



December ordination for priests & deacon



Front: Faye Wheatley, Rosalyn MacLeod
 Middle: Bishop Sue Moxley, Deborah Strickland
 Back: Gordon Relf, Bishop Ron Cutler, David Chapman



Mel Malton and Bishop Sue Moxley

TWO ORDINATION SERVICES were held in December. Mel Malton was priested on December 4th at Trinity Church, Digby, and on December 7th, at the Cathedral Church of All Saints, the

following were ordained to the priesthood: David Chapman, Roslyn MacLeod, Debbie Strickland and Faye Wheatley and Gordon Relf was ordained to transitional deacon.



A late night bus ride back to Cape Breton for those who came to support Rosalyn MacLeod and Deborah Strickland.



Walter Beazley was the first non-stipendiary priest to deliver an ordination homily in the diocese. He gave his sermon at the December ordination in the Halifax Cathedral.



Mel Malton waits with her father, mother, brother and sister-in-law during her ordination service.

COLUMNISTS

When the iPad became a new magi

THE FESTIVAL OF CHRISTMAS has come and gone here By the Bog and we are settling into our long winters' nap...so to speak. Napping as much as Rev. Billie will allow. In years past Billie and her family have taken a short holiday in the warm south. Peter's parents had lived in Florida and missed the sun and sand. This year the old folks said that they didn't want a few weeks away from The Bog, they had grown to love winter! Some of us thought them a bit crazy but others could understand their reluctance to return to a once loved community only to find that time and death had changed it forever. Pops said that his regular morning coffee group in his old neighbourhood didn't have the same interests he now had and besides, there was no Timmy's there! My Orin said that Pops was now a true Canadian, not only did he enjoy his double double but he was calling Tim Horton's Timmy's.

When Billie took that short break in January, we did too. Visiting clergy came out from the city to take services for us and we coasted along. When Billie stayed home there was no coasting! Not for her and not for her people.

She was anxious to start planning for a Lenten program and for the Annual meeting coming along at the end of the month. When Billie gets



ST. BART'S BY THE BOG

Sarah Neish

anxious everyone gets anxious. Billie has an aura, a radiance of energy that seems to flow from her. I'm sure that her husband Peter had the ability to calm things down when the seas began to rise but Peter is gone and Billie has lost that buffer in her life. So we as a parish must try to fill the void. We need to point out to her that everything does not need to be done right this minute. Lent, although it comes early this year, is still in the distant future.

As for the annual meeting; once we have the list of nominations filled, everything else should flow smoothly. We are not a rich parish but we manage to pay our way both in the secular world and in the church world. Our allotment is paid in full and the oilman has not

stopped delivery to either the church or the rectory. Both good signs.

What Billie needs in these dark winter weeks is a project, something to take her mind off the mundane matters of daily parish life. Billie needs a good book to read, a new hobby to fill her time. The visiting has been done, the Christmas communions have been brought to the shut-ins, the Parish is perking along with no obvious bumps in the road ahead. Billie needs a distraction before she worries herself and us into early graves.

That distraction came in the shape of a new iPad! Billie's kids had pooled their resources and got the rector this latest gadget for Christmas. They assured her that she could do anything and everything on the small hand held device. No need for that pocket diary she carried everywhere, no need for address book or phone directory, she could have everything at her fingertips, she would be able to Google anything! One of Billie's sons spent Boxing Day setting up the iPad for her and giving her a quick tutorial...then he and the rest of the family left for their own homes, leaving Billie holding this new toy that was supposed to save her time and energy. All it did was irritate her and press her into anything that took her mind off of "it". Early Lent... Annual Meeting...anything to

avoid facing the small rectangular object that was supposed to make her life easier but didn't!

The thing, or should I say person that did make her life easier was a fifteen year old boy who was a computer whiz. This kid had never darkened the door of a church; his parents had stayed away from church for years and only chose to be married at St. Bart's many years ago because it was the prettiest church in the community. The boys name was Tim and he was in awe of anyone who owned an iPad. Somehow he found out that the minister at the Anglican Church had an iPad sitting on her desk, untouched, and he couldn't resist the need to see it and touch it and use it! He came in one afternoon after school and asked to see it. He read every word in the manual that came with it and within one hour had the whole system figured out.

Tim is now the parish computer guru, he has taken on many of the jobs that Peter did and he has led Billie into the 21st century of computer wizardology. He is also attending church occasionally and has helped Pops clean up his laptop. Tim may never be a regular at worship but he has become an important person in the life of «she who minister to us». We are grateful Tim! I'll keep you posted, Aunt Madge



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NINE LESSONS


LEARNED AT THE CAROL SERVICE

① 


YOU WILL NEED TO GET THERE EARLY IF YOU WANT A GOOD SEAT

② 


PARKING SPACES WILL BE HARD TO COME BY

③ 


THE WORLDWIDE CANDLE SHORTAGE HAS NOT KICKED IN YET

④ 


THE SERVICE SHEET LOOKS REMARKABLY SIMILAR TO LAST YEAR'S

⑤ 


CAROLS WORK BEST WHEN EVERYONE HAS THE SAME WORDS

⑥ 


OASIS IS FLAMMABLE SO IT IS NOT A GOOD IDEA TO PUT CANDLES IN IT

⑦ 

SMALL CHILDREN DO NOT ESPECIALLY ENJOY LISTENING TO NINE READINGS

⑧ 

PARENTS DO NOT ESPECIALLY ENJOY RESTRAINING THEIR CHILDREN DURING NINE READINGS

⑨ 

YOU ARE HIGHLY LIKELY TO CATCH A COLD IF YOU DO NOT ALREADY HAVE ONE

© Dave Walker CartoonChurch.com

BISHOP'S MESSAGE

Praying that we might be one



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

THIS MONTH, IN MANY COMMUNITIES around the diocese, people will gather for worship in what may be an unfamiliar location for them. The week of Prayer for Christian Unity takes place from January 18-25. This year's theme is drawn from 1 Cor. 15:51-58: "We will be changed by the victory of our Lord Jesus Christ." Information on the theme and resources are available through the Canadian Council of Churches at: http://www.councilofchurches.ca/en/Our_Faith/week-of-prayer.cfm

Communities observe this opportunity in a variety of ways: Special services in one location, a series of worship services or bible studies, joint worship or fellowship opportunities in senior's homes or other shared community spaces. In some places churches jointly sponsor community discussions on issues of direct concern to everyone in the area or join together in an outreach project. A number of years ago I discovered that one of the main attractions of five evenings of shared worship and pulpit exchanges in the middle of a cold Canadian winter was the wonderful food that followed the worship each night. I learned that all churches seem to have a shared interest in 'fellowship time'.

The Week of Prayer for Christian Unity has a history that goes back to the 1800s. One of the people who advocated for a time of prayer focusing on the unity of all Christians was the Rev. Paul Wattson. An Episcopal priest who later joined the Roman Catholic Church, Fr. Wattson began the "Church Unity Octave" in January of 1910. The religious order that Fr. Wattson belonged to, The Friars of the Atonement, now sponsor an annual lecture at several sites in North America to draw attention to the cause of ecumenism. Archbishop Fred Hiltz gave the Paul Wattson lecture at St. Mary's University in Halifax on Nov. 7 last year. His theme was "Holiness, Hospitality and Hope." In his lecture the primate reviewed the state of ecumenism in Canada today. What it has achieved over the years and what are some of the significant challenges at this time. He spoke of the need for leadership, for "humility meeting humility" -the recognition that no one group of worshippers has all the truth and "If ecumenism is going to take hold it is when neighbours come together in order to more fully embody the gospel." Archbishop Fred also spoke of the ways in which the ecumenical movement has made a real impact in

people's lives. The place where churches work really well together is in providing loving service. Two examples he used were: the work of KAIROS- dedicated to advancing and actualizing hope for the world and the Canadian Foodgrains Bank. The CFB brings together 15 church agencies (including our own PWRDF), representing more than 17,000 congregations. Since 1983 1,000,000 metric tons of food has been provided to people who are hungry through this ministry. In the discussion time that followed the lecture Rabbi David Ellis reminded those in attendance of our shared heritage in the Jewish faith and that the work to care for our brothers and sisters crosses not only denominational lines, but the walls between different faiths.

The nature of the ecumenical movement is changing. We are still in conversations at the level of denominational leadership. We are now in the eleventh year of a full-communion relationship with the Evangelical Lutheran Church in Canada. The Anglican Church of Canada is in dialogue with the United Church of Canada. Bishops from our church meet annually with bishops from the Roman Catholic Church and through the Anglican Communion office; we participate in the Anglican-Roman Catholic International Commission, the International Commission for Anglican-Orthodox Theological Dialogue and a number of other bilateral conversations. In some parts of the country we are a part of ecumenical shared ministries with Lutherans, Presbyterians and the United Church.

However it seems increasingly obvious that the true work of ecumenism is not done at national or international conferences. Instead it is in the villages, towns and cities where people who share in the same faith, but live it out in different ways, recognize the presence of Christ in one another. The introduction to the theme material for this year's week of prayer says: "The unity for which we pray is not merely a 'comfortable' notion of friendliness and co-operation. It requires a willingness to dispense with competition between us."

Becoming one in Christ starts with prayer and then it finds expression in the ways that we engage in God's mission. This is true in the life of any single congregation and even more powerful when we see it in the worship and ministry of different denominations gathering together.

A fellowship to encourage a life of prayer



Prayer

Steve Laskey

RALPH WAS A FISHERMAN. Whenever I got to his community Ralph and I would go out and jig for cod. The time in the boat made for a great visit in a place he loved to be. As we jigged we would have some wonderful conversations about family, the community, the church and about God. The first time we went out he said 'the Lord and me have some good talks out here. I tell him how things are going and he tells me where the fish are'. We chuckled at that because having been a fisherman for more than fifty years, Ralph already had a pretty good idea of where to find the fish. He had a great sense of discernment from watching the weather and the tides to know where the fish would be found that day. So it was not very often he had trouble finding a few spots to

make the time worth our while. A bonus for me was finding out where all the shoals could be found in his area. Because of his knowledge and experience, I was able to sail through with a greater deal of confidence. We always finished the morning with a prayer of thanksgiving for our safety and our catch.

His daily prayer was as much a part of Ralph's life as heading out in the boat each day. As a person of faith, it was a tool as necessary to his life as much as his boat, nets, and jigger were the necessary tools of his trade. Prayer nourished him and led him to deeper understandings of faith and following Jesus. It was also a natural part of our friendship and we always felt encouraged in our own prayer life after we got together. We talked about not only what we said in prayer but what we heard in prayer.

Our faith is about our relationship with God in Jesus. As in any relationship we should expect conversations to take place. For the Christian, prayer is the stream of real conversation of speaking and listening that hopefully becomes a natural part of our life. As with faith itself, prayer often needs encouragement and fellowship so that we may come to walk and act more confidently in our faith. It is kind of like getting to know where the shoals are. The Anglican Fellowship of Prayer was organized as a ministry to encourage and support the prayer lives of Anglicans. As with Sunday worship, we gather in prayer to strengthen and encourage one another; to help each to understand what we might be hearing; to point out to others the shoals that might be before them as they

make their journey; to pray for one another when we cannot find words to speak or share in the silence of the heart.

As the diocesan representative of the Anglican Fellowship of Prayer, I would like to encourage you to hone your skills of prayer, to engage in this conversation with our Lord to understand not only his love for you but his will for you as you make your journey. It is great to encourage one another in prayer, to partner up and find fresh strength. To that end I am available as a resource to all parts of the diocese; to regions, deaneries and parishes for workshops, quiet mornings or days for conversations about prayer

Fishing, anyone?

A hearty send-off for Charles

IF IT SEEMS LIKE Charles O'Neil has been holding up the ministry of Planned Giving for as long as anyone can remember, it's true. He has! Charles was a founding member of the first Planned Giving Committee in 1989 and a few years later, he became the Diocesan Planned Giving Consultant, until this December, that is. At the December meeting of the Planned Giving Committee, Charles was recognized and thanked for the outstanding ministry he has given to parishes, individuals, the Diocese and to the work of the Planned Giving Committee.

"Charles has a passion for Planned Giving and a great love for his church. He has helped many people realize the power of gratitude and how a gift made now, can enable and support ministry for generations to come," says Rev. Michael Mitchell, Chair of the Planned Giving Committee. "I've learned much from Charles about faith and stewardship," Mitchell says, "Charles is living it day by day. Charles' ministry to

the Diocese was recognized by Bishops Sue and Ron, as well as by the presence of members of the General Synod Planned Giving Office, including the Venerable John Robertson and Paul Clur, and a close friend Kevin Smith, the Planned Giving Consultant for the Diocese of Eastern Newfoundland. "It was Charles who helped launch me into the ministry of Planned Giving in the Church some twelve years ago," said Smith. "I will always be grateful. Over the years Charles has visited each region of the diocese, has spoken at Diocesan Synod and many parish councils and groups of clergy.

With Charles' knowledge and expertise, the Planned Giving Committee has produced two excellent resources, 'Telling Your Story' and a booklet to help to establish Endowments, that are not only being used here in the diocese, but across the country as well. Charles also helped write and present an Endowment Policy for the Diocese and has produced and written for the 'Generous Spirit' Planned

Giving Newsletter that is made available to all parishioners two times a year. After 22 years of ministry with the Planned Giving Committee and many years as Diocesan Consultant, Charles says that it is time to move on and try other things. He says that he is grateful for the opportunity to have worked with so many laity and clergy over the years and is pleased with the growing number of planned gifts that come in each year to parishes and to the diocese. "It is like planting seeds," he says, "some do the planting, while others reap the harvests. The seeds we are planting in our life time will bear fruit for ministry in years to come.

In September of 2008, Charles O'Neil accepted a full time position with the QEII Health Sciences Centre Foundation as Director of Gift Planning, where he continues to work. We all wish Charles every success in the years to come. The members of the Planned Giving Committee are: Selma Doucet; Roger Mason; Rev. Charlotte Ross; Michael Wood (recently moved



Photo: Members of the diocesan Planned Giving Committee and others show their appreciation to Charles O'Neil for his many years of service as a planned giving consultant.

off the committee); Susan Crouse; Mauritz Erhard; Kam Chung; Rev. Ken Williams,

Rev. Aaron Thorpe and Rev. Michael Mitchell - Chair.

There is no substitute for chaplains

BY KEIRSTEN WELLS,
Coordinating Health Care Chaplain for the Diocese of NS & PEI

I AM WRITING to share personal reflections about the impact of Anglican Health Care Chaplains. The words below are from many who came together recently at a Diocesan Council meeting to express their appreciation and concern that this ministry continue in our Diocese.

As the Coordinating Health Care Chaplain for the Diocese, I would appreciate hearing your voice as we discern the place and importance of this ministry. If you have thoughts and experiences to share, please send a letter to the Editor of the Diocesan Times so that this important conversation may continue. Two Diocesan Chaplains are funded through allotment payments coming from your offerings to the church. We represent your care and concern for the sick in Halifax's acute care hospitals. You and your parish provide pastoral care in other areas. Creative ideas and shared experience are needed.

The words you are about to read are personal impact letters. Although you will read my name in many, it might be any number of names of highly skilled and compassionate Health Care Chaplains who have worked in this Diocese for decades. I am a present incarnation of the good work that this Diocese has done, is doing and I hope will continue to do as long as there is need.

"I remember praying for help that evening, actually I remember begging God to please help my daughter and show me some sign there would be way out of this hell. The next morning, Keirsten entered the hospital room. I knew my prayer was answered, I could feel it. Keirsten was my daughter's voice at treatment provider and planning meetings. My daughter was then, and is still, a very spiritual Christian young lady. Keirsten would see this aspect of

my daughter's dignity respected within the hospital. Keirsten's weekly sessions with my daughter helped her to stay committed to her faith throughout the unfolding horrific times. Knowing my daughter had someone who understood her inside those hospital doors, was a comfort that I have no words to express - *at peace in hell* would be the best I can think offer."

"I remember when Keirsten first came to see my wife. There was an instant bond that formed and provided a sense of peace. My wife looked forward to Keirsten's visits, which brought joy into her life. They talked about everything. I visited every day and experienced all the same emotions that my wife did. There were times when the stress of a failed operation or a mistake by medical personnel had me on the brink. Keirsten would find me and help cope. I can't tell you how thankful I am for her help. It is my opinion that the work that the pastors perform in the hospital mirrors Christ's work."

"We lost our son six weeks after his transplant because he developed an infection in his blood even the strongest medicine couldn't cure. He was 24 years old. Keirsten was there for us right to the end and I truly believe she helped me in ways that nobody else could.

As treasurer of our church I understand all about the allotment payments being made and not being made and how cut backs are inevitable etc. but I strongly believe the cuts can come from somewhere else other than the Chaplains' salary at the hospitals. They are so needed by each and every patient and their families. Our son was fortunate to have me there all the time and his family on numerous visits. Some patients have no one close by and the Chaplain is there only spiritual contact and support during difficult times."

"Before our baby boy was born, we were not, what I would call "religious". Having Keirsten with us at our son's bedside, made us start to really think about God, and what exactly His plan was. Since our son passed away a lot has changed.

We came home to our daughter, and began to really think again about God and what He wanted us to be in life. Almost immediately, we began seeking out a church. Since then, we have attended [an Anglican church] almost every Sunday. My husband and I are both on numerous committees in the church, I teach Sunday School and we always invite family and friends to come with us.

I believe that without the guidance from Keirsten, this "happy-ending" could have certainly gone in the opposite direction. We realized that we could not mask the pain; that we had to deal with it. We listen intently every Sunday to the Minister's sermon, always searching for meanings, symbolism, and acceptance of this life-altering event."

"Chaplaincy has a distinct ministry: having a formal role in the hospital gives an advantage in reaching people in need, who are otherwise (perhaps understandably) protected from outreach by privacy laws. There is no substitute for chaplains, let alone a cheaper one. Since the QEII is a referral centre for hospitals throughout the region, even patients who have good pastoral support at home are bereft of spiritual care at a time of crisis in a strange place.

In my experience, the un-churched are grateful for the chance to voice the hard questions, doubts, fears, and the half-truths that plague them; the church are grateful to be able to talk in familiar language about their journey in faith. Even a trained volunteer does not have the confidence or competence to deal with all concerns - and they themselves need someone to consult."

The University of King's College's "Antiquated Day"

King's is a college of memory and hope

BY EMMA NORTON

THIS DESCRIPTION OF King's College Chapel by the late Canon Dr Robert Crouse is gloriously lived with each successive year of First Year students at King's College, but was never more clearly known to be the essence of King's than on a recent Thursday that was celebrated creatively and enthusiastically by the entire student body on the day they dubbed 'Antiquated Day' 2011.

King's was founded in 1789 as an Anglican theological college. Launched in Windsor, Nova Scotia, a large fire burned down its original campus in 1920. The university then relocated to Halifax where it began a lasting relationship with Dalhousie University.

In 1971, King's handed over its divinity school to the Atlantic School of Theology but the Anglican chapel on campus continued to have a strong presence. King's kept its daily Anglican services that open to both the students and the community as well as a University Chaplain to connect with the students.

In spite of attempts to make the College officially 'secular' (drab, boring, ho-hum), students of all faith traditions and of none, are drawn to the sense of a dynamic 'living tradition' at the College, and this includes spiritual livelihood of the Chapel and its animated 'traditions'. In fact it is an objectional remark made about the Chapel in a recent letter from the Bishop to the University (and the seeming inability of the larger mainline ecclesiastical community to recognize the life-giving spirit that the Chapel offers to the whole university community) that the student body spoke out in support of the open, respectful, universal, and intellectually challenging engagement that the Chapel represents, and the ancient theurgic rites that

it embodies - far broader than any narrow Christian or particular denominational stripe. In spite of enthusiastic support of the Chapel by almost all students, and its use by many not Anglican or Christian, the letter from the Bishop suggested that the chapel was "too antiquated" to appeal to King's students. Students decided to take that negative and damning remark about a place that was dear to them, and turn it around into something positive (something that Kings students like to do!) - indeed that 'antiquated' was rather something to celebrate. Students began to plan an Antiquated Day.

"We wanted Antiquated Day to showcase the life that traditions bring to the King's community," says Jolanta Lorenc, a student at King's who regularly attends the chapel services. "Those services within the Chapel, which provide the college with a beautiful rhythm of prayer, are especially integral to the vitality of the King's community."

With a salutation of bagpipes, the day began. The bagpiper, Barry Shears, is a King's alumnus, who played the bagpipes for students every morning in the 70s. Just a few moments later, a King's student, Jordan Draper, led the chapel in Morning Prayer.

Before the students entered their Foundation Year lecture, Dr. Wayne Hankey discussed the importance of tradition in the progress that King's has made over the years. Standing on the library steps, he described how antiquity mixed with innovation has made King's such a success. Antiquity and innovation are present in the architecture of the school, but also in events such as matriculation, and formal meals. The Foundation Year Program is an example of celebrated antiquity. Despite the early hour and chilly

temperatures, students and faculty were aplenty, many in their academic robes.

Following a brief but beautiful noonday prayer, students were invited to teatime in the Manning Room. Students popped in between studying to sit and chat over tea and cookies.

The evening was jam-packed with events that were all very well attended by both students and faculty. At Holy Solemn Eucharist, Father Thorne delivered a wonderful sermon. Under the direction of Paul Halley the choir performed beautifully; a setting of the Gloria from Rachmaninov's "All-Night Vigil".

In recognition of the day, students drank sherry in the SCR and enjoyed a Middle-Bay catered dinner directly after the Eucharist. The food and sherry disappeared quickly, which was a blessing, as the transition to poetry hour was made smoother. With a delicious spread of food in the middle, and open minds abundant, students gathered to read and listen to poetry together.

The Young Alexandra Society, one of the oldest societies at King's, held its annual fashion show fundraiser for Adsum House, a local women's shelter, that night. Students showed in full-force, and a few even dressed in antiquated fashion to mark the day!

The day ended with the perfectly reflective Compline service. At a quarter-past midnight (two and a half hours later than the regular hour for this service) the chapel was full of students holding candles and reciting psalms. Nick Halley led a choir who blessed the service with beautiful music, while Father Thorne blessed it with prayers. The day isn't soon to be forgotten, and will likely become a tradition; much like those it was celebrating.



Photo: Candle light service at King's College chapel.

But alas, for the King's student who thinks that he or she has found something at King's that is truly 'unique', a recent article in the premier United Kingdom Church Newspaper suggests that although King's may be taking the lead in the celebration of 'antiquation', at least there are many following! The Rev Duncan Dormor, President and Dean of the famous St John's College, Cambridge, concludes an article written in December 2011 with the following observations, beginning with a comment on Compline (a service sung five times a week at King's, Halifax):

"Choral Compline or evensong provide an accessible and non-threatening space within which young people can think about their lives and become accustomed to the idea of worship - to the possibility that worship might actually make sense.

In some ways, the Anglican choral tradition may well be entering a golden age - not necessarily a fresh, but certainly a refreshed and refreshing expression of Christian worship, fit for purpose in the 21st century.

That may appear counterintuitive, although recent research from the United States, which seeks to identify characteristic types of religious engagement among the young, suggests that a significant proportion of those becoming involved in Christian worship can be described as "Reclaimers". Like many others, they seek religious experience rather than instruction or dogma, but, unlike some, they reject most of the elements of contemporary worship, seeking instead to reclaim established traditions, finding within them a refuge from the superficiality of much popular culture, and the onslaught of the commercial world.

This thesis finds strong support in the increased engagement with Anglican choral worship, where young people can reconnect with the depths of human experience, in a context that allows, indeed encourages, them to think things through for themselves. Unsurprisingly, under such conditions, many find an intelligent, imaginatively engaged Christian faith compelling."

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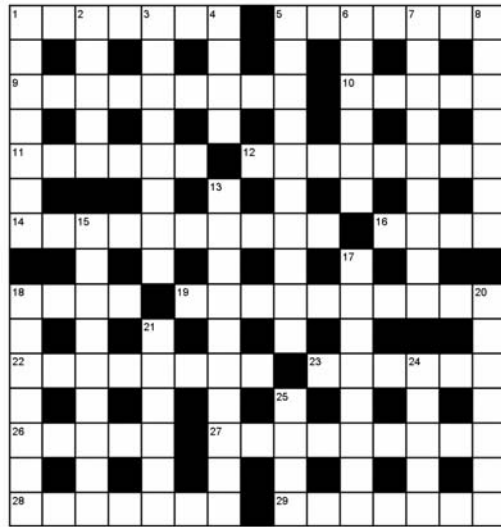
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Bible Crossword

by Maureen Yeats



January 2012 Clues

ACROSS:

- 1 - First month on our calendar (7)
- 5 - Aromatic gum used for religious purposes (see Ps.141:2) (7)
- 9 - Extremely plentiful quantity (as in Luke 12:15) (9)
- 10 - Ran swiftly (5)
- 11 - Kind of edible shellfish (6)
- 12 - "He (Satan) was a _____ from the beginning", a killer (John 8:44) (8)
- 14 - Half a circumference (10)
- 16 - Old (4)
- 18 - A gift of the Magi (4)
- 19 - Not moving (10)
- 22 - Day that marks the Magi finding the child Jesus (8)
- 23 - "_____ l'oeil", a visual deception (6)
- 26 - One of five digits on one's hand (5)
- 27 - Authorized (9)
- 28 - Remake a statute (7)
- 29 - Walked like a soldier (7)

DOWN:

- 1 - "His (Joseph's) brothers were _____ of him", envious (Gen.37:11) (7)
- 2 - Words denoting persons, places or things (5)
- 3 - Spectators (8)
- 4 - Tug or pull abruptly (4)
- 5 - Disparity (10)
- 6 - Right to receive room and board in a religious house in Medieval times (6)
- 7 - Central American country (9)
- 8 - "Jesus... _____ the cross", suffered (Heb.12:2) (7)
- 13 - Trigonometric function (3, 7)
- 15 - "...love covers a _____ of sins", large number (1Pet.4:8) (9)
- 17 - "...the _____ is the slave of the lender", one in debt (Prov.22:7) (8)
- 18 - "...something _____ than the temple is here", more important (Matt.12:6) (7)
- 20 - Surrendered (7)
- 21 - Abnormal irrational fear (6)
- 24 - A gift of the Magi (5)
- 25 - Junk e-mail, may be malicious (4)

December Solution



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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



Review Editor

Paul Friesen

'Of making many books (on early Christianity) there is no end...' —warned Solomon in the wonderfully memorable phrase forever bookmarked at the wonderfully memorable reference (Ecclesiastes 12.12). Well, as I'm sure you've guessed, the parenthetical phrase was added in mid-December, the editor's deadline, by the reviewer; but had Solomon lived now he might have well included it himself. Do we really need yet another book on early Christianity? Hasn't it been 'written over' as many times as necessary? Isn't our faith about the future? Well, do we really need another family photo album (digital or physical) containing pictures that bring back old memories and offer new ones old things not yet seen, together shining new light on our past? Well actually we do need these, unless we think the way to the future is trying to ignore or forget our past. And whatever appeal this approach has in the midst of family feuds, this approach has never worked out well long term, for either our domestic

families or for the Church, i.e. our Christian family. We need to know how we have arrived where we've arrived if hope is to issue from the celebrations of our liturgies and the spiritual exercises of our lives. And we need to never forget to remember the past, unless we think the way forward is to create a new religion with out ever really knowing the one to which we're already pledged. And that would be so very, very sad, and in some cases already is. So I say bring on new books about the old faith! If they're helpful let's learn from them; if they're not...let's recycle them out of respect for our forests so that better new books about the old faith can be written and read, so that we can live as genuine children of the triune God, as the Church we're called to be.

PAUL FRIESEN

Christianity: How a Despised Sect from a Minority Religion Came to Dominate the Roman Empire

Jonathan Hill, *Christianity: How a Despised Sect from a Minority Religion Came to Dominate the Roman Empire* (Fortress Press, 2010).

TO BEGIN, I HAVE TO SAY that this book does not measure up to its subtitle. I suspect some sub-editor (over the protests of the author) thought the subtitle he or she contributed would 'jazz up' the duller bits of a book he or she had only skimmed, but was not actually interested in reading. Perhaps he or she fancied himself as the future screen-writer for an insubstantial television documentary narrated by a noted science-fiction film star on roughly the same subject? But if so, he or she would have been frustrated by the author's genuine concern for the actual early history of Christianity.

“

This book is a family photo album with a good number of stories about the early developments of the family to which we belong.

Clearly the author is a competent writer on the pivotal topic (early Christianity) for Christians who was saddled after the fact with a sub-title he didn't intend. But forget the subtitle (though aspects of it are covered). This book is a family photo album with a good number of stories about the early developments of the family to which we belong.

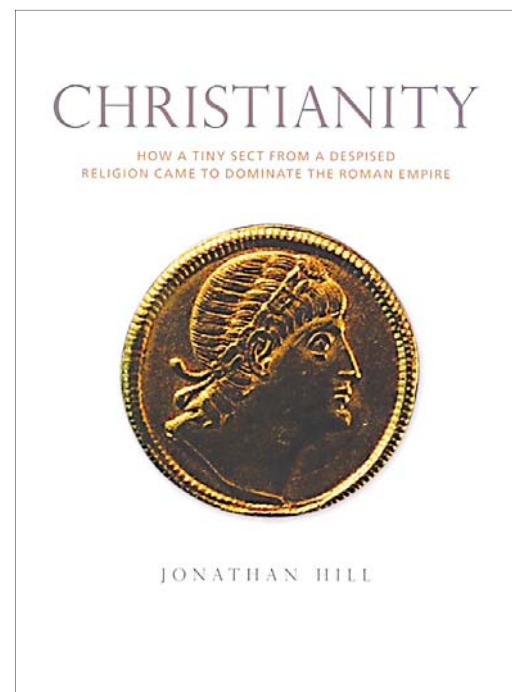
In fact it turns out that the author was fully trained as a philosopher who (I'm guessing), to make a living has turned to the writing of accessible books with the help of noted scholars, for reading by folks not trained in topics in which they actually are quite interested.

So if any reader is looking for a modestly sized, intelligently written, well-illustrated, interestingly 'side-barred', 'coffee table book' introduction to early Christianity, this might be the book to choose. As one might expect, the chapter titles (eleven) give one a sense of the author's stories: 'Jesus and the first Christians', 'From one Generation to the Next', 'Opposition and Persecution', 'The Church in the Empire', 'Christians in a Hostile World', 'Christian Philosophy', 'Heresy and Orthodoxy', 'The Christian Empire', 'A Divided Church', 'The First Monks', and 'The Official Church'.

What interests the author (though he doesn't have the space to really explain it) is constancy and change in the way Church members thought about themselves and each other, about the Church itself, about God, about art, theology, philosophy, society, government and the Roman Empire, and more. So it is a well-rounded account even if it might not go deep enough for those who have read a few books on the topic. For others it might feel about right. And the pictures are helpful.

In some ways Hill's perspective is predictable; he generally follows the main lines of description laid down by mainline biblical and historical scholars. Thus he fairly easily assumes St. Paul wrote only some of the letters to which his name is attached, that Gospel passages in which Jesus talks about the future of Jerusalem must have been later words put in his mouth, and so on. And (somewhat distressingly) he does not really break with the persisting western tradition of almost complete ignorance about the rapidly growing Church east of Palestine in the period under question (up to about 400 a.d. or so, for the most part). Hill however does endeavour to reveal a diversity of view points from time to time, and from time to time shows commendable humility in the face of historical uncertainty about the early Church.

But, helpfully, Hill challenges some ideas that have ended up on less rigorous internet sites or in the more sensational documenta-



ries...many of which were, a hundred years or more ago, of interest to naïve continental scholars. I mean ideas such as the creed of Nicaea being a creation of political expediency with little connection to the past, or that there was a clearly defined cult of sun-worshipping Mithraism from which Christianity borrowed heavily, or that the Jesus of Christianity was borrowed from the Egyptian myth of Isis and Osiris, or that the Christian Eucharist developed out of the 'mystery religions' of the Roman Empire. It is likewise with the role of women. The Church was way ahead of any other group in the Roman Empire; Christian women held far more responsibility, married later, were 'more equal' to husbands, and had a far lower mortality rate (by rejecting abortions). It is amazing how ill-founded 'pagan borrowing' and 'Christian misogyny' notions persist! Here they are unmasked.

In the end it is clear that the author loves his topic and provides a reasonable introduction to it. He is at his best when he lets members of the early church speak for themselves. This would be true about the most crucial things, like the Creeds, and in lines about the nature of the early Church. How bracing to hear, in an age of 'personalized' belief, partial commitments, and the radical decline in a weekly participation in worship around the Lord's Table... what Cyprian said: 'He can no longer have God for his Father who has not the church for his mother.' Some things should never change. When it come to the Church no new technologies, or new 'paradigms', or 'post' or 'fresh' this or that can make up for what should have never been let go. But we can return to what has been lost and pick it up again.

PAUL FRIESEN



PARISH NEWS

Annapolis confirms four during Advent



Front: Alex Oliver, Alyssa Sider, Sue Hawkins, Paula Hafting
Back: Rev. Canon Donald Neish, Rev. Wayne Lynch, Rt. Rev. Sue Moxley, Rev. John Lowen, Rev. Canon Ken Vaughan

ON THE SECOND SUNDAY of Advent, the parish of Annapolis welcomed Bishop Sue Moxley into the community for the celebration of confirmation. On Saturday evening, the Bishop met the candidates and their families at a pot-luck dessert and rehearsal which gave each of the

candidates and their families a chance to meet Bishop Sue prior to confirmation. Each of the candidates was presented by the families, who stood with them during the laying on of hands. Following the service lunch was served and confirmands were each given a certificate and parish gifts.



Photo: Attendees at the fall lay readers conference in Antigonish

Diocesan lay readers focus on spirituality

BY MARIE AYOTTE,
DIOCESAN LAY READERS

ON A LOVELY fall weekend 22 members of the Diocesan Lay Readers Association gathered at Bethany Centre in Antigonish for their annual fall conference. The facilitator

for the weekend was Rev. Val Rhymes. Her theme for the conference was "My Spirituality, Your Spirituality: Your Lord, My Lord." During their time together the lay readers wrote icons which were meaningful to them. As well as taking part in the worship services the

participants enjoyed fellowship and an evening of skits. Many of the lay readers attended Sunday Holy Eucharist at St. Paul the Apostle's Church in Antigonish before returning home.

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Coming next month:

- Pop culture and the church
- Celebrating 35 years of women in ordained ministry