



UN declares 2011 the International Year of Forests; parish of New Germany agrees

THE PARISH OF NEW GERMANY celebrated the Year of the Forest on September 17 at the Kevin Veinotte farm in West Northfield. To acknowledge the United Nations International Year of the Forest and to bring attention to the importance of the forest to the local economy the parish offered an afternoon of interpretation, worship and fellowship on the Veinotte farm. Kevin is a seventh-generation farmer on his land in West Northfield, Lunenburg County; his large woodlot is certified by the Forest Stewardship Council. An interpretive walk/wagon ride through this 'provincial' award winning woodlot talk was delivered by Sandy and Trish Hyde, two well-know local foresters. After learning about the pitfalls of clearcut harvesting (98% of Nova Scotia woodland is harvested this way) and the long term benefits of a well-manged forest, the group returned to camp for a short worship service and a shared outdoor 'potluck salad supper' with BBQ hot dogs provided by the planning committee.

"The year 2011 was declared the International Year of Forests by the United Nations to raise awareness and strengthen the sustainable forest management, conservation and sustainable development of all types of forests for the benefit of current and future generations.

Forests are an integral part of global sustainable development. According to World Bank estimates, more than 1.6 billion people depend on forests for their livelihoods with some 300 million living in them. The forest product industry is a source of economic growth and employment, with global forest products traded internationally

is estimated at \$327 billion.

The UN's Food and Agriculture Organization (FAO) estimates that every year 130,000 km² of the world's forests are lost due to deforestation. Conversion to agricultural land, unsustainable harvesting of timber, unsound land management practices, and creation of human settlements are the most common reasons for this loss of forested areas.

According to the World Bank, deforestation accounts for up to 20 percent of the global greenhouse gas emissions that contribute to global warming. FAO data estimates that the world's forests and forest soil store more than one trillion tons of carbon - twice the amount found in the atmosphere. The World Bank estimates that forests provide habitats to about two-thirds of all species on earth, and that deforestation of closed tropical rainforests could account for biodiversity loss of as many as 100 species a day.

According to the International Union for the Conservation of Nature (IUCN) and the Global Partnership on Forest Landscape Restoration, "Across the globe lie more than a billion hectares of lost and degraded forest land that could be restored".

* From Wikipedia at: www.en.wikipedia.org/wiki/International_Year_of_Forests

Photo top: Participants aboard the wagon for a their woodlot interpretive talk.

Photo bottom: Rev. Juanita Barteaux, Rev. Catherine Robar, Marian Veinotte and son Kevin Veinotte.



COLUMNIST

Here we go again

HERE WE GO AGAIN! That seems to be the feeling throughout the parish of St. Bart's as October settles into our community. September is a month of endings and beginnings. Summer is almost gone and the evenings are cooler. Sweaters are taken when we go out after supper yet some days are almost too hot and sticky. This is the time when kids want to wear their new clothes to school but that special jacket or 'hoodie' is really too much for the temperature that is registering outside the window.

By the time October arrives the leaves are beginning to turn colour, the cranberries that give The Bog it's true identity are ripening in the marshy fields, different organizations are calling their first meetings after the summer hiatus and the Sunday bulletin has a list of committees that are starting up for the fall.

October is a time when many of us breathe a sigh of relief that we now have the community to ourselves, summer visitors are long gone and we can settle down to the time honoured chore of bringing in the harvest and preserving it in jars and freezer bags.



ST. BART'S BY THE BOG

Sarah Neish

At St. Bart's we will be celebrating our Harvest Thanksgiving service on the Sunday of the National Thanksgiving weekend. As is our custom, we will be filling the church with fruit and veggies, corn stocks and sheaves of wheat. I will be making a loaf of bread in the shape of such a sheaf of wheat to be placed on the altar and a bottle of Bill Higgins homemade wine will be there too. Rev Billie seems to love this time of year. The summer has been a time when she rests from her usual round of parish visiting but once the yellow

school busses show up on the roads and lanes of her parish she is out there checking on her flock. Most visits result in a gift of pickles or jam to store in the rectory pantry. My late Mother-in Law always sent the rector home with a pair of hand knit socks. Of course in Mum's heyday the rector was always a man. I wonder if she would have been so quick to offer Rev. Billie a pair of her socks? I bet Billie would have been very pleased to get such a gift. They would work very well under the large boots that our Rector wears throughout the long winters we get here By the Bog.

Thinking of the rector's winter boots brings me back to the thought of our change of seasons. We all loved the warmth of summer and all that brought to the Bog. The many visitors both family and friends, the joy of stepping out to the garden and picking enough green or yellow beans for supper, the windows wide open and the ocean breezes blowing through the house and the release from coats and jackets, boots and scarves. Now we are preparing for another winter here. My Orin has begun to check the

caulking around the windows and doors of our house and I have the warm winter duvet ready to put on our bed.

Rev Billie preached about such needed preparations last Sunday. She urged us to get our houses ready for a new and different type of weather. She also urged us to get our spiritual houses ready for any change that may be coming our way. She was a Girl Guide in her youth and according to her, 'Be Prepared' is always a good bit of advice.

So we will begin our Fall life as a parish, plans will be made for the Harvest Service and the Fall Bazaar and Cranberry supper. We will check our houses to make sure those cold winds stay outside and the Property Committee will do the same at the rectory. Billie will be driving up our lanes with her need to see us all and she will leave with some part of our harvest. I think this year will be a good one for us as a parish here By the Bog.

I'll keep you posted, Aunt Madge



THE DIOCESAN TIMES

VOLUME 66 NUMBER 8

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Review Editor

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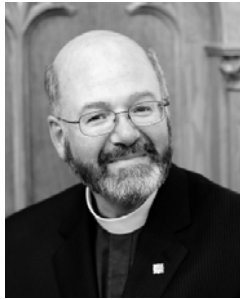
SERMON ILLUSTRATIONS

IDEAS FOR SOME GOOD ONES

BIBLE PASSAGE	THINGS YOU WILL NEED	BIBLE PASSAGE	THINGS YOU WILL NEED	BIBLE PASSAGE	THINGS YOU WILL NEED
BUILDING THE TOWER OF BABEL	HYMN BOOKS	MOSES ASCENDING MOUNT SINAI	PULPIT ELDERLY MEMBER OF CLERGY	HEALING THE PARALYSED MAN	CHURCHWARDENS ON ROOF, SLEDGEHAMMERS
THE FLOOD	WATER BAPTISTRY CRECHE TOYS	DESTRUCTION OF THE CITY OF JERICO	REDUNDANT PEWS PROCESS AROUND 7 TIMES, THEN DESTROY	CALMING THE STORM	FONT HAIRDRYER
THE PLAGUE OF DARKNESS	ATTENTIVE SIDESPERSON LIGHT SWITCH	BEHEADING OF JOHN THE BAPTIST	SCISSORS FLOWER ARRANGEMENT	MARY AND MARTHA	DILIGENT COFFEE VOLUNTEER ROTA LESS DILIGENT COFFEE VOLUNTEER ROTA

BISHOP'S MESSAGE

Giving thanks for a change



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

THIS PAST SUMMER has been one of upheaval in our life as a family. We have entered that phase of life known as 'the empty nest'. Both our children are launched (at least for now) All of a sudden our house is larger and quieter and there is food in the refrigerator. I have also discovered that it is a time for a bit of soul-searching. A lot of my identity over the past twenty-three years has been tied up with being a father. I am still a father, but the relationship with my children is changing. On first blush it seems that my life just continues on in the same old way, while they explore new lives, take on new responsibilities and enter into new relationships. It doesn't take much thought though to realize that I am changing too. I have discovered again that change is a struggle. Many books, learned articles and courses have been offered in recent years dealing with the topic of change, change theory, managing change and overcoming resistance to change. In fact there seems to be a whole industry devoted to helping us deal with change, any and every kind of change. I have read some of the books and have attended some of the courses and I think that the only result is that I can now name the feelings that come when change happens around me.

That's not entirely true; I am also growing to realize that change is much more about looking forward than it is about looking backward. Of course change comes in many guises, some change is chosen, some is enforced. Some change results in an obvious advantage, in others an obvious disadvantage, while in some it is difficult to see that the change is for anything more than the sake of a change – any change. The differences between these kinds of change result in a different set of feelings and a different period of adjustment. Perhaps there is no adjustment at all. Not all change is equal. Changing the color of the bottle that our shampoo comes in really doesn't bother me, changing the direction of traffic on some streets in downtown Halifax is something that I

have to pay more attention to, entering a new phase of life calls for even greater attention.

The gospel is full of words that indicate change; "leave, come, follow, go, do, forgive". It seems to me that the new life in Christ is not a state of 'being' it is a state of 'becoming'. We are not simply "in Christ by virtue of our baptism", that very relationship speaks of an ongoing process of change. Unless we judge that we have already arrived at some kind of perfection, we must leave space for the grace of God to continually work in our lives. God's change is not always gentle! While Jesus proclaimed in his first sermon, that God's kingdom had arrived, the reality was that the kingdom was just dawning. Jesus' life and words explain and exemplify the reality of the kingdom, but it was and remains a work in progress. The changes that must happen for God's kingdom to be on earth as it is in heaven, continue to challenge everything that we take for granted. Life in Christ means always looking for the ways that we are called; to grow, to explore, to enter into community with other people who are constantly changing. The reality of God is changeless, the way we appreciate God in our lives is constantly changing.

In Thanksgiving this year, as I watch the leaves change color and note the change of season, I am going to be giving thanks for more than the fruits of the earth and sea. I will remember the tangible realities of this beautiful world and the people who work so hard to provide the food that we so often take for granted, but I will also be giving thanks for change, and the possibility of even more change yet to come.

+Ron



EDITOR

Paul Sherwood

It's all in your point of view

One of the pleasures of editing The Diocesan Times is getting out and attending parish events. The recent Year of the Forest service in New Germany is a case in point. Learning about the cost of taking the short-term view of forest management was a real eye opener. But even more surprising was learning that nearly all our Nova Scotia forests are harvested in this manner. Kevin Veinotte and his family are farming using sustainable methods that are recognized by the Forest Stewardship Council; but that's the long-term view. His decision to manage his land for future generations is

more the exception than the rule. As responsible stewards of their land, the Veinottes are ensuring a sustainable harvest for generations to follow.

This month we welcome UK freelance cartoonist Dave Walker. Dave is a freelance cartoonist who draws for the Church Times and Youthwork Magazine, among others. From his web site: "I'm a freelance cartoonist who lives in Essex, UK. I draw regular cartoons for the Church Times and Youthwork magazine (www.youthwork-magazine.co.uk/main/). I also do occasional freelance work for other

clients. A good selection of my work is to be found in the main part of this website, CartoonChurch.com – more about that below. My weekly 'Dave Walker Guide to the Church' cartoons in the Church Times have also been published in book form – click the links over to the left there for details. I do a yearly calendar too – this is the 2012 one." Links to more information are found here: <http://www.cartoonchurch.com/>

And finally a request for feedback on your Back to Church Sunday service. Was it a rousing success or somewhat more subdued?

What worked for your parish and what will you do different next year? How did you let people know about the service: word of mouth, door-to-door invitations, mail outs, outdoor signs? Which worked best for you? Did the new people leave any suggestions or comments that will help you plan for the next time? Learning from our successes and failures is a process that can benefit us all when we share.

ACW on the go in the diocese



Photo above: On behalf of the Junior Auxiliary at St. Francis By The Lakes Anglican Church, Lower Sackville, Christian and Stephanie Simons presented a cheque in the amount of \$395.82 to Betty Bryenton, Malaria Prevention Ambassador for Buy-a-Net / Fight-the-Bite. Toonies were brought to each Junior Auxiliary meeting, combined with some fund raising such as their "St. Patrick's Day Tea", as the JA's learned about malaria prevention and treatment. Buy-a-Net / Fight-the-Bite was the 2010 project for the Anglican Church Women of Nova Scotia."



Photo above: Carolyn Chenhall (left), Honourary Vice-President, Nova Scotia Board of Anglican Church Women, was the keynote speaker at the Annual Meeting of Nova Scotia Anglican Church Women on April 30th. Cynthia Pilichos (right), President of the Nova Scotia Board of Anglican Church Women, thanked Carolyn for her presentations and for her years of work with the ACW."

Photo below: Cynthia Pilichos (left) presenting Connie English (right), Past President of the Nova Scotia Board of Anglican Church Women, with a Certificate of Recognition honouring Connie's years of service on the N.S. Board of ACW. Connie will remain on the Board as Past President as Cynthia begins her term as President.

Photo below: Betty Bryenton receiving a cheque in the amount of \$7,000.00 from Cynthia Pilichos, President of the Nova Scotia Board of Anglican Church Women. Betty is a Malaria Prevention Ambassador for Buy-a-Net/Fight-the-Bite program, which was the 2010 project for Anglican Church Women in Nova Scotia.



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Photo: St. John's announces its plans to rebuild on the Kearney Lake Road in Halifax. The former church building was sold several years ago because of increasing repair costs.

ANNOUNCEMENTS

Rev. Dr. Davena Davis has been appointed priest-in-charge of The Anglican Church of the Apostles, Halifax, effective July 1st. The parishes of St. Matthias and St. Philip's have come together to form this new congregation which held its first official worship service on July 3, 2011. The St. Matthias church building has been sold to the Antiochian Orthodox church. The former St. Philip's is currently under renovation!

Rev. Bill Sheppard has been appointed priest-in-charge of Trinity Church, Halifax, effective July 16, 2011, while the parish works through Canon 25 to find a new rector following the retirement of Rev. Stephen Ashton.

Rev. Sue Walters, who has been one of the Staff Chaplains (that means she was paid by the hospital not by the diocese) at Capital Health in Halifax, has accepted an appointment as Clinical Lead and Chaplain for Spiritual Care at St. Joseph's Healthcare, in Guelph, Ontario, effective July 18. Sue will be "On Leave" from our Diocese while she is working in this position.

Rev. Oliver Osmond has been appointed priest-in-charge of the parishes of New Dublin and Petite Riviere effective July 1, 2011.

Rev. Brian Hutchins has been appointed priest-in-charge of Holy Spirit, Mt. Uniacke (Lakelands) effective August 1 following the move of Rev. Mark Pretty to New Glasgow. Rev. Karen Quirk appointed priest assistant in the parish of the Resurrection, Sydney and Louisbourg, effective

October 1, 2011. Karen and her husband Alex will be leaving the parish of St. Mary's and St. John's, Summerside, to take up this new appointment.

Rev. Joel Hardy appointed as rector, ½ time, in the parish of Bridgetown effective October 15, 2011. Joel and his family will be coming from the parish of Arundel in the Diocese of Montreal. Joel and his wife Hannah have two small children with a third one due to arrive before they come to Nova Scotia. Joel's other vocation is cabinet maker and he will be serving with a local craftsman in that capacity for the other half of his week.

Archdeacon Lynn Uzans will retire as Archdeacon of the Valley October 31, 2011 and retire as rector of St. James, Kentville, February 28, 2012.

Rev. Les Skonnard resigned as the Anglican/Lutheran Health Care Chaplain. Rev. Skonnard will return to congregational ministry. He has accepted a call to the Lutheran Church in Gimli Manitoba. The diocese will continue its relationship with the Lutherans as it seeks to refill his position. Chaplaincy services will continue to be provided in the interim. If you have questions, please direct them to Rev. Keirsten Wells, Coordinating Health Care Chaplain at: 902 473 2220 ext.#2911

Rev. Mark Marshall will resign from the parish of French Village to accept the appointment as rector of the Anglican Church of the Apostles, Halifax effective November 21, 2011.

Bishop Ron, in consultation with the Atlantic School of Theology and Archbishop Claude Miller, is pleased to announce the appointment of Archdeacon Debra Burleson as Director of Anglican Formation at the Atlantic School of Theology effective September 1, 2011.

TRUST OFFERS £1,000 PRIZE FOR PEOPLE TO EXPLAIN WHY THEY WILL REMAIN ANGLICAN
www.anglicancommunion.org/acns/news.cfm/2011/8/30/ACNS4930

A charity that aims to advance Christianity with Anglican principles has announced a prize of £1,000 for the best 5000-word answer to 'Why I am an Anglican and believe I shall remain so'. St Boniface Trust has been concerned that yet more divisions are being created within both the Anglican and the Roman Catholic Churches. Its response is to run the competition which is open to both lay people and clergy of all ages. In a statement a spokesperson for the Trust said, "The Trust feels that more attention needs to be paid to the understanding of Anglicanism as a distinctive witness in a time when its self understanding is at a low ebb. It is governed by the St

"There is a degree of urgency and to further this understanding it is offering a prize of £1,000 which will go to the writer of an essay of about 5,000 words on the subject 'Why I am an Anglican and believe I shall remain so'.

"Essay submissions by lay people and clergy of all ages must be received by 1 January 2012 and entries will be judged by 2 senior clergy. The result will be announced next Easter and the winning essay placed on our website together with other significant contributions."

The St Boniface Trust was established following the closure in 1969 of St Boniface College, Warminster. Originally founded in 1860 as a missionary college, from 1948 to 1969 the college was used as the fourth year of training for ordination candidates who were graduates of King's College London, England.

The Trust is a small charity "established to advance the Christian religion in accordance with the principles of the Anglican faith in all parts of the world, especially for the provision of education and training of clergy and lay people by the award of scholarships and maintenance allowance or any purpose concerning their spiritual or temporal welfare".

It is governed by the St

Boniface Council and its local management committee. The Trust also supports the work of the last warden of the college, Canon John Townroe, in his unique ministry of spiritual direction which he has carried, based in Warminster, since the college closure. If you are seriously interested in entering please contact the Trust secretary for further details. secretary@stbonifacetrust.org.uk or write to David Prior, Secretary, St Boniface Trust 4 Cley View, Warminster, Wiltshire, BA12 8NS, UK.

ARE YOU READY FOR 2012?

A good start to getting ready for next year is to purchase a 2012 *Canadian Church Calendar*. The Nova Scotia Board of the Anglican Church Women has recently received a supply of these calendars. Along with having colourful pictures, the calendars also indicate liturgical colors for the various church seasons. For groups wishing to sell the 2012 Church Calendars as a fund raising project in their parishes, now is the time to place an order. For more information, contact the ACW Calendar Chairperson, Anna Langille, at (902) 423-8697, or write to Anna at the ACW Room - 6017 Quinpool Road, Halifax, NS B3K 5J6.

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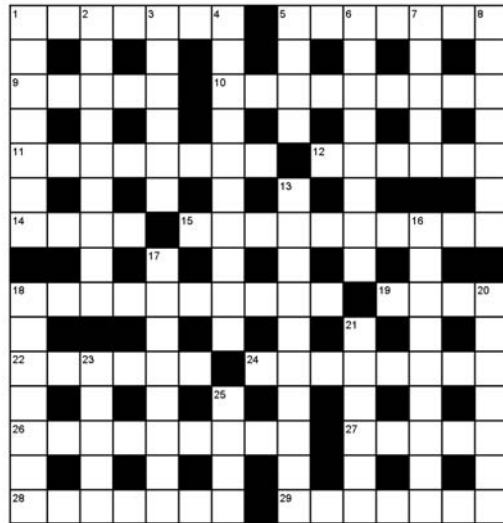
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Bible Crossword

by Maureen Yeats



October Puzzle Clues

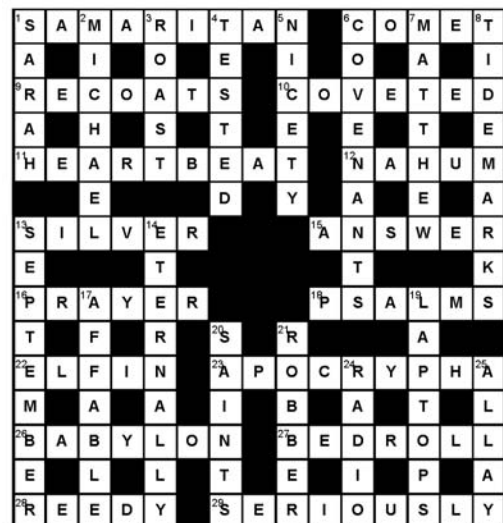
ACROSS:

- 1 – Italian saint, died 1226 (7)
- 5 – Month of Canadian Thanksgiving (7)
- 9 – Region in Israel (5)
- 10 – Capable of being voted into office (9)
- 11 – Pause (8)
- 12 – Simon the _____, a disciple (Acts 1:13) (6)
- 14 – Not obese (4)
- 15 – Ornate suspended light fixture (10)
- 18 – Books containing Divine Offices, used by R.C. clergy (10)
- 19 – Writer of one of the Gospels (4)
- 22 – Town associated with 1A (6)
- 24 – Open porches (8)
- 26 – Dependent on chance (9)
- 27 – Ancient language formerly used in church (5)
- 28 – An archangel (7)
- 29 – People who paint, sculpt, etc. (7)

DOWN:

- 1 – Seed-eating birds (7)
- 2 – First Archbishop of Canterbury (9) (7)
- 3 – Hollow place (6)
- 4 – Long-sleeved, usually fleece garment (10)
- 5 – Grandfather of King David (Ruth 4:17) (4)
- 6 – Tied to a fixed object, as done with a horse (8)
- 7 – Tower of _____ (place where languages became confused) (Gen.11:4-9) (5)
- 8 – Go in again (7)
- 13 – Altar vestments, e.g. superfrontals (10)
- 16 – Floods (9)
- 17 – Noxious exhalations (8)
- 18 – Foolish talk (7)
- 20 – Members of a Jewish sect of the time of Christ (7)
- 21 – Type of dance (6)
- 23 – Clean away a spill using a cloth or sponge (3, 2)
- 25 – Apostle, martyr, writer of several epistles (4)

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REVIEWS

Intellectual credentials aren't what earn God's love



Review Editor

Paul Friesen

How do you review the book of someone who has made a living (post-priesthood) of reviewing most things religious with a jaundiced eye? Well, whatever Tom Harpur might have written (Harpur's Heaven and Hell, For Christ's Sake, Life after Death, Water into Wine, etc.) you review the book at hand in its own right. You will notice this review is rather critical of the book at hand. I mean no disrespect to the man as I've never met him. He's certainly made a name for himself and has many fans. In any case, if you think rather differently about this book I'd love to hear from you. And if you would like a free copy of the book, just let me know: I'll gladly pass mine on to you.

Paul Friesen

Tom Harpur, *Born Again: My Journey from Fundamentalism to Freedom* (Thomas Allen Publishers, 2011).

Another priest, a friend of mine, handed me this book and said, 'It's light reading'. He didn't want it back; though I notice he must have plunked down \$32.95 for the hardcover just a few weeks before.

He was right. It's a very light book; almost insubstantial. There's much to be hoped for but nothing to be actually learned from it, I'm afraid. So neither do I see any reason for it to live on my shelves. But I feel a little badly about it all. I should have enjoyed this book more, whether light or heavy, though it's the first book of Harpur's I've more than picked up and flipped through.

Tom Harpur grew up in the same blue-collar, Anglo-Saxon patch of the old east end of Toronto as my mother did, and was only two years old when my mother was born. How could I resist the stories Harpur spins (and he is a yarn spinner) about the place in the 1930s and 1940s? And who wouldn't be at least a little interested in the saga of the brilliant young teen being tutored by an eccentric old woman in classical languages? Or interested in the story of the prestigious Rhodes scholarship enabling Tom, the young man, to embellish his first colonial university degree in classics (at the University of Toronto)

with another first degree in classics (a proper one, at Oriel College, Oxford)? Or who wouldn't want to read on through stories of Wycliffe College (in some of its rather beleaguered years, in the 1950s) as Harpur prepared for the Anglican priesthood? Or chuckle at some of the comic scenes Harpur paints recalling his life as a young suburban priest in the boom years of Anglicanism? Or admire his summers teaching English in very remote Native communities. Or shake one's head with Harpur about some of the more ridiculous expectations of the clergy of the day, and the almost unforgivable pressure to conform?

And yet *Born Again* is a book hard to enjoy. A few things dampened my own interest from the outset. Harpur seems to have had no interior life (intellectual or spiritual) that he is able to put words to, other than a few completely predictable, cliché doubts sprinkled about. This seems to be true about 'the young pious conservative Anglican evangelical priest Harpur' as much as 'the post-pious objective reporter Harpur' who he puts forward as the man who boldly unmasks the hypocrisy and intellectual lunacy of institutional

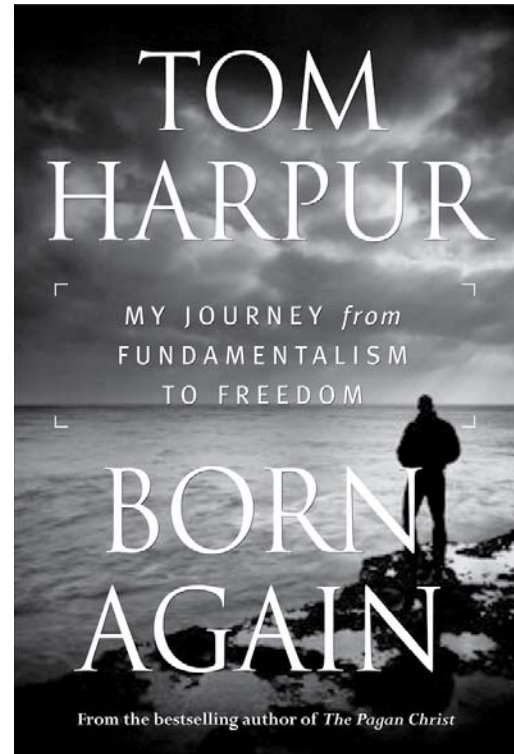
Christianity. Harpur wears his life and opinions on his sleeve without granting us insight into the real reasons for the decisions that shaped his life.

But 'objectivity' is a difficult sort of problem for Harpur; claiming objectivity as a sign of his maturing out of Christianity he seems to lack objectivity in practice. Harpur refers to his own 2004 book, *The Pagan Christ*, as a remarkable, ground-breaking piece of research that revealed there was no historical Jesus but rather that Jesus was a literary creation taken from the Egyptian *Horus-Isis-Osiris* myths. His thesis isn't new (a few obscure folks were particular keen about it in the 1800s) and it has been justifiably snorted at by just about every credible Egyptologist, and historian of religion, whether Christian, Jewish or secular.

Harpur tries to compensate for this by spending a lot of time recalling the sensation this book made within a circle of conservative pastors who were unschooled in the topic (and outraged), and within a circle of likewise uninformed editors and writers (who were delighted by the potential of the 'news'). Controversy sells copies far better than persuasive argumentation, something the author seems to have learned well.

But the thing that actually made it hard for me to finish the book might be the summed up by an alternate subtitle that would better suit his book: *My Journey from Fundamentalism to Harpurism*.

“who wouldn't want to read on through stories of Wycliffe College in some of its rather beleaguered years, in the 1950s?”



I hope this offends no one who has enjoyed some of Harpur's journalism on assorted religious topics. It's just that in this book Harpur lays out a belief system devoid of any historical tradition or historical community and without the support of any form of argumentation, a religion stripped of all but what appeals to him, something exceedingly vague and gnostic; a religion of one. It's as if he feels the mere assertion of his ideas and their 'splash' is all that is needed to persuade his readers. In fact, it's very odd that such a bright scholar of the Greek language and classical thought would at no point have undertaken scholarly training at the hands of actual scholars of the New Testament and ancient Christian theology but would make authoritative pronouncements on precisely these—both as a young, conservative faculty member of Wycliffe College and then (from a very different angle) as an older, sceptical, religious journalist.

In the end, of course, intellectual credentials aren't what earn God's love; in fact God doesn't look at our credentials at all. Isn't that at the heart of Christianity? God's unconditional love for the world took him to live among us in the incarnate person of Jesus Christ—regardless of who we think we are, or who we think Jesus Christ is. As far as I'm concerned this Jesus Christ includes Tom Harpur among those he loves, regardless of whether or not Tom Harpur believes this Jesus Christ can ever be anything more than a 'meaningful' symbol of something or the other we find appealing.

Paul Friesen

Writing the wrongs – the Gus Wedderburn story

BY PETER JAMES

Marie Riley's *Righting the Wrongs: Gus Wedderburn's Quest for Social Justice in Nova Scotia* (Pottersfield Press, 2011) tells chronologically the story of the life of social justice advocate Gus Wedderburn. Born in 1929 and passing away in 2007, Gus' life is testimony to Martin Luther King's famous 1963 quote, "the ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy." Gus' feats over his 78 years of life still live on today and measure him up to the greats of social change.

Throughout his life, Gus was inspired by faith and driven to right the wrongs. Gus always stood up when challenged and in times of controversy. Throughout his life, Gus righted many wrongs, or what he colloquially called "wrongisms". Gus adapted from Luke the verse, "May I walk in wisdom and in stature, and in favour with God with man" as inspiration throughout his life.

In telling Gus' story, Marie Riley tells the story of race relations in Nova Scotia. Born in Jamaica, Gus came to Nova Scotia, via Montreal in 1957. As cited in the book, "the mid-1960s to the mid 1970s was one of the most exciting, and in many ways the most fruitful, in the history of Canadian race relations, and its epicentre was Halifax." Gus was a significant contributor to creating, cultivating and sustaining this

epicentre of positive social change.

For example, when Gus and his wife Sylvia rented their first apartment in Canada, they experienced discrimination in that a vacant apartment suddenly became rented. Gus's advocacy changed antiquated laws about white only cemetery plots and was one of the first to initiate dialogue about compensation for displayed residents of Africville.

Author Marie Riley shows how Gus' humility, unassuming demeanor and belief in respect and dignity enabled him to form consensus around goals and beliefs. Firstly as a teacher, and later in life, as a lawyer, Gus' unique talents and faith established him as the rock upon which numerous social justice agencies were built. Gus was a vocal crusader driven by faith in human dignity and the rights of the disadvantaged when discrimination was the status quo. As the book relates, Gus' unique gift was to find the best way to deal with situations as they are and at the same time make progressive change through dialogue.

Gus' leadership facilitated the creation of the Association for the Advancement of Coloured People, the Black Educators Association, the Black United Front, the Nova Scotia Human Rights Commission and the Black Cultural Centre.

Those who knew Gus, and I was honoured to meet Gus in his later years, immediately felt and experienced his gift to teach and educate everyone

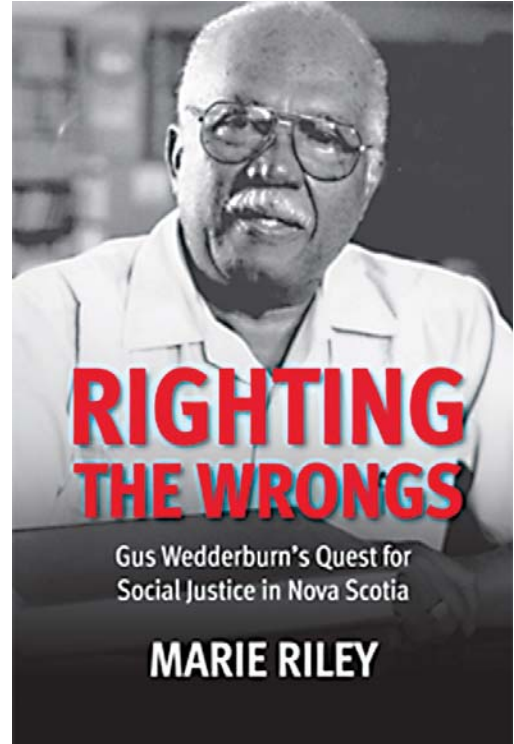
about diversity and inclusivity. As is reflected in *Righting the Wrongs*, Gus was a naturally born teacher, influencer, leader and conversationalist. Regardless of their stations in life, Gus guided others and assisted them in recognizing, appreciating and achieving their potentials.

As a congregant of Saint John's Anglican Church Halifax for more than forty years, Gus inspired all who worshipped. When Gus led prayers he brought all congregants to a higher understanding and appreciation of their faith. As a lawyer, Gus "had the soul of a social worker" who never worried about billable hours. Gus worked pro bono for many and was a mentor to many.

When he died in 2007, hundreds gathered at his funeral. Those who gathered and spoke were of diverse races, religions and political persuasions. Their presence was living tribute to Gus' commitment to inclusivity and diversity.

Gus would be proud, if not humbled, by the *Righting the Wrong*. In the words of Gus, when asked by his wife Sylvia, "Why is always you out there?" Gus replied, "Because these things need to be done." Gus was living testament to one his favourite biblical passages from the Book of Micah. "What does the Lord require of you? But to do justice, love kindness, and walk humbly with your God."

We should all be encouraged and motivated by Gus to do



know to improve things. Marie Riley's book is important as it shares with the wider community the vale and significance influence that one motivated advocate can have on the wider community.

Righting the Wrongs: Gus Wedderburn's Quest for Social Justice in Nova Scotia should be read for all those who believe in social justice, and should be a mandatory reading for all Nova Scotian school students.

The Friends of the Bishop

a project of the Diocese of Nova Scotia and Prince Edward Island

AT LAST YEAR'S Friends of the Bishop dinner, the Primate of Canada, the Right Reverend Bishop Fred Hiltz, spoke of the struggles of the Bishop Griselda Delgado Di Capiro of Cuba as she tries to spread the word of God without basic tools, such as a vehicle, to aid in this task. In addition to raising funds for the diocesan bishops and the Bishops' Action Appeal, the Friends of the Bishop membership also raised over \$9,500 to aid in the purchase of a car for Bishop Griselda.

The third annual Friends of

the Bishop dinner and 38th annual gathering will be held at Ashburn Golf Course in Halifax on Monday November 14th, 2011 (6p.m., for dinner at 6:30p.m.).

At the 2009 dinner, all members present were challenged to bring a friend to our 2010 dinner.

Members are again challenged to bring a friend to this year's AGM. The only stipulation is that the member bringing a friend covers the cost of the meal for any friend(s) they bring. There is no need for

them to become full members of Friends of the Bishop at that point. The purpose of opening the doors in this fashion is to provide an opportunity for those who are not members to come hear the important work done by the Friends of the Bishop.

If you would like more information about the Friends of the Bishop or would like to attend the AGM dinner on Monday, November 14, please contact the organization at:

friendsofthebishop@nspeidiocese.ca

Deconsecrating St. James, Gore NS

BY JOY MORASH

Some 45 faithful parishioners gathered at St. James, Gore Hants Co. for a deconsecrating service at this place of worship. A reading of the church's history revealed the church originally belonged to a Methodist congregation, but was turned over to the local Anglican congregation with the formation of the United

Church of Canada in 1925.

Bishop Sue Moxley was present and in her homily stated that Christ can be the centre of our life and that He is with us whenever we worship. Following the service, a strawberry shortcake and "lemonade on the lawn" reception was held at the cottage of Helen and Eric Powell, Gore.