



## St. Paul's shares Grand Parade with police & protesters



*Photos: The Grand Parade in Halifax on Sunday, October 16; it was the morning after Occupy Canada started its protest by camping out. The police dog was simply getting exercise chasing toys in the Parade ground.*

*Inset photo: St. Paul's Anglican church spire on the far-side of the parade ground.*

BY PAUL SHERWOOD

It was quite a sight Sunday morning on the Grand Parade in Halifax.

Several dozen Occupy Canada protesters spent the night camping out across from City Hall. St. Paul's was preparing for regular Sunday worship service at 9 a.m.

But the silence of that warm autumn morning was shattered by the sound of several dozen

bagpipes playing a medley of tunes and the sight of many dozens of police officers in full-dress uniforms.

The police were in the Grand Parade for their annual memorial service and they travelled from towns and cities across the province.

It must have been quite a shock for those campers who arose bleary-eyed to the sound of pipers dressed in full regalia,

police dogs with their handlers and such an overwhelmingly large police presence.

The confusion did not last long; the protesters soon realized the significance of the event, the police were able to hold their memorial service with due reverence and St. Paul's morning service continued without incidence (other than the occasional sound of bagpipes in the

parade ground). Soon after, the food service tents started preparing breakfast for those in the parade ground.

The protesters have camped out in several dozen tents. The Canadian Occupy groups take their inspiration from the Occupy Wall Street movement; it features demonstrations against global financial inequality and corporate greed.

## COLUMNIST

# What to do with the rector?

WE HELD OUR ANNUAL Cranberry Supper and Bazaar last week. As usual it was a great success with everything sold out by the time the last plate had been dried. The Guild looked after the tables of baking and handcrafts, the Men's club served the meal to a full house with folks waiting in the church for an empty spot at the table. The Parish Council members took on the job of preparing the food and asking for donations and Rev. Billie was EVERYWHERE!

We did our best to keep her out of the kitchen to no avail. Our Pastor has this need to oversee what is happening to her flock. Never mind that we have been holding this particular supper here By the Bog for as long as we can remember, she still seems to think that nothing will get done if she isn't there to bless the job. I can tell you a few men were muttering their own 'blessings' under their breath as they dodged her while setting up tables.

Not that we don't love Billie and her concern for us, it's just that she isn't very good in the kitchen and her idea of handcrafts has a way of looking rather juvenile in the eyes of



ST. BART'S BY THE BOG

Sarah Neish

the more experienced members of the parish.

There was the year when she was laid up with a broken leg and knit mittens all summer long. The last efforts were much better than her first and she managed to fill a mitten tree all on her own. We were very pleased to sell her but mittens but that is the total extent of her craftiness. Billie needs to listen to her own sermons and accept the talents God has given her. I know we do!

The Men's club shuddered when she suggested she be in

charge of coffee and tea. Too many cups were crashing to the floor and the fear of scalding some of our dinner guests was genuine.

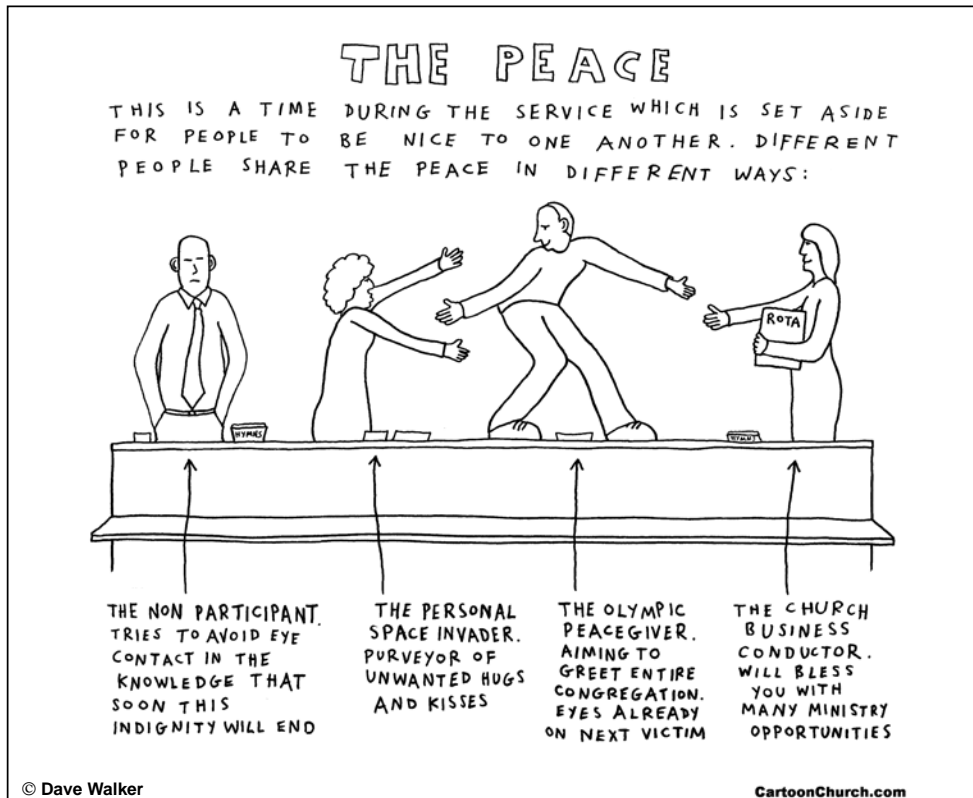
This happens every year, Billie wants to be involved but there really is not a job for her. She needs to be put in charge of something, anything to keep her out from under our feet. Because there was an overflow and folks were waiting for a place at the tables we sent Billie over to the church to keep everyone cheerful and patient as they waited for their supper. God bless her, she finally found her niche, no one can keep everyone upbeat and cheerful better than our Rector. When Larry Crane went in to tell folks that the second sitting was ready he found a church full of chatter and smiles. Billie had started asking some of the older members of our community to share stories of church suppers in bygone days. You see, Billie really wanted to hear these stories and her enthusiasm rubbed off on others. There were people there who could tell of long forgotten Pie Socials when the boys would bid on a pie and then share it with the young lady who had baked it. Others told

of the time when the Baptist Ladies Fellowship group served cider as a refreshing drink and found, much to their horror that it had 'turned'. Funny now but not then. Their Pastor preached on temperance the very next Sunday! One of our own ACW members regaled everyone by telling the 'pressure cooker story', the one when someone decided to make all of the cranberry sauce in this newfangled contraption called a pressure cooker and blew cranberries all over the kitchen; walls, ceiling, everywhere!

Larry had to shout over the laughter to say that supper was served in the hall and thank folks for their patience. No need to thank them, they were enjoying the entertainment and Billie will be our official greeter at all church suppers from now on. After all, God gives each and every one of us our own special talents, it is up to us to find these gifts and use them in His service. I'm sure we have heard that from the pulpit, if not, I'm sure we will!

I'll keep you posted,

Aunt Madge



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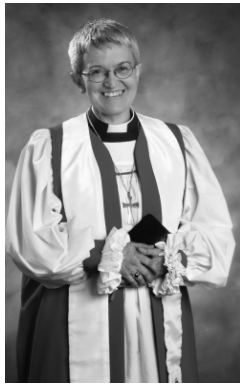
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## BISHOP'S MESSAGE

# What if the relationship was not 'right' in the first place?



*The Right Reverend Sue Moxley,  
Bishop of Nova Scotia and  
Prince Edward Island*

I HAD THE HONOUR of being part of a Sharing Circle at the Truth and Reconciliation Event in Halifax in October 2011. We were given some questions to consider in preparation. What does reconciliation mean to you? How do communities reconcile? How can we advance reconciliation between Aboriginal and non-Aboriginal peoples? What are you as an individual and /or your organizations doing to advance reconciliation? In preparing answers to these questions, I realized a lot of my thinking had changed.

Thirty years ago, I thought that reconciliation meant putting broken relationships back to rights. As I experienced the Residential School stories, I began to wonder, what does it mean if the original relationship was wrong to start with? How can we "put something back to rights", if there is no "right" to go back to? Maybe we have to define what "right" is first, according to Gospel terms, and then begin to build a new relationship. Maybe this is not about reconciliation so much as it is about transformation - turning something negative into energy that can build right relationships based on truth, walking together, trust, honesty, love, hope and courage.

Clearly we have to start from Truth. We have to be honest about the past and the damage that was done in the name of the Gospel of Jesus Christ! That is painful. Then we make a commitment to walk together, not to walk away from each other in anger or distrust. Truth is the beginning. Face the truth, apologize, and begin to build a new relationship.

I started to hear the Residential School stories in 1989. Our church agreed to face the truth of those stories in 1993 and the Primate Michael Peers apologized <http://www.anglican.ca/relationships/trc/apology/> to those gathered at the Sacred Circle in Minaki, Ontario. He said, "I am sorry more than I can say..." He also said that empty words would do no good in building a different future.

At the Truth and Reconciliation Commission event, I realized how much our Anglican Church community has put into building a new relationship and how much that is valued by First Nations communities and by other churches! They were not empty words that Archbishop Peers spoke! We paid our share of the Settlement Fund in full. We created a Healing Fund to help communities begin to heal and now we can see the results of that work in healthier community life. We have continued to offer apologies whenever they have been needed. I experienced the power of apology when I came face to face with a woman I had not seen since Minaki. Our church (through KAIROS) has continued to produce educational materials and opportunities. Our Archives, both national and diocesan, provided wonderful resources to those who attended the TRC event. We were told often how helpful they were. We have continued to support Indigenous communities in their struggles with governments about land rights. Within our church we are building a space for a self-determining indigenous church. Within our church we have also recognized that many of the people who worked in the schools were good Christian people who wanted to help children to have a better life. They were caught up in a bad system. There was a very moving presentation by Mark Dewolfé, the son of the Rev'd Ted Dewolfé, originally a priest of our Diocese (one of the "Briefcase Boys"), who served for many years in St. Paul's Residential School in southern Alberta and was much loved by the people there.

Reconciliation is not the simple thing I thought it was, but we are still called to be a community of reconciliation. I have been reminded about my part and God's call to me to be part of this new future. What about you and your parish?

Thank you for listening.

+Sue



EDITOR

*Paul Sherwood*

## A time to remember

November is the month for remembering the sacrifices made by those who served in military and civilian roles in the pursuit of freedom.

I have friends and family who served in Canada's military; most especially my father who served in the Royal Canadian Air Force. He was a Spitfire fighter pilot and was shot down during the battle of Arnhem in 1944. He was hidden by the Dutch underground for several weeks and with their help, was able to escape from occupied territory and return to England and rejoin his unit. In 1984, he invited me to the 40th reunion of that battle in the Netherlands and I jumped at the chance. It was to be a life-altering experience to see my father join in the camaraderie that remained undiminished over the years. My father's military career was mostly a mystery for me until I saw him in the company of his comrades. They were players in a story that should never have happened. And yet, they endured, surmounted and ultimately succeeded to vanquish their common foe. The reunion lasted an entire week and the Dutch hosts were welcoming and thankful for their liberation by the allied forces. The stories told were not of war but of peace and what it took to regain it for the Dutch people. Listening to the men and women from that military battle, I realized they were people giving thanks for each other in time of great need.

My father's favourite poem from the war celebrated the joy of flight. I offer it to you here.

### HIGH FLIGHT

Oh! I have slipped the surly bonds of Earth  
And danced the skies on laughter-silvered wings;  
Sunward I've climbed, and joined the tumbling mirth  
of sun-split clouds, — and done a hundred things  
You have not dreamed of — wheeled and soared and swung  
High in the sunlit silence. Hov'ring there,  
I've chased the shouting wind along, and flung  
My eager craft through footless halls of air...

Up, up the long, delirious, burning blue  
I've topped the wind-swept heights with easy grace.  
Where never lark, or even eagle flew —  
And, while with silent lifting mind I have trod  
The high untrespassed sanctity of space,  
- put out my hand, and touched the face of God.

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Klauke says people who can't use conventional print due to visual impairments, physical limitations, neurological impairments or even learning disabilities are considered print disabled.

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Laura from Halifax has been receiving books from the TBL for almost 14 years. She says, "It's wonderful to receive books from the Talking Book Library. The readers are excellent and sound very professional; there is a good variety of topics to choose from; the books are very informative; I am able to use the information to teach my woman's Bible study classes and the service is free."

From its collection of over 2,000 titles, patrons can choose from biographies, fictional novels, inspirational literature, devotionals, and Bible studies along with other Christian literature.

Prominent authors include Janette Oke, Grace Livingston Hill, Charles Swindoll, Max Lucado, Karen Kingsbury and Gilbert Morris.

Patrons are mailed a print version of the TBL catalogue to help them select their choice of audio books. These are then mailed to the patron and back to the TBL, free of charge, through Canada Post.

An estimated four million Canadians have some form of age-related, blinding ocular disease. And that number is expected to double in 25 years.

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of their favourite Christian authors nor the Godly insight and blessing these books give.

The TBL provides this growing audience such as Doreen from Pugwash, Nova Scotia with dearly loved Christian literature. Doreen was diagnosed with Macular Degeneration in the early nineties and then with Glaucoma about 5 years ago. Doreen loved to read. When she lost her ability to read in the mid nineties, Doreen felt isolated and cut off.

Doreen shares, "It is beneficial to be able to read good fiction and drama books with a Christian focus. The books from the Talking Book Library enable me to be involved in life again."

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1-800-567-2264 ext 230 or email [sklauke@cbmcanada.org](mailto:sklauke@cbmcanada.org). Please visit our website [www.tblcanada.org](http://www.tblcanada.org).

**cbm** Canada, formerly known as Christian Blind Mission, is a non-profit International Christian development organization. **cbm** focuses on helping people with disabilities in the poorest countries of the world. The TBL is a national program of **cbm** Canada.

# News briefs from across the nation

## Council endorses plan for native bishop in Saskatchewan

The executive committee of the diocese of Saskatchewan has endorsed the proposal for the election of a diocesan indigenous bishop and has requested the approval of the provincial executive and the Metropolitan of Rupert's Land.

The proposal, Mamuwe Isis Miywachimowin ("Together in the Gospel"), was the result of more than two years of discussions within the diocese.

Archbishop David Ashdown, Metropolitan of Rupert's Land and bishop of the diocese of Keewatin, has expressed support for the decision subject to the raising of \$20,000 by the Diocesan Indigenous Council. The money is required before any election of the bishop can proceed.

"I agree wholeheartedly with your view that this proposal will allow us a new beginning, as we seek to walk together in faith as equals and to preach and reach out to people with the Gospel of salvation and healing in new ways..." Archbishop Ashdown said in a letter to the executive committee and the bishop of the diocese of Saskatchewan, Michael Hawkins.

*The Saskatchewan Anglican*

other church programs and ministries.

*Crosstalk*

## Book captures images of New Brunswick churches

Anglican churches in the diocese of Fredericton have been captured in a book of photographs, thanks to the labour of love of its diocesan archivist, Frank Morehouse.

It took Morehouse nine years to photograph, with a point-and-shoot digital camera, 180 church buildings (a few now closed) and 35 long-gone churches (some now converted into private homes).

The camera conked out just as he finished taking his last photo – that of Camp Medley chapel in Upper Gagetown, N.B. – last May 15. "It was just done-for, so I bought myself a new SLR (single lens reflex)," he said.

Photographs of Anglican Churches in the Diocese of Fredericton, which Morehouse compiled for the Diocesan Archives Committee, also includes pictures of "interesting ecclesiastical furniture." The limited edition book sells for \$25 and is available through Frank Morehouse at [frankm@nbnet.nb.ca](mailto:frankm@nbnet.nb.ca)

*The New Brunswick Anglican*

## Backpacks and blessings

There was a happy procession of worshippers carrying backpacks to the altar last August, at St. John's, Rockwood, diocese of Niagara. The occasion: the church's first Backpack Sunday, where worshippers presented gifts of backpacks with pencils, crayons, paper and other school supplies.

The church, built in 1882, had responded to a request made by The East Wellington Community Services (EWCS) to help young students in need of school supplies.

The backpacks were blessed and the congregation prayed for the recipients of the gifts and their teachers.

*Niagara Anglican*

## Veteran broadcaster supports stewardship campaign

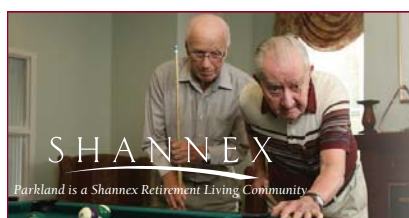
Don Newman, former senior parliamentary editor for CBC News and host of CBC Newsworld's daily program Politics, has accepted the invitation to be honorary chair of the diocese of Ottawa's stewardship campaign, Growing in Faith Together (GIFT).

"Don is sharing his time and talent generously as a public speaker for our campaign, and he will be a key communicator of the GIFT message throughout our diocese," said Monica Patten, GIFT chair. The GIFT campaign aims to raise a minimum of \$12 million over the next five years for parish, diocesan and

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## Poor No More

We were always told, "If you work hard, things will get better." But many hard-working Canadians have only seen things get worse. Corporate profits soared, but only the rich got richer. The recession took away more jobs and piled up more debt, leaving more people poor or insecure.

*Poor No More* offers solutions to Canada's working poor. The film takes three Canadians to a world where people do not have to beg, where housing is affordable and university education is free. They ask themselves: if

other countries can do this, why don't we? Hosted by TV and film star Mary Walsh, *Poor No More* offers an engaging look at Canadians stuck in low paying jobs with no security and no future. Mary then takes us on a journey to Ireland and Sweden so we can see how these countries have tackled poverty while strengthening their economies. The film offers hope to those who have to work two jobs a day and to those who cannot even find work. Visit our web site: <http://www.poornomore.ca>

## Renovated rectory receives blessing



Photo: Rev. Marian Lucas-Jefferies blessing the renovated rectory on September 11.

The newly renovated Blandford rectory was the reason for an Open House recently. Some 50 people showed up for the event. Rev. Marian Lucas-Jefferies blessed the newly renovated rectory, then she and husband

Graham welcomed guests into the rectory to see the renovations, bless the house and share good food. Congratulations to the people of the parish on a job well done.

## ANNOUNCEMENTS

Rev. Cathy Lee Cunningham appointed rector, half time, for the parish of the Good Shepherd, Beaver Bank, effective November 1, 2011, on the retirement of Rev. Don Shipton.

Rev. David Dellapinna appointed priest on call for the parish of St. Peter's, Birch Cove, during the sick leave of Rev. Robert Richmond.

Rev. David Garrett appointed archdeacon of the Valley effective November 1, 2011, on the retirement of Archdeacon Lynn Uzans as archdeacon.

Rev. Matthew Sponagle appointed as regional dean of the Valley effective November 15, 2011, after David Garrett appointed archdeacon.

Rev. Ed Vaughn appointed priest on call for the parish of Wilmot while Rev. Matthew Sponagle is on sick leave.

Rev. Cathy Pharo appointed priest on call for Summerside effective October 1 following the resignation of Rev. Karen Quirk to move to parish of the Resurrection.

# Sydney Mines Sunday school off to a great start



Photo front row: Connor Hall, William Taylor, Hali Wascom, Sommer MacDonald, Emma Jean MacInnis  
2nd row: Kameron Power, Carter Wascom, Cheyanne Boudreau, Aimee Jean MacKeigan, Sarah MacKeigan, Liam Power  
3rd row: Asst. Jeff Hornsby, Teacher Karen Buffett, Student Peter Buffett, New to Teaching staff - Teacher Helper Joanna Wascom, Sunday School Supt. Merdina Bond, Teacher Helper Rosemary MacDonald.

Trinity Church Sunday School in Sydney Mines is off to a great start with 20 registered children and more expected. They have a teaching staff of seven including assistants. They are going into the fourth week of classes and see a great future for their Sunday School. They have hopes of getting more parents actively involved and are making plans

to put a table at the ACW Christmas Tea as well as a Christmas Pageant. When the Children arrive downstairs for their classes they form a Friendship circle where one child takes a turn each week to lead everyone in our opening prayers. The class sings Happy Birthday to anyone celebrating in the upcoming week then breaks up into two classes and the lessons begin.

At the end of the lesson and craft time, they serve a snack before the children and adults return to church to either receive Communion or their own personal blessing from Rev. Peter which is a very important part of their religious training. Joanne Turner who comes to us from the Baddeck Church is hoping to start a Servers Course for the older children.

## The Mission to Seafarers Caring for seafarers around the world



The Mission to Seafarers, located at 844 Marginal Road, has an ongoing commitment to our seafarers. Our mandate evolves around providing an home away from home, where the seafarers may relax in our lounge, access the internet, make phone calls to loved ones, be transported on shopping

forays, and access our used clothing.

As the Christmas season approaches, we are mounting our annual shoe box campaign. The shoe boxes contain a variety of personal care items. (It is worthy of note that last Christmas we provided shoeboxes

to approximately 1700 seafarers.)

Our monthly luncheon on the Las Friday of the month, our annual golf tournament, our Christmas luncheon, and ongoing financial support from donors, enables us to move forward.

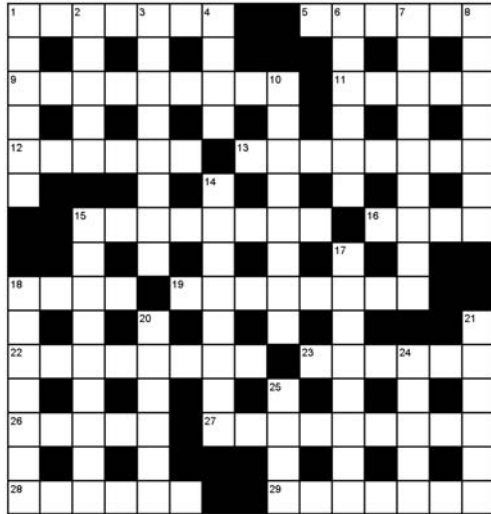
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# Bible Crossword

by Maureen Yeats



## November 2011 Clues

**ACROSS:**

- 1 - Small, fuzzy tree fruit (7)
- 5 - Early bishop, \_\_\_\_\_ of Tours (6)
- 9 - Controls (9)
- 11 - "You \_\_\_\_\_ the earth and water it" (go to) (Ps 65:9) (5)
- 12 - Forces out (6)
- 13 - "...their \_\_\_\_\_ joy and their...poverty have overflowed" (plentiful) (2Cor.8:2) (8)
- 15 - Month containing Remembrance Day (8)
- 16 - Seats in many churches (4)
- 18 - City in England, noted for its mineral springs (4)
- 19 - Saint, Queen of Scotland, died 1093 (8)
- 22 - Poisonous metallic element (8)
- 23 - Old Testament prophet (6)
- 26 - Family of Italian violin makers (5)
- 27 - Person employed at a pool to protect and rescue swimmers (9)
- 28 - Colour (6)
- 29 - Supervise (7)

**DOWN:**

- 1 - Saint of the month (6)
- 2 - Diagram again (5)
- 3 - Meeting of cardinals to elect a pope (8)
- 4 - Carry (4)
- 6 - Church season before Christmas, often starts this month (6)
- 7 - Old or New \_\_\_\_\_, division of the Bible (9)
- 8 - Writes down (7)
- 10 - Sink below surface of water (8)
- 14 - "...and they shall name him \_\_\_\_\_" (God with us) (Matt. 1:23) (8)
- 15 - "Philip found \_\_\_\_\_." (a disciple) (John 1:45) (9)
- 17 - Three-sided geometric figure (8)
- 18 - Town where Martha, Mary and Lazarus lived (John 12:1) (7)
- 20 - Person without pigmentation (6)
- 21 - "...this is the \_\_\_\_\_ of our inheritance" (promise) (Eph.2:8) (6)
- 24 - Mountain range in Russia (5)
- 25 - Male hairstyle popular in 1970's (4)

## October Solution



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Review Editor

Paul Friesen

*And now for something completely different, a man with three...well, more like four or five or more rather astonishing characteristics, especially when put together in one person. Matteo Ricci left home and family in the Italian town of Macerata at sixteen years of age and never returned; he joined the newfangled Roman Catholic order of European Jesuits—pledged to battle the new Protestant heresies—but spent his life abroad; he studied theology in India (in Portuguese) but spent almost his whole adulthood in fabled ‘Cathay’ (China); and when he died in Beijing in 1610 he had re-established the Chinese Christian Church (first established by Persian missionaries in the 7th century)—and was a celebrated author of books (written in Chinese, in China) on science, friendship, philosophy and theology. The people in the land in which he settled knew Ricci came from the ‘far west’ (i.e. somewhere west of India) but they claimed him as his own. He wrote, dressed, thought and talked in a way a Chinese mandarin would. Only his face (i.e. his pale colour and large nose) set him apart, his adopted countrymen said; Ricci really was Chinese. But he was known by them as Li Madou.*

## The story of a man, a priest, a one-in-one thousand scholar, a scientist, an author and a ‘character’...

Ronnie Po-chia Shia, *A Jesuit in the Forbidden City: Matteo Ricci 1552-1610* (Oxford University Press, 2010).

This book is the best biography yet written (in English) about Matteo Ricci; quite possibly the best written yet in any language about him though many have tried their hand at one over the centuries, especially in these last few years. Last year marked the one hundredth anniversary of Ricci's death, so the books and articles have been flowing from various printing presses before, during and after the anniversary year.

This book is an astonishing book by an astonishingly educated and gifted author; in some ways the mirror image of Ricci himself

The story of Ricci revealed by this biography is the story of a man, a priest, a one-in-one thousand scholar, a scientist, an author and a ‘character’...who was on a life-long pilgrimage. In spite of his occasional complaints he showed no genuine interest in returning home. In fact when he finally entered Beijing (the first modern European to do so), and received imperial permission to settle there, he vowed never to attempt to return ‘home’, a promise he kept and which made a deep and positive impact on the Jesuits’ reputation among the intensively educated Confucian scholars, who ran the Chinese equivalent of what we would call the ‘civil service’ in his adopted country.

The stages of Ricci's journey (his residence in various cities) are revealed in many of Po-chia Shia's chapter titles: Macerata and Rome, Portuguese Seas, Macao, Zhaoqing,

Shaozhou, Nanchang, Nanjing, and Beijing. Though all the stages of his travels are intriguing and worth describing, it is the last few stages that are the most gripping.

Ricci's astonishing memory (he eventually had more of the ancient Chinese classics committed to memory than any living Chinese scholar, it would seem) and his quite rare gift for languages were revealed early in his life. His political prudence, diplomatic intelligence and admirable character were revealed a little more slowly. It took a frustrating few years in and around the Portuguese-Indian colony of Goa, and a decade in China with a few fellow Jesuits before Ricci began to achieve what he felt committed to: acceptance as a Chinese scholar of foreign origins, an excellent facility in communicating the Christian gospel in such a way that a Chinese church was established, and the Emperor's protection of Christianity as a minority religion.

When Ricci first arrived in China, it was not that China was unknown in the world. Chinese diplomatic missions were well established as far west as the western coast of Africa (and possibly even further) in what we would call the medieval period. But the authorities were wary of foreigners in China, especially given dominance of Japan and Portugal as visible ‘naval powers’. At first, Ricci and his fellows were instructed to shave their heads and dress as Buddhist monks (bonzes) as that is what they resembled to the authorities. But eventually Ricci concluded that because Buddhist monks were despised by many Chinese as poorly educated and often corrupt—and because the Jesuits were ‘scholar-priests’ under very strict moral discipline—they really were more like the Confucians (who generally despised the Buddhist monks, though some accepted some aspects of Buddhist thought). So



Above: Portrait of Jesuit priest, Matteo Ricci

Ricci began to dress like a Confucian, a Jesuit practice revealed in the painting reproduced on the cover of the book.

In some ways Ricci admired Chinese society. He admired their commitment to a thorough knowledge of their ancient literature, and he admired how the three-stage imperial exam programme allowed anyone (even the poorest) to ascend to high office, by virtue of their personal merit, so unlike the situation in his native Europe. And he genuinely adored the endless possibilities for deep intellectual conversation made possible by the significantly higher rate of Chinese literacy. On the other hand, he felt impelled to offer European expertise on mathematics and science (in which China had begun falling behind Europe—though not in technology), and to convince the leaders of Chinese society of the truth of the Christian gospel.

In 1595, while Shakespeare was preparing *A Midsummer Night's Dream* for the stage in London, Matteo Ricci was preparing his *Jiaoyou lun* (*Essay on Friendship*) for his circle of ‘Mandarin’ (Confucian) friends in Nanchang. It was a best-seller in China and marked the beginning of the accomplishment of all his hopes. In the end it would seem that his greatest work of Chinese theology, *The True Meaning of the Lord of Heaven*, didn't lead many of his friends into Christian faith. But his character and his accomplishments led some of them into the mysteries of the Christian faith and into church which has endured. Even during the worst excesses of the Cultural Revolution in China the Jesuit cemetery in Beijing was respected and the statue of *Li Madou* protected. And that had a lot to do with the life of a boy from Macerata, Italy, who never returned ‘home.’

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# Cape Breton offers Christian camping at Camp Bretondean

CAMP BRETONDEAN is an ecumenical, residential camp supported by the Anglican Churches of Cape Breton and administered by the Camp Bretondean Corporation. Their Mission is to provide both youth and adults with a safe, friendly and Christian camping environment in which they may explore their faith and grow in discipleship. The camp can accommodate 50 young people for a week of growing, learning, laughter and fun. They have a staff of 25+ and creative volunteers, who place a high priority on the development of Christian and Community values in children, and who are deeply committed to making lives better. The camp is situated near the beautiful Mira River where the children can enjoy swimming and canoeing. This year was no exception, workshops were held in music, dancing, bible study, hip hop, quest, crafts, camp Olympics and lots more. Daily chores was a big part of the activities. Camp Fires, a gender bender where the males dressed up as females and vice versa. Christmas in July is held annually, Lost & Found is a big part camp - don't leave anything around or you have to sing or dance to get it back. The children were taught a hymn in sign language and preformed it before the parents on Thursday night when an Ecumenical Service was held with many of the parents present. A Judge appeared on the last night of camp and presented awards to campers who have met a great



challenge during their stay at camp. This year Bishop Sue and Bruce Moxley shared a camping experience at Bretondean.

On Friday at noon, tired campers headed for home and the staff cleaned up. It is not too long after this years camp that the staff and volunteers will meet and discuss the week's events and note any changes to be made when they start planning the next camp. A special thank you to all the volunteers who make this camp possible because without them it would not be possible to offer this great experience. The Camp is always looking for volunteers; it maybe for kitchen duty, to share a craft or some other talent you can share with the children.



*Photos clockwise from top left: Group swim, Rev. Carl Fraser getting ready to celebrate the closing Eucharist service, campers singing a song in sign language which was a workshop and Ev Patrick & Bill Boutilier getting ready to serve Christmas dinner.*



## Chaplaincy to continue in the diocese

*Rev. Keirsten Wells addressed the Diocesan Council in October with concerns about possible cuts to the chaplaincy positions. Her letter follows; the results of her appeal are appended at the end.*

To the members of Diocesan Council, This letter contains 2 attachments for your consideration. The reason I am sending this to you is in preparation for an issue that will be on your agenda at this weekend's meeting. The Human Resources Committee and the Budget Sub Committee of Administration and Finance have reviewed the currently vacant Diocesan Chaplain position. All Diocesan Staff positions get reviewed in this way when they are vacated. These committees will make recommendations to you and

you will be asked to make the final decision about whether we, as the Diocese, both need and can afford the 2 hospital chaplaincy positions. You will find in the attachments a package of impact letters from 3 groups of people; Patients and community members, hospital staff, and from clergy. I have written to them asking for them to describe their experience of and feelings about Anglican Chaplains. This information is to flesh out the experience and effect of Anglican Hospital Chaplaincy for you, which often remains an intensely private and rarely discussed event. I hope it helps to demonstrate the breadth and depth of the ministry so that when it comes time to think about what to preserve you have background information to refer to. I am always available to you for

any further conversation or information. The second part of this package contains a presentation I assembled in 2007 and update in 2009. It began as a review of the workload of 3 chaplains and became a response to Council after the cut of the third Chaplaincy position in 2009. It describes what the workload and ministry of 3 chaplains was like and imagined what it would be like to work with only two positions, which is what we are doing now. This information gives you some facts and figures to consider about how we apply Anglican Chaplaincy currently. The numbers of hospitalized Anglicans continue to increase. It was agreed by the 2007 review committee that it would be good to have more than three positions. Shortly after that review, one of the 3 positions

was eliminated from the budget by Diocesan Council to help offset the deficits caused by the allotment rollback process. Now this ministry is facing a similar situation. As you prepare for the meeting, I would encourage you to consider these issues in terms of the value and meaning of the mission of Anglican Chaplains in this Diocese as well as our considering issues of fiscal responsibility.

I sincerely appreciate being able to bring you this information during a presentation on Friday evening, and I look forward to seeing you at the Council meeting. You are all in my prayers and I thank you for helping us conduct the business of our community.

Hey everyone,

I wanted to let you know that we did it! The 2 Chaplaincy positions are preserved in the 2012 budget of the Diocese. Thank you each and every one for taking the time and energy to participate in the Chaplaincy support community. We turned the ship around! I am so proud of all of us. I would like to have an on going think tank to help focus on public relations and perhaps fundraising to ensure that this ministry continues long after 2012. If you are willing to participate in such a group, please express your interest to me and I will arrange for us to meet soon to continue this work. From the bottom of my heart, thank you! Sincerely, Keirsten