
ST PAUL'S

HALIFAX, NOVA SCOTIA

JOURNAL

HARVEST 2001

FROM THE RECTOR

John Newton

More than two weeks after the event we are still talking about it. It remains the basis of most of the headline news in the media. Tens of thousands of people continue to be involved in one way or another. And already, only months into the twenty-first century, we may have witnessed one of its defining moments.

What I am referring to are, of course, the events of September 11. We all stood glued to our radios or TV sets, horrified as one by one the incredible events unfolded before our very eyes and ears. I heard the word "surreal" and "apocalyptic" being used again and again by those who were on the scene. It was all beyond anything that we might have imagined.

The immediate response was a combination of disbelief, confusion, grief, rage and countless other emotions all tumbling upon one another. It was only a matter of minutes, too, before people began to help in numerous ways, some of them nothing short of heroic. Here at St Paul's (and in many other churches) there was a prayer gathering on the night of the event itself. On Sunday morning the victims and the aftermath of the terrorist attacks were uppermost in the hearts and minds of all of us, as we reflected on them in the sermon and upheld them in our prayers.

Now, a couple of weeks later, while the rubble is still being cleared away from the World Trade Center, we have an opportunity for more considered thought. The immediate sting of the attack has begun to

SERVICES THROUGH OCTOBER & NOVEMBER: "KNOWING JESUS"

September 30 – Trinity 16

"A personal question" (*Matthew 16:13-28*)
Services at 8, 9:15 & 11 a.m.

October 7 – THANKSGIVING

"Spiritual nourishment" (*John 6:25-35*)
Combined service at 10 a.m.

October 14 – Trinity 18

"All or nothing" (*Matthew 13:44-58*)
Services at 8, 9:15 & 11 a.m.

October 21 – Trinity 19

"The greatest commandment"
(*Matthew 22:34-46*)
Services at 8, 9:15 & 11 a.m.

October 28 – St Simon & St Jude

"Ready or not" (*Matthew 25:1-13*)
Services at 8, 9:15 & 11 a.m.

November 4 – All Saints

"An unexpected guest" (*Luke 19:1-10*)
Services at 8, 9:15 & 11 a.m.

November 11 – Remembrance

Don't be fooled (*Luke 21:5-19*)
Services at 8 & 9:15 a.m. only

November 18 Trinity 23

"A beautiful thing" (*Matthew 26:1-13*)
Services at 8, 9:15 & 11 a.m.

November 25 Christ the King

"In the shadow of the cross" (*Luke 23:33-49*)
Services at 8, 9:15 & 11 a.m.

dull somewhat and we are left with the question, "What do we do now?" May I be so bold as to offer a few suggestions:

First of all, I think we need to be careful about rhetoric and to distinguish between fact and propaganda. The Bible warns us, "Everyone should be quick to listen, slow to speak and slow to become angry, for human anger does not bring about God's justice" (James 1:19,20, my own translation). We need to be wary of some of the terms that have been bandied about, such as "war" and "an attack upon the whole free world". They do not help do resolve the crisis, but only serve to stir up further anger and to fuel the desire for retribution.

Secondly, let us pray and hope that the goal in response to what has happened may not be reprisal or retaliation, but justice. The desire to get back at those who have hurt us is so fundamental to the fallen human psyche that the Bible admonishes us not once, but three times, that vengeance belongs to God (Deuteronomy 32:25; Romans 12:19; Hebrews 10:30). The "eye for an eye" rule found in the Old Testament (Leviticus 24:19,20) was never intended to legitimize revenge, but to limit it. To cause further injury or death to innocent civilians would serve only to compromise any moral "high ground" the United States and other western nations might want to claim for themselves and would surely escalate the level of violence. I am grateful to God that the response to date appears to be measured and that there has been no "knee-jerk" reaction to the terrorist attacks.

It may seem hopelessly idealistic, but we need to pray that somehow what has happened may lead to a deep desire for lasting peace among peoples of all nations. That

will not be achieved by wiping out a gang of terrorists. Nor will it come about by increased security at our borders and on board our aircraft. It may just possibly begin to happen, however, as we recognize just how fragile our prosperity is in the "developed" world, and as we become serious about addressing the inequities that make our affluence possible. It is no coincidence that the twin towers of the World Trade Center were the object of the September 11 attacks. To us they may have stood for the success of modern capitalism. For many, rightly or wrongly, they, together with the Pentagon, were symbols of economic and military domination. This is a hard pill for us in the west to swallow, especially while the wound of September 11 are still very tender.

I hope that what has happened may challenge us all to think more biblically, to pray more earnestly and to act more selflessly—not just for a few days, but as a way of life. No doubt there will be plenty of opportunity for further talk and reflection. One such occasion will come in May at our parish retreat, when our speaker will be Linda Tripp. Linda has worked for many years with World Vision and will help us to gain more of a world perspective on our Christian faith. And what better time to begin thinking about all of this than now, as approach Thanksgiving, remembering that the prosperity we enjoy is a sacred trust from the hands of a just and generous God?

WARDENS' UPDATE

Joan Malay

This is the time when we invariably all look at each other and say ... "Where has the summer gone?" It seems to pass so quickly, especially with all of the sunny weather we have had, and I think for some, it is because they are just so very busy. Some of our groups have not been meeting on a regular basis over the summer holidays; others such as the Executive, Finance, Property, and the Task Force for the oil spill have continued onward!

The Finance Committee has been meeting on a regular basis under the able chairmanship of Randy Ball. They have been analyzing our investment portfolio and establishing guidelines to assist us in our future short and long term planning. They hope to have some recommendations ready for September's Parish Council.

The Task Force for the Oil Spill has continued to accept challenges and is proceeding in a most favourable direction. They hope to meet with the Department of Environment very shortly. We hopefully will have a detailed report some time in September and then we will be able to proceed with repairs to both the interior and the exterior of the church. This committee has been most diligent in carrying out their mandate and we really appreciate their commitment.

Tom Sellers and Mike Hebb of the Property Committee are busy with cataloguing an inventory for insurance purposes.

We are very fortunate in having a large group of volunteers who are always willing to fill in the gaps while some of us are on holidays. This was readily noticeable and appreciated when so many stepped forward to arrange the heart-warming reception for Jonathan and Beth Eayrs upon their departure to Toronto. The opportunity to have a

FROM THE KIDS' CORNER

Yvonne Messenger

The Children's Program is gearing up for the fall as we speak. We had a very successful summer in the Garden. There were lots of children who participated in the weekly activities. We learned about God's overflowing love for us and enjoyed the beautiful weather, playing games and doing crafts. The babies and toddlers also had a fun summer in the Memorial Room, helped by adult volunteers.

This fall, the Nursery, for babies and children up to 3 years, will be cared for and taught by Laura Mason. She will be there each week and will be providing a simple Bible story program for the children that is geared for those aged 18 months to 3 years. There will also be an adult volunteer present each week who will help supervise and care for the little ones. Please consider signing up to be on the Nursery roster, especially if you don't have children currently at that age.

Children aged 3 to 13 will soon move back to the Parish House for Sunday school classes. I am very excited about the team of people who have volunteered to work with our children, as well as the new SALT (Scripture Union) curriculum that we will be using. In October, we will be focusing on "Knowing God" and will be looking at pas-

"family" gathering was much appreciated by all.

While visiting an elderly parishioner today, in our chatter I realized how many functions of our church family are done quietly and behind the scenes without fanfare or reward except in the satisfaction that they are doing God's work.

sages from Matthew's gospel. Then, in November, we will look at the book of Acts and learn what it means to have one church, one faith, one Lord. All of the children will be learning the same themes and Bible stories, although activities are different according to age.

Another exciting feature of this year will be our Celebration! Sundays. These will take place on the second Sunday of most months and will be led by a creative and enthusiastic group of young adults. This team will lead the children in worship and singing, and will teach the Bible lesson for the day in a creative way. We are hopeful that the children will bring their instruments along for these Sundays so that we can all participate in our Kids' Band.

We are still in need of volunteers for the Children's Programs. We would be delighted if you would be willing to use your gifts and abilities with our children. Please consider teaching, doing a Children's Talk, helping to lead music or drama, helping with snacks. Above all, please pray for the work that God is doing among the children at St Paul's. We want Sundays at St Paul's to be fun and enjoyable for all the children. We want them all to feel loved and comfortable in their classes. We want them to grow in their understanding of how much God loves them and we want them to be able to contribute to teaching the adults what they are learning.

Feel free to contact me with any comments or questions.

LIFT HIGH THE CROSS

ESSENTIALS 2001

Roger Bureau

I knew that I was in the right place as I checked into my room in the university residence of Trinity Western in Langley, British Columbia. I was speaking with the janitor (because I could not find the washroom and I thought he would know where it was!). He asked me about the conference. I told him what we were about. And instead of saying something like "Oh, that's interesting", he said, "Tell me, what do you want me to pray about for this conference over the next few days?" I told him and he did just that. Oh! What did I ask of him? To pray for unity, understanding, wisdom and patience as we shared fellowship together in the service of the Lord.

What is Essentials all about? Just another Christian organization, spouting off about love and joy and understanding – and sticking up for what we believe is right? To some extent, yes – all of those things. But really much, much more...

On the one hand we had plenary speakers who confirmed for us how the Lord is working for his people, in the Anglican Communion all over the world to strengthen and sustain them (sometimes in conditions of persecution). On the other hand we received confirmation of our belief in the solid scriptural basis of our faith. Time and again we were confirmed in our understanding of what the Lord wants us to do through the Scriptures that have been left to us.

We also sang in joy and love to praise God. Every day we were urged to pray, either in formal prayer or in informal prayer associations. We prayed and sang in the context of the more formal Book of Common Prayer as well as in the more modern versions of prayer formats that are available

to us. Try not being excited when 600 people sing, in joy and love, in unison to the Lord.

Then in seminars and workshops we were able to select a wide variety of training sessions on topics in which we might have felt challenged to a better understanding—or were just curious about.

Oh, and all this in a setting which was lush and green and rural, surrounded by a small park in the form of an ecosystem. Early in the morning I went out to see the ducks on the pond as the mist was rising off the water. Crested birds darted among the trees and a heron stood regally in the edge of the pond. The tall grasses and full-leaved bushes vied for sunlight and air on the water's edge in a lush profusion of greenery. This is the world that God has given us to share. I fear that all too few of us spent the time to see this small example of God's world as we were so involved in our meetings, inside the buildings, trying to save the world!

However, it was a joy, refreshing, and exciting to know that there are so many who really care for the love of Christ and who constantly seek to find ways to share this with the rest of humankind. We were lucky (I wonder how many felt this) to be challenged in our faith by a prominent bishop whose primary concern seemed to be join the secular world around us rather than to seek the fundamental truths of our faith, as found in God's word. My fortune was that his opening remarks made me so aware of the need to focus, not on how to win friends and influence people but on how to do God's will and understand God's purpose for us on this earth.

I wish that you could all have shared in

this experience of praise, love, and learning that the Essentials 2001 Conference provided. The keynote addresses by prominent Anglicans from all over the world, from Nova Scotia to Singapore, were a unique experience. You will soon be able to have some understanding of what we were about, as the audio and videotapes of the sessions and services have been ordered and will be available to us at St Paul's. You can not help but become re-focused in your faith if you want to take the time to listen to them.

May the joy of Christ and the peace of knowing his love be with all of you.

Roger Bureau is General Secretary of Barnabas Anglican Ministries, one of the three organizations that form the core of the Essentials movement. The other two are Anglican Renewal Ministries and the Prayer Book Society of Canada.

FROM HERE TO THERE

ST MARY MAGDALENE'S AND ST PAUL'S

Jonathan Eayrs

A sermon preached on the feast of St Mary Magdalene, July 22, 2001

Since today is St Mary Magdalene's Day, and since the church I'm soon to be serving in bears her name, it seems a good occasion, and possibly the last, to say something about moving from here to there.

I'd like to begin by way of a story, the "sweater story" by the Quebec writer Roch Carrier. Perhaps you know it. It's about a young boy deep in rural Quebec who has outgrown his Canadiens hockey sweater and asks his mother to send to M. Eaton in Montreal to get a new one—having of course the same number as Maurice Richard's.

Well, the sweater arrives, and there's the Rocket's number nine all right, only it's attached to the back of a *blue* sweater having on its front the crest of the dreaded Toronto Maple Leafs. His mother pleaded with him to try it on, telling him it's not what you put on your back that matters, it's what you put inside your head, and that besides, M. Eaton would be insulted if the sweater was returned to him.

The boy wears the sweater but in a fit of rage and shame he breaks his stick on the ice. M. le Curé, the coach, sends him to the parish church. All our hapless hero can manage to pray is for God to send a hundred million moths to eat up his Maple Leafs sweater!

It's a wonderful story and a wonderful allegory: it shows how something people actually share in common can be overshadowed by other pressures—cultural, linguistic, ethnic, economic. The Toronto Maple Leafs and the Montreal Canadiens after all share in common the same country, the same

sport, the same league, they play by the same rules and they are competing for the same prize. And yet they are aliens one to the other, not simply out of healthy competition, but because what they share in common gets turned into a vehicle for other agendas.

Well certainly the two solitudes represented by the two sweaters stand for religious and denominational differences as well—Orange Protestant Toronto versus Roman Catholic Montreal. But there have been similar solitudes between groups in our own Anglican denomination, within this diocese and, yes, even within this parish.

During the nineteenth century some left St Paul's because it wasn't protestant enough, while others, such as Bishop Binney, left because St Paul's was too protestant. At the beginning of the twentieth century, led by its influential rectors Dyson Hague and Archdeacon W.J. Armitage, St Paul's stood for a militantly low church tradition against high church Anglo-Catholics. Churches like St Paul's and St Mary Magdalene's were alienated and estranged.

Looking at the Evangelical and Tractarian movements of that earlier time perhaps we can now see them *both* as movements for renewal and revival in the face of the upheavals accompanying the Industrial Revolution. Still, they were bitterly divided rival camps warring within the bosom of the Anglican Church.

Now I know that sometimes Anglicanism is described as a *via media*—a middle way—between the radical Reformation in continental Europe on the one side, and Counter-Reformation Roman Catholicism on the other. This reminds me of the recently re-

newed Angus L. Macdonald Bridge. You know how there used to be just one lane running from the Halifax side to Dartmouth, and another running the opposite way, and you have to be on either one or the other. But now they've added a *third way*, a genuinely middle path, running right down between them. So Anglicans can go both ways, right?

Well it really doesn't work like that. If all you've got is a middle of the road compromise, people of strong conviction on either side won't be content just to take turns, they'll want to take over all the lanes for themselves. So while there's some truth in Anglicanism's being a bridge between the churches of the Reformation and the Roman communion, it's not all that workable or livable an arrangement if that's all there is.

At its heart and at its best Anglicanism is more than a compromise; it's a genuine way of proclaiming the gospel in a holistic and integrated way. Anglicanism enables a total presentation of the gospel involving the seen and the unseen, the inner and the outer, things said as well as things done, the scriptural and the sacramental. It mirrors the inclusivity of Christ's reconciliation, his bringing *all* things in heaven and on earth together in his peace. (Colossians 1. 18f)

There is a remarkable expression of this inclusive presentation of the gospel that is the genius of Anglicanism. It's found in the *Canadian Book of Common Prayer* (1962), the maroon-coloured book in the pew racks. Or rather, not simply the book itself, but more the collaboration which made this Canadian version a reality.

The collaboration I have in mind was between a son of St Paul's and a member of an

Anglican monastic order: in other words, a collaboration between a monk and a minister. The minister was the Rev. Ramsey Armitage, son of Archdeacon Armitage, the old war horse of the days of party rivalry, and who played a major role in the first Canadian revision of the *Prayer Book* in 1918. The monk was Fr Roland Palmer, a member of the Society of St John the Evangelist in Bracebridge, Ontario.

At the first meeting in 1943 of the Committee charged with further Prayer Book revision, Ramsey Armitage, then principal of the staunchly evangelical Wycliffe Theological College, called Fr Palmer to an empty seat beside him, "where," he said, "I can keep an eye on you!" And from that point forward, for over sixteen years, the two sat side by side, and more than that worked together to put down what they termed "stupid party rivalry" and to set aside the little shibboleths of Romanizers and Reformationists alike. (Cf. W.R. Blott, *Blessing and Glory and Thanksgiving: The Growth of a Canadian Liturgy*) The common ground on which Fr Palmer and Principal Armitage took their stand together was "the solid Anglican ground of the true comprehensiveness which was a mark of the wide embracing Christian Church in New Testament and apostolic times." (Preface by R. Armitage to Roland Palmer's *His Worthy Praise: On worship according to the Book of Common Prayer*, Canada 1959)

Monk and minister stood together for Anglicanism which is both Catholic and Reformed. In another place Fr Palmer writes:

The small mind loves antithesis. Controversy is always full of antitheses. [The words] Catholic or Protestant is one of

them. It is easier to accept one side of truth than to stretch the mind to take in the other side... Truth is often found to consist not in "either, or" but in "both", two sides of the same coin.

Catholic does not equal Roman, neither does Protestant mean anti-Catholic. The two words rightly understood are mutually inclusive. Catholic means altogether-whole-like. Protestant does not mean testifying against the Catholic religion. Protestant means testifying on behalf of our Lord Jesus Christ. **Pro** is the opposite of **anti-** or **contra-**. **Pro** means **for** not **against**.

This isn't to suggest for a minute that it's all smooth sailing, that there aren't continuing tensions and resentments to be lived through. As our Gospel passage for today (Luke 10:38-41) suggests, there will always be Marthas who are drawn to active and practical service, who look outward and ask what is to be done. And there will also be the Marys—the many Marys of the gospels—who are drawn to contemplation, and costly even extravagant devotions. Those who don't seem to be "doing anything" but whose praise is in the gospel and whose type of discipleship is upheld by the word of Christ himself.

Martha and Mary: different, but not separated, sisters together in the same household, members of the same family, both serving Christ.

These are our tensions too. Talk of differences complementing each other may sound very well and good, but it feels different when you actually try to live them out. Yet that is what we are embarked upon, that is our call. For we can only discover the truth of genuine inclusivity by living it. May it be so for us both. Amen.

May we pray—for the unity of all Christian people, for unity in our life together here and with others:

O Lord Jesus Christ, you said to your apostles peace I leave with you my peace I give unto you. Regard not our sins but the faith of your church, and grant to it that peace and unity that is agreeable to your will. For you live and reign with the Father and the Holy Spirit, one God world without end. Amen.

GREEN CHRISTIANITY

Howard J. Falcon-Lang

We are destroying the global environment at a rate unparalleled in earth history. As biodiversity crashes alarmingly and climate warms, the predictions of the world's scientists are bleak as to what the twenty-first century has in store. Sadly, Christians have mainly left it to other groups, such as Buddhists or Greens, to defend the intrinsic value of the natural world. However, if Christians are to share the good news of Jesus Christ effectively, it is essential that we bring the Bible's distinctive message to bear on such issues of global importance. What follows is a brief summary of what the Bible says about humankind's relationship with the natural world and discusses our calling to care for the whole of creation.

SHEPHERDING CREATION

The main driving force behind our profligate destruction of the natural world is almost certainly our unconscious belief that the earth is merely a commodity for us to exploit. One prominent scientist, Lynn White, has argued that this evil attitude originated from Scripture itself: after all, God's first command to humankind was to subdue the earth (Genesis 1:28). However, as we shall see below that this is a highly imbalanced and incorrect interpretation of Scripture.

One of the startling features of the Bible is the way it recognizes the common origin, substance and purpose of all creation. For example, we read that both humans and the natural world are 'good' creations of God (Genesis 1), belonging to him completely (Psalm 24:1) and entirely dependent on his indwelling Spirit for their continued existence (Psalm 104:29-30). However, human beings possess an additional dimension to

the rest of creation in that God has formed them in his own image (Genesis 1:27). As God's deputies on Earth, we have been given the responsibility to rule creation in God's name (Genesis 1:26-23; Ps 8). But in what form should that rule take?

Throughout the Bible the idea of ruling is closely intertwined with that of shepherding (2 Samuel 5:2; Matthew 2:6). Jesus explained the full meaning of this metaphor to us: a good shepherd will lay down his life for his sheep (John 10:11). The biblical understanding of "to rule" is therefore to serve lovingly, responsibly and whole-heartedly, as exemplified by the life of Jesus (Matthew 20:28; Philippians 2:6-7). The clear sense of Genesis chapter 1 is that the "good" earth is made better through the creation of humans (Genesis 1:31), for we help it to grow beyond its initial state by our careful management (Genesis 1:28; 2:15). When we deny this calling and exploit nature to fulfill our own ambitions, the consequences are shocking; the earth dries up and withers (Isaiah 24:4), and only through painful toil can we scratch a living from desiccated soil (Genesis 3:17-19).

STEWARDS OR COMPANIONS?

Traditional theologians have tended to use the word 'stewardship' when describing our God-given duty towards creation. This phrase emphasizes that God has given us the natural world as a gift, and we are ultimately responsible to Him as to how we use it. However, although not without merits, the concept of stewardship does not do complete justice to the breadth and subtlety of Scripture. In particular the word suggests that nature is an object with which we do not and cannot have a relationship. In con-

trast, the Bible affirms that human life exists in close relationship with nature. Not only are we dependent on creation for our material needs (Genesis 3:29) but we are also emotionally and spiritually nourished by the world around us (Psalm 8, 104; Song of Songs 4).

A more satisfying and complete biblical model of humanity's relationship with nature is that of "companionship". Genesis reminds us that all of creation is precious to God (e.g., 1:4), and that the redemptive plan he has set in motion is for "every living creature" (9:9-11). Every living organism, and even the rocks and stars, are our companions together journeying on the road to redemption, and looking forward with joy to the coming Day of the Lord (Isaiah 55:12-13). To use Paul's metaphor, humans and the rest of creation are cell-mates languishing together in prison; we are frustrated and enslaved, but eagerly await the time when God will restore His perfect order (Romans 8:18-23). Isaiah describes this heavenly state of redemption in beautiful language: "The wolf will live with the lamb ... and a little child will lead them".

As Christians living in this period of unparalleled environmental crises, we urgently need to rediscover the Bible's teaching about our relationship with the natural world. In particular, we must defend the intrinsic and eternal value of all creation, and learn how to increase the fruitfulness of our world through our sensitive gardening. In doing so, God's kingdom will be brought a step closer.

WHO AM I?

Author Unknown

Adam, God made out of dust,
but thought it best to make me first.
So I was made before man,
to answer God's most holy plan.
A living being I became
and Adam gave to me my name.
I from his presence then withdrew,
and more of Adam never knew.
I did my Maker's law obey,
nor ever went from it astray.
Thousands of miles I go in fear,
but seldom do I on earth appear,
for purpose wise which God did see,
he put a living soul in me.
A soul from me God did claim,
and took from me the soul again.
So when from me the soul had fled,
I was the same as when first made.
And without hands, or feet, or soul,
I travel on from pole to pole.
I labour hard by day, by night,
to fallen men I give great light.
Thousands of people, young and old,
will by my death great light behold.
No right or wrong can I conceive,
the Scripture I cannot believe.
Although my name therein is found,
they are to me an empty sound.
No fear of death doth trouble me,
real happiness I'll never see.
To heaven I shall never go,
or to hell below.
Now when these lines you slowly read,
go search your Bible with all speed,
for that my name is written there,
I do honestly to you declare.

Submitted by Karen Harris.

PRAISE AND THANKS TO A GREAT GOD

Denise G. McKay

Let us praise the God of the universe, for who and what he is,
 Praise him for his wondrous works, for everything is his.
 Let us praise our God, and thank him, for Jesus Christ, his Son,
 Praise God for his plan to save mankind, through our Saviour, Blessed One.
 Let us praise God for his Holy Spirit, who helps us when we pray,
 And dwells with Christ within us, to enrich our life each day.
 We thank you God for breath of life, important to our being,
 For heart, mind, and soul to function, our amazing eyes for seeing.
 We give you thanks for ears to hear the sounds along life's way,
 A voice to sing God's praises, and to talk to him each day.
 We thank you God for our body, its functions and its use,
 We'll strive to keep it free from harm and any type abuse.
 Thanks, too, for arms, legs, and feet to go that 'extra mile',
 Not only just for exercise, to greet people with a smile!
 We thank you God for food and drink, and all that you provide,
 Animals, and wildlife, resources, places to reside.
 We praise you God, and thank you, and Jesus Christ your Son,
 And Holy Spirit also, for your care for us, each one.

Written and composed with God's help for Thanksgiving 2001.

"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great..." Psalm 111:1, 2 (King James Version)

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Submissions to **ST PAUL'S JOURNAL** are always welcome. The deadline for the next issue is **15 November**.

PRAISE THE LORD FOR AUTUMN

Denise G. McKay

"Praise the Lord for autumn", though some would disagree,
 The worshippers of summer will certainly scowl at me!
 One day they are in deckchairs, relaxed without a care,
 Next morning they wake, shivering to chilly, cool fresh air.
 In shock they check the calendar, and realize it's fall,
 The balmy days had fooled them, they weren't prepared at all.
 Some autumn days are gorgeous, the air so fresh and pure,
 It makes you want to walk for miles, forget about your chores.
 You start to notice hedges turning scarlet, russet, gold,
 Flower petals shrinking, tree leaves turning with the cold.
 It's time to put the shorts away, tank tops and swimsuits too,
 And try on all of last fall's clothes, and hope they still fit you!
 Our God is really great, you know, he's thought of everything,
 Four seasons we can choose from, and all that they can bring.
 Some love to ski, some love to swim, tend garden, fun for all,
 And our Father God supplies our needs at harvest time in fall.
 As we look at TV pictures of miles of prairie grain,
 And see Annapolis Valley apples, and dairy herds on plains,
 We really do appreciate the bounty God has given,
 "Praise the Lord for autumn", and all good things from heaven.
 Written and composed with God's help for Autumn 2001.

"Sing unto the Lord with thanksgiving; sing praise upon the harp
 unto our God: Who covereth the heaven with clouds, who
 prepareth rain for the earth, who maketh grass to grow up on the
 mountains. He giveth to the beast his food, and to the young ravens
 which cry." Psalm 147:7-9 (King James Version)

MUSIC AT ST PAUL'S

Rob Paddock

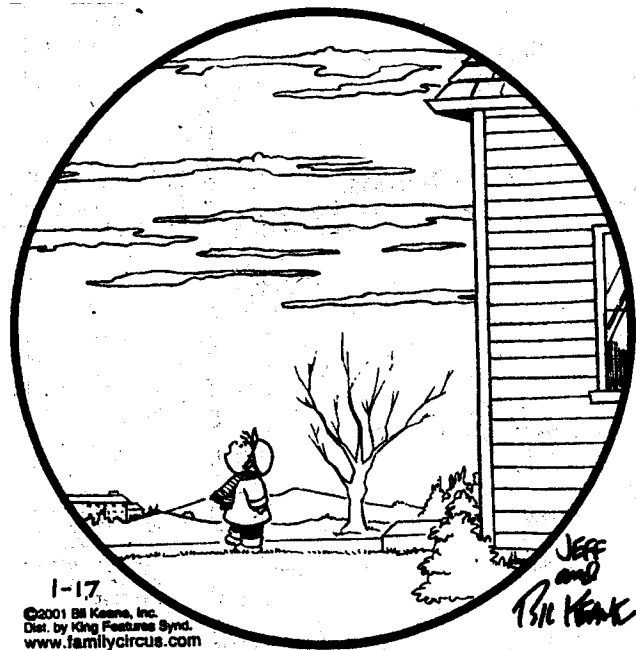
Fall is upon us, and the music at St. Paul's is in full swing. We began choir practice on Thursday, September 6, at 6:00 p.m. with almost all of returning choir members in attendance. We are, as always, accepting new voices into our fold, and if you are interested in joining us, please contact me at 461-9459 or on the net at deepsearob@hotmail.com.

During Advent and Christmas, we will be singing selections from Cantata No 142 by J.S. Bach, and singing this Cantata in its entirety during the Lessons and Carols service. This is a glorious piece of music which I hope will get you into the Christmas spirit.

IT'S A SMALL WORLD

(GOD LOVES TO BRING HIS PEOPLE TOGETHER)

Gretchen Gillis & Margery MacIsaac



"Grandma keeps sayin' 'it's a small world,' but it looks pretty big to me."

When we began this series of "Small World" stories a couple of issues ago, we had no idea that our small world would become even smaller, as it has with the September 11th attack on the U.S.A. Now we need to keep our families and friends around the world in our prayers, especially those in the U.S. who are bearing such tremendous losses, for God's comfort and love, guidance and grace. We will continue with our stories, particularly because they remind us of God's wonderfulness, and praise is an important part of our prayers. (The Book of Common Prayer has a lovely selection of short praise Scriptures on page 62.)

We give thanks to Margery MacIsaac for her story this time; we invite and encourage

parishioners and friends, near and far, to send in their stories for future issues.

We give thanks to Bil Keane for his kind permission to use his "Small World" cartoon of January this year.

My husband, Rob, and I often spend the first of July weekend in Prince Edward Island, and July 2001 was no exception. We spent a pleasant weekend at a bed and breakfast just outside Charlottetown which we would recommend to anyone should they ask us.

We usually attend St Paul's Church in Charlottetown on those visiting Sundays but this year we decided to attend the Cathedral Church of St Peter. Rob is experiencing a bad back these days so we chose the back pew so that he could stand through part of the service as he does every Sunday at home.

I couldn't help but notice the beautiful singing voice of the lady sitting just ahead of us and, at the end of the service she turned to us and greeted us warmly. We said that we were visiting from St. Paul's in Halifax, and her reply was 'My son-in-law goes to St Paul's.' 'And who is your son-in-law?', we asked. 'Jonathan Eayrs', she replied. Sure enough, we were unknowingly talking with Beth's very pleasant mother. Small world, isn't it?

FOR FRIENDS OF ST PAUL'S

Dot Kelly

At this special time of harvest and thanksgiving, we extend our best wishes and love to our friends. We extend our sympathies to the family and friends of Mrs E.B. Johnstone who passed away recently. We very much appreciated your notes throughout the summer. Our thoughts and prayers are with you all.

SUMMER MINISTRY IN CALGARY

Kate Duinker

I have been back from Calgary for almost a week now, but it seems as though I just arrived there yesterday. This summer of excitement and new experiences has really flown by! In May, David Turner and I journeyed to Calgary to take part in the annual Navigators summer-long program. Navigators is an international university Christian group offering many small groups and service events throughout the school year and diverse summer programs in the off months. The Calgary program is one in which 25 students from across Canada live in a residence as a community for 3¹/₂ months, each student working at their own summer job to raise money for the following school year. During evenings and on weekends, students participate in Bible studies, lectures on various spiritual topics, outreach programs and community building activities.

The focus this year was on spiritual growth as well as living out one's faith. Though the Bible studies and lectures were very enlightening in these areas, I feel that I learned the most during my time living in the community. In contemplating the summer experiences I have discovered that I learned a lot about how I see myself in relationship to others and how I live out my faith in the context of other people. This became apparent in my relationships with other students in the community and also in experiences with Calgarians outside the group.

One highlight which stands out from our Calgary adventure is our service at an establishment called the "Mustard Seed". We began the summer with a quest to visit a

different church every week and to discuss our feelings about each one. By the third Sunday we found ourselves at a church service in a place dedicated to serving food and providing shelter to needy people. The spirituality was seasoned with the reality of hard living and the atmosphere was much different than that at the other churches we visited. The next week we were there again with more students tagging along. By the third week we were asked to bring instruments and lead the worship for the service, and near the end we were even doing the readings and parts of the sermons. Of all the worship music done during the summer, those of us playing felt the most alive and connected to God during our times at the Mustard Seed. Our time there prompted me to get over some hang-ups about speaking and playing in front of people and also made me examine my thoughts and messages from a completely new perspective.

The emotional and spiritual growth that I have experienced this summer along with the great new friends and memories make me excited to see what the future holds for me. I would like to thank individual parish members as well as St Paul's Church for all the prayers and financial support. You have provided me with an incredibly meaningful summer that will remain with me for the rest of my life.