



# St. Paul's Journal

Christmas 2008 – Epiphany 2009



## ***The Truth about the Incarnation or Catholics and Gnostics***

*J*esus is not ashamed to call them brothers and sisters... Since therefore, the children share flesh and blood, he himself likewise shared the same things... Jesus had to become like his brothers and sisters in every respect... We have one who in every respect has been tested as we are, yet is without sin... In the days of his flesh, Jesus offered up prayers and supplications with loud cries and tears... Because he himself was tested by what he suffered he is able to help those who are being tested.

**Hebrews 2:10-18; 4:14-5:10**

*He became incarnate of the Virgin Mary,  
And was made man.  
For our sake he was crucified under Pontius Pilate;  
He suffered death and was buried.  
On the third day he rose again  
In accordance with the Scriptures;  
He ascended into heaven.*

### **Nicene Creed**

These days we have plunged ourselves, as a parish, into a conversation about the 'incarnation'—as every Christian church is invited to do at this time of year, every year. Hard on the heels of the season of Advent, a season of anticipation and preparation to meet our God, come the great Christian seasons associated with the incarnation (the earthly life of Jesus Christ), that tumble out one after another as we gather week by week for our liturgies—

Christmas, Epiphany, the Baptism of our Lord, Lent, Holy Week, Easter and Ascension.

The truth is that there is no end to the interesting religions and gods that have swirled around Christianity from the beginning. But Christianity takes its stand by confessing the full and unique presence of God among his creatures in the life of Jesus Christ of Nazareth. It is a terribly sad thing to hear Christians today talk as if 'God' was a kind of being about whom nothing further could be said than that God is heavenly and we are earthly; as if our confession of the Holy Trinity (Father, Son, and Holy Spirit) was an optional clause for our daily walk of faith.

In fact, within the first few centuries of its existence, the Christian church was obliged to choose one of two very different spiritual directions: to take the path of the *gnostics* who said Jesus only appeared to be a human (because the real God would never soil himself in the mess we call human life!) or to follow the way of the *catholics* (who confessed that in Jesus Christ we meet God who fully shared in our every human struggle, and tragedy and joy).

Anglicans, Roman Catholics, Orthodox, Baptists and others were the inheritors of the ways of the *catholic* Christians. Everyone who has eyes and ears open during our worship services—as the Scriptures are read, the creeds confessed and the Eucharist celebrated—knows which choice was made. *We believe in one holy catholic and apostolic church.*

If God did not really come among us and share our life in the person of Jesus Christ, we might as well pack up, turn off the lights, sell our buildings, and go home where a hundred interesting, harmless and 'fulfilling' private spiritual pastimes await us *via* television programmes, internet sites and religious interest clubs.

Christian faith can't be lived out (as the *gnostics* tried to do) in a spiritual sky through which we are meant to ascend in order to detach ourselves from our bodies, our world and our communities so that we can each cultivate a private, heavenly salvation. Christian faith certainly has its eyes on the heavens—and even more beyond them—but it has its feet firmly planted on the ground.

It may not feel good to confess our sins in our liturgies, to have our egos bruised in parish life, to butt heads on parish plans, to sacrifice money and leisure for the good of our parish programmes—or to work on outreach side by side with 'someone with whom we have nothing in common' or to share the sorrow of a beloved fellow parishioner who has lost a child, or a job or the love of her life. But this very human life is the only place where we can practice our faith, and these are the only sorts of things in which we can truly meet the incarnate Christ we worship. So God's sharing of this very human life is what we call the wonderful 'mystery of the incarnation'.

This is the only faith we can confess. This is the only life in which we can find joy. This is at the heart of the only mission we can have to our world.

*Paul Friesen*

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### ***Warden's Reflections: Advent, Christmas & Anticipation***

As I write this note, with a sense of conviction and also of peace, we have already enjoyed four Sundays of parish life and worship in Advent 2008. Each Sunday featured a sermon and a children's talk reflecting the eternal messages of Christ, and of Advent – our season of anticipation. Advent, which means anticipation or coming, is not only a celebration of those who first waited for the historical event of the birth of Christ. It is that, of course, but as Christians we also celebrate the anticipation of the coming Kingdom of Christ. It is a future that is for each one of us as individuals, and also for us as a community.

In one of his books, C.S. Lewis said he came into Christianity 'kicking and screaming'. He wrote, 'You must picture me alone in that room in Magdalen (College), night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England.' (*Surprised by Joy*). His 'Advent' wound up and his 'Christmas' arrived!

However, it was not simply enough for Lewis to stop at this actual decision. In fact, by this decision, he was shifted from his prior position as an atheist to a believer, and a very active one at that. He was transformed, writing with both intellect and passion—for the benefit of generations to come—of the power of Christ and the path of God. But he was also transformed in practical terms as well. He began to read the Bible, to worship Christ in a local parish church, and sought to help the poor and powerless. He donated a significant portion of his revenue from book royalties to the benefit of widows whose husbands were killed in World War II. And in his late fifties, Lewis married the American widow Joy Davidman so that her children would be protected and able to continue their education in England. He believed in the message of Advent and, thus, was transformed by Christmas itself, contributing in so many ways and at so many levels to the transformation of life on earth for others.

You have heard a few of us speak, in the late autumn of 2008, of the preparation of our parish budget. The issue, as we tried to explain, is not so much money in the abstract, as it is what we are currently doing with it and what we intend to do with it in the future. We have been working hard, considering how we can continue to grow in our service to others in the year ahead. We appreciate and thank each of you who have already responded, and those who will respond, to our request for an update on your plans to support the work of the community in the future year. By your actions,

intentions and contributions you show, like Lewis, the transforming power of the Christ we wait for together.

In the sermons and the children's talks this Advent season, we have considered the hope that comes through genuine judgment, love, joy, and peace. Each has their place in our lives. Through this gift of Christ, God has given us the 'salvation' that we celebrate every year during this season. But God has also given us the communal joy of helping each other as we are transformed through 'word and sacrament' in our worship and through 'parish life'. In this season of busyness and so many preparations—and surprises too—may we find the meaning of Advent (anticipation) not only in Christmas and Epiphany. And may we find wisdom and a deep abiding faith in the birth, life, death, and resurrection of our Lord Jesus Christ.

*Patrick Hartling*

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### ***Exciting News from the Archives: Part II***

This is the conclusion of my report in the Thanksgiving edition of *St. Paul's Journal*, in which my daughter Penny and I, during a trip to Prague, delivered *The Little Catholic Songbook* to the National Library of the Czech Republic at the *Klementinum* in Prague.



This was a really exciting experience. We were met by Inge, a colleague of Mrs. Petraskova, Head of the Music Department. Inge, who speaks English, gave us a private guided tour of their magnificent baroque library, with manuscripts and books dating from 1085 A.D. to the present day, the Astronomical Tower with terrific views over the city, and the Reading Rooms. We were then taken up to the Music Department, where we were eagerly awaited by Mrs. Petraskova and another young

colleague, who also spoke some English (Mrs. Petraskova really did not).



It was thrilling to see how delighted they were with the book, and while Penny took photos, I opened the archival box we had asked Joe Landry of *Leaf By Leaf Conservation Services* to make, and showed them the book, and the neat little 'drawer' Joe had made to hold the seven 'mass cards' that had been interleaved in the pages.

Mrs. Petraskova read us the entry in their reference book which described *The Little Catholic Songbook*. We learned that it had been written in exquisite Czech – a very important factor in its value - by a priest in the German speaking area of Czechoslovakia, who used it to teach Czech to the people, who, although Czech nationals, spoke German only. There were only 10 editions printed, of which very few had survived (the Austrian National Library has a 5<sup>th</sup> edition and ours is a 4<sup>th</sup> edition), and their excitement at now owning a copy was obvious. Penny and I were just as excited to be able to repatriate this small treasure.

After signing a receipt for *The Little Catholic Songbook*, Mrs. Petraskova put the book on her desk, later to be carried off to their Conservation department to repair the damage of the years. She and her colleague then showed us some of their other treasured books dating from the 14<sup>th</sup> and 15<sup>th</sup> centuries, which they had taken out especially to show us: original compositions signed by the composers and illuminated; a choir master's book of music for mass dated 1415; beautifully written gothic texts with music notes in diamond shapes; and on through the years (including a signed Mozart

score), to a small book about a modern Czech composer which had piano keys on the front cover. They also gave us a number of books about the *Klementinum*, the Library and the Astronomical Tower, as well as the score for the *Missa Presulem Ephebeatum*, by Heinrich Isaac (ca 1450 – 1517), which I hope Andrew will play for us one day—it has modern notation as well as the original notation!

It was a wonderful experience, and we were so happy to be able to give them this book, as it had no actual value to St. Paul's archives – it didn't even fit our mandate – whereas for them it was a treasure. They may have felt honoured to have been given our little book, but they certainly honoured us in their reception of it.

I hope, later on when I have all our pictures printed, to make a display, or perhaps a power point presentation to show you all.

*Fiona Day*

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### ***Beyond the Chancel Steps: The Queen Anne Communion Service***



*Photo by J. Milton Gregg*

At Christmas and Easter, you may notice two tall silver flagons gleaming on the Credence Table, or watch the Rector turn from the Communion Table to present to the congregation a beautiful silver chalice, saying, 'Do this, as oft as ye

shall drink it, in remembrance of me.'

Perhaps you thought the Lords of Trade and Plantation sent this silver over with Cornwallis in 1749, or maybe that it was the gift of a prosperous Haligonian to his parish church.

In fact, the two flagons, the chalice and the alms bason are the remaining parts of the Queen Anne Communion Service received by the church in 1759. Next year will mark the 250th anniversary of their first use at St. Paul's.

In 1710 the French surrendered the fortress at Port Royal to Colonel Francis Nicholson and his New England troops. Port Royal was renamed Annapolis Royal to honour Queen Anne. She returned the compliment by commissioning her royal silversmith, Francis Garthorne, to create a Communion Service to be used in the Chapel of Ste. Anne, at Fort Anne, Annapolis Royal.

Queen Anne had ordered Garthorne to make Communion Services for St. Anne's, Annapolis, Maryland, and her Royal Chapels of the Mohawks and Onandagas. Not just the silver came as her gift to the Mohawks and Onandagas, but a Fair Linen for the altar, cushions with tassels for the books of Common Prayer, and four Imperial Coats of Arms to hang on the walls of each chapel. Francis Garthorne also made the Service presented by Queen Anne to Trinity Church, New York. Think of the Loyalist, Charles Inglis, Trinity's last British Rector, discovering Garthorne's familiar silver when he came to celebrate Communion in his Cathedral, St. Paul's, Halifax, as the first Bishop of Nova Scotia.

The silver marks on our Queen Anne pieces show that Francis Garthorne made them in 1711-1712 in London. Six years after the Queen died, a Warrant dated May 4, 1720 in the Lord Chamberlain's Book, Series 1, Volume 604 (Public Record Office) ordered the delivery of 'two Flagons, a Chalice, a Paten, and a Receiver to take the offerings in, for the use of His Majesty's Chapel at Annapolis Royal, the Plate to be delivered to the order of Colonel Richard Phillips, Governor of Annapolis.' The Communion Service eventually arrived at the Chapel

of Ste. Anne, Annapolis Royal, but was in use for only a few years.

In 1732 the Reverend Richard Watts reported that the Chapel at Fort Anne was 'in such a dismal and pitiful condition that it is almost impossible either to perform or attend the service therein without endangering the lives of those who come thither to the worship of God.' (Archives, Fulham Palace) The absence of a chaplain meant that officers at Fort Anne had to baptize their children. As late as 1752 Captain Handfield had to officiate at the marriage of his daughter. The Queen Anne Communion Service was in the care of the Fort's commanding officer, safely stored away.

In 1759, by act of the Legislative Assembly, the Church at Halifax was incorporated as the Parish of St. Paul. Richard Bulkeley, a founding Warden, also served as Provincial Secretary. He and his Governor, Charles Lawrence, must have discussed the state of affairs at Annapolis Royal, and the needs of the newly incorporated Church of St. Paul at Halifax. Decisive army officer that he was, Lawrence acted. In August 1759 he issued an order to Lieutenant-Colonel Jonathan Hoar at Annapolis:

'You are hereby required and directed on the receipt hereof to deliver unto Erasmus James Phillips, Esqr. all the Church plate in your possession, together with all Cushions, Cloths, Surplices, Bibles, Common Prayer Books, and all manner of utensils now or formerly used for the celebration of Divine Service at Annapolis, and for so doing this shall be your warrant.' (Commission and Order Book, 1759-60, Vol. 165, NSARM)

The same order was issued to Erasmus Phillips directing him to deliver the Church plate etc to Jeremiah Rogers, captain of the Provincial Brigantine Montague. Captain Rogers sailed out of the Annapolis Basin bound for Halifax to deliver his valuable cargo to the Governor, who presented it to the newly incorporated Church of St. Paul. Imagine the first Rector's delight, to be able to celebrate Communion using this beautiful silver.

Sixteen Rectors and nearly 250 years later, we are still using and appreciating Queen Anne's gift to the

Chapel of Ste. Anne, and Lawrence's and Bulkeley's diligence in seeing that the Service would be in St. Paul's safekeeping.

Not all Rectors have loved this silver. The Reverend Dyson Hague, the 7<sup>th</sup> Rector, requested in the June 1894 edition of St. Paul's Parish Magazine under 'Rector's Notes – Wants': 'We want so many things. First, some generous friend, either to give us two silver cups for the Holy Communion, or better, to provide the expense of making a set out of one of the large flagons which might be used for that purpose.' Fortunately the ladies of the congregation saved the flagon by providing two silver chalices, which were first used on March 3, 1895.

Archdeacon W. J. Armitage, the 8<sup>th</sup> Rector, invited the Curator of Silver of the Metropolitan Museum of Art, New York to survey the church silver in 1907. Mr. J. H. Buck measured, and recorded the silver marks on two flagons, one alms bason, one chalice and a paten. This list is useful, because the paten disappeared at some time after 1907. The silver was stored in a wooden chest locked in the vault. It is difficult to understand how such an essential piece as the paten could have disappeared. Two patens acquired by the church in 1819 have served as replacements.

The Vestry Minutes for June 27, 1932 record a letter sent to Dr. T. W. Savary, the 10<sup>th</sup> Rector, by the Rural Dean of Annapolis, "stating that from reliable information received by [the Dean] the Communion Service reported as belonging to the church in Annapolis was being unlawfully held by St. Paul's Church." Dr. Savary told the Vestry that he had replied ... "requesting definite information as to the set referred to, with particulars as to claim. So far, he had received no reply." One wonders how St. Paul's could be considered to be holding the Queen Anne silver unlawfully, since the head of the Government of Nova Scotia ordered its removal from Annapolis to Halifax.

The 200th Anniversary Committee requested permission in 1949 to display the Queen Anne Communion Service in the window of Henry Birks

& Son on Barrington Street. The Vestry refused to permit the silver to leave the church. Later Parish Councils have had a different attitude. The silver has been exhibited in the Nova Scotia Museum, and the Art Gallery of Nova Scotia.

A few suggestions on the care of this silver may help preserve it for future generations to cherish:

'The Queen Anne Service is almost pure silver, and must be handled very carefully to prevent scratches and dents. Before you touch it, remove rings from your fingers. Polish, using a high-quality cream polish. Do not use Silvo or Twinkle. Be sure the tap in the sink is pushed away from any possible contact with the silver. Use the plastic dishpan, not the metal sink. After rinsing the polish off, wash, using very hot water and a little detergent, then rinse again, and dry thoroughly with a soft tea towel. Never immerse the stem of the chalice in water. Never wash more than one piece at a time in the dishpan, and do not allow the silver to bang against the sides of the metal sink. Stand the lids of the washed flagons up so that the insides of the flagons can air dry. Wrap and return the silver to the vault promptly. Position all pieces so that there is no chance the vault door can crush the base of the chalice, the flagons or the alms bason. Never leave this silver unguarded, and always store it in a locked cupboard or the vault. Return the vault key to the proper custodian.'

After nearly 250 years in St. Paul's safekeeping, the Queen Anne Communion Service continues to add to the joy of our celebration of Holy Communion at Christmas and Easter.

In preparation of this article I relied upon: 'The History of St. Paul's', Chapter 9, by C. E. Thomas, MSS St. Paul's Archives; 'Documents of St. Paul's', Book 1 and 2, by C. E. Thomas, MSS St. Paul's Archive; 'Historic Silver of the Colonies and Its Makers', Francis Hill Bigelow (world-wide web); 'The Great Law and the Longhouse' by William Nelson Fenton (world-wide web); *The Church of Saint Paul in Halifax, Nova Scotia 1749 - 1949*, by R. V. Harris (Ryerson Press, 1949); *Year Book of the Parish of St. Paul's* (1915); Vestry Minutes of St. Paul's

Church, June 27, 1932; Vestry Minutes of St. Paul's Church, April 5, 1949; *St. Paul's Parish Magazine*, June 1894.

*Timker McKay*

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### ***Melanie finds Robert***

**A**s we celebrate Christmas 2008 we want to share a special story with you. Early this year, Don met a bright young nurse at the clinic where he has dialysis treatments three evenings a week. In mid-summer, he learned that she was giving up her job here to serve in a hospital in Kenya for several weeks, was doing her own fund-raising and was leaving shortly. He contacted her with some support and we kept in touch by email.

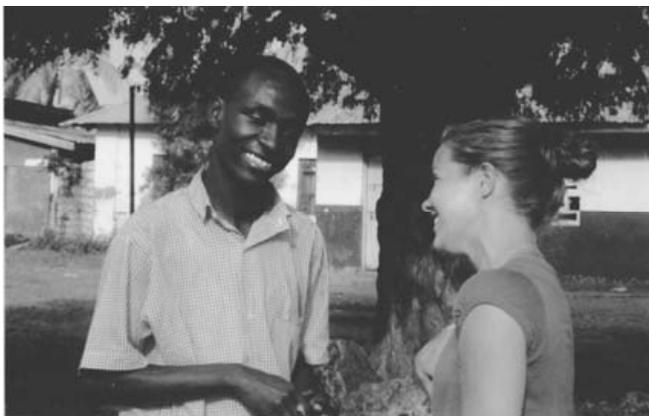
In one email we mentioned that we sponsor 15-year-old Robert in Kenya through Compassion Canada. Robert lives in a small town called Kongowea, outside Mombasa. Melanie thought she would like to try to find him and take him some gifts on our behalf. On September 19<sup>th</sup> she sent an email asking for information about Robert. Her hospital work was finished and, as she and two Canadian friends were spending that last weekend in Mombasa, she said she would try to find him. We sent what we had - Robert's sponsor number, our own and the name of the Compassion Project where he was being helped, the Baptist Child Development Center in Kongowea.

It's a long story, but the short version includes this adventure! After finding a *manatu* (bus) in Mombasa marked *Kongowea*, the three girls set out, their Swahili limited to hospital jargon. No one on the bus spoke English. When they reached the end of the line everybody got off the bus except the three girls. As they still did not know where the Baptist Child Development Center was, they didn't know what to do. Some young fellows standing around at the bus stop talked to the driver and then one of them came to Melanie and asked, 'Where do you want to go?'

Imagine her relief!

He didn't know anything about a Baptist Child Development Center but he did know there was a Baptist school 'down the road.' Eventually, after some more driving around and then a very long walk Melanie and friends found a guard outside a compound who spoke English. He brought the Director to them, who said, 'You are *here!*' The Baptist Child Development Center and the School were one. In no time at all, the Director found Robert and brought him to meet Melanie. He was speechless, but when he learned why she was there, he could hardly contain his happiness. He was thrilled with the gifts she had brought; he showed Melanie and her friends around the school and they visited his classroom. The Director explained the Project's work and what the children receive, as Melanie wrote, 'from education to lunch to spiritual guidance...'. 'Seeing this first hand restores my faith in people helping people...It was one of the best moments I can remember and it will stay with me for a long, long, time.' They were deeply impressed with the warm welcome they received, and Robert felt very special; no one had ever visited any of the children before that day.

Melanie came home with pictures of Robert and others, and a lovely letter from him for us. We are so grateful for Melanie's interest and perseverance in finding Robert, and we thank God for the wonderful answer to our prayers. We look forward to reading the story in a *Compassion Magazine* soon.



Kenya: Kongowea Baptist Primary School  
Robert Ngotho & Melanie King, 22 September, 2008

Fellow parishioners at St. Paul's will enjoy knowing that on the Sunday morning before Melanie began her search for Robert, our 9:00 a.m. worship service included not one, not two, but three African songs! You can be sure we were thinking of Melanie and Robert then, hoping and wondering if it could really happen. That it did seems to us a miracle, as it did to Melanie and her friends also. Praise God!

*Donald and Gretchen Gillis*

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### *On Moving Home*

**R**ecently I had to move from my home, in which I had lived for 25 years. I have moved many times in my adult life, but this was the longest I had lived in a home. This was my first transition from a large seven-room flat to a very much smaller studio apartment.

What to take and what to leave behind? I lay in bed and worked myself into a tizzy trying to decide what I should be taking. I realized this was not helping me at all but, rather, making me very stressed. A close friend came over to my flat with a box of varied coloured stickers and told me to put a sticker on every item that I intended to take with me. This included paintings on the walls, large ornaments, chests, telephones, etc., as well as furniture and kitchenware.

Now to get some cardboard boxes and start packing. If one is methodical it can go well, and I did get help from my home care worker, who helped clean and pack items. We did not bring a mover in, because my sons were prepared to move me. They hired a large truck and the moving day soon arrived. Since I am over 80, one of my daughters-in-law decided that I should spend the day at their home in Ferguson's Cove until the move was completed.

At about 3:30 p.m. a call came saying that I could come over to my new home, so over we went. What a revelation when we walked into my new apartment; I could not get over it. The carpets were

down and all the furniture was beautifully placed. There were flowers in a vase and paintings on the walls, even a beautiful new bedspread.

The very best thing of all was when our wonderful Rector, Dr. Paul Friesen said he would like to come and bless my apartment, as well as Lois Pepper's. A late afternoon was chosen and I invited all my immediate family and a few close friends. Dr. Friesen arrived with his family, and little Talia looking very important holding a small red bucket. The bucket then had water put in it and a small branch of an evergreen tree.



A short religious service was provided and the Rector began at the front door, saying a prayer. Talia was ready for him to take out the branch, and sprinkle some water on the door. This was repeated in each room, with even a sprinkle on the bed. At the end, Paul presented me with a beautiful cross, which I have put in a prominent place on the wall. A wonderful ending to the move.

Also invited was our Honorary Assistant, the Rev'd Canon Gordon Redden, to assist in the blessings. When the blessings were over, we all gathered together for a reception in the recreation lounge.

*Jill Field Alexander*

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### ***My wish***

In our commercial society we all know that retailers depend on higher than average sales during the period leading up to Christmas in order to survive. Likewise many outlets have significant sales and price reductions in January to clear out their unsold inventory. I think many of us know some of the recurring signs in windows and printed ads at this time of the year that are created to catch our attention, such as "Boxing Week" sale. I didn't know there was such a thing as Boxing Week.

In January 2008, while walking up Spring Garden Road to work I walked by a sign in the window of the new DownEast shop. It caught my attention because it was very edgy and in my mind quite sad. It read: "Get what you didn't get Super Sale." In this ad for the latest cell phone, they meant what you didn't get for Christmas without saying that.

Many people consider Christmas disappointing if they do not receive everything that is on their wish list. I feel sorry for people like that, who feel a need to always be upgrading their latest toys and gadgets, and don't feel as if they are successful unless they are current.

Gifts don't define Christmas. They can be easily forgotten. What I remember most when I take the time to reflect is the memories of spending time with friends and family, enjoying wonderful Advent and Christmas music, and hearing and sharing the amazing Christmas story from the gospels. These are all the ingredients of a successful Christmas and my wish is that more people get that message.

*Kathleen Flowerden*

### *O Come Let Us Adore Him, Christ the Lord*

When I was a child, my family went to church on Christmas Day for the eleven o'clock service at All Saints' Cathedral. Mother always sat us in the same pew each Sunday. I used to look over at the stained glass window with the Roman Centurion pictured there. When the service started, the church organ would loudly play the beloved hymn, 'O Come, All Ye Faithful,' with which I'm sure most churches start out. It is a beautiful, majestic hymn of praise to God and His Son Jesus. The choir, bishop, minister and helpers would parade the church aisles, led by a young altar boy holding up the long handled cross. I wasn't a religious child, and fidgety like most, but that hymn and sight would never fail to give me an excited feeling in my being. One couldn't help but feel awed and moved by the beautiful words and tune of 'O Come, All Ye Faithful.'

I think when children are a part of the congregation at an early age, it somehow 'sticks' with them throughout their life, even if, as the years go by, that life branches off and maybe backslides for a while away from church values, as it did with myself. But eventually those early church attendance years will lead them back, especially on Christmas, and the glorious hymns of praise for that season:



*Rejoice! Rejoice! Emmanuel shall come to thee, O Israel; O come, all ye faithful; Joy to the World; Hark, the Herald Angels Sing; The First Nowell; While Shepherds watched their flocks by night; Go tell it on the Mountain; Away in a Manger; We Three Kings of Orient are; Good King Wenceslas; I saw Three Ships a sailing; Mary's Boy Child; O Holy Night; Once in Royal David's City; Gloria in Excelsis Deo; Silent Night; O Little Town of Bethlehem, and more....*

Happy Christmas, everyone!

*Written and composed with God's help for Christmas by Denise G. McKay.*

### *Friends of St. Paul's*

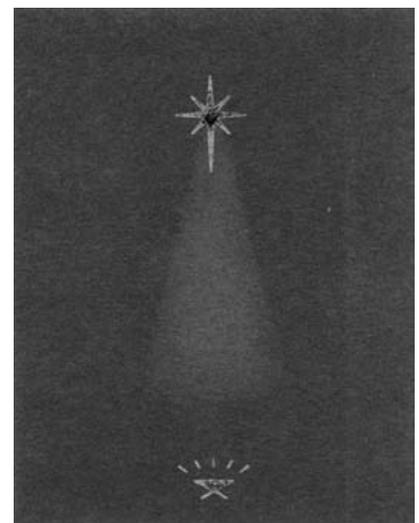
The Star

We read of the Star through the Wise men.  
We hear of the Star through the clergy.  
We see the Star from the tops of the trees at every Christmas—  
All leading to the new born Babe in the stable.

St. Paul's has a shining star raised above all the beautiful displays of floral arrangements, and the red poinsettia plants grouped around the pulpit. The pillars, too, are decorated with green and red garlands helping to prepare for the message of The Star of Wonder.

A happy and blessed Christmas and Epiphany to all.

*Dot Kelly*



*May the light of His love  
always shine on you.*

*Children's Programmes*



**NURSERY VOLUNTEERS AT ST. PAUL'S:** There is a **NURSERY VOLUNTEER SIGN-UP SHEET** at the back of the church for those who would like to volunteer to assist us on Sunday mornings.

Please consider signing up for the Nursery once or twice. Thank you!!



**FROG JUNCTION:** We are actively seeking volunteers to teach this coming term beginning the first Sunday in February. Please speak with Martine or contact the Parish Office @ 429-2240 if you would like to teach.



Lotus Flower Cross at the head of the Nestorian Christian Tablet, (circa 781 a.d.); Beilin Museum, Xian, China. The tablet tells the story of the arrival of Christian missionaries from Persia (Iraq) at the court of the Tang emperor in China in the 600s a.d., via the 'Silk Road'.

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## **St. Paul's Journal**

*is published by* St. Paul's Church,  
1749 Argyle Street

Halifax, Nova Scotia B3J 3K4

Tel. (902) 429-2240 Fax (902) 429-8230

[office@stpaulshalifax.org](mailto:office@stpaulshalifax.org)

[www.stpaulshalifax.org](http://www.stpaulshalifax.org)

**Rector:** Paul Friesen

**Senior Warden:** Patrick Hartling

**Junior Warden:** Nora-gene Goodwin

**Directors of Music**

Andrew Killawee

Maggie Duinker

**Children's Program Director:**

Martine Osler

**Honorary Assistants:**

Neale Bennet

Gordon Redden

**Parish Administrator:**

Jan Skinner

**Sexton:**

Mitchell Nimeck

Submissions to *St. Paul's Journal* are always welcome. **Why not submit a spiritual reflection, a poem, or a book review?** The deadline for the **Lent & Easter** issue is **February 23, 2009.**