



St. Paul's Journal

Lent – Easter 2009



Getting What You Want!

How often have you heard this phrase, or a phrase like it? And what is your reaction when you hear someone use it, or catch yourself using it, or perhaps suggesting it more politely? The occasion might be service in a restaurant, or a gift someone has given you, or a promotion at work, or an expression of appreciation for your efforts, or even a worship experience. Usually it has to do with feeling we deserve or have earned what we want.

We know—at one level of reality—that we can't all logically get everything we want because the limits of the world's resources will make some of us 'winners' and some 'losers'. But is there a better way of looking at 'getting what we want'? The surprising answer is that a better way has a lot to do with how we enter into the spirit of Lent and the spirit of Easter.

But the better way is not to deny desire all together. Unlike Buddhist theology and spiritual practice, Christian theology and life has a central place for 'desire'. Most of us have experienced or heard stories about what happens when Christians, piously and sincerely, try to suppress all desires— desires eventually pop up, often in a distorted form and do damage, sometimes serious damage, to people and institutions and churches, and reveal Christians (according to the media) as hypocrites, which we just might be.

The better way, according to our Scriptures is to accept human desire as a precious gift of God, as part and parcel of being created in the image of God, not as the consequence of human tragedy and sin. And the better way, according to our Scriptures, is to accept the redemption of our false desires by the life, death, and resurrection of Jesus Christ.

When it comes to the redemption of our desires there are two questions. What should we be desiring? How should we be desiring it? These two of course are closely related. We might desire good and holy things such as succeeding in a career, or having a successful family or a growing parish. But if we simply transfer secular concepts of 'successful' careers or 'successful' organizations or 'successful' relationships to our own careers or parish or relationships, this questionable fulfillment of our desires might reveal that our desires themselves are not quite so good or holy as we imagined. Success, the fulfilment of our desires, at any cost can take a terrible human toll on those who get run over in our way to a hollow victory.

Yet the Scriptures are full of teaching and stories about holy desires; at the end of the days of creation in *Genesis* God calls the world 'good' and then calls us 'very good'. So desires are named in our Scriptures—desires for bread and a variety of delightful foods, for water sometimes and wine other times, for friendship and intimacy and well-being and a home and a community, for art and worship and for more. Any of these can become an unholy desire—can become a desire to possess another, to hoard possessions and to meet fleeting lusts for this or that, to dominate a home or a land. Lent is a time for us to admit to these by seeing through to God the Creator behind all of the good things of creation, and to replace false desires with good and holy desires as God meant them to be enjoyed by us.

And the Scriptures are full of holy ways to holy desires. In his *Epistle to the Philippians* (4.8) the Apostle Paul said: 'Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.' To celebrate the resurrection of Christ at Easter is to celebrate the redemption and re-birth of humanity. To desire the right things in the right way in a world full of choices is to enter into the mind of Christ. It's not always easy or obvious, but it is worth all the love and thought we can give to this.

This issue of *St. Paul's Journal*, as other issues, is full of the holy desires you will see revealed in the writers' articles. We pray that our parish will grow to share good and holy desires which will shape the future of St. Paul's Church in these last days of Lent, in Holy Week, and through the season of Easter.

Paul Friesen

Observations from a Recycled Warden

At our last AGM on March 1, I joined the ranks of recycled Churchwardens. It is worthy of note that on my previous stint as Warden I was with Ray Carman and Bill Lord. Ray has been recycled twice and Bill once, so obviously we were, and are, a resilient bunch.

What have I been doing since I was last a Warden? My retirement from full time employment immediately engendered thoughts in the minds of various people that I may be at a loose end, that I may have little or nothing to do and find time heavy on my hands. This was not so as I did some consulting work, which was useful financially as my daughter and one of my sons decided to get married shortly after I retired. However, these various folk were not to be put off. You may recall that as part of St. Paul's 250th Anniversary celebrations, the Church sponsored a house for Habitat for Humanity, one of ten built in the Auburn area of Dartmouth. Supplies for these houses were

assembled and stored in a warehouse adjoining a hardware store in the Auburn vicinity. I was asked to receive all this material, plumbing and electrical supplies etc. and sort it into a lot for each house. I agreed to do this which resulted in my spending about three days a week at this store for the 6 weeks preceding the actual house building. At about the same time I was approached to become Chairman of the Church Property committee which I did for nearly 6 years. Some 4 years ago, I became a Board member of St. Paul's Home and now look after 8 properties. For an old mariner who only knew how to look after ships, I am now getting my second wind in buildings. Outside of the Church, I became President of the Nova Scotia Branch of the Royal Commonwealth Society of Canada, a post I held for 6 years. So I have not been idle in the meantime.

What is different between my previous period as Warden and now? One thing is the resurgence of the Sunday School and Youth Group which now form a vital and energetic part of our programme and worship. These children and youth are our future and we must look after them and encourage them. Another difference is our lack of finance not only for programmes but also for the maintenance and upkeep of our historic building. We have had ten and more years of economic prosperity, but along with this, costs have risen and the congregation has decreased. Before my previous term as Warden, I was Chairman of the Mission and Outreach committee. It was part of our commitment that 20% of the envelope offering should be expended on Mission and Outreach projects. Year after year, we donated \$30,000 to these objectives, with large amounts going to City Centre Ministry, the Inner City Youth Club and the South American Missionary Society. This is no longer possible. We have not been able to keep up with the regular maintenance of the church building, and this is catching up with us in the form of roofing, and boilers for the heating system, to mention only two of an urgent nature. So the emphasis in administration and at parish council meetings will be focused on these and similar items. I might also note that when I was a Warden previously, we had a weekly Executive Meeting at

John Newton's at 7.15 a.m. on Monday mornings. I am now reliably informed by my present Co-Wardens that early mornings are out, that 10.00 a.m. is early enough for a meeting with a decided preference for afternoons. You can't please everyone.

What remains the same? Two things stand out for me. One is the continuing feeling at St. Paul's of all being one family and caring for each other. The other is the number of people who volunteer to do all sorts of things in the Church, from chairing committees to being committee members, or members of the Chancel Guild, or reading lessons, leading prayers, being sidespersons. The list is endless but we could not function without all these vital parishioners.

Many of you will know that my wife, June, passed away last November following a 14 month battle with cancer. As I write this, I remember other ladies who did so much for this Church and who also were stricken with cancer - Barbara Patton, Pam Herod, Pat Writer, Eunice Major. We could ill afford to lose them. June was not only my wife, she was my friend, my companion, my helper, my supporter, my critic. No matter what I took on, she was there to help in whatever way she could. I tend to see things in black and white, but she would point out the various shades of grey - how things could be done in different ways or problems solved by a different approach. This for me will be the greatest difference since my last term of office - not having her by my side and aiding me in all manner of ways. Pray for me.

*Tom Sellers
Junior Warden*

Beyond the Chancel Steps: Why Linen?

Practices change, easy care materials are available, ironing is an underdeveloped skill for many, time is at a premium for most, physical capabilities are taxed, needlework skills are

limited, computerization is evolving, linen is difficult to procure etc. etc. etc. So "Why use linen fabric for altar cloths and small linens?" is a question that needs to be addressed. Some parishes have made the choice to use synthetics as they are easy to care for, inexpensive, and readily available ... a valid reason not to use linen cloths many argue. However, before such a choice is made tradition, custom and symbolism, as well as convenience, should be considered.

Using linen communion cloths can be traced back to the 4th century and linens were used in worship in temples before Christ. Traditionally the cloths used for Holy Communion have included seven items made of white linen:

- **Altar Fair Linen Cloth** – A rectangle of mid-weight linen cloth sized to fit the top of the altar and hang evenly on the ends. Often the cloth is enhanced with crosses embroidered on the ends and has one in the centre.
- **Corporal** – This place setting for the communion elements is a square of mid-weight linen often enhanced with a religious symbol on the side facing the congregation.
- **Chalice Veil** – A square of light-weight linen used to vest the chalice before and after the Communion service. Today it is often made of silk in seasonal liturgical colour.
- **Pall** – A square of rigid material, such as glass, covered in light-weight linen and is placed over the chalice in conjunction with the veil.
- **Purificator** – A square of light-weight linen used for cleaning the communion cup.
- **Lavabo Towel** – A finger towel used by the celebrant at the lavabo during the communion service.
- **Credence Cloth** – A simple light-weight linen cloth sized to fit the credence table that holds the elements during and after the communion celebration.

All seven items are currently used at any Eucharist service held at St. Paul's. Caring for them can be difficult and requires know-how and time. Plus it can be expensive when items need to be replaced.

Why then do we continue to use linen cloths? Why do we use communion cloths at all for that matter?

Using communion cloths dates back to the early centuries of the church. Using linen predates the birth of Christ. In Exodus, Chapters 26, 27 and 28, the prescribed fibre used in the Tabernacle for curtains and vestments was limited to linen. The custom continued after Christ to signify the linens his body was wrapped in when He was laid in the tomb. They are altar linens because Jesus' graveclothes were linen as is noted in the gospels. Symbolically, linen represents cleanliness of heart and purity of life when you consider that, before it can be woven into linen cloth, flax has to be beaten and linen fabric is made white by washing and bleaching, as our souls are washed and purified through Christ being sacrificed for our sins. Further to this we have an inventory of fine linen at St. Paul's that has historical significance particular to this parish. Although our linen does wear out and the size of pieces we need for communion linen has changed over the years, we continue to use linen fabric. The beauty of the handwork done by past members of the Chancel Guild is appreciated and respected. The elegance of the damask fair linen used at Christmas and Easter is admired. New pieces acquired in recent years may not be as elegant and fair linen for the portable communion table is not as large but they all are linen in keeping with the long established custom, symbolic of ancient practices and Christ's death and resurrection.

2. Beyond the Chancel Steps: Why Linen?

As Chancel Guild members go about providing "housekeeping for the Lord" at St. Paul's, tradition and symbolism are valued more than convenience and communion cloths made of linen continue to be used. Knowing the answer to the question, "Why linen?" puts caring for the altar linens in perspective and makes it a privilege to be part of such a long-lived custom rather than a chore.

References consulted were:

Facts about the Resurrection of Jesus Christ,
auk at www.riverpower.org/resurrection.htm

Fish Eaters, auk at www.fisheaters.com/vessels.html

The History of Communion Linens, auk. at
www.communionlinens.com/history.htm

Worship, Prayer, and Liturgy by Rev. Ken Collins at
www.kencollins.com

Margaret Bateman Ellison
Director, Chancel Guild

Worshipping with the Greeks

I had no idea what to expect! This is the thought that finally hit me as I was heading out the Purcell's Cove Road around 8:45 am, Sunday morning, January 18. I knew there was a Greek community in town – after all, I am a regular at the Athens restaurant. And I knew there was a Greek church, as I have been to 'Greekfest' many times. But as for what would take place in a service of Greek worship, I had no clue. I've always been interested in Eastern Christianity, but mostly for the music - so the liturgies and other practices are foreign to me, as they are to most people. Regardless, this January's retreat was sure to be an interesting comparison to Emmanuel Baptist in Hammonds Plains where we visited our friends last year.

The service of Matins began at 8:50, and other than a few scattered folks, we were the only ones there. It was an exceptional service. To paint an overall picture, I would have to say it felt as if we were in another country, certainly not in Halifax. The building itself is not overly "exotic", although the paintings on the walls, the icons and altar structure brought Byzantine Mosaics and Far Eastern images to mind. And the chanting of the Matins service only enhanced the feeling.

It was a bit unclear who held what role (as it was all Greek to me!), but the priest and cantor delivered a moving service – the chanting unlike anything you would hear anywhere else locally. The delivery of the chants goes right to the fundamentals of music – they are based on a different set of scales and musical systems. The consonants used are enunciated in a way that our language does not,

producing a very foreign sound, and making for an intriguing and moving service.

For the Eucharist service, Maggie, Paul and I joined the choir, at the front of the room. While it was no easier to understand, we were given booklets to follow the liturgy and we could see the complexity of it all - readings and prayers came from different books, depending on the service and season. The altar itself was incredible – almost a separate room, visible through narrow doorways and openings. Here, the consecration of the bread and other prayers took place, the priest going in and out several times during the service.

It was also very interesting to note the social dynamics of the service as well. As the liturgists and cantors proceeded, other members of the choir would comment audibly at the choices they had made and if they were doing it correctly. The attendance of the service progressed from nearly empty at the beginning to nearly full at the conclusion. There seemed to be no embarrassment at moving around or arriving late, and reminded me a great deal of the Italian Roman Catholic services I have attended. It was also interesting to look out and recognize the odd face from my own community, never having wondered how they worshiped.

So is Greek chant on the way to St. Paul's? Probably not, but it was a great reminder of the diversity that exists in our community, and that the wider scope of world Christianity is real and present. And while we were more than welcome at the church, it was also obvious that there are not many visitors like us, and that the bridges to be built in our community and world are many.

Andrew Killawee
Organist & Choirmaster



Music Notes from Maggie

*"I'm coming back to the heart of worship,
And it's all about you
All about you, Jesus." (from When the Music Fades, by
Matt Redman)*

This contemporary hymn has been in the repertoire of the 9:00 am service for several years now, and it always invokes a meditative mood as we consider the value of worship. When I first heard this hymn, I also heard the story of its creation. At the church in Britain where the composer was employed as a musician, there was a rivalry about which of the church's bands was superior, which one produced the best music. His response was to write this hymn that speaks of the ceasing of human striving to enhance worship, and to allow Christ to be the centre and focus of all worship. When the song was written, he performed it during a service, and then the music stopped. There was no more singing in the church until they had spent enough time in prayer and contemplation about keeping Christ as their focus, and not becoming hung up on the human contributions to the service. Only then, did the band members pick up their instruments and resume.

I don't know how many weeks passed when the music ceased, but I have always been intrigued by that story. It is so easy for us to become engrossed on what we bring to the worship experience. This is all fine, and I do appreciate that throughout the centuries people have wanted to give their best to God. But as with all good things, it is so easy to slip into a pattern of taking credit for our own creations, and forgetting that all our gifts come from God.

Maybe this is why I have been having such a hard time working through my thoughts about my week away from St. Paul's, when I accompanied Paul and Andrew to St. George's Greek Orthodox Church, on Purcell's Cove Road. We were there for several hours, one service melding into another. The language of the service switched from Greek to fleeting bits of English and then back to Greek. There was a lot of chanting, much pageantry and

highly ritualized proceedings, against the backdrop of a lavishly ornate building. There was a lot for the senses to take in; from incense to candles to paintings, language, music. We were warmly received by Priest and Choir and made to feel very welcome. There was time to ask questions and learn a bit more about the types of services held.

Later, as I meditated on this rich experience at St. George's, I was reminded of words spoken to us after the service, about how difficult the chanting was, so much so that some of the traditional services were not possible to perform. Truly, it was impressive to see the choir work from several books, turning skillfully to specific chants required for the day. But I was left wondering about the structures that we love to construct, and wonder that sometimes these structures keep us busy and less aware of God's presence. I don't want to suggest that this worship was not God-centred. It is not my place to form any opinions of this sort. Yet, I know that when I become distracted by the difficulty of a piece of music that I must perform, I find it harder to worship God freely.

As we walk through the season of Lent, I intend to consider deeply the meaning of worship, the presence of Christ in the centre of each service. For the past year I have been meditating on this season, a time traditionally of recognizing our humanness, our sin, and the great price that Christ paid on our behalf. Music in this season has been described as solemn, and even sometimes, dreary. In the past year I have been challenged to think of the season in the light of the deep gratitude we can know as we ponder the gift given to us. Living, as we do, on this side of the cross, we cannot fully let go of the joy we know in Christ's love for us. So, my thoughts and subsequent music choices will perhaps reflect more on the grace of Jesus and the immense cost of his gift to us as we head toward the cross of Easter. I look forward to more discussions with you about the role of music in our services.

Maggie Duinker
Music Director

*"When the music fades, all is stripped away,
And I simply come.
Longing just to bring something that's of worth,
That will bless your heart.
I'll bring you more than a song,
For a song in itself is not what you have required.
You search much deeper within through the way things
appear,
You're looking into my heart.
I'm coming back to the heart of worship,
And it's all about you, all about you Jesus.
I'm sorry, Lord, for the thing I've made it,
When it's all about you,
All about you, Jesus. (Matt Redman)*

Greetings to all Friends

It is such a wonderful Season of our Church's year to be getting in touch. We are looking forward to the Special Services over the next few weeks when choral presentations are made and quiet times for Services, are held. Our Maundy Thursday and Good Friday are especially meaningful and are well supported by Parishioners of all ages.

We wish you a Joyous Easter

God Bless
Dot Kelly

Helping Hands: 'Serve one another in love'

Perhaps because Spring is just around the corner, it makes me think of cleaning the closets, the basement, the pantry, the yard, the car, the winter linens...well, you get the picture. The thought is satisfying yet overwhelming for where do I begin?

I have been thinking lately about how we might connect our needs with our resources in our church family. We have youth who have cheerfully volunteered to help with garden plantings and clean

ups for charity, they have helped teach Sunday School, serve hot chocolate, etc. They recently agreed to assist a friend who is in need of a couple of extra pairs of hands. Perhaps you have looked around and lamented "It's not a huge job but I just can't manage it alone", or "A couple of young, able bodies would really help to get this done". I would like to suggest that perhaps what you need is right on your doorstep. So, if you have a small job that requires a 2 to 3 hour commitment, one that is not urgent, nor too complicated but when completed would ease your burden then I would like to speak with you.

In a world where youth are often seen as self indulgent and thoughtless, I am proud to say that our youth at St. Paul's are giving and thoughtful so, as one of the many ways that our youth experience spiritual growth is through service, we look forward to working with you.

*Martine Osler,
Director of Children's Programmes*



At the Cinema – 'Saving Luna'

I just got back from the movie 'Saving Luna', the story of an Orca whale in Nootka Sound on the West Coast of Vancouver Island. Luna was a young whale, separated from his pod, who sought friendship with humans. It was very interesting, especially the conflicting opinions of the government, Natives, and townspeople. It is an intriguing story, and there is a lot more to it than we heard on the news. Some of it almost seemed scripted, like 'Free Willy'. The story is told very well and, as it spans 4 or 5 years, there is a nice passage of time aspect to it. Once again, the director,

Suzanne Chisholm, is the sister of one of my cousin's best friends. I recommend the movie if you have time. The movie is 92 minutes long.

(Reviewed on March 17th, 2009.)

Pelham Flowerden



Before you read David's article below, I just wanted the parish to know how grateful I am that a little dream I had two years ago about 'shortening the distance' between our Lord's Table and our table of neighbourly hospitality has become fruitful through the generous support of so many in so many ways—those from this parish who have contributed and now contribute time and money and food is in the dozens, and has enabled us not to miss one Wednesday since the Lunch began in June of 2007. And I am so grateful too, that the other outreach ministries of this parish, long established, continue to be supported by the members of this congregation.

Paul Friesen

The Wednesday Lunch

In choosing a spiritual 'home' in Halifax, my wife Jennifer and I were drawn to St. Paul's as a vibrant parish, incorporating all ages and with both traditional and contemporary worship services. We were impressed by the fact that an urban church was attempting to reach out to the broader community.

This winter, I felt called to support our Rector's Wednesday Lunch initiative, which appeared to be an active demonstration of Christian charity to those who pass by our doors. My experience has

confirmed the importance of this outreach initiative and the gifts that our Rector brings to his ministry.

Attendance at the lunch ranges from 20 to 40 gentle souls who are most appreciative of the opportunity for both physical and social nourishment. I've been impressed by the sense of community and supportive fellowship which everyone displays. Those in need of a meal seem enriched by the company and moral support while others come mainly for a chance to sit down in a friendly, non-threatening environment. Our Rector's friendly, gentle but firm nature is appreciated by all who come.

Many choose to linger after 1:00 pm to chat privately with Paul, who appears for many to be their primary source of spiritual support. As personal relationships have evolved, our Rector has learned to determine, from week to week, those in most desperate need of modest support with groceries. For all who want to talk there is compassion and encouragement. This appears to me to be a very important part of our Rector's weekly pastoral work. It has been a pleasant surprise to see that Paul's intuition on the Lenten Bible studies had borne fruit with a number of luncheon guests staying and contributing to the discussion.

To help others appreciate the nature of this ministry I would like to share a few personal observations:

- Many of us feel that our country and community have a good public "safety net" but our luncheons bear witness to the fact that many people fall through the gaps. One major cause is the fact that many support and employment programs only process people with identification and an established address. People escaping an unhealthy or threatening environment or recovering from illness typically don't have the necessary paperwork. A few examples,
 - An intelligent and articulate mother returns from the US with 2 school age children to find that a lack of local work experience and Canadian credit history closes virtually all doors.

- A military veteran who served his country with valour in brutal combat doesn't "qualify" for support when late-onset Post Traumatic Stress disrupts his life.
- Older labourers from a rural environment find that urban migration is harsh for those with limited skills and declining

- The homeless shelters in Halifax do not provide meals or cooking facilities. Those on the street or in rooms without kitchens must travel to various locations each day for a hot meal.
- Many of our guests have been victims of some form of abuse or addiction but virtually all appear to be succeeding, some one day at a time, at leaving there demons behind.
- When I travel around the city I keep my eye out for our guests on the streets or in public places, such as the library. It pleases me to say that I have yet to see anyone I recognize panhandling.

In closing, I would like to compliment the caring and capable folk who volunteer their time preparing soups and desserts in advance, serving food and hosting our guests. This informal team is supportive and welcoming both to guests and to new volunteers.

David Smith



Looking Back

I learned recently that long-time member of St. Paul's Church, Muriel Gaskin, will celebrate her 100th birthday in December this year (Dec.10th). Muriel has been a resident of Ocean View Manor in Cole Harbour for many years.

I remember Muriel and her husband Marcus as regular attenders when I was a young boy. While Marcus was always friendly, Muriel was quieter. Through the years I came to know them both better and to respect them as upright citizens of the community and faithful worshippers at St. Paul's.

At first I knew Marcus better than Muriel; he had been a batman in WW II for the late Col. Sam Balcom, also a member of St. Paul's, who later served in the Federal Government as Member of Parliament for Halifax. After the war, Marcus was employed by Balcom and Chittick Drug Stores for all of his adult years. He and Col. Sam must have formed a solid relationship during those early war years and maintained it for the rest of their lives.

Sometime after Marcus' death, Muriel's health situation required nursing home help. She is unable to get out these days but is mentally alert and able to receive visitors. We often remember Muriel in our Sunday prayers and give thanks for 'saints' such as these. We look forward in hope to her special birthday in December.

Don Gillis

An Unexpected Blessing at The 'FISH'

When I volunteer at the Fish Coffeeshouse I have a tendency to talk to the people I know, both guests and volunteers. For me there are many familiar and non-threatening faces, so it is easy to have comfortable conversations that last the night.

There is one particular man that I have known for a long time, and he visits the Fish regularly. He was once employed in business, but is struggling with alcoholism. The conversations with him are difficult. Although he sometimes seeks me out, I tend to avoid him. He has recently been visiting together with a younger man. This night they were both in and out of the Fish several times, before arriving again near closing time.

They were pleasant, even when I asked them politely to move into the front room as we locked the door and started to clean up. "Why did they come back here so late again", I thought. "It's time to clean up and go home". They were talking comfortably with one of the other volunteers while I worked on the floor. Then, while we were all together, one of them asked "Is it O.K. if we stay and pray with you"? You could have knocked me over with a feather. Both offered prayers in addition to ours. And we all were blessed this night.

Today Paul talked about Naaman's healing from leprosy by Elisha. Naaman almost thwarted this miracle several times. He had formulated a specific picture in his mind of how this healing would occur, and he left no room for God to act. I was thinking that I too often put God into a small box, and don't look for or give Him the room to perform miracles and bless us.

Thank God that He doesn't give up on me. I can just imagine God chuckling and saying "Tell me again what it is you think I cannot accomplish". To God be the Glory.

David Kalix

The Expectations of Love

This winter our daily readings, given in Sunday's bulletins, included 1 Corinthians 13, Paul's famous words on love. I enjoy reading J.B. Phillips' Revised New Testament translation; it often gives new insights, as it did with this familiar passage. Quoting a portion from Phillips' RNT:

"This love of which I speak is slow to lose patience – it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it shares the joy of those who live by the truth.

Love knows no limit to its endurance, no end to its trust, no fading of its hope;

it can outlast anything. Love never fails.”

Phillips' thoughts on patience are helpful: he encourages us to slow down a little, to think creatively, to respond in loving ways rather than reacting quickly with impatient words or deeds. Sometimes we fail, we feel badly, we're in need of forgiveness. Strangely, Paul doesn't mention forgiveness, surely one of the most important aspects of love. The expectations of love are high; when we confess our failures, we find God's forgiving love even higher, encouraging us to begin again, go forward.

I can't resist adding something else that Paul doesn't mention: laughter! Archbishop Desmond Tutu writes in *God Has a Dream* (2004), "God has a wonderful sense of humour." I believe God is delighted when our sense of humour is at work as well, when we can laugh at ourselves, and with each other over the funny side of life, when we join with God in 'holy laughter.' I think this kind of laughter is one of the side benefits of love. What do you think?

Because God has no favourites, He loves each one of us equally, we don't need to impress others, we don't need or even want to repeat stories that show others in a bad light, we don't need to insist on our own way. Love helps us listen carefully to others, and respond to needs thoughtfully. Love and mercy go hand in hand. Love gives, love is generous.

Love is the key to our faith, our prayers, to all the seasons of life. Love never ends.

Gretchen Gillis

Contemplation

God's presence is a quietness,
 a still desire
 that holds the heart in silence.
 It is fire
 of love so tender, so intensely
 true, that all
 the holiness of common things

and small
 deliciousness of human loving
 have their place
 within the spacious kindness
 of his embrace.

Sister Rosemary Anne SSJD

From the New Zealand Prayer Book:

Lord, it is night.
 The night is for stillness. Let us be still in the
 presence of God.

It is night after a long day.
 What has been done has been done;
 what has not been done has not been done;
 let it be.

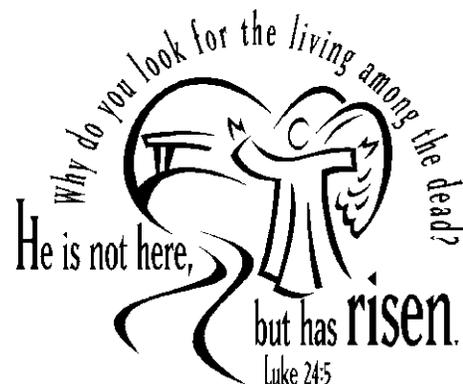
The night is dark.
 Let our fears of the darkness of the world
 and of our own lives
 rest in you.

The night is quiet.
 Let the quietness of your peace enfold us,
 all dear to us, and all who have no peace.

The night heralds the dawn.
 Let us look expectantly to a new day,
 new joys, new possibilities.

In your name we pray.

Submitted by a parishioner



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Rector: Paul Friesen

Senior Warden: Nora-gene Goodwin

Junior Warden: Tom Sellers

Deputy Warden: Ashley Stephenson

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 **May 15, 2009.**