking bright and refreshed ready to welcome all who come to worship at St Bart's By the Bog.

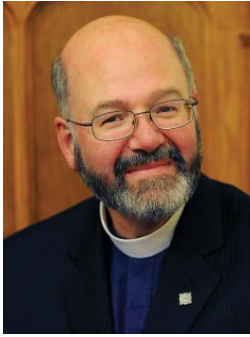
I'll keep you posted.
Happy summer dear friends.

Aunt Madge was inspired to write this because a dear friend found a ring in his garden that had been lost for months. He came over to show it to me and the joy he felt when he found the ring surprised him and me! It was a ring that a friend had lost as he was helping out on a Reno project and my buddy Bill was so excited that it had been found and he could return it to its rightful finger!. It was a true gift from God in his eyes.



BISHOP'S MESSAGE

Wind and fire



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

I'VE JUST SPENT an hour in the garden, pulling up weeds and moving some perennials. Our early spring weather has meant that everything has had a head start compared to other years and this applies as much to the plants that I do not want to grow as well as the ones I do want. Why is it, that even the plants I do want, have a tendency to send out roots and 'move themselves' to places in the garden that I had not planned to place them? There seems to be a constant conflict between my well ordered vision of manicured greenery and the reality of nature.

There are times when I sense the same kind of conflict in the life of the church. No, not the kind of conflict where disciples disagree about some theology or practice, rather a much larger kind of conflict. Rather a conflict between our desire to control God and God's pushing us and shaping us in ways that we don't particularly want or anticipate.

"When the day of Pentecost had come, they were all together in one place. ²And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. ³Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. ⁴All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability" Now there were devout Jews from every nation under heaven living in Jerusalem. ⁶And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each... ¹²All were amazed and perplexed, saying to one another, 'What does this mean?' ¹³But others sneered and said, 'They are filled with new wine.'" Acts 2:1-6,12-13.

On The day of Pentecost, the experience of God's Spirit, was an overwhelming event for the community which had gathered. Saint Luke seems to struggle to find the language to describe what took place. It probably wasn't what they had imagined when Jesus told

them to wait for God. Scripture gives us two wonderful images for the Holy Spirit - the dove and the fire - the peace and the uncontrolled energy.

The event described in Acts 2 certainly fell into the latter category. This was God's power unleashed in a way that they really could not imagine. This experience led the apostles to begin to tell others about their relationship with Jesus and his message of God's vision for the world. There was no attempt in that moment to analyze what they had experienced, nor to try to control it. They went along where the spirit pushed them. They did things that they did not know they were capable of doing. They began to see themselves, their communities and the whole world in very different ways from how they had first been taught. When we try to control God, our will is often frustrated. God's grace cannot be controlled.

One of the priests in our diocese recently told his congregation: "There are signs of God's Spirit at work all around us, all the time. God has not called us to place the church in palliative care, providing comfort until it dies." He is right. God has called us to proclaim the kingdom by word and by our actions. God has called us to new life, a vision of what is possible but does not already exist. Our life in Christ Jesus is all about transformation, into God's vision for the world. If we are attentive to the leading of God's Spirit, we will end up living the kingdom in very different ways than we have been used to doing. Some of those new ways may feel like a kind of death until we see them as stages on the journey into something greater. This is not about sitting back and waiting for things to happen. Instead it is about engaging in the difficult work of seeing the spirit's leading and not confusing it with what I may want. Then we need to get on with God's work, using the many gifts that God has given us.

There are times when this approach seems kind of 'messy', where the path before us is only visible for a short way. I'm sure the disciples of Jesus thought the same thing, when he said to them; "Follow me".

Pacific: structure and fluidity



Prayer

Steve Laskey

HAVE YOU EVER TRIED to explain prayer to someone; what it is like, what it is for, what it means to you and how you experience it; that kind of thing? There are experts who speak and write about prayer, but each of us will still have our own experience of prayer and will search for words to share our own understanding when others ask us about it. One way might be by describing your experience of something more tangible such as how we might look at and understand a painting. I would like to share a description of a painting with you which I hope will convey something of the experience of prayer and the possibilities that God brings before us for our lives if we are open to these.

The painter Alex Colville painted 'Pacific' in 1967. It is a painting of a half clad man standing in an open doorway in the middle of a wall of windows of a beach house. He is looking out at the Pacific as it rolls in to the shore. Behind him is a table that is rather stained and marked. Laying across its length is a yard stick which appears to be inlaid. Sitting on the table angled across the yard stick is a gun. The floor tiles below are of a 6-sided geometric shape. The scene inside the beach house is all straight lines which conveys

a sense of structure. The scene outside, although contained by the structure of the painting itself, is all movement, very fluid. As I look at the scene, questions arise in my mind. What is this man thinking about? What is he about to do? Why is there a gun on the table and why would there be a yard stick inlaid or sitting there? Why does this painting make me think about prayer?

The critics will likely dismiss my meditation on this but here I go just the same. The yardstick is a length of a life. The table top is this man's particular life, stained and marked. Time has left its scars. The gun, which always gets to the point of an issue, and is decisive in its use, is perhaps the measure of himself, his strength and power, his own decisiveness. But it is laid down. Why is that? Is it a tool of his trade? Is he about to take it up to use it on someone; on himself? The tiled floor reminds me of pigeon holes, compartments of life. The slanted louvered window to the left perhaps implies an indirect openness to new possibilities. Then there is the open doorway in which the man is standing. There is no door or the door has been removed. Has he turned his back on what his life has been and there is now

openness to what may come?

The structure of the room is a framework to this man's life. His trousers have a crease in them. He is wearing a watch, more framing to his life. He has a fairly relaxed pose as he leans on the frame of the doorway. It is rather contemplative. Is he contemplating a decision? Would it be reversible or would he have to follow through because of the normal framework and structure his life demands?

His pose makes me think he is beginning to think outside the box, the structures of his life. The open door to the sea with the non-geometric, ever changing, rolling waves, are in contrast to the rest of the framework. I see him contemplating new possibilities that fluidity brings to life itself. The sea is ever changing. Perhaps he too can change or his decisions can be different. That there are other waves rolling in behind the one that has just crashed to shore highlight that there are always other possibilities that time will bring before him. The waves go out to the horizon and presumably beyond. Perhaps there is no decision to be made right now. He must simply wait for the right direction to present itself.

Can this painting help us to think about prayer? Pacific means peace. But we know there is power in that Pacific ocean. We speak about the power of prayer. Most of us live very structured lives wherein decisions need to be made every day. These either lead us in new directions or keep us in the same place. It is often easier to stay within the structures we know and are comfortable with even if they are hurting us. But in each of our lives there is an open door to the power of God though which we may walk. It is the ocean of God's love that laps the shore of our lives drawing us to contemplate what is before us and consider what is beyond the normal structures and logical solutions of the everyday. An invitation to prayer is an invitation to look at our lives outside the structures, to contemplate and meditate upon the possibilities that the Lord endlessly brings before us. How do you explain your experience of prayer?

If you have internet access and would like to view this painting, simply do a search for 'Alex Colville Pacific' which should give you a number of results to view the painting.

ANNOUNCEMENTS

Rev. Ralph Moore appointed rector of the parishes of Milton and Rustico effective July 1. This appointment was developed between the Parishes of Milton and Rustico in conversation with St. Peter's, Charlottetown. The new rector will provide assistance to Canon Peter Harris for the parish of Georgetown and St. Peter's Cathedral. Ralph is moving to our diocese from the Diocese of Western Newfoundland.

Rev. Reg MacDonald appointed priest-in-charge for Western Shore May 1, following the retirement of Rev. Bonnie Baird.

Rev. Don Shipton appointed priest-in-charge of St. James, Armdale, June 1, following the retirement of Canon Rod Gillis.

Rev. Robert Brush appointed priest-in-charge for New Ross May 1 following the retirement of Rev. Valeria Rhymes.

Archdeacon Marilyn Newport resigned as rector of the parish of St. John's, Westphal April 15, 2012. Rev. Katherine Bourbonniere appointed priest-in-charge.

Archdeacon Marilyn Newport appointed priest-in-charge in the Parish of Hackett's Cove during Rev. Anna Hoeg's parental leave.

Anglican Church Women rally in Bridgewater



Photo: Vicki Harvey (Community Outreach Coordinator, Autism Nova Scotia), Rt. Rev. Sue Moxley (Bishop of Nova Scotia & Prince Edward Island), Marjorie Keddy (Altar Guild Chair, N.S. Board, Anglican Church Women) and Glenna Paynter-Parsons (Office Manager, Autism Nova Scotia)

Anglican Church Women held their "Faith & Fellowship Rally with Annual Meeting & Workshops" April 20-21, 2012, Holy Trinity, Bridgewater.

Art for "Art & Soul" facilitator



Photo: Rev. Laurie Omstead, facilitator of an "Art & Soul" workshop receives a painting of St. Luke's Anglican Church, Hubbards, from Cynthia Pilichos, President, Nova Scotia Board of Anglican Church Women.

Sharpe from front page ...

CONTRIBUTED BY ELIZABETH COLBORNE

"Since her official start on March 16, Reverend Jenny Sharpe's welcome to the Island wasn't without its mishaps, but she bears it all with a smile. St. Mary's Anglican Church has come to know all too well. With a stint in teaching, staying at home with the kids, and a job career planning, Sharpe said it was a natural progression to be a priest, but wasn't always keen on the idea. "The last job I had before going into the ministry was one where I worked with people who were trying to decide what career is best for them. We run them through all these computer programs and it spits out what career type you should apply for. Mine kept coming up Minister. I just kind of laughed," she said. Sarah Bennetto O'Brien,

is one of the reasons the Ontario priest moved to the Island. O'Brien is happy to have her mother around and is confident Sharpe will have a positive impact on the community. "She's always had it in her to help people, to guide people, said O'Brien. Her kindness knows no boundary but it was put to the test when a man came to visit Sharpe in the Summerside parish soon after her arrival. "I'm not young, I'm not naive, but he came in with the best story ever", said Sharpe. The man claimed to escape from an abusive wife without money for his son's epilepsy medication and was running low on food. Being a newcomer, Sharpe was unaware of the assistance programs available in town and offered to pay for the medication herself. After offering the man an air mattress, as he said he

was sleeping on the floor, the man mentioned he attended the Anglican Church in Charlottetown. "I drove him home and when I got back here (the parish) I phoned St. Paul's in Charlottetown and they said, "Oh him", and since he has hit on a lot of the local churches". It failed to dampen her spirits, and she has high aspirations for the Island she has come to love. Starting with meeting locals in their homes, and hunting for a new choir director, Sharpe plans to get a younger crowd to attend her mass. "During the service I have a children's part where all the kids come forward and I have a little mini sermon with them and we just talk. The adults love it too", she said. Sharpe holds mass at the Anglican Church on Summer Street at 8 and 10:45 and at St. Johns Church, St. Eleanors at 9:15.

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Breaking ground at St. John's, Halifax

By RANDY TOWNSEND

IN A MEETING with real estate developers and municipal development officers, one of Halifax's well known developers asked the Rev. Randy Townsend if he was sure he was with the Anglican Church. Puzzled, Randy responded, "Why do you ask?" The developer's quick response, "Oh, just couldn't imagine, I thought Anglicans came to an area fifty years late; not before a development actual gets off the ground." This developer was making a clear statement about his perception of the Anglican Church that we do not actively evangelize in new and growing areas of residential development. However, the Parish of St. John's is about to set his thinking upside down as we prepare to break ground for the construction of our new parish centre and break ground as we bring an Anglican presence, with its ministries, to a residential development just beginning.

In 2004, the Parish of St. John's in Halifax began once again to talk about relocating its parish centre. Those talks became action when, in 2006, the poor health of their existing building on Dutch Village Road literally came to the surface. After some visioning and consulting, the parishioners of St. John's decided to sell its building and venture out to construct a new building in the newly developing area of Halifax mainland.

Since leaving the parish building, we pitched our tent in the library at Fairview Junior High School for over two years until we were cordially invited to use the chapel of the newly constructed facilities of J.A. Snow Funeral Home on Lacewood Drive. This is not mention the plethora of facilities that we have had to borrow or rent to conduct our various week-day programs and worship.

During our time in the desert, we painstakingly searched for land on which to construct



Photo: St. John's parishioners gather with rector Randy Townsend at the sod turning ceremony for their new church building.

our new parish centre. After conversations with over twenty land owners, three failed agreements of purchase and sale, and being skirted away from possible sites by HRM development regulations, we finally closed on a purchase of land on Kearney Lake Road in the West Bedford development area in June of 2011.

Over the past several months, various task groups have been formed and the people of the parish have been successful in: gaining the necessary approvals to move forward with the project, launching a capital campaign, preparing for new ministries necessary to move into a new and developing area, and working with our architect, Foster MacKenzie, to finalize the plans for our new parish centre.

A "blessing of the land service" took place in August 2011, a "sod turning service" will be held early June, and ground breaking for construction will occur later in June 2012. God willing, we anticipate that we will move into the new parish centre in time for Easter celebrations in 2013.

The building will be atypical for Maritime Anglicans but our worship spaces will be discernibly Anglican. As you enter the complex under cover of a carport, you walk into a streetscape with natural trees and natural light streaming in through the large skylights

overhead and a wall of windows at the opposite end.

The large sanctuary is a three-step raised platform barrier free with ramp access highlighted by altar table, ambo, and font. Plenty of space has been given over for sacristy, vestry, storage, and choir rooms. At the end of the streetscape, emblazoned in the ceramic tile floor in front of the wall of windows, will be a full-sized labyrinth. Turning to your left and travelling back down the streetscape, will be a small chapel for occasional services and other uses. Next to the chapel and across from the main worship space will be the fellowship hall with its full-service kitchen, which, like the main worship space, is fronted to the streetscape by a bank of moveable glass panels. Next in the streetscape on the left side is a refreshment station – a must for any Anglican gathering. Near the main entry way on the left of the streetscape you will find a nursery and a gathering room filled with comfortable furniture. The building is being constructed with the stewardship of God's creation at the fore: heating and air condition being provided via geothermal wells; as much natural light as possible with lots of thermal windows, skylights, and light tubes; long lasting and low maintenance materials on the exterior and interior surfaces; energy saving plumbing and lighting

fixtures; and green construction methods and materials as much as financially feasible.

Our vision is that this modern building with all of its amenities will be more than a place for our parishioners to worship and gather – we want it to be seen and used as a community centre, open for community groups, meetings, and events. We also see our space being offered for performing and static art

displays and events.

We are excited as we come to this point in our journey. We want you to be excited too.

Please hold our parish and our community continually in your prayers. For all this, for every thing, and for all people, we pray and give thanks to God always.

Alleluia!

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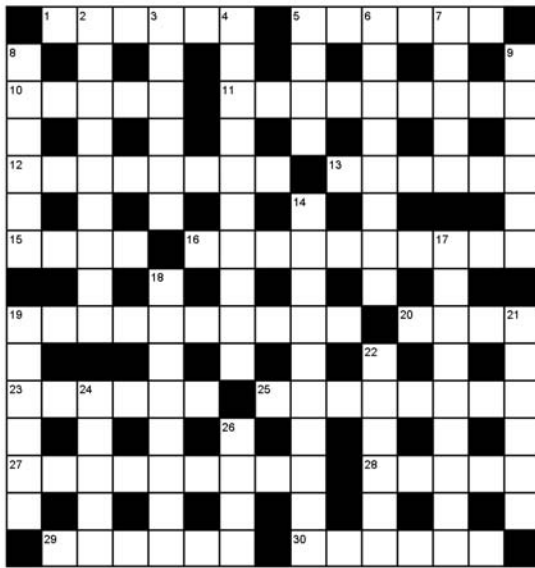
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Bible Crossword

by Maureen Yeats



JUNE 2012 Clues

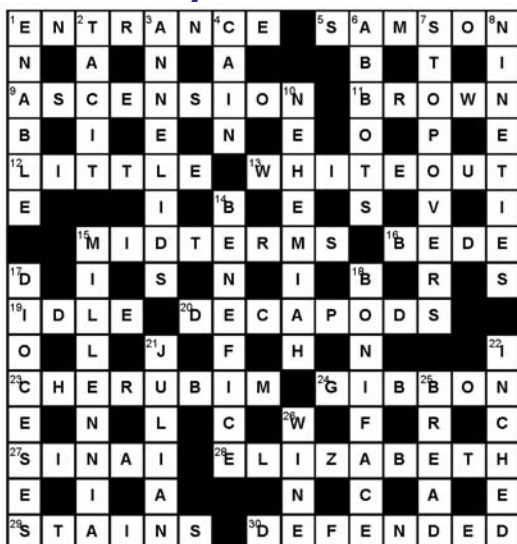
ACROSS:

- 1 – Ring (6)
- 5 – Translator of Bible into Latin, died 420 A.D. (6)
- 10 – Famous (5)
- 11 – Residents of a Greek city where Paul preached (Acts 17:22) (9)
- 12 – “I have a goodly _____”, inherited land (Ps.16:6) (8)
- 13 – Wealthy Italian family in the Middle Ages (6)
- 15 – A Gospel writer (4)
- 16 – Emits light (10)
- 19 – External building props, often part of old churches (10)
- 20 – City in Italy with leaning tower (4)
- 23 – Letter of the Greek alphabet (6)
- 25 – Companion of Paul (Acts 9, 11, etc.,) (8)
- 27 – Exciting experience (9)
- 28 – First recorded British martyr, circa 304 A.D. (5)
- 29 – Tranquil (6)
- 30 – Altar attendant at the Eucharist (6)

DOWN:

- 2 – Translate speaking in tongues as in 1Cor.14:27 (9)
- 3 – Trainee soldiers, especially ones still in school (6)
- 4 – A preacher of the Gospel (10)
- 5 – _____ the Baptist (4)
- 6 – Gave (8)
- 7 – City in Florida (5)
- 8 – Short religious choral piece (6)
- 9 – Savoury jellies (6)
- 14 – People, often women, who care for their homes (10)
- 17 – Able to be ascended (9)
- 18 – Table to one side of the altar, where Communion Vessels sit (8)
- 19 – Man to whom a donkey spoke (Num.22:20-35) (6)
- 21 – “Though I am _____ in body...”, not present (Col.2:5) (6)
- 22 – Not just (6)
- 24 – Motion picture (5)
- 26 – Month in which we mark the birth of SD (4)

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Church-bells beyond the stars heard, the souls blood, The land of spices, something understood.
 Prayer – George Herbert

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REVIEWS



Paul Friesen

Reviews Editor

Earlier this evening, at the last supper... of the clergy conference, I mentioned to the younger clergy holding sway at our table that I had to head off earlier than they, to write a review for a nagging editor on a book by C.S. Lewis. One of them enthused that he had read **Screwtape Letters** while working on a development project in Senegal and (I think) Namibia. When another found the book in question was **Mere Christianity** he called out 'It's why I became a priest!' Now the group was becoming boisterous (to say the least) as the evening progressed but I could bear the respect for Lewis in their voices. Why should a repressed Oxford don, not a hip church consultant, still be in print (in great quantities) after 70 years and thoroughly enjoyed by such a variety of young priests in Halifax in 2012? Why should a growing study group in my own parish, of various ages and intellectual inclinations feel equally intrigued by this writer? I'm not sure I know but I'm going to take a stab at it.

Paul Friesen

A short book bursting with ideas and highly quotable quotations

C.S. Lewis, *Mere Christianity* (1952); composed of *The Case for Christianity*, a.k.a *Broadcast Talks* (1942); *Christian Behaviour* (1943); *Beyond Personality* (1944).

Lewis is perhaps best known throughout the world as the author of the seven *Narnia* novels for children. Some know him for his science fiction trilogy, others for his scholarly works on Renaissance literature, yet others on his retelling of Greek myths. But he has a unique place in many Christians' hearts as the writer who put has put into words things they have felt but not quite worked out for themselves. He is for others the one who successfully contradicted the lazy religious logic in which they had become mired.

“

When you argue against Him you are arguing against the very power that makes you able to argue at all: it is like cutting off the branch you are sitting on.

C.S. Lewis,
Mere Christianity

Mere Christianity is only one of a number of Lewis' books on Christian thought and life. But it is a *golden oldie* to say the least. It seems to have never been out of print. You could run out of money buying this one book if you wanted to own one copy of every edition in which it has appeared. The man who was not a priest and was no theologian (and at pains to say so often); who was far too liberal for American fundamentalists and much too conservative for liberal churchman; who was too catholic for protestants and too Protestant for Roman Catholics; who was condemned for 'going popular' by his envious academic colleagues...this man has probably been a faithful and fruitful theological source for more Christians than any other writer since World War II.

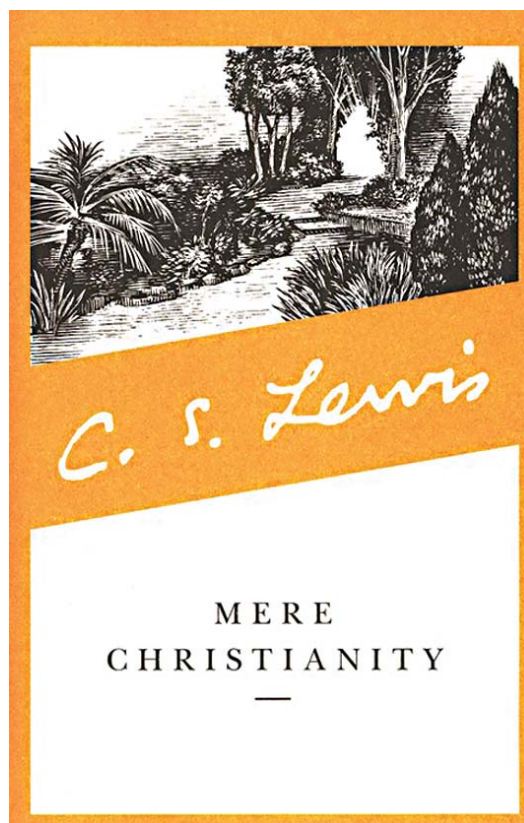
Fortunately, the remark Lewis ('Jack' to his friends, including J.R.R. Tolkien, Charles Williams, Dorothy Sayers, and other writers) once made about Athanasius could be applied to him: he was not interested in novelty but in the faithful representation of inherited belief. Lewis was creative in his use of metaphors and analogies in speaking of things like moral reason and doctrines like the incarnation. But he was genuinely delighted it was orthodox

Christian belief with which he felt most creative.

Mere Christianity contains thirty-three very short chapters spread throughout four sections: 'Right and Wrong as a Clue to the Meaning of the Universe'; 'What Christians Believe'; 'Christian Behaviour'; and 'Beyond Personality: or First Steps in the Doctrine of the Trinity.' It is possible or even desirable (as Lewis himself says of his book) for certain individuals or study groups to skip chapters, which don't at the present interest them, without losing the benefit of the whole.

The first section provokes challenging thoughts for those who think human life can be best understood without reference to anything beyond it. The second provokes thought on the bases of Christian belief, the third on the 'cardinal' and 'Christian' virtues; the fourth on the use of very old ideas like sin, redemption and the Trinity.

This is a short book bursting with ideas and highly quotable quotations. Perhaps it would be best to simply let Lewis speak for



himself as a way of inviting novices to pick him up and read and in order to entice old hands to read him again.

In his chapter on 'charity' Lewis says this: 'Love, in the Christian sense, does not mean an emotion. It is a state not of feelings but of the will; that state of the will which we have naturally about ourselves, and must learn to have about other people...Love for ourselves does not mean we *like* ourselves. It means that we wish our own good. In the same way Christian Love (or Charity) for our neighbours is quite a different thing from liking or affection... Though natural likings should normally be encouraged, it would be quite wrong to think that the way to become charitable is to sit trying to manufacture affectionate feelings...Do not waste time bothering whether you 'love' your neighbour; act as if you did... The worldly man treats certain people kindly because he 'likes' them; the Christian, trying to treat every one kindly, finds himself liking more and more people as he goes on—including people he could not even have imagined himself liking at the beginning.'

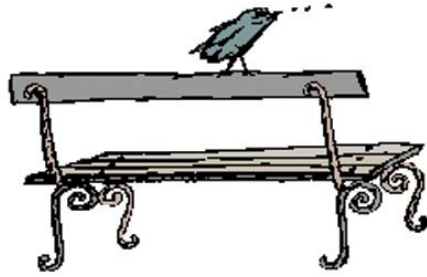
PAUL FRIESEN

View from the Deacon's Bench

BY HEATHER MACEachern

WHY DOES A DEACON read the Gospel?

A deacon is the liaison between the community and the congregation whose work is supported by the Church. A deacon works in the world serving the needs of God's people. The word "deacon" is derived from the Greek word *diakonos* meaning 'servant', 'minister' or 'messenger'. The ministry of the deacon is often described as one of service in three areas: the Word, the Liturgy and Outreach. Today, I'm focused on the area of the 'Word'. In the ordinal from page 655 of the *Book of Alternative Services*, the examination of a deacon states: "As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live and work and worship. You are to interpret to the Church the needs, concerns, and



hopes of the world. You are to assist the bishop and priests in public worship. And in the ministrations of God's Word and sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teachings are to show Christ's people that in serving the helpless they are serving Christ himself."

Here is the rub; if a deacon's ministry is in the world among the needy and if the deacon is an icon in the liturgy by serving at the table and proclaiming scripture, does it not seem right that a deacon should proclaim the scripture that directly relates to Christ's ministry among the people? Christ teaches that we love and

serve each other. So the deacon proclaims that Word and is the example of loving service in the church and in the world.

In my research I learned that while many traditional churches read from one of the four Gospels every Sunday, I was surprised to learn the earliest reference to this custom was from the second century and the Gospel reading was called the "Memoirs of the Apostles" (*Justin Martyr 100 A.D. From the "First Apology"*) This reading was as long as time permitted, was a consecutive reading through the Gospels, the reading itself was considered a "bearer of Christ" - that is, while the congregation listens to these

words about Him, Christ was somehow present to these people. We note this today in a Gospel procession, which points to this important aspect, of the Gospel, taking it into the midst of the congregation.

Over time, a primary responsibility of the deacon was to proclaim the Gospel. Traditionally, when a deacon is not present the priest proclaims the Gospel. The deacon may preach occasionally or when requested to do so. St. Stephen, who was one of the first deacons of the Church, proclaimed and preached the Gospel. He lost his life and became the first Christian Martyr because he chose to proclaim the Gospel. Reading the Gospel reminds the people to proclaim the Word in act and deed in the world.

John Calvin, a great Reformation theologian, went so far as to take the deacon out of a "place next to the altar" and placed the person holding the office "in the midst of the poor and needy in the world". He believed that matters of concern for deacons "were not optional in the life of the

church, but rather stood at the very heart of its message of righteousness." Calvin even went so far as to suggest that they [deacons] should assist in worship by reading the gospel and leading prayers.

A few years ago, during an ordination of five deacons in the United States Archbishop Charles J. Chaput (a Roman Catholic) said as he handed each of the new deacons a gleaming gold Book of Gospels: "Receive the Gospel of Christ, whose herald you now are, believe what you read, teach what you believe and practice what you teach." A shortened form of our ordinal perhaps?

Have I answered the question, "Why does the deacon read the Gospel?" Perhaps not, but maybe I have given you something to think about.

Ed. note: The Deacon's Bench is a new monthly feature for The Diocesan Times. Look for new views from an assortment of deacons starting again in September.

You say 'good-bye' and I say 'hello'



EDITOR

Paul Sherwood

ELEVEN YEARS AGO this month, I met the staff of Signal Star Publishing from Goderich, Ontario at the Anglican Editors Conference (AEA) in Kingston. They were the new printers for the diocesan newspapers and the Anglican Journal. Our previous printer went out of business without warning and Signal Star came to the rescue on very short notice. History has a habit of repeating itself and so it was in this case. Signal Star had printed the church newspapers 10 years earlier but lost the contract in a bidding exercise. The

2001 editors' conference was reuniting of old friends and an introduction of new ones. But most of all, it was the beginning of a decade-long relationship to bring the diocesan newspaper to your doorstep. In the past 11 years, technologies emerged to make 4-colour printing affordable and brighter paper environmentally friendly, making the papers more readable and eye-catching. The staff at Signal Star were always willing to help improve the paper and occasionally allowed some editors leeway in their publication deadlines.

But the relationship with our printer was not set in stone; when tenders were sent out earlier this year, Signal Star was not successful in their bid. This is the last edition of our church newspaper to be printed with our long-time printer and we will move to a new printer in September. The June AEA conference in Kamloops will introduce the new publisher with some fanfare and promises for continued service. I'll report on the news and views coming from there in September. In addition to a new printer,

the diocesan and national editors will be studying the results of the latest readership survey. This is, after all, your newspaper and your voice matters. But before we get to announcing the results from the upcoming conference, it is time to give a heart-felt round of applause to the men and women at Signal Star for their hard work and dedication over the past 11 years.

Well done - all of you!



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