



Serving the Anglican Church in Nova Scotia and Prince Edward Island

'Do not be anxious about anything'

SUBMITTED BY JENNIFER PARSONS
"No se inquieten por nada; más bien, en toda ocasión, con oración y ruego, presenten sus peticiones a Dios y denle gracias."
 FILIPENSES 4:6

This is Philippians 4: 6 in Spanish: "Do not be anxious about anything, but in everything, by prayer and petition, present your requests to God and give thanks." There are only eleven Nova Scotians who truly understand why I am starting this article with that verse.

On June 30th 2012, my Anglican church youth group and I set foot on a plane with a destination of San Juan, Puerto Rico. This group is made up of eleven of the most supportive, incredible, and caring people I have ever met.

We were blessed with the presence of the Armstrong family: Peter Armstrong, his wife Nancy and his daughter, Laura May. All three reside in Stellarton Nova Scotia, where Peter is the Rector of A.C.P.C. We also had Rebecca Sample, who is a priest in Antigonish Nova Scotia, and Melissa Frankland, who preaches in Sherbrooke, Nova Scotia. From Pictou County, there was Cady Hardy, Megan Pilsworth, and myself (Jennifer Parsons) and

from Antigonish County; Katie Levi, Courtney MacLellan, and Mikayla Rudolph.

You might ask yourself why a group of teenaged Nova Scotian Christians would travel to Puerto Rico for a whole week during our summer vacation? Well, we did it as a mission trip, organized through an organization called Adventures in Missions. This organization is designed to help Christian participants find mission trips on which to serve.

Each of us were beyond excited as we met up at the Halifax airport, and the anxiety grew as we waited for our connecting flight to Philadelphia and then to San Juan. The flights allowed us to relax before the exhausting week of serving we had ahead.

While we were there, we were privileged to serve the local children through a week-long Vacation Bible School, a sports camp, and a service project, which involved cleaning up the local beach. We stayed at a rental home in Luquillo, (which is just outside the capital, San Juan) with four of the organization's staff members. They were truly very inspirational



Photo: Nova Scotia Youth Group in Puerto Rico for Vacation Bible school poses with their new friends.

individuals and it was very evident that they were very devoted to Jesus. As we served the children through the Vacation Bible School, the curriculum suggested that they memorize the verse of Philippians 4:6 in their native language, Spanish. This verse really came alive for us Canadians while the trip progressed. Each small

problem that became present -as long as we presented it to God and trusted in his ways - everything worked out. We had the opportunity to try the local food, explore the area, and meet a lot of amazing people during our travels that I for sure will never forget. This trip guided each of us to be the best people we could be, as hard

as that was in a foreign place, and that is important for Christians to have in order to be the hands and feet of Jesus. I feel honoured to have participated on this life changing journey, and I can't wait to see where God places us next.

Raising awareness of violence against women

White Ribbon Campaign
www.whiteribbon.ca

BY CYNTHIA PILCHOS
 White Ribbon Day 2012 is Sunday, November 25; what an opportunity to raise awareness of violence against women and girls, including trafficking. The Anglican Church Women Nova Scotia Board, in support of the International Anglican Women's Network (IAWN) mandate, is asking all

women to work with the clergy and laity, women and men, in your parish and region, to include the White Ribbon Campaign in the Sunday service on November 25. There are lots of great ideas about how this can be done by visiting the White Ribbon website:

www.whiteribbon.ca
 Creating white ribbons to wear is easy; cut white satin ribbon that is 3/8" wide in 5" lengths, fold at

the half point to create a slim V shape, press, and wear on a lapel with a straight or small safety pin and attach the pledge: *I will never commit, condone, nor remain silent about violence against women and girls.* Place them in a basket at the entry to the church and encourage everyone to wear one on November 25, and for the following 16 days (16 Days of Activism Against Gender Violence

White Ribbon Campaign

working to end violence against women



Campaign). Include a notice in the Sunday Bulletin regarding the White Ribbon Campaign and its goal to focus attention on the need to eliminate all forms of violence against women and girls. To learn more about 16 Days of Activism Against Gender Violence Campaign, an international initiative highlighting key dates: November

25, International Day Against Violence Against Women; November 29, International Women Humans Rights Defenders Day; December 1, World AIDS Day; December 6, National Day of Action on Violence Against Women and December 10, International Humans Rights Day, visit the website: 16dayscwggl.rutgers.edu/

When guitars and a zither came to The Bog

The music at St. Bart's has been changing lately. We have a new family in the community who love to sing and play guitars. They were not members of our congregation nor any other but they love music and where willing to share their love and their gifts with anyone who would listen. We first met them when they showed up at the Cranberry Festival ready to sing for their supper...literally.

Rev. Billie was one of the first to drop in and welcome the family to the community. She has a nose for moving vans. Not that she is "nosey" or pushy; she just likes to make everyone feel welcomed into her territory. When folks see the round collar they assume the wearer is there to persuade them to come to church. Not so Billie. She just wants to say "Hi" and ask if there is anything she or we as her flock can do to make the move easier. Her charm has won over more than one disgruntled city slicker.

When people move out into the country as some like to refer to our neighbourhood



ST. BART'S BY THE BOG

Sarah Neish

they are looking for peace and quiet or expecting to feel a bit isolated. We are just regular folks who have lived here forever and love our community. Billie lets them know that they have not left civilization behind.

When the new family that bought the old Hensler property came to the Turkey Supper last month and said they were there to provide some dinner music we didn't know

quite what to expect. Most country parish suppers are not that high class! However, as I said, Billie had visited them and she welcomed them into the hall. They did not come with big amplifiers etc., but found a corner at the back of the hall and after a bit of tuning up, began to sing and strum. The music was gentle and very lovely. They sang mostly folk music with a few golden oldies mixed in for variety. After a time some of us joined in with the chorus if we knew the words. One song I remember was "Bringing in the Sheaves".

Of course we insisted that the family sit down and share our supper and we refused to take one red cent for the food. Our city visitors thought this was a regular part of a country parish fund raiser. We told them it was as new to us as to them! BUT we hoped that this could become a regular part of further events.

Of course the next step was for Rev. Billie to recruit the family into the choir. Irene James, our organist was very

broad minded about the introduction of their style of music into her repertoire. Irene had been asking for volunteers for the choir for as long as she had been playing and was not about to say no to a whole family of five who were willing to sit up front and sing with her! The family didn't think they were ready to step into choir gowns. Besides, we didn't have any small enough to fit the youngest boy of about 9 who had such a sweet voice!

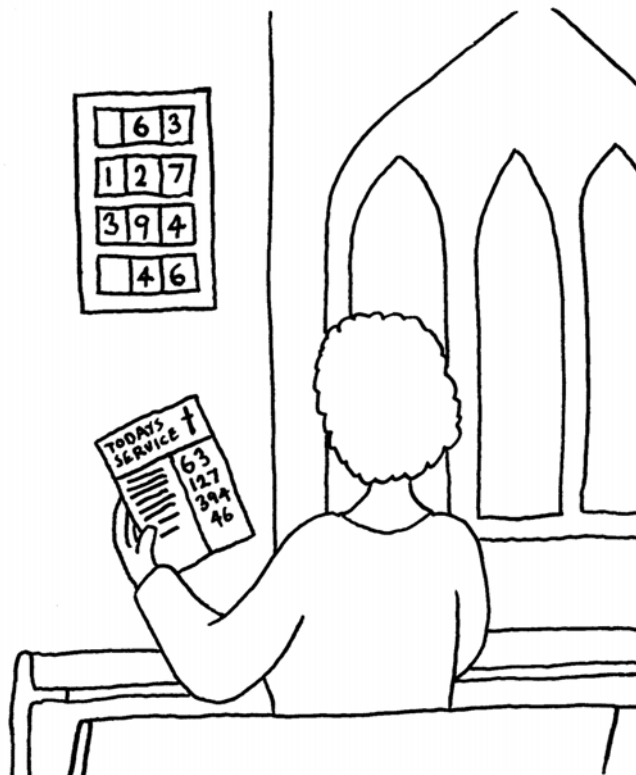
So now St Bart's has some different music with our worship. The family has been busy learning the hymns from our Anglican Hymnal and we have been learning some of their folk songs appropriate for Sunday worship.

They still say they are not Anglican, and that is fine with us. I bet Billie will be working on them soon to take some instruction, and I can see those little ones being baptized in the near future...just speculating!

I'll keep you posted,
Aunt Madge

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SHE COULD HARDLY BELIEVE SHE HAD WON ON HER FIRST VISIT TO CHURCH



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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.

BISHOP'S MESSAGE

Remembering



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

So much of our identity is based on remembering – remembering things said to us and about us in childhood, remembering important events that have shaped us, traumatic memories that we would rather forget. Learning is a function of being able to remember. I think that having amnesia, not being able to remember anything, must be a dreadful experience.

You can probably think of the important verses of Scripture that focus on remembering. Here are some I thought remembered. “Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.” (Dt 4:9)

“Take care that you do not forget the Lord your God...” (Dt 8:11)
“Do this in Remembrance of me.” (Luke 22:19)

“Jesus remember me when you come into your Kingdom.” (Luke 23:42)

Peter remembering Jesus' words when the rooster crowed. November is a month of remembering. All Saints' Day, we remember those who lived close to God – those “official” saints in the calendar, and those saints of our lives whose influence has shaped us. All Souls' Day, we remember those who have died – some good memories and, perhaps, some not so good. Remembrance Day, we remember those who died serving in the Armed Forces. If we have anyone in the Armed Forces now, we clearly remember them and remember that, in spite of their best efforts, the world still does not live in peace.

Remembering, teaching, learning, being transformed.

Remembering our Scripture and passing it on, teaching it, to others – this is the basis of proclaiming the good news of the Kingdom, one of the responsibilities given to us in baptism. Remembering to share the faith with others – this is the basis of teaching and nurturing new believers. Without remembering, new believers cannot be transformed into the children of God, into image of Christ. Without remembering, we cannot recognize our mistakes and learn from them. Without frequently hearing the

words, “Do this in remembrance of me,” we may begin to forget the source of God's power for our ongoing transformation. When we forget, we are lost.

May this month of November help us all to remember the people and events that have shaped us and helped us to be transformed into the people of God.

+Sue



Discerning prayer: seek God's will in peace

DECISIONS. We make a thousand decisions every day: What will I have for breakfast? What shall I wear? Which route will I take to work? These are simple and easy; done unthinkingly and with no strain on the mind or heart. These are not questions for discernment. After all, we are not seeking God's will about whether to have toast or cereal for breakfast. But there are other decisions for which we must take greater care and employ discernment.

Spiritual discernment is a path of decision making that helps us understand what God wants for us when we are truly seeking to do God's will. It presumes we have a desire to do God's will and that we are actually open to what God wants. It also requires that we have a pretty good idea of how God speaks to us. God speaks to different people in different ways: an inner voice, a vision, scripture, or speaking with other objective people. All of us will face or have faced hard decisions that are life changing or life directing. Some decisions have been good; some poor. The story below is a simple example of prayerfully discerning a decision.



Prayer

Steve Laskey

Some years ago a friend had to decide between two summer jobs she was offered. The first of these paid basic minimum wage. The second offered three times that rate. It was a ‘no-brainer’ decision. Who would not choose the higher paying job? But still, as she had the luxury of a couple of days to decide, she spent the time in discernment.

Why not simply take the better paying job? Well, the lesser paying of the two fit right into her field of study and would give invaluable

insight about the reality of committing herself and her life to that work. On the other hand it would leave a high degree of stress to cover the cost of tuition, rent, food and everything else needed to live while in school. The better paying would be a great help but the work involved had nothing to do with where she felt a calling upon her gifts and life. So, what to do?

It was a time to seek objective advice and to pray. Her approach to life was to seek out God's will in all that she did, great or small, and indeed she was quite open to do whatever she sensed God was calling her to do. It would take courage and trust to say yes to the lesser paying job. Her way of discernment was to listen for God's voice in the stillness of quiet.

In discernment there are a variety of voices coming at us. The world and our culture says ‘make as much money as you can’... ‘live it up!’. Friends and parents say ‘you know you have to live... School isn't cheap.’ Then she had to deal with the voice of her own wants and desires: *More money would mean an easier student lifestyle... going out with friends more often... more*

shopping for things on the wish list. Then there was another voice that affirmed these competing voices. It was the voice of ‘the trickster’ – this voice said ‘go for the money... Have some fun... Who would blame you?... You can serve God and enjoy everything the extra money will bring’. In quiet she listened for the voice of God. But how could God's voice be heard with all those other voices are shouting so loud.

She prayed in quiet; meditatively. Like Elijah she listened for the voice of God through all the competing voices: the voice of the wind, earthquake and fire. She asked herself ‘Would I be at the right place at the right time for the right reasons?’ Deep within she knew the answer to her question was there. It was a matter of giving time to allow all the activity, the voices, and anxiety to settle so that the answer could rise and make itself known. She needed to be at peace.

This peace is consolation while the lack of peace is anxiety or desolation. Desolation hits when one is so worried about making a decision that anxiety increases making it even more difficult to hear God's voice or sense

God's will. We do not force decisions we need to seek to be at peace to discern properly. When we are at peace, we are more willing and able to deal with answers we might not want to hear. In that peace we find the courage to act on the answer we find.

The answer that came to my friend, and which she confirmed with another prayerful, objective person, was to take the lower paying job. That summer turned out to be a time of affirmation. Although she struggled a bit financially that autumn, she was sure she was on the right path for her life within God's will.

For each of us discernment begins with a willingness to do the will of God and an openness to what God's will might be. The voices around us and the voice of our own desire (or our fears!) inside us will try to manipulate us. In discernment we ask God's love to guide us into the will of that love where the competing voices are set aside and there is no manipulation. Our decisions may not always be perfect but we make them in faith that God wants only what is best for us.

It's a new day! Greeting: How do you do?

BY REV. LISA G. VAUGHN

RARELY DOES A PERSON say they are a terrible driver. Everyone thinks they're a safe motorist. It's the same in churchland. I've never heard any member say that their congregation is cold and un-welcoming. Instead, the description is that their church is warm and friendly. Most of us know that's not the reality in every church. How many of us have visited a congregation for the first time and felt the chill of the so-called "frozen chosen" even in the dead heat of the summer?

All congregations have personalities and some are more inviting to newcomers than others. The first impression of a visitor is invaluable, especially in terms of the first people they encounter. It's been said that guests come to our faith communities for various reasons, but they stay for one – the relationship connections they've made. We can have the most modern buildings, flawless music, profound preaching and the snazziest programs, but if visitors don't positively engage with the people there they won't come back. That relationship-building process begins at the door with the greeters.

We live in a consumer culture and studies show that first time guests decide whether or not to return to our churches within 10 minutes of their arrival. A greeter can make or break growth in our attendance. Un-

impressed visitors will simply continue to 'shop around' for another spiritual home or spend their precious time doing something they consider more enjoyable, like walking the golf course or the aisles of Walmart (with professional greeters).

Church greeters should be our most outgoing members. They can be singles, couples, teenagers, or a family. The best of these candidates possess the following qualities:

- A genuinely warm disposition, if not a "smiley" face
- Are neatly dressed (not too formal, not too casual)
- Have fresh breath
- Enjoy talking with people they've never met before
- Are attuned to the needs of newcomers to church in general and our tradition, specifically
- Can discipline themselves not to chat too much to their friends (do that later)

The basic duties of a greeter often depend on the church building and the function, whether it be worship, a concert or educational program. They may include unlocking doors, switching on lights, heat, coffee/tea pots, etc., handing out bulletins and service books, assisting with name tags, counting the number in attendance, gathering the offering and ushering worshippers as they move from their seats during Eucharist.

More importantly, as we strive to emphasize welcoming of guests, greeters offer instructions about the liturgy, how to receive communion, children's programs, location of washrooms, etc. Whenever possible, if we're directing first time visitors to a particular space like the nursery, parish office or prayer room, etc., enlist a regular attendee to walk them there personally. That way guests don't wander around the facility feeling conspicuous and lost.

Greeters are also integral to gleaning information for the clergy or hospitality team on first time guests. It's impressive to the new person if we use and remember their name. Write it down and pass it along to the leadership. Be sure to offer them a visitor's card or welcome gift. I'll never forget visiting City Church in Spryfield one Sunday. The greeters were perfect in their ministry – friendly, but not overwhelming. What really moved me was the homemade muffin in the mug they gave me as a visitor gift. I still use it (the mug, the muffin was gone before I got home) and fondly remember their generous welcome.

The tricky part of greeting ministry is discovering who is a first-time guest and who is an existing member, especially with the sporadic attendance patterns we experience today. When in doubt ask the incoming person in a sensitive



Photo: Greeters Rick and Janice Bower prepare name tags before the kick-off of a fall program at St. Timothy's, Hatchet Lake.

Name badges help not only visitors to get to know people, but also assist long-time members to learn and use one another's names.

way. Say something like, "I still don't know everyone here at our church, are you new?" Be careful if the person is returning after a long lapse or if you know that they've been antagonistic about church life. Be very careful to NOT say anything in your greeting that would appear to judge them in any way. Many people walk through our doors feeling unworthy and judged already. Newcomers need acceptance and seek a sense of belonging in community, not guilt and exclusion.

There is much to be said about the importance of effective greeting. One good resource is Annette Schroeder's "Welcome to Our Church: A Handbook for Greeters and Ushers" (Concordia Publishing

House). It's a good idea to host training and refresher sessions for greeters every few years.

Remember we are the gracious hosts at God's House and when we are honoured with new people they should be treated as PRECIOUS GUESTS. Regulars need to be noticed and feel special too. Whoever walks through our doors, if they sense the love and care of the community it helps them to grow in their relationship with the One who is love, Jesus Christ.

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

ANNOUNCEMENT

ACW POSTPONEMENT ALERT

The ACW "To Challenge All that Limits" Leadership Conference, originally scheduled for October 13, 2012 is postponed to April 19, 2013 at the new Anglican Diocesan Centre. The Anglican Church Women Nova Scotia Board regrets any inconvenience with this change.

At Province of Canada Synod, Archdeacon John Clarke was elected Deputy Prolocutor and Jennifer Campbell was elected to Provincial Council. Congratulations to both! That same Synod also

voted to reduce the size of Provincial Council and Provincial Synod to make them less expensive and hopefully more effective. According to Bishop Sue, our Diocesan Synod needs to also consider reducing its size.

Rev. Carl Fraser appointed as regional dean of Cape Breton and Rev. Tammy Hodge appointed as regional dean of Fort Sackville.

Bishop Sue accepted the resignations of Allen and Dianna Brett-Frye effective November 14, 2012 for them to accept appointments to a shared ministry in

the Diocese of Eastern Newfoundland where they will both be able work in the same parish.

Margaret Fagan ordained as deacon October 4, 2012 in St. Mark's Church, Kensington, PEI.

Rev. Stacey Lemoine appointed priest in charge of the parish of Sydney Mines while they work on Canon 25 to find a new rector.

Revs. Alvin Westgate and Fran Boutillier appointed as interim priests for the parish of Bridgewater.

Rev. Paul Findlay appointed

rector of the parish of St. Anthony's in the Diocese of Western Newfoundland effective September 1, 2012.

The Paul Wattson Lecture 2012
A Journey of Hope: Faith, Spirituality, and Tolerance
Guest Speaker: Dr. Izzeldin Abuelaish, the "Gaza Doctor," and author of I Shall Not Hate
Tuesday, Nov 6 at 7 pm.
Saint Mary's University McNally Theatre Auditorium
923 Robie Street, Halifax, NS
More information is available at:

www.astheology.ns.ca
About the new office space:

Keys will be delivered for the new office on December 1. The Quinpool Road office will close on December 14 for the move and hopefully the new office will reopen on December 18. If it all works out, there may be an open house type of gathering for people to get a sneak preview before the official opening event sometime in February. Stay tuned for more updates as they become available.

Animals blessed at St. George's



Photo: Amy Punké, with puppy, Louis, just before joining the St. George's congregation for the Blessing of the Animals."

BY GERRY PUNKE

On the Sunday closest to the Feast of St. Francis of Assisi, it has become a tradition at St. George's, New Glasgow, to incorporate into the Sunday morning service, a blessing of the animals. The first half of the service begins with a specially designed liturgy that focuses on our awareness of our partnerships in creation, giving thanks for everything in creation upon which we depend, with a special emphasis on the companionship of animals. This part of the service ends with a blessing of the animals and is followed by a Eucharist from the Book of Alternative Services.

This year, rector Mark Pretty, featured a young puppy in his talk with the children. This young Malamut mixed breed puppy, Louis, was rescued from the fires in Labrador earlier in the summer. He is now about five months old and has been adopted by Amy Punké, a newly minted naturopathic doctor in the community and a member of St. George's parish. Louis and Amy arrived at church in time for the rector's talk with the children. He was immediately at ease with all the children and the

congregation, and readily accepted treats from all. In the spirit of St. Francis of Assisi who saw all animals as brothers and sisters in creation, the Sunday school had decorated the church with pictures of their pets and special stuffed animals to represent their many animal friends, and members of the congregation brought in their favourite pictures, or other totems, to represent their animal pets. Members of the congregation also brought in supplies for the local branch of the SPCA. All were blessed. This tradition of blessing the animals has become well known beyond the walls of St. George's, and the larger community has asked that we consider moving this celebration to a nearby park so that more people can come and bring their pets for a blessing and share a time together appreciating the amazing companionships and partnerships in creation. St. George's believes in celebrating this amazing world that God has made, its stunning diversity of life, and our humble place within it, and in sharing such a celebration with the community at large.

St. Francis celebrates consecration



Photo: Bishop Sue Moxley guides Rev. Mark Kingsbury's hand to cut the celebration cake after the service.

ON SUNDAY, September 30, St Francis by the Lakes in Lower Sackville celebrated Back to Church with their consecration of the church building. Bishop Sue led in the service, with Archbishop Arthur Peters celebrating. The entire weekend was a celebration of ministry in the community and a rejoicing in the care and support that the diocese has always shown to the parish.



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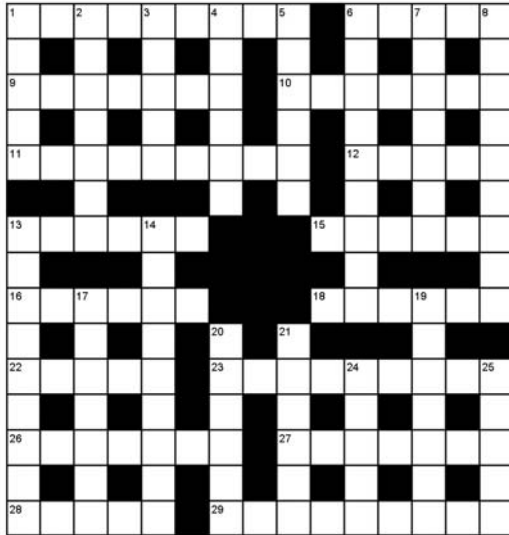
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Bible Crossword

by Maureen Yeats



November 2012 Clues

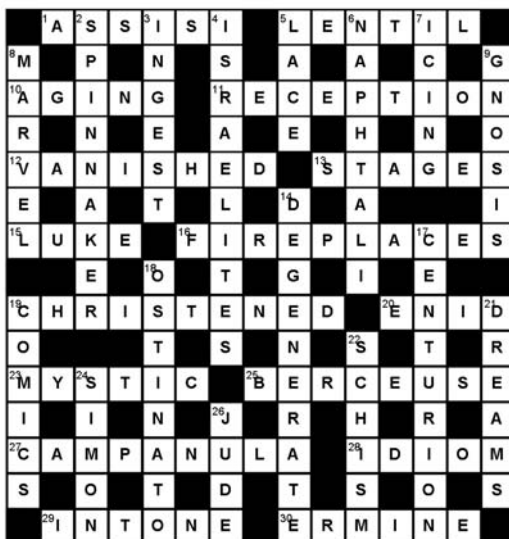
ACROSS:

- 1 – Declared to be saintly (9)
- 6 – Striped horse-like African animal (5)
- 9 – To force (7)
- 10 – Cattelyas are examples of these (7)
- 11 – Wastes resources, as did the Prodigal Son (Luke 15:11-32) (9)
- 12 – “Then Noah built an _____ to the Lord”, sacrificial table (Gen. 8:20) (5)
- 13 – Simon Peter’s brother (Matt. 10:2) (6)
- 15 – _____ Leone, country in Africa (6)
- 16 – One associated with the Hebrew priestly caste (6)
- 18 – Ancient Egyptian city (6)
- 22 – Capital of Ghana (5)
- 23 – Stubborn (9)
- 26 – Uncommon chemical element (7)
- 27 – Legendary patron saint of music (7)
- 28 – Mode of fashion (5)
- 29 – Piercing end of a spear (9)

DOWN:

- 1 – One of the plagues of Egypt (Exod.9:8-12) (5)
- 2 – Overwhelm with amazement (7)
- 3 – To bury, especially cremated remains (5)
- 4 – Wild goats found in North Africa (6)
- 5 – Sleepy (6)
- 6 – Father of John the Baptist (Luke 1:5-24) (9)
- 7 – Air bubble in a coat of paint (7)
- 8 – A people who conquered the ancient Israelites (9)
- 13 – Religious title for November 1 (3, 6)
- 14 – To give up a fugitive to another nation (9)
- 17 – “The Lord gave David _____ wherever he went”, triumph in battle (2Sam. 8:6) (7)
- 19 – Alphabet for the blind made of raised dots (7)
- 20 – Principles or tenets (6)
- 21 – Woman who was loved by Eros in Greek Mythology (6)
- 24 – Bring on oneself (5)
- 25 – African antelope (5)

October Solution



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Prayer – George Herbert

A man can no more diminish God's glory by refusing to worship Him than a lunatic can put out the sun by scribbling the word, 'darkness' on the walls of his cell.

C. S. Lewis

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PROUDLY CANADIAN

REVIEWS



Paul Friesen

Reviews Editor

The author struggles with her own demons as she tells it

Chai Ling, *A Heart for Freedom* (Tyndale House, 2011). 344 pp.

So very much nonsense has been spouted about the Spring of 1989 in Tiananmen Square, Beijing—both by the government of the People's Republic and various western governments (including Canada's), and by the media, east and west. Whether it has been the repressing of the facts (often brutally) or the shameless spinning or milking of the story by this or that western political think-tank, or parliamentary party, or journalist for some reason or another, truth has more often than not been the victim of both the 'freedom' and 'repression' of voices purporting to tell the truth.

It is refreshing to hear the voice of one student leader, Chai Ling, who lived on the Square those months, tell the story on her own initiative, unhindered, as a very large chapter of her own life. It's not a brief story, and the author struggles with her own demons as she tells it—not to mention with the various pairs of spectacles she has put on and taken off during the last twenty years as she has recalled that tumultuous season. But it's a book well worth the read.

Will Ms. Ling one day regret she's written this book? It's a thought that has passed through my mind more than once. And it's not that she would or should regret the recounting of what happened to her, and in her, and around her the Spring she turned twenty-three. How could this not be told? And how could her perspective not change in the years that followed? The regret, I would hazard, would be about the naïveté that coloured her

perspective when she committed herself to paper at the age of 45, last year—that naïveté that she was now in a definitive position to fully and objectively assess her past.

And what a past Chai Ling has had, though still a mother of young children. Her own parents were People's Liberation Army physicians in the heady days of the 1950s. The cruel, imperialist Japanese had been expelled during the Second World War. The lingering imperialist Europeans, who had forced international trade (including opium) and foreign political controls on the Chinese for more than a hundred years, had been driven out. And Mao Zedong's political rise promised a society that was democratic, modern and independent of foreign domination—or so it seemed.

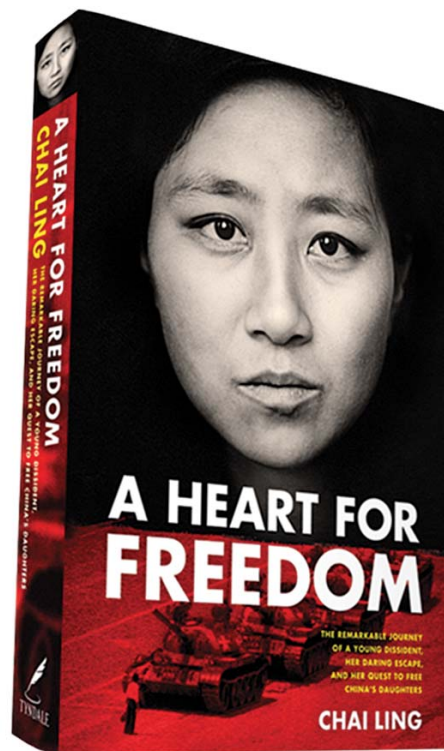
Chai Ling's parents, like all thoughtful Chinese, were chastened by the betrayal of the promise of a new society, especially during the brutalities of the Cultural Revolution that lasted from the mid 1960s to the mid 1970s.

Like many, they learned to keep their heads low and out of politics in their hospital and research positions. Chai Ling grew up proud to be their daughter, and proud to be noted as a fine student.

She was pushed hard to excel by her father, so hard as to excel to the degree that she became one of the tiny number of senior high school students gathered annually from each province, along the lines of the ancient Mandarin exams, to begin study at the elite *Beida*, Beijing University.

The story of her education there, her coming of age (she later realized how astonishingly naïve she had been about politics, sex, and religion when she arrived at university), and the evolution of student protest in Beijing is too long to be even sketched in here. Suffice it to say Chai Ling learned, as she moved through undergraduate studies and graduate studies, how complex politics were, how large both student leader and government leaders egos could become, and how fractured human relationships could become if they unfolded on the raw edge of sweeping historical changes.

The story of that Spring in Tiananmen Square is compelling; the tensions between the government leaders, the tensions between the universities encamped in the Square, the tensions between the strategies of the student leaders, the astonishingly long period of time before the crackdown (about as long as Occupy Nova Scotia managed in the Grand Parade, Halifax), the speed of the bloody



crackdown (not first on the students in the Square, but on the citizens of Beijing who delayed the Army with barricades), and Chai Ling being put near the top of the list of students that posed 'a threat to national security.'

What follows is compelling also, parts of it hard to anticipate: her flight with her husband, their protection in a series of Buddhist safe houses and conversion from agnosticism to Buddhism, their escape from the country, their brief celebrity status in France and American, the dissolution of their marriage and the quarrels amongst the student exiles about what 'really happened' in Tiananmen Square, and her subsequent rise through and beyond the 'American dream'—Princeton University, Harvard Business School, marriage to a wealthy American, motherhood, success in business, her own philanthropic foundation and, finally, her conversion to Christian faith via American Protestant 'non-denominational' Evangelicalism, less than two years ago, as she began to write down her life thus far.

Chai Ling has had quite a life, more than most of us could experience in three lives. But has she reached the end of her adventures, her final point of view? Will other Chai Lings emerge in the decades to come? I suspect they will.

Paul Friesen



“Chai Ling learned how fractured human relationships could become if they unfolded on the raw edge of sweeping historical changes.”

View from the deacon's bench

Retired? Not just yet.

BY MARY WILKIE

In the dictionary 'retired' means to withdraw or be secluded from society or public notice; to withdraw from business or active life of service; to retreat to a place of privacy. If we consider 'ministry' as a way of life, we must believe this kind of seclusion is impossible. If you, like me, began what we might call a 'ministry' teaching Sunday school at a young age, how do we even begin to understand the word 'retire'?

The old statement, 'life is a journey', is so true and as I grew older, as lay person I was involved in many things within and out of the church.

In my life, ongoing education was important and in the hope that others felt the same, I became involved in educational events for the laity. Through my parish work and diocesan activities, we developed many programs around - leadership, family life, spirituality, Sunday school curriculum, the orientation for synod delegates, and others events over the

years. Like many lay people, I was also involved in the wider community with social justice issues and charitable needs.

None of these (what we in the church call 'ministries') are extraordinary; it's just our response when we see a need. We often see them as small things, (quiet daily prayer; a casserole for a neighbour), but they are special to the people to whom we reach out and God is in the small things.

Over time, when this special ordained ministry was offered, it was a shock for me and I found for others to discover myself at a mature age considering ordination. I sometimes felt God must be a joker as I often said I wouldn't touch ordained ministry with a ten-foot pole. Yet, after discussion with my priest, and speaking to my bishop, I found myself studying at AST and Mount St. Vincent, in preparation for such a possibility.

The diaconate was my goal, believing as I did that the world beyond the four walls of 'church' was where we should serve; to be part of the messes in society where we would bring the world to the 'church' and

vice versa. This answered my vision of ordained ministry.

The final decision came with many struggles but the ordination service, held at my parish, surrounded by family and friends, was a beautiful beginning to what would become, for me, a great privilege. It was a sacred position, bringing me such joy and moments of grace.

In the early days I found myself grieving for my lay ministry but to participate in team ministry with my parish priest; with interim priests by times; to serve full time for a short period; brought joy as I found ways to assist the parish and therefore grow in my personal and spiritual life.

I continued community

work with fellow churches; involvement in Meals on Wheels; our parish Food Bank; also lay educational events within parish and region; working with women's groups; serving on Diocesan committees - all these answered a further need to serve.

Like many of you, as I grow in spirit, I discovered unknown gifts - pastoral ministry was one of them and this became a large part of my ministry. As a lay person, I began with home visiting and communion, but in time it grew into 'living with the dying' through my palliative care work, largely within the parish, close friends, and family. In this ministry I discovered such moments of unbelievable 'grace'; moments

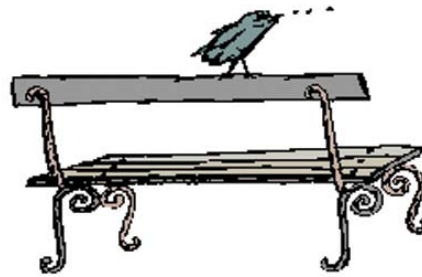
of thanksgiving and courage. With this came the privilege of preparing funerals, both on my own or with my parish priest.

Life changed for me when my home life became a priority and the decision to retire. Within any ministry, to retire seems a misnomer, considering the definition. Life itself is a ministry as we react to every day happenings within family, the church community, the secular world, and find opportunities to serve.

Two years ago I accepted the bishop's appointment as the chaplain to the ACW Board, a first for a deacon and that position brought me great joy, appreciating as I do the ministry of women in our church.

Maybe you too could look at your life and consider the possibility of entering into a new phase of serving. It takes courage; but whatever you decide, be assured you too will discover unknown gifts and receive the blessing of a new life in Christ.

And just maybe, the time will come when I will truly 'retire'.



Autumn images from Thanksgiving at Annapolis Royal

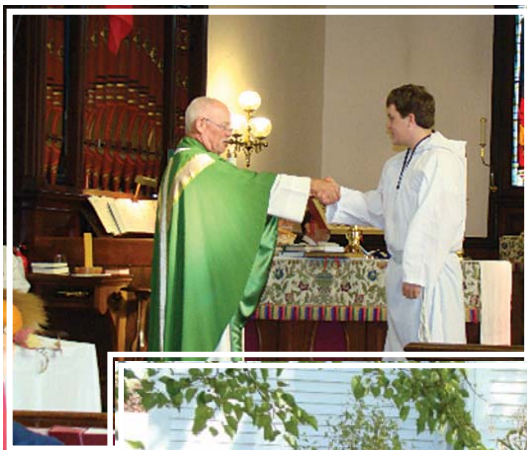


Photo top left: Rev. Canon Ken Vaughan presented Alex Oliver with his Senior Server's Cross. Alex will serve for 1 year, prior to his graduation from Grade 12 and continuing his education beyond the Parish.

Harvest of Oceans and Orchards, Fields and Forests was the theme for preparing St. Luke's Church for our annual celebration of Harvest Thanksgiving. The enclosed photos reveal the breadth of our celebration.