



## St. Anne's junior campers become SuperFriends!

No, THEY DIDN'T leap from tall buildings or develop superhuman powers, but from July 9th to 13th, a group of twenty-two enthusiastic and energetic campers learned that they could each make a difference in the world just by being a friend. The campers, aged 8 to 12, descended on St. Anne's Camp for a week of fun and learning as part of the annual Valley Region Junior Camp. There were all the usual camp activities: swimming, canoeing, outdoor worship and campfires. In addition, these young people learned how to become SuperFriends!

What is a SuperFriend? Well, campers were asked to think about the importance of reaching out beyond their usual circle of friends. They were asked to care for others they might not know who are in need due to many different circumstances, such as natural disasters or climate change, or those who have very little simply because of where they may live in the world.

During the week four sessions were led by Chris Pharo, Diocesan Representative for PWRDF, using the wonderful PWRDF SuperFriends resource booklet. Each session carried a different theme...keys to friendship, the importance of reaching out to others who may be less fortunate or who are the victims of a natural disaster, and the importance of looking after God's creation. The young campers had many great discussions and shared ideas on how to help others in need. They even talked about the difference between "needing" and "wanting," with one young camper concluding: "we often want what we don't need; and what we need, we don't want."

The sessions also included lots of fun "hands-on" activities such as playing the "Smarties" game, which helps young people to appreciate

the reality of the unequal distribution of the world's resources. There was also lots of creative teamwork when the campers were asked to build "emergency" shelters from playdoh. Building forts in the woods earlier in the week may have given them an advantage.

Even some of the youngest of campers took home something to share, like Alec Fyfe, age seven, who met with a group of educators from across Nova Scotia the following week. When they talked about helping other people, Alec was quick to mention the PWRDF and was able to explain not only what the letters meant, but also what the Primate's Fund actually does.

The SuperFriends resource is available on-line: [www.pwrdf.org](http://www.pwrdf.org).

By Chris Pharo and Sandra Fyfe. Chris is the diocesan representative for PWRDF. Sandra is rector of the Parish of Horton and director of St. Anne's Junior Camp.



Photo above: Nicholas Chiasson shown holding a patient frog. (FROG: Fully Rely On God)

Below left: Canoeists Emma Fyfe, Evan Whitman and Lauren Kruszewski out for a paddle.

Below right: Camp counsellor/lifeguard Devyn McKillop and counsellor-in-training Katherine Waterbury take a break on the dock.



COLUMNIST

# The 'well' project By the Bog

SOMEONE HAS ERECTED a large sign just inside the church doors with a huge drilling rig depicted on it and at the top, a tap. That flowing tap is supposed to be showing the water level in an old wooden bucket. At the moment the bucket is empty, the tap is turned off and we are seeing the enormity of our financial burden.

Rev Billie's rally call was and is "Let's have events to raise the needed cash!" Sometimes easier said than done! We are a small congregation of mature folks...sounds better than "we're all old; really old!" We have done the Bazaars and Teas and Suppers forever! What we needed were young ideas and young legs to turn the ideas into money flowing from the tap into the bucket.

Once before we had held a Cranberry Festival in the Parish; we are By the Bog after all, so we have a free source of wonderful cranberries... if we can find people to pick them! That isn't easy work for old knees and backs! Billie decided to call on her family to come and harvest the crop. Her kids and grandkids did show up one weekend and headed off to the bogs with buckets for picking. Some of the grandchildren brought friends along to lend a hand. For these city slickers



ST. BART'S BY THE BOG

Sarah Neish

a weekend crawling around in a Bog picking a fruit that they really didn't like much was a true labour of love. We decided that we should reward them by taking lunch out to the gang. Some wise soul pointed out that it was best to take the food to the pickers rather than have them come into the Hall to be fed. Once away from the picking we may never have gotten them headed out again.

A few of us made sandwiches and cookies and the men trucked the treats to the harvesters along with cans of juice and bottles of water. They came back to report the progress of the harvest and it sounded positive. My Orin said we would have enough berries

to feed the five thousand!

Once the pickers returned with their buckets filled to capacity the ladies of the Guild began to clean and bag the fruit. Some of us made cranberry sauce and bottled it for sale; others took berries home to make jelly. We began to talk of a Supper to promote the sale of our products. Turkey was the overwhelming choice for the menu. What better way to promote the sauce and jelly we had for sale!

So although we had decided we were getting too old to hold parish suppers, a few young people with their enthusiasm and supple backs and buckets filled to overflowing with bright red cranberries convinced us to .as they said. "GO for it!" Because it was close to Thanksgiving, we got a really good deal on the turkeys. The gardens of the Bog supplied the squash and potatoes and carrots. The pantries of the Bog supplied home-made pickles and chow and Lord knows we had Cranberry Sauce! We made cranberry, apple crisp for dessert, along with cranberry squares and cranberry bread. The young pickers came back to wait on tables and do dishes for us and the tap at the top of the sign in the church porch began to flow into the bucket below.

We sold all sorts of cranberries that evening. The kids had brought their parents out to The Bog to experience a real old fashioned country parish supper. They could not believe their luck and loaded up with fruit and baking before heading back to the city. Some of the parents even came into the kitchen and dipped their hands into the dish pan or dried a few plates. One of the visiting Dads said that we needed a good commercial dishwasher now that we had an ample supply of water He also said that he was in that line of work and would find us such a machine. Then he said the magic words...."for free"...

The water flowed at the sinks and in the fancy new wheelchair accessible washrooms. We all agreed that the drought that forced us to go into debt to drill the new well was a blessing in disguise and the Parish made new friends from the city. They promised to come out any time we had a supper and the young folk learned that church was more than a one hour service once a week or even once a year for many of them. They learned that church was being part of an extended family that works and plays and prays together.

I'll keep you posted, Aunt Madge



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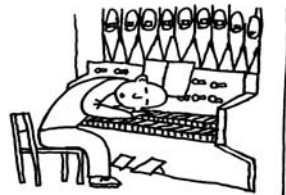
The first week of the month preceding the month of publication: e.g., the deadline for the February edition is the first week of January.

## THE LITURGICAL PAUSE

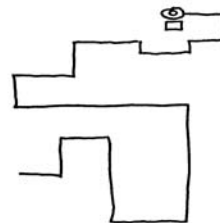
THIS IS ONE OF THE CENTRAL ELEMENTS OF A CHURCH SERVICE. WE OBSERVE A LITURGICAL PAUSE AT THE FOLLOWING POINTS:



AT MOMENTS WHEN PONDERING IS EXPECTED



WHEN THE ORGANIST HASN'T COME IN



WHEN THE READER HAS A PARTICULARLY GRUELLING JOURNEY TO THE LECTERN



WHEN AN EASTER FIRE OR ADVENT CANDLE REFUSES TO LIGHT



WHEN NO-ONE WILL ADMIT TO BEING THE PERSON DOWN TO LEAD THE INTERCESSIONS



WHEN NOBODY HAS A CLUE WHAT IS SUPPOSED TO HAPPEN NEXT



## BISHOP'S MESSAGE

# An opportunity to give thanks



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

IT'S SATURDAY MORNING and I'm in one of my favourite places, the farmer's market. I live close to Halifax so I usually end up at either Alderney Landing or the Seaport Farmer's Market, but I have visited markets all over Nova Scotia and PEI. Not everyone in my household thinks that it is a good idea to get out of bed at 6:30 on a Saturday morning so I often make these journeys on my own. Of course you're never alone at the market. There are the farmers, the bakers and cooks, the craftspeople, the musicians and the shoppers. I almost always meet someone that I know. There are the sights, the sounds, the smells, and the people but most of all it is the food that keeps me coming back. I like food; I like to grow it, I like to prepare it and I like to eat it (maybe a little too much). This is the time of year when fresh local food is abundant and the markets are packed with produce and with people. I like the market because I get to meet and talk with the people who grow the food I eat.

Against the backdrop of fresh produce, I am aware that food has become a battleground: slow food vs. fast food, industrial farms vs. family farms, genetically modified vs. organic, local vs. worldwide, big box vs. community supported agriculture (CSA), processed vs. natural, not to mention food security, aquaculture, food as commodity, obesity and famine, good nutrition and bad nutrition. Many people are concerned with how to care for those who are hungry in our communities and in many places around the globe. It seems rare that a day goes by without some significant news story that revolves around food. As a family, we pay attention to as many of these stories and issues as we are able: we shop for local food when we can, we have had shares in a CSA, we try to watch out for too much fat or sugar, we grow some of our own food, we support the food bank and the Primate's World Relief and Development Fund, we try to avoid heavily processed foods and we take the time to eat together at least once a day. There are some days, however, when none of these things seem to work, when I get fed up with yet another contradictory scientific study regarding nutrition and when the pressure or the schedule or the travel make the fast food look too appealing.

This is really nothing new. The Bible is full of stories of the impact of food in the lives and the faith of people; starting from the creation stories where the connection between humanity and the produce of the planet is first made, through Esau selling his birthright for a tasty stew as to the famine that forces Jacob's extended family to go to Egypt... how many events in the Bible revolve around a meal? How many of Jesus' parables have some connection to planting, growing, reaping, shepherding, fishing or sharing a meal? It is at table when betrayal takes place and the Eucharist is first celebrated. It is when food is being shared in Emmaus that the resurrected Jesus appears to some of his followers, and it is at a breakfast on the beach when St. Peter finds forgiveness and a mission. Food has been both battleground and place of reconciliation for a long time past. The Bible also looks to the future where the ultimate reconciliation, the Kingdom of God, is seen as a feast to which all are invited and there is enough for all.

The interrelated ideas that we need food, that growing or raising food is an important job and that the supply of food is not really ever secure, ebbs and flows through our awareness. Perhaps this is why different cultures throughout time have set aside days to remind themselves of the pivotal role of food to their people and its provision by a power largely beyond their control. This month our nation celebrates a holiday focused on thanksgiving. The church's calendar provides for a 'moveable feast' called Harvest Thanksgiving which may or may not take place on the Thanksgiving long weekend. This is an opportunity to give thanks to God for food and for those who provide it for us. It is a time to gather at a table with family and friends and perfect strangers. It is a time to not only remember those for whom getting enough food is a daily challenge but to do something about it.

Thanksgiving is a time to realize that food doesn't grow in sterile boxes or Styrofoam trays. Food is intimately connected to the life of the planet, the lives of the people who grow, raise or catch it and the lives of those who consume it. It is time to stop taking food for granted.

## Light illuminates our prayer



Prayer

*Steve Laskey*

LIGHT IS ALL AROUND US. And, as people of faith, we consider that that light is not just outside us but within as well. Spiritually, we are conscious that we are that place where the light outside and within become one. How can this image, light within and without, help us to understand how we might develop our prayers about those things that really draw our attention.

An image I have seen some people use is a silhouette of a person prayerfully standing before a great light radiating from a source the person is facing. His or her head is bowed. The arms are open. There is a sense of reverence. Let us just say that this image is one of intercession; a moment to bring a petition before our Lord. Much of our prayer life, but hopefully not all, is intercessory, directed towards the Light.

At some time in our life (for me as a young child) we have been taught that intercession just might influence God and the outcome of situations. We might even try to bribe God or make some kind of a deal. Our prayers will be about natural disasters, for

those who are sick or in any kind of need. So we come before God, symbolized by the light, to bring our petitions, to try to influence and ask for help. But as C.S. Lewis said the point of prayer is not about changing God's mind on something or trying to change God but that we might be changed ourselves.

Here is where light illuminates prayer, helps us to focus on, and bring before God, the needs of the world and those around us. So where are we in relationship to the light? Are we simply in front of it as in the image I already mentioned? It is certainly a perspective that many people have in spite of teaching that the light of Christ is within us or the light of Christ should shine out from us. Perhaps we are fearful of believing it or are humble about our role. We say things like 'who am I to do anything about that?...etc. This perspective is one of light highlighting all the difficulties of the world. But is it a broad enough perspective? I suggest our prayer should come out of an understanding of the Lord's perspective and I hope the following short illustration will

be helpful.

I don't know about you but I find too much light a problem for my eyes. The contrasts are often too great and backlighting makes for silhouettes and shadows rather than clarity. Bright sun means I have to squint to see properly (especially when driving straight into it); even when I am wearing sunglasses. Or it is as if I am an actor on stage with the spotlight on me. I am blind as I try to look out toward the audience. I cannot see anyone or even if there is anyone there. It is a problem.

On the other hand when the sun is behind me, it is as if I am looking out from the sun and I am able to see more clearly. I am not fighting the light but working more closely with it. When we are placed at the source of the light we are able to see without the squint and without missing any of the fine details.

We can get the Lord's perspective by entering into the light of Christ and allowing the light of Christ to enter our lives. When we pray from the centre, from the source of light we have the Lord's perspective. To do this

it is necessary that we quieten ourselves and put aside our own agendas to see as the Lord sees and allow the scope of our perspective to be broadened

We might say that it is looking at everything with the eyes of the Lord, from the light. It is from there that we can pray for others and come to a deeper understanding of how we might be used by the Lord to bring healing, relief, comfort, joy, encouragement and hope into all kinds of situations. It is here, rather than trying to change God, that we see how we might be changed by our prayer (C. S. Lewis) in order to bring about the changes that are possible.

The following two passages which might be helpful to meditate upon about being at the centre of the Light. The first is Colossians 3:12-17. In part, this passage describes the character of the soul and a place from which to view the world. The second is Matthew 5:14. Here the words of Jesus tell us that we are the light of the world. It is as we dwell in the light of Christ, that this light shines out from us and illuminates everything around us. It is a great place to stand and pray.

# An ode to Dinner Theatre

BY MARK KINGSBURY

OF ALL THE DIFFERENT vows I have taken, I think one of my favourites is in the examination of a priest. While the Church gathered, I stood before the archbishop and he examined me in a variety of different aspects of the ministry that would be expected of me, including the roles of pastor, priest and teacher. But he included that phrase, "and to perform the other ministrations entrusted to you." It echoes and builds on the similar vow from my diaconal vows of "to carry out other duties assigned to you from time to time." I just love those vows that include everything without telling you, and at the time, I really had no idea what was before me.

Had the archbishop told me that part of my priestly vocation was to dress up in silly costumes, sing and dance on stage with a bunch of others, while being laughed at, I might have thought a little longer. Who knew that "other duties" included performing year after year in Dinner Theatres? Who would have thought that I would dress up in a pirate costume, and a brilliant pink jump suits, or as a hillbilly, and love every second of it?

Years ago our parish was struggling and exploring ways to rekindle the fire of parish life. We went through an oil spill which was threatening to cripple our finances, people were frustrated and losing enthusiasm about who we were. A couple of people stepped forward and suggested we do a dinner theatre. Other parishes had done it, and why not us? They pulled together a group of others who were interested and the process began. I will admit that I was somewhat embarrassed. I had hoped that no one would ask me to participate. I was asked and I agreed, because it is part of my vocation to support and uphold the work of the parish. It is my vow. So before I knew it I was on stage performing.

Dinner Theatre was a huge success. It brought together the parish in beautiful and unexpected ways. Friendships were made and deepened. The cast lives for it. We discuss new ones while still in the midst of the current. The energy and enthusiasm cannot be contained. The kitchen team get together and build community. People leave our hall thinking that this is a parish full of life and joy and celebration. The work involves everyone. It is a

parish undertaking. The cast is a small part, supported by the ministry of behind the scenes work, organizers, and people dedicated to the community of St Francis and the presence of Christ in our lives. And it raised money.

It is a lot of work though. That is, if you call hanging out with a group of friends every Sunday afternoon from January to April "work". If you call laughing and singing, and being with people you really enjoy "work". The kitchen is a lot of work too. Again, if you call being with a group who carries on and laughs together "work". If you consider "work" as something that pulls together the parish, gives confidence, energy, and support, raises funds, and builds a community. Oh, sure, we have had our conflicts and tensions, there have been moments, but we got through them. And it was so worth every second.

Last week a bunch of us were together for a BBQ. We were discussing Dinner Theatre 2013. My role was being explained to me, and it sounded ridiculous. I can't wait.....

# Save the date for the ACW workshop

Saturday, October 13, 2012

To Challenge All that Limits: to Change, to Learn, to Grow

THE ANGLICAN CHURCH WOMEN Nova Scotia Board will host a special interactive day for all women of the Diocese, whatever age and stage, on Saturday, October 13, 2012, at St. Peter's Birch Cove, from 8:45 am (registration, with the program starting at 9:45) - 4:15 pm. The day, To Challenge All that Limits: to Change, to Learn, to Grow, will appeal to our spiritual, emotional, intellectual and practical sides (a Eucharist, catered lunch, scriptural overview, hymn singing, and interactive activities) to demonstrate how we can survive, and, yes, even thrive, in a time of increased change, both personal and organizational. However, with the example of the Apostles of the early church, who themselves challenged all that limits, and with the power of the Holy Spirit working in us, we can accomplish "infinitely more than we can ask or imagine".

One does not need to hold a titled leadership position, or aspire to hold one, or even belong to a specific group, to come and be welcomed on October 13 at the Anglican Church Women Nova Scotia Board's annual Leadership Conference. Indeed, the Leadership Conference

underscores the premise that everyone has some sort of leadership role to play, with many of these roles not carrying a specific or glamorous title! A much broader view of leadership is needed, such that we recognize and validate the leadership potential of all those involved in God's mission. So, mark your calendars for October 13 and save the date to be prepared to challenge all that limits: to change, to learn, to grow.

For further conference details contact Cynthia Pilichos, President, Anglican Church Women, Nova Scotia Board ([cynthia.pilichos@ns.sympatico.ca](mailto:cynthia.pilichos@ns.sympatico.ca) or 429-5945). To register for To Challenge All that Limits: to Change, to Learn, to Grow

(\$20), complete the Leadership Conference 2012 Registration Form (available in the Summer edition of the Anglican Church Women Newsletter, Keeping in Touch or on the diocesan web site: [www.nspeidiocese.ca](http://www.nspeidiocese.ca) or Marjorie Davis-Snow (118 - 31 Russell Lake Dr. Dartmouth, NS B2W 6J3 [davisnsnow@ns.sympatico.ca](mailto:davisnsnow@ns.sympatico.ca) 462-3637) Registration deadline Oct 5.

# What does a Mark of Mission look like?

ALI SYMONS,  
GENERAL SYNOD WEB WRITER

Calling all Anglican photographers! Pull out your cameras, your fancy lenses, or your smart phones for our new photo contest. Capture an image that depicts one or all of the Marks of Mission and send it in to the General Synod office by January 1, 2013.

Winning photos will be displayed at the 2013 Anglican-Lutheran Joint Assembly next summer in Ottawa and may be published in various Anglican church publications.

Think big when crafting these images. They can be in colour or black and white, of people or places or things. The photograph must be original and previously unpublished. You may submit a maximum of five photos.

Once you've snapped or selected your image, share it in the highest resolution you have available (JPEG, TIFF) and [upload it to this website.](#)

[This is the third contest in the Marks of Mission initiative. The first called for Sunday School ideas and was won by Kate Newman of Vancouver, Kate Saunders of Richmond, N.B., and Janet Cress and Nancy Wilcox of Binbrook, Ont. The product of that contest, the Compendium of the Church Mice is now available as a free, online Sunday School curriculum.](#)

[The second contest called for a Marks of Mission song. The winner, Jaylene Johnson, recorded her piece in Vancouver last spring. The song and music video will be released next fall.](#)



The Marks of Mission are:

- To proclaim the Good News of the Kingdom
- To teach, baptize, and nurture new believers
- To respond to human need by loving service
- To seek to transform the unjust structures of society
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

For more information, visit the Marks of Mission website or email the Marks of Mission team at General Synod.

*Above photo: General Synod Web Manager Brian Bukowski captured this shot—showing the integrity of creation—on Toronto Island.*



# It's a new day!

## First impressions matter

BY LISA G. VAUGHN

Wow! THAT'S IMPRESSIVE! It was the large ruby red rose petals sprinkled on the sidewalk that really did it. The flower shop on Halifax's Hollis Street spilled over into my line of view as I walked to the bank. Cascading posies and delicate greens dripped from vases and planters. A first impression that knocked my socks off! This florist is different, I thought. They care here. I felt like going in, although I didn't need any flowers. Powerful!

I wonder what people say when they walk by my church? Does the word, "Wow!" come to mind? Are people enticed by our outward appearance to come in? Considering our property, what's the message we're sending to potential members? Are we an attractive option for a spiritual home? What about your church? Does it look inviting?

In an age when people are 'shopping' for a faith community first impressions are important. Why would someone stop and spend an hour with us at our church? How can we present ourselves as a viable choice to explore a spiritual life?

Mark L. Waltz, author of "First Impressions: Creating Wow Experiences in Your Church," says newcomers won't settle for sloppy or unkempt facilities. He writes, "Your guests have high expectations

that are formed every day from new encounters with excellence and conscientious care. Although too much of their world is merely adequate, they know excellence, and they return to places where they experience it."

One basic way to prepare ourselves for a good first impression is to dress up our 'storefront', so to speak. Try to view your property with fresh eyes? We are so familiar and comfortable with our church, but are we missing some obvious blemishes? Here are some questions to ask:

- Do you have a church sign? How big is it? Does it need refinishing?
- Is the paint peeling on the church? Are the windows dirty?
- What is parking like? Is there enough?
- Does the lot look clean, cleared of snow or riddled with mud puddles?
- Would first time guests know which door to use? Is it obvious or are directional signs required?
- How does the hand-railing or fence look? Rusted or ragged?
- Are the steps and wheelchair ramp safe? Are they clean and freshly painted?
- What about the lawn? Does it look groomed? Are there weeds hugging the foundation?
- How do the flowerbeds and shrubs look? Overgrown or



Photo: St. Margaret of Scotland, Halifax, has a welcoming garden area near the entrance to their church. Parish Administrator Denine Mitchell enjoys a moment on one of their benches.

well-tended?

We've been working on this idea of outward first impressions for a while at both our churches. Tidy flower beds and neat mowing are always a priority. At St. Timothy's we have been emphasizing special Sundays or seasons. Many churches install a nativity scene or lighted tree at Christmas, but what do you do for Easter or Thanksgiving? Our altar guild has been purchasing reasonably priced

pots of brightly coloured chrysanthemums to line the outside steps. We are also partial to promotional banners, rainbow flags, as well as balloon bouquets tied to the church sign. For Canada Day we display a large national flag. What about a beautiful bird feeder tied to a nearby tree, a fat orange pumpkin next to the door, an inviting park bench or a spiffy outside light fixture? These are eye-catchers and tell motorists

there's something going on at this place.

Some churches create special places in their parking area for disabled persons, pregnant mothers and families with small children. Others have outside greeters who assist people to get out of their vehicles or to navigate steps. If it's raining they walk congregants to the church door with big umbrellas. Wow! Talk about knock your socks off!

The great thing about attending to our church's outside first impressions is that most times it doesn't cost a great deal of money and it's relatively easy to do. Enlist the gifted hobby gardener or small projects fix-it guy in your congregation to take on this important ministry. Small improvements do make a difference.

Author Mark L. Waltz says the idea of creating a great first impression is to create an inviting environment. "If our guests can't say, 'Wow! I'm impressed!' within their first ten minutes on (the church property), then we've failed. ... They should know they matter to us before they hear how much they matter to God."

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

## Lay readers recognized in Cape Breton

BY DAVID KEEPING

MOTHERS' DAY was a grand day this year when Bishop Sue Moxley came to visit the parish of St. Albans in Sydney. Before the service, Bishop Sue and her chaplain David Keeping went to the back of the church to meet and greet parishioners as they came in.

Bishop Sue did the children's time and had the children pass out flowers to all the mothers. After her sermon Bishop Sue installed the three layreaders (Cathy Stockley, Raylene George and Janet

Wylde) with their certificates and medallions. She also installed layreader-in-training David Keeping with his certificate.

Photo top row: David Keeping, Archdeacon Brenda Drake and Albert Hussy senior lay reader at St. Alban's  
Bottom row: Raylene George, Janet Wylde and Cathy Stockley



# READERSHIP SURVEY

## BACKGROUND AND INTRODUCTION

Following the November 2011 meeting of the Media Strategy Group (MSG) it was agreed that the revised readership survey be distributed nationwide as an insert to the Anglican Journal, with data collected on behalf of the individual diocesan newspapers. The revised survey was based on the pilot survey distributed to members of General Synod in 2010 and had been refined and improved on the basis of input from diocesan bishops and editors.

The MSG affirmed the importance of the survey in the context of its broader strategic and communications planning efforts and that its results might help all leaders in church communications (national and diocesan) to become better informed of reader feedback as well as trends that might influence future initiatives.

The Readership Survey appeared in the March issue of the Anglican Journal with a self-addressed stamped business reply envelope for convenient submission. The survey was also featured on [www.anglicanjournal.com](http://www.anglicanjournal.com) and a link was made available to all diocesan editors so that they could promote both print and online returns among their readers and supporters.

The survey was closed on May 11, 2012 and at that time 4,186 responses were received, which represents app. 2.9% of the total readership.

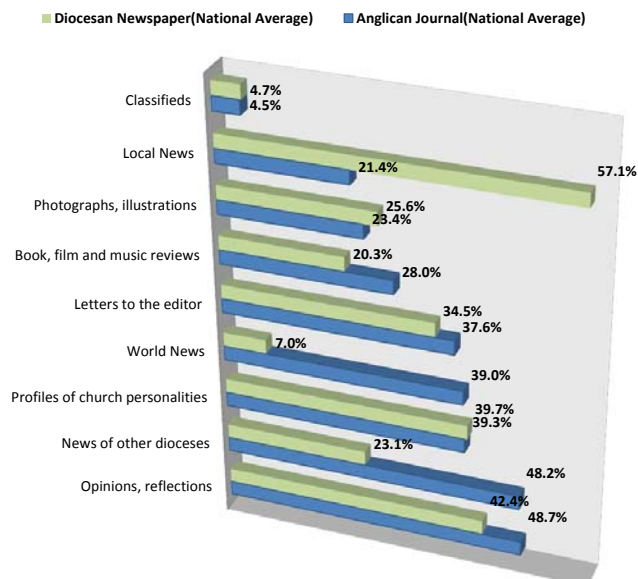
The Diocesan Times readers return 198 responses (or 1.8% of its total circulation). The vast majority of readers who responded to the survey are:

- female
- retired
- between the ages of 65 and 84 years
- living alone or with one other person
- very active in parish life, attending church 3-5 times a month

The responses run from hot to cold and all temperatures in between. The Diocesan Times management board will look closely at the results for ways to improve your diocesan newspaper in both print and online formats. Your comments and suggestions are always welcome. Especially the very last one.

## QUESTION 8: PREFERRED CONTENT

Readers were asked to indicate the type of content that they would like to see more of in both the Anglican Journal and their Diocesan Paper. 3,666 people answered this question.



## QUESTION 10(B): WILLINGNESS TO PURCHASE SUBSCRIPTION

- Money not available
- Not sure of the amount but willing to contribute
- I don't always pay for it but love getting it.
- We already support these newspapers
- Donate annually
- Without improvement to the diocesan paper I would not consider a subscription
- If we charge we would miss those people who cannot afford to subscribe
- I am a retired priest and I give what I can
- I contribute to the Journal yearly but think \$35 to \$40 would be too much for many
- \$20 max
- I wish to donate what I can
- \$20 per year
- \$35 is sufficient
- Somewhere between \$20-30
- Already do
- I would consider \$20-25 per year
- Would pay less
- Up to \$35, I pay \$25 now (limited income)
- Limited budget
- I do subscribe
- \$20 per year
- About \$25 year
- Less cost if fewer pages \$15 - \$20 OK
- Old lady (alone) price \$35-40 too high
- Maybe
- Should be available to all Anglicans by donation or free if can't afford it
- Price too high!
- I would consider a subscription but at a lower price
- Online availability to reduce paper?
- Don't think I would miss them
- I pick it up at the Church from time to time.
- I usually give a donation annually.
- Possibly
- Many of us are seniors on a fixed income. It is hard enough with the rising costs of basic items, to fill our weekly givings church envelopes.
- I give what I can through my local church
- \$35.00 to \$40.00 too expensive perhaps \$20.00 would be a better price.
- I cannot afford \$35.00 year for sub.
- Personally would be happy with electronic version only, although realize that many elderly and those in remote areas need printed material; I can't really afford \$35-\$40.
- I already receive both
- I much prefer reading online content that is current than a monthly publication that is "history".
- Read online
- Yes but price is too high
- Yes, I would consider a subscription in the range of \$20 to \$30 per year if the papers, especially the Diocesan, improved.
- Subscription of \$25 annually.
- Could not afford
- I contribute to both papers yearly.
- I'd pay less and read them online, but not everyone has high speed internet
- I wouldn't mind having the Diocesan Times as an online paper
- I just prefer to read the stories online as they come out, rather than wait until the paper comes. I might pay for an online subscription, but not a paper one.
- The (NSPEI) Diocesan Times doesn't have news-it's slow and predictable with news long out of date.

## QUESTION 16(B): INTERACTION WITH ONLINE COMMUNICATIONS PARISH

- I use computer very rarely in the past 16 years
- Elderly population do not have computers
- Very hard to sit and read long documents/articles on computer screen and expensive to print out on non-newspaper
- Seems inactive and never talk about
- Twitter - excellent for broadcasts/news
- We are a very small rural church - this would be of NO value.
- I live in a rural community and my parish has no newsletter, Facebook page of other social media
- Encouraging the linking of material from the National/Local Church to the parish website. Many parishioners are learning to go to the parish website but not beyond.

## QUESTION 17(B): INTERACTION WITH ONLINE COMMUNICATIONS DIOCESE

- The Anglican website
- Was not aware there was any.
- Keep it current and an easier web design to navigate
- Easier to access Facebook.
- Our weekly diocesan "Netnews" is great if you want to know about this

# SURVEY RESULTS

week's parish turkey suppers.

## QUESTION 18(B): INTERACTION WITH ONLINE COMMUNICATIONS NATIONAL CHURCH

- Many older citizens aren't Facebook and Twitterites
- Daily messages/inspirations/Bible verses to reflect and pray on; similar to "Daily Bread"
- Make Facebook pages visible even by those who do not have a Facebook account
- Needs to be relevant
- Don't use Facebook
- I do not use Facebook or Twitter
- Like the Webpage, unfortunately the online comments board seems to be unusable, comments appear/disappear,

## QUESTION 29(B): ADDITIONAL COMMENTS – ANGLICAN JOURNAL

- I enjoy reading the paper on a Sunday. I don't use a computer because I think it is the creation of the devil.
- A smile section-especially old or new church stories
- I miss the cryptic crossword!
- Congratulations on this survey! We need more in-depth studies! ED
- I enjoy both of these papers and pass them on when done
- More articles dealing with or helping spiritually those who cannot attend church or who have lost contact with the church.
- To me the papers are very important.
- More thought provoking articles like "The Spong Book Review"
- Interesting!
- What is the 'grand strategy' to save all protestant churches? It is only a matter of time when there will be insufficient financial support.
- I appreciate you asking for our input. It will make your newspaper even more relevant.
- Recent improvements to the Journal have been welcomed, making paper more relevant. Enjoy the editorial section.
- As a shift worker in health care, I do not get to church as often as I'd like. I live my time to sit and read my paper and the list of daily scriptures is priceless, even though I am not actively involved in my church at the moment. My daily reading keeps me connected to my faith and reminds me of the importance of Jesus in my life.
- Majority of articles in this publication
- I am happy with it.
- I enjoy reading what's in the Journal.
- When researching the ACC for a thesis, the Ang. Churchman was very helpful. Gives a picture of the Church & Church people at a given time.
- Very interesting and informative
- I like the debates over controversial issues facing change.
- I particularly look forward to the primates reflections
- As much as I like the tradition of receiving a "newspaper" from my church, a monthly publication

simply is neither good stewardship cost-wise, or a very effective way of communicating.

- Too focused on Central Canada. Rarely, if ever hear about, or from, Eastern Canada - All about church growth What about those of US slowly fading?
- Recognize the variety of concerns & P.O.V. please.
- Very interesting
- Would like more stories from parishes, more profiles, less philosophical stories
- It is a great newspaper covering all aspects of the Anglican Faith
- Although I enjoy reading the Diocesan Times, I especially enjoy reading the Anglican Journal to hear about what's going on in the Anglican community/world.
- The Anglican Journal has become infinitely more interesting under its current editor. Suddenly you feel that there are Anglicans out there who are open to new possibilities, to new, to growth. The choice of articles reflect great humanity.
- This has gotten so much better in the past year or so - compelling stories, news, columns. Well done.
- I don't often read it right through but if the headline of an article catching my interest I will read that article

## QUESTION 30(B): ADDITIONAL COMMENTS – DIOCESAN TIMES

- I enjoy the Don Walker cartoon and the Bible crossword.
- Much improved over the last two years. Very good readable tabloids with variety of content.
- Too often the impression given that only those active in the church are important. We are out there!
- More book and movie reviews
- More articles on the plight of the traditional church, and what is being done Canada wide to salvage it.
- Diocesan Times requires complete overhaul. Paper is not relevant to what is happening in today's world and challenges faced by the diocese. More like a 1950's paper than a 2012 publication.
- Of great interest are the people of NS diocese especially my clergy friends of over 40 years.
- Appreciate, thank you!
- I get more out of this publication. It lets me know what is happening in my part of Canada-something the Journal sadly lacks.
- Much too short, not much parish news, or it misses to stimulate thought. Anglican Life is excellent in every way.
- I am happy with it.
- I would like to see more church news from the churches in the Diocese.
- I look forward to Sarah Neish and Rev. Steve
- Stick to things as they are, new and improved is not necessarily so
- Needs more local-less articles (newsy!)
- More news relating to church personalities especially obituaries and youth programming.
- Would like to read about more happenings and pictures from Prince Edward Island
- Love Aunt Madge, Bishop's message, puzzles, and local church articles and adverts. Great work.

• Like the Journal content; diocesan times not all the time!

- I would like to know more about our First nations brothers and sisters
- We used to have more pages with interest in our diocese it now arrives mid month to our homes.
- More ideas on fundraising. When does a church have to close? What triggers the closure?
- I like reading about other Parishes in NS, PEI etc and their activities and youth groups in the churches.
- I would like to see more stories about C.B. churches especially St John's North Sydney. Too much Halifax.
- I especially enjoy the article written by Sarah Neish, St Bart's by the Bay.
- I love St. Bart's by the Bog
- I do enjoy both papers because I was born and raised in Nova Scotia , served Christ and his people there, in Alberta and British Columbia. My wife and I and our children moved to the US in 1965. Father Keith Mason
- Never says anything very controversial. Does not seem overly relevant.
- Print letters & articles from smaller Churches like "Outreach Programs" - not always from larger Churches.
- I think the diocesan paper is, more often than not, predictable; a story of a mythical parish, a book review, and a reflection on prayer, (this hasn't changed for years), the rest is filler for these 1/2 page "anchor" pieces. Our diocese produces a weekly online news feed that I rely on for most information.
- Has gotten very short & "fluffy". Tired of same old columnists. Our Parish has NOT ever been visited or asked to contribute & we have an awful lot going on for such a small place.
- Would be nice to see more articles on parishes throughout the Diocese
- I was a correspondent for many years but after so many of my articles were not published I gave up.
- Needs more stories, quality has dropped last few years. Would like more stories from parishes
- Encourage more submissions from local parishes
- I would like more information on success stories throughout the Diocese on pastoral programs that are working in getting our families back in church on a regular basis. I'm sure there must be some and we should be sharing them. We are closing local churches at an alarming rate and if we don't find an answer our church papers will be history digests.
- The Diocesan Times is pretty light weight and probably doesn't have the resources to do much more; and local parishes don't have the resources to send much their way. It's a bit of a catch 22 situation.
- I like the book review sections. The letters from the bishops are often bland. The diocesan paper features, pretty much each month, photographs of senior citizens being ordained, and activities in parishes from several months ago that are very much like the activities that take place in every parish all the time. It's a crime to be killing trees to keep the thing going.
- I enjoy the diocesan paper as it gives some local provincial news and often there will be articles on someone or something I am familiar with
- The content is generally crap, other than the message from the bishop. The layout and editing are awful.



# Canada Briefs

## Anglican news from across Canada

### Anglican and Lutheran churches amalgamate

The parish of St. Mark's in Midland, Ont. celebrated its amalgamation with Holy Cross Lutheran Church on May 27.

The two congregations had been worshipping together informally for many years. Holy Cross sold its building in 2010, and the new owner allowed them to continue to use the facilities for three years. In Sept. 2011, the Rev. Catherine Barley, the incumbent of St. Mark's, and the Rev. Rachel Dart, the interim pastor at Holy Cross, began to talk about formally merging the two congregations.

On May 13, both churches approved amalgamation. The joint congregation will worship at St. Mark's, with Barley as incumbent. Dart will stay on as interim pastor until the end of December. St. Mark's

Anglican Lutheran Church will integrate Anglican and Lutheran worship and traditions.

*The Anglican*

### If you build it...

Members of Holy Trinity Anglican Church in Calgary have returned from their third mission to Sierra Leone, where they helped build a school.

During two previous trips, they partnered with Mission Direct (a U.K. Christian organization) to work on construction of the City of Rest—a drug rehabilitation and psychiatric healing centre on the outskirts of Freetown. The project was large and involved many teams from different parts of the world working together.

This year, Holy Trinity members worked with local people to provide a building for King's Royal Academy

that will serve about 170 students. They hope to continue ties with the school in future.

*The Sower*

### Kitchen for hire

St. Paul's in South Porcupine, Ont. is renovating its church kitchen, so that it can be rented out to small food businesses, groups and individuals.

The idea was sparked when a young woman asked to rent the kitchen to start a baking business. The kitchen didn't meet health and safety standards, but vestry members applied and received from the Timmins Venture Centre and receive a grant of \$5,000 for renovations. The project has also raised \$3,500 from private donors.

The kitchen will provide the church with a small income and help local food businesses grow. St. Paul's members hope it will also help the church play a more active role in the community.

*Northland*

### Three North Winnipeg parishes pull together

This year, the parishes of St. Martin-in-the-Fields, St. Barnabas and St. Anne's agreed to become one parish and share a common vestry, set of programs and staff. This working group is to be known as Trinity Anglican Ministry.

Over the summer, the Rev. Canon Bob Webster and the Rev. Rod Sprange retired from St. Martin's and St. Barnabas. The Rev. Liz Richens, formerly of St. Paul's, Middlechurch and St. Anne's, will continue her work in the Trinity Anglican Ministry. This fall, she will be joined by the Rev. Deacon Michael Bruce, who will be ordained on Sept. 13, as well as part-time mentors the Rev. Rick Condo and Dean Jim Dugan.

*Rupert's Land News*

### Two Montreal parishes close

In June, Bishop Barry Clarke gave thanks for the ministry of Grace Church in the Point St. Charles district of Montreal before formally deconsecrating it. The large red brick building housed the church from 1891 until 2004

when it was sold to Share the Warmth, a charity that ran community programs from it. The parish continued to hold regular worship services in the church until it was deconsecrated.

St. Paul's Lachine will also close. The closure is especially poignant for the bishop, who was the rector of St. Paul's from 1993 until he became bishop in 2004.

*Montreal Anglican*

### Group races to save Quebec Lodge camp

In 2010, the diocese of Quebec sold a portion of the Quebec Lodge camp to a developer for \$3.2 million. It held on to a piece of the land and gave a group of people determined to re-open the camp until the end of 2012 to raise \$1.5 million and demonstrate the camp's long-term viability.

With four months left, the Quebec Lodge Foundation's president Ruth Sheeran said she is hoping to contact Quebec Lodge alumni for donations. "Our goal is to create an ecologically friendly facility on the shores of Lake Masawippi where people of all ages and backgrounds will engage in life-transforming activities while building awareness of the enduring value of the natural world and the importance of its preservation," she said.

*Gazette*

### Anglican honoured by City of Ottawa

A Kanata park has been renamed the Juanita Snelgrove Park in honour of a member of the Anglican Parish of March.

Juanita Snelgrove, 96, an active supporter and volunteer for several charities, was celebrated as "one of our great community builders," Ottawa mayor Jim Watson told a crowd gathered for the dedication ceremony.

At Christmas, Snelgrove—who started a Girl Guide group after she was widowed with three children—helps serve meals to hundreds of homeless people at Centre 454. She has also been a camp counsellor, collected goods for needy families and founded a school for

homeless children.

*Crosstalk*

### Trinity Anglican Church dis-established

On June 24, Trinity Anglican Church in Mitchell, Ont. held its last worship service.

It was an emotional day for the approximately 70 people who came to celebrate the ministry of the church over the last 154 years.

Despite its small size, the congregation was still active in Mitchell—hosting services, events and doing outreach work, particularly for children and youth. Declining membership, however, meant that the church could not sustain itself and members decided in January to disestablish.

The congregation planned to gather one last time on Sept. 9 for a service of de-consecration with Bishop Bob Bennett presiding.

*Huron Church News*

### The smell of freshly baked bread

Take This Bread, a bakery started by All Saints, Sherbourne Street in downtown Toronto, is up and running. Each Friday, John Stephenson Jr. and Bob Harford have been baking bread and selling it at reduced prices to the tenants of the nearby community complex and inviting those tenants to join them in the baking.

They hope to run the bakery three days a week this fall — selling bread, cookies and communion wafers and providing training and job skills to 12 people.

*The Anglican*

### Pajama Sunday

No, Pajama Sunday is not a day when the congregation is expected to attend worship in their jammies, the Rev. John Course, rector of St. David's, Welland assured parishioners. It is one of several designated Sundays when parishioners are encouraged to donate clothing to Welland's Hope Centre. Sock Sunday and Bundle-up Sunday (mittens, gloves and toques) are other special occasions when particular items of clothing are collected.

*Niagara Anglican*

*Parkland* SHANNEX  
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# Parishes' shared ministry a success

By EILEEN HUMPHREY

AFTER A YEAR of shared ministry, the Parishes of Musquodoboit and Ship Harbour came together for a Joint Family Service on June 24th. The service took place at Webber's Camp Ground, Upper Lakeville; it celebrated the graduation of Sunday School students from each parish as well as our high school graduates. The theme for the service was best expressed under the nautical title – God is our Lifeline. The various musical groups had the opportunity to perform together; and as one would expect, such musical pieces as Will your Anchor Hold, God of the Campground, and Shall we

gather at the River were among their selections. The sons of Rev. Mike Foley and Janice gave a demonstration on water safety and this was a favourite with the youth who were invited to participate. The bond between the parishioners grows stronger as the opportunity to come together in this way takes place. A year ago, there was uncertainty as to how this process would take place; but only one year later, it was deemed a great success. There is a fellowship amongst the groups and a reaching out to those who are experiencing difficulties at this time. The spirit of the Lord is moving; the opportunity to do God's work is happening and the



Photo above: Parishioners from the parishes of Musquodoboit and Ship Harbour gathered on the beach at Upper Lakeville.

Below: Janice and Mike Foley demonstrate water safety in their small craft.



financial burden which made it necessary to concentrate more on fund raising in the past has been lifted. Sincere thanks to the spiritual leadership team, Rev. Tricia Ingram, Rev. Mike Foley and Rev. Marilyn Murphy and all members of our parishes (and

of course thanks also go to our musical groups the Parish People and Steeple Chasers who faithfully practice to enrich our services.)

## This fall think about Lyme disease

By W. GIFFORD-JONES M.D

Do you believe you must be in an infected area to get Lyme disease? If you do, think again. A 10 year study reports that you can catch this malady in your own backyard. And since spring and fall are prime times for this disease, being forewarned is forearmed. Particularly since a bite of the deer tick can have far-reaching health consequences.

Lyme disease was first suspected in North America in 1975. In Lyme, Connecticut, an unusual number of children were developing what was initially thought to be juvenile rheumatoid arthritis. So a team of scientists from Yale University were sent to study this cluster of patients. These children all exhibited a "bull's-eye" rash. In addition, they also suffered from muscular, heart and neurological problems. The final diagnosis? Lyme disease.

The first case occurred in Canada in 1977 when a 13 year old girl in southwestern

Ontario was diagnosed with the disease.

Lyme disease is due to a bacterial germ, *Borrelia burgdorferi*, which resides in deer, mice, squirrels and other small animals. The blacklegged tick (deer tick) becomes infected by feeding on them and it's bite transmits the disease to humans.

Ticks are not insects. They are arthropods, closely related to spiders and mites. They usually have a two year life cycle during which time they feed three times.

Studies show that there may be 2,000 infected ticks per acre of forested land. They stay at the end of tall grass or on other vegetation waiting for unsuspecting people to walk by. They must remain attached to the skin for several hours to transmit Lyme disease.

The 10 year study revealed that the blacklegged tick is present as far north as the 50<sup>th</sup> parallel. Researchers studied 591 blacklegged ticks collected

from dogs, cats, horses and people who had not traveled out of Ontario or who had not been to a Lyme disease infected area. They found that 12 per cent of ticks, usually females, who were infected with *B. burgdorferi*.

The widespread distribution is believed due to songbirds dispersing immature blacklegged ticks during their northward spring migration.

The message for doctors and the public is that people and domestic animals are at risk of contracting Lyme disease in their own communities.

Lyme disease has been labeled as The Great Imitator. Like syphilis, it can mimic many different diseases and has a multitude of clinical symptoms. The result is that diagnosis is often missed by doctors.

The first sign is usually a rash that erupts within a month after the initial bite of an infected tick. It's often found at the site of the bite and is

red and circular with a clear center that resembles a bull's eye. But a report from the U.S. Centre for Disease Control says that only three out of 10 people get a bull's eye rash.

The rash may be painless, or painful and itchy, and hot. Patients normally complain of flu-like symptoms such as fatigue, headache, aching muscles and low grade fever. There may be pain in the joints and enlargement of lymph nodes.

If untreated three to five months later the disease strikes again. About one in 10 patients develops cardiac abnormalities such as irregular heart beat or heart block. The majority recover after a short time.

Neurological complications occur in about 10 percent of patients. Peripheral nerves may be involved or patients suffer from encephalitis, meningitis or Bells-Palsy.

The last stage of Lyme disease occurs five months to five

years after the initial infection. Patients complain of pain primarily in large joints such as the knees. A few cases have been reported in which symptoms were similar to multiple sclerosis.

The best treatment for Lyme disease is prevention. Wear long sleeve shirts and pants tucked into socks while walking in wooded areas. Light coloured clothing is also preferable as ticks can be more easily spotted. Use an insect repellent. Check clothes for ticks and examine your body including hair and scalp. It's also prudent to check pets and brush them off outdoors.

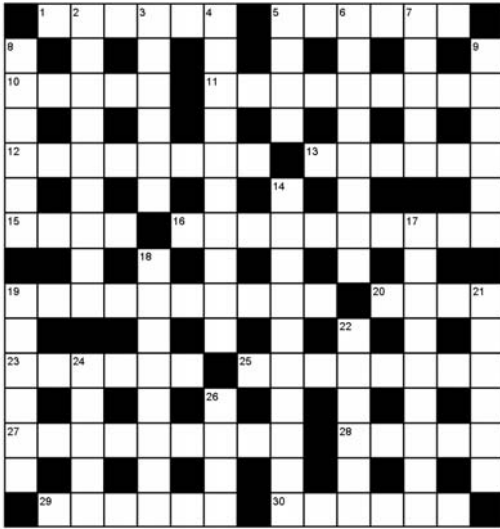
Prompt treatment with antibiotics is essential to prevent later complications.

From The Doctor Game

See the web site [www.docgiff.com](http://www.docgiff.com)

# Bible Crossword

by Maureen Yeats



## October 2012 Clues

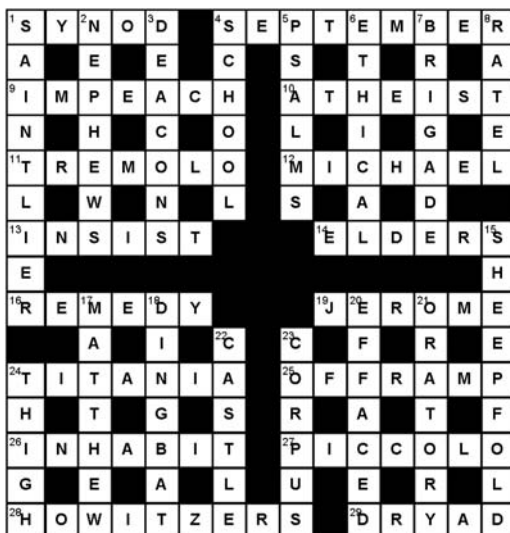
**ACROSS:**

- 1 – Home town of St. Francis (6)
- 5 – “Jacob gave Esau bread and \_\_\_\_\_ stew...” bean (Gen. 25:34) (6)
- 10 – Becoming older (5)
- 11 – Manner of being received (9)
- 12 – “...he \_\_\_\_\_ from their sight.”, disappeared (Luke 24:31) (8)
- 13 – Steps in a process (6)
- 15 – Gospel writer (4)
- 16 – Parts of chimneys open to a room, used to burn wood or coal (10)
- 19 – Baptized (10)
- 20 – \_\_\_\_\_ Blyton, English children’s book author (4)
- 23 – Spiritually significant (6)
- 25 – Cradle song, (French) (8)
- 27 – Canterbury Bell (9)
- 28 – Style of speaking (5)
- 29 – Chant (6)
- 30 – Winter coat of some weasels (6)

**DOWN:**

- 2 – Sail on a racing sloop (9)
- 3 – To eat (6)
- 4 – Descendants of Jacob (10)
- 5 – Netlike fabric (4)
- 6 – A son of Jacob (8)
- 7 – Sweet substance on top of some cakes (5)
- 8 – Wonder (6)
- 9 – Knowledge of spiritual things (6)
- 14 – Deteriorate (10)
- 17 – “...a \_\_\_\_\_ came to (Jesus)”, Roman soldier (Matt. 8:5) (9)
- 18 – Constantly recurring melodic fragment (8)
- 19 – Sequences of drawings telling a joke or story (6)
- 21 – “I speak to them in \_\_\_\_\_”, visions of the night (Num. 12:6) (6)
- 22 – Disunion, especially in a religious denomination (6)
- 24 – With 26D, two saints remembered in October (5)
- 26 – See 24D (4)

## September Solution



## ANNOUNCEMENT

Rev. David Dellapinna appointed priest in charge of the parish of Hackett’s Cove

effective September 3, 2012, for the duration of Rev. Anna Hoeg’s parental leave.

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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

# “The kind of person who... wants to be either fully accepted or fully rejected at every turn”

Andrew White, *Faith under Fire: What the Middle East Conflict has Taught me about God* (Monarch Books, 2011).

WELL, I DON'T KNOW if I would have thought to read this book had not cousin Ruth taken the trouble to select it and mail it to me as a birthday present. She's very thoughtful. And she's a free spirit, a traveller, a bit of a character. So I am both surprised and not surprised when she appears out of nowhere after months, or even years, and picks up as if we'd just talked last week. And the same could be said when she lobs me a book from the latte-drenched coast of Canada (that would be the British Columbian coast which is more or less her home) to our very own salty-edged coast of Canada. Interesting reading, always; each time for different reasons.

But the character who wrote this book is very different kind of character than my cousin; Andrew White is a man who wears his character 'on his sleeve, and as it were, 'in your face.' To say that he seems 'intense' is not to say enough. He seems to be the kind of person who seems to want to be either fully accepted or fully rejected at every turn.

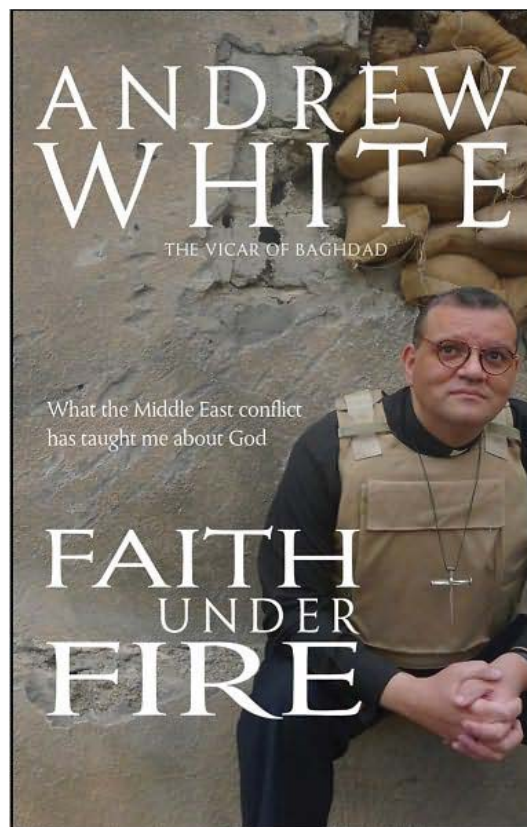
And that means some readers may find themselves cheering on his every utterance, and others find him just too much half way through and drop the book, or (this would be me) yet others might swing back and forth between the two reactions over the course of reading this short and simple book.

Let me explain.

On the one hand, we cannot help but admire White's desire to get good things done against all odds, and his genuine interest in the good of others, and his dogged persistence in the face of some pretty tragic or at least daunting circumstances. Who would not applaud (he certainly does!) his rise from humble social beginnings in an inter-racial family (Indian and English); his conversion story (though it is curiously short), his devotion to a life of prayer and the constant experience of divine miracles; his triumphing over the symptoms of his Multiple Sclerosis; his rapid ascent through the ecclesiastical ranks as a priest of the Church of England;

his devotion to Jewish-Christian friendship and inter-faith dialogue of various kinds; his dedication as the Vicar of St. George's Anglican Church, Baghdad (Iraq) in spite of bombings, assassination attempts and other dangers; his ability to raise \$175,000 per month to provide groceries for all who worship in his church—and more.

On the other hand, it is hard to bear what seems to be the constant promotion of the link between the good of every cause White's been a part of and his self-promotion—what important Archbishop baptized his children, how young he was when appointed to such and such a position, how he had 'achieved all his professional medical goals' in his twenties, it seems, and so turned to the ordained ministry, how vital his role in political reconciliation projects in the Middle East has been according to everyone from Yasser Arafat to various highly placed politicians and military generals. He seems to be trying to convince himself



in public that he is important, in a way that would make many of us embarrassed.

Beyond this is his stated inability to 'love those he can't like' (his own confession against biblical wisdom!); his difficulty in paying much attention to Iraqi Christians who have alternately survived and thrived in their home land for 1700 years until most were driven out of Iraq after the American invasion--an invasion he wholeheartedly supports; his none to subtle cheerleading for certain American politicians over others, and so on.

Maybe Andrew White is no more inconsistent than you or I or any of his fellow Christians. Maybe this is why this is in some ways both a troubling and heartening book to read. But you'll never know (if you want to) unless you make an attempt to read him.

Paul Friesen

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his ability to raise \$175,000 per month to provide groceries for all who worship in his church



# View from the deacon's bench

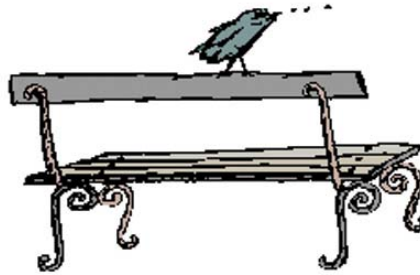
By DEACON RAY CARTER

JOHN BERNADONE was by all accounts a youth who enjoyed life. Coming from an upper middle class family, his life looked to be on track. He was finished school and working for his father, a very successful merchant whose wares were favoured by the "comfortable" and wealthy. John had become an important part of the sales arm of the family business and was becoming very successful in his own right. By day John was a selling dynamo, by night a young man who knew how to have fun. He was often seen at the trendier clubs and restaurants with a posse of his friends.

But this fast life was not enough for John. He yearned for more adventure, so when his country became involved in an armed conflict with

another, he promptly signed up, and soon found himself on the front lines. One day during a particularly brutal skirmish John's position was over run and he was captured. Sent to a prison camp John was held for a year before, through diplomatic channels, his release was negotiated and he was returned to his family. The time John had spent in prison seemed to have changed him, and he no longer had much interest in either the family business or the fast lifestyle of his past. John started taking long hikes in the countryside and began connecting with nature. He soon became a fervent environmentalist and animal rights activist. He also started doing a lot of volunteer work. He worked hard at a local church which had fallen on hard times, repairing the roof and stone walls. He also spent a lot of time

with a group of people who were afflicted with Hansen's disease- most of society would have nothing to do with these people because of the social stigma of that terrible disease. But John found that he could actually make a difference and continued to help these unfortunate people. Strangely enough, or maybe because of his strong personality, or perhaps they were just curious, many of his old friends joined John in his pursuits.



One day, as John sat listening to the priest deliver a homily, he felt that God was talking directly to him through the priest's words. The sermon was about Matthew 10 :9, in which Christ tells his followers they should go forth and proclaim God's Kingdom, and John was energized! Soon the Bishop recognized in John a special individual, called to a ministry of service to God and man, so he ordained John a Deacon. John and his friends soon

made a mark for themselves as a group of young people who would do anything to help the poor, the homeless and the sick. And they continued to preach God's word at all times. And John became known internationally as a true servant of God.

Although all of this took place eight hundred years ago, thousands of people continue to emulate Deacon John and his service to God. Of course John is better known as Giovanni Francesco Bernadone, Francis of Assisi, and he continues to be a role model for thousands of people. October 4th is the day in the Church calendar that we honour Francis, so say a little prayer in his memory of someone who reminded his and future generations what service to Christ is.

## You talk, we listen



EDITOR

Paul Sherwood

THE RESULTS from the readership survey are in. And what a story they tell about our readers. It is impossible to please everyone and give them what they asked. And so, in true Anglican fashion, we will attempt to respond to the requests of most without distressing the rest. The Diocesan Times management board will offer its guidance to keep the paper relevant and pertinent to our diocese. Last month I asked for feedback on whether you wanted to see the paper in electronic reader (mobi or epub) format. The overwhelming response

was to keep the paper as it is - a hardcopy delivered to homes and a pdf version available online. There was an even split in the number of requests for each. And only one respondent asked for the epub version. So for the moment, things will stay as they are with both the paper and online versions.

This month I'm asking for contributors to send in their articles by the first day of the previous month. Our new printing deadlines are tight and there is a financial penalty for being late. But in return, the paper is printed

earlier and delivered near the beginning of the month. And the online version is available on the diocesan web site before that.

Another request is for you to send your photographs in the largest size possible. Too often the images are so small they cannot be printed properly. If possible please send your photos at a resolution of 300dpi and a minimum size of 4" x 6". Your subjects will look better and so will the paper. When taking parish news photos, get as close as you can so faces can be clearly

seen. Group shots taken from a distance are difficult to process and even harder to recognize people in them. And lastly, please include the names of all the people in those photos wherever possible. Include a cut line that tells who's who and why they are in the photo.

My favourite web cartoon site is XKCD ([www.xkcd.com](http://www.xkcd.com)) and this past week, it posted a cartoon that merged statistics and religion in a delightful way. Be careful how you use those numbers - XKCD may be listening.

