



# St. Paul's Journal

## Lent Easter 2012



*I've given the first word of this Lenten issue of St. Paul's Journal to the Archbishop of Canterbury, to help us think about what these days before Easter have meant and could mean for us this year. The video can be found at ([archbishopofcanterbury.org](http://archbishopofcanterbury.org)) under 'Reflections on the Church's Year.' Paul Friesen*

In the earliest centuries of the Church, newcomers to the Christian community were baptised at Easter. It seemed to be the obvious time to do it – Easter, the conquest of death, the beginning of new life – and so it was that it came to be the common practice for bishops, particularly, to baptise and anoint new believers at that great feast. But of course, believers had to be prepared for this event, prepared by instruction, and prayer, and self-denial. It was believed that self-denial; fasting and extra prayer was something that, as it were, limbered you up, rather like doing exercises for some great race. It made you more spiritually mobile and agile. And so that period of preparation for baptism came to be associated with fasting, with prayer and with self-denial.

That's how Lent began. A period where people were thinking about baptism, about the beginning of new life, whether literally as new converts to Christianity or – for the rest of the church – people wanting to renew that sense of commitment. And still, on Easter Eve, at this day people will renew their baptismal promises in a solemn service in church.

But that also became associated very early on with the forty days that Jesus spent in the wilderness,

fasting and praying and discovering what God was asking of him. In the Gospels we're told that Jesus goes straight from his own baptism into the desert to confront the Devil and to overcome temptation. And that forty days in the desert became a great image that controlled the sense of the pre-Easter fast, that pre-Easter preparation.

During this period, it became more and more common for churches to strip away some of the decoration, to make themselves look a bit simpler, a kind of outward manifestation of the inner stripping and the inner austerity that was going on.

In the middle ages, in many English churches, the hangings and the decorations in church were replaced with hangings of very coarse cloth – sack cloth. People would sometimes wear sack cloth and the beginning of Lent was marked by a ceremony where ash was placed on people's heads in memory of their mortality – Ash Wednesday.

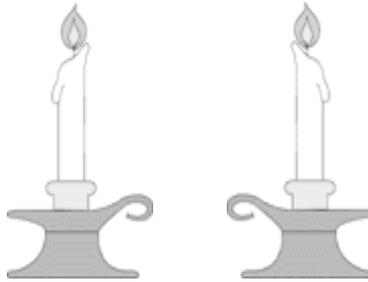
In general, the colour used during Lent for vestments and hangings - if it wasn't the use of old and shabby cloth – the colour would be purple, a sombre colour associated with judgement.

But it's important to remember that the word 'Lent' itself comes from the old English word for 'spring'. It's not about feeling gloomy for forty days; it's not about making yourself miserable for forty days; it's not even about giving things up for forty days. Lent is springtime. It's preparing for that great climax of springtime which is Easter – new life bursting through death. And as we prepare ourselves for Easter during these days, by prayer and by self-denial, what motivates us and what fills the horizon is not self-denial as an end in itself but trying to sweep and clean the room of our own minds and hearts so that the new life really may have room to come in and take over and transform us at Easter.

*Rowan Williams*

### *Beyond the Chancel Steps*

*true God*



*true man*

On February 4<sup>th</sup>, *This little light of mine I'm going to let it shine...!* resounded with gusto at the close of the 10:00 o'clock service at which we celebrated the conversion of St. Paul. The congregation joyfully sang about being *lights* that *shine*.

Light is associated with many things and a flame can focus our full attention. Since ancient times lighted candles have been meaningful to Christians and been symbolic in our worship. They serve to remind us that the Lord is the light of the world, (John 8:12); once we are baptized we are one with Jesus and are to shine as lights in the world.

However, whether you are a newcomer to Anglican worship or a cradle Anglican, I suspect you and I both have both pondered, *Why are candles used in some liturgies and not others? Why what happens during worship at St. Paul's Halifax varies from what is done in other parishes?* I am sure you will agree liturgical acts should be meaningful for the present day worshipper. The more meaningful they are the more likely the liturgy will speak to us in a deeper way and further our spiritual growth.

Throughout the Christian year and on a weekly basis there are numerous occasions when we light candles at St. Paul's. For example, the Paschal Candle will be lit during the 40 days of Easter. A brief overview of these liturgical acts and the meaning associated with them is presented as a review or to increase your understanding of the symbolism of lighting candles in our present day worship.

- a. ***Pillar candle at the foot of the Chancel Steps, underneath the 'Eagle':*** In 2009 a wrought-iron medieval candle stand from Cologne Cathedral in Germany was given to St. Paul's, through the agency of Marie Elwood, a distinguished Art Gallery of Nova Scotia curator and friend of St. Paul's. The large pillar candle on this stand is now lit at the beginning of services to indicate a service of worship has begun and it is extinguished when the service ends. Having it lit is a visible way to remind us *Jesus is the light of the world* and *we are called to be light to the world as we reflect the light of God's grace to others*--even when not gathered for a bible reading or to hear a sermon.
- b. ***Candles on the Portable Communion Table:*** The two small pillar candles burning on our modern Communion Table during our Contemporary Eucharist services symbolize that it is the *Lord's Supper*, and that we are the invited guests at his table, and that he is with us in the power of the Holy Spirit, he who for us was both *truly God* and *truly human*.
- c. ***Advent Candle Wreath:*** Between *Advent Sunday* and *Epiphany* an evergreen wreath with five candles is placed on a stand on the Gospel side of the church at the foot of the Chancel steps. According to some, the four outer candles and centre candle symbolize the light of God coming into the world through the birth of Jesus. The outer candles symbolize the four centuries of waiting between the prophet Malachi

and Christ's birth. At St. Paul's our wreath has three purple and a pink candle in the outer ring and a white Christ Candle in the centre. The first purple candle traditionally is the candle of **Prophecy, Expectation, and Hope**. The remaining three candles in the outer ring, as they are lit throughout Advent help unfold the story of the Advent season and direct attention to: **Bethlehem, Shepherds, Angels, John the Baptist, Mary, the Magi, Love, Joy, and Peace**, and Scripture readings, prayers, and the participation of worshippers in the service focus on the story of redemption through God's grace in the Incarnation. The pink candle lets us focus on the theme of **Joy**; the Christ Candle, lit on Christmas Eve, reminds us that the Incarnation is the heart of the season and that Christ is the light of the world. After Christmas Eve we continue to light all five candles until January 6<sup>th</sup>, Epiphany.

- d. **Paschal Candle:** At Easter a Paschal Candle is placed on a stand at the foot of the Chancel steps on the Gospel side of the Church. This candle, like other candles, also symbolizes Christ is the light of the world and reminds us he is in our midst. It is lit first during the Easter Vigil held at St. Paul's after sundown on Holy Saturday evening. The term **Paschal** is a link to our Hebrew roots and the Passover, or **Pesach**. The large white shape of the candle alludes to the pillar of cloud (by day) and the flame the pillar of fire (by night) that was the presence of God leading the people of Israel in the desert. It is a large white beeswax candle, symbolic of purity, and is ornamented with the Greek letters **alpha** and **omega**. These letters signify, as the book of Revelation tells us, that God is the beginning and the end. At St. Paul's we relight the Paschal Candle throughout the 40 days of the Easter season until Ascension Day, or the Sunday following. It is also lit during the year for baptism and funeral services as it symbolizes God's resurrected presence that shines the light of God's glory in our lives.
- e. **Baptismal Candles:** At the sacrament of baptism at St. Paul's, a small candle is lit from the Paschal Candle by a member of the congregation and presented to the person who is baptized or the baby's parents. This is done to symbolize the **Spirit** and **fire** John the Baptist promised to those who were baptized in Christ and to welcome the person into the Christian community.
- f. **Requiem Candle:** When a worship service surrounding the death of a believer is held at St. Paul's the Paschal Candle is lit and placed on its stand near the remains on the Gospel side of the Church. As it symbolizes God's resurrected presence that shines the light of God's glory in our lives, it is a visible sign to all in the congregation of the hope offered through the resurrection of Christ into which Christians are baptized.
- g. **Wedding Unity Candle:** Although based less on Christian faith and more on cultural symbolism, lighting unity candles at weddings has become more common in some contemporary services over the past 40 years. It adds another symbol of unity at the time of the wedding ceremony. Some couples married at St. Paul's request the practice. Three candles are set out on a stand in the Chancel, two tapers are placed either side of a central pillar candle, the Unity Candle. Before the ceremony the bride's parents, or only her mother, and the groom's parents, or only his mother, light a taper which represents their children as individuals. After the bride and groom are pronounced husband and wife, the couple symbolize their becoming one and the uniting of their families by lighting the Unity Candle together and then blow out the tapers.

I have answered the question, **What do the candles mean?** for the purpose of reviewing and increasing our understanding of what we do at St. Paul's when we worship on Sunday and on other occasions. There are as many ways to worship Christ as there are congregations of worshippers. Our Anglican service at St. Paul's is one of those ways. When we participate in services we hear the Scripture, drink from the cup, and when we understand the separate moments of worship, such as lighting candles, our spiritual experience is enriched and our ability to relate to God is expanded. So **This little light of mine, I'm going to let it shine...** can become

more than a joyful sound! Worship can be more meaningful and we can be brighter lights in the world, and light up the world for Christ by our actions.

*Margaret Bateman Ellison*

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### ***Remembering Christ's Birth in the Lenten Wilderness: Christmas in Bermuda***

When we are in Bermuda over Christmas, we worship at St. Mark's Anglican Church in Smith's Parish. The original church seems to have been built around 1620, but Bermuda is prone to hurricanes, and the church was demolished by a bad one in 1712. The second church was built in 1714, but proved over the years to be too small, and also the graveyard was too small, so a third and present church was built across the street, enabling the graveyard to expand. This church held its first service on Easter Day, April 23<sup>rd</sup> 1848, but was not consecrated until February 13<sup>th</sup> 1849, because the Bishop (Bishop Feild of Newfoundland and Bermuda) was not on the Island and available until then. [The good Bishop, as did his predecessor, Bishop Aubrey Spencer, spent their summers in Newfoundland, and their winters in Bermuda, now that is a tough diocesan arrangement!!]

The congregation of St. Mark's, like the Island of Bermuda and the population of Halifax, consists of a good number of descendents of the African slaves who were brought to Bermuda in the 17<sup>th</sup> century. The population of Bermuda is now 60% black descendents, a large part of the remaining 30% being Portuguese, and British.

I sing with St. Mark's choir when we are in Bermuda, and every Christmas I am delighted to take part in the Christingle Service. This is essentially a children's service which was started by Bishop John de Watteville, in a

Moravian Congregation in Germany in 1749 (a nice co-incidence with the founding of our Parish), and has been adopted by the British Anglican communion around the world.

Christingle is an evening service (5.30pm) at St. Mark's, on Christmas Eve, when the children are all fired up with excitement, and it is a reminder of the 'whole picture' of Christmas, and what it means to be Christian. Children wearing their absolute best Christmas outfits, little girls with their hair braided into many colourful braids with bright ribbons, and boys in new suits and shirts, come with parents and grandparents, and the church is packed and buzzing with excitement.

The service this year had the children from the Sunday School giving a 'presentation' – "Stables Have Ears". The presentation began with the congregation singing the carol 'Little Donkey', and Mary and Joseph and the donkey came up the aisle. A narrator explained about the Roman Census, then we sang 'O Little Town of Bethlehem'. At this point Joseph tries to find somewhere for them to stay, and the Innkeeper reluctantly offers them the stable. They go to the 'stable', and the donkey settles down, and says a few words about the fact that it is supper time, and she has not had her carrots. We then sang 'away in a Manger', and the Narrator told about Jesus' birth, and the baby was put in the manger. The next carol was 'While Shepherds Watched' and the shepherds – complete with sheep came and brought presents, which prompted the donkey to complain about no carrots for her. 'We Three Kings' followed, bringing the Kings with their gifts – but no carrots – we all sang 'Joy to the World'..... and then a small angel appeared, and brought a basket with carrots in it for the donkey! Much laughter all round! It was all delightful, as are all children's Christmas pageants. Then we had the main carol, which preceded the distribution of the Christingles, sung to the tune of 'Give me Joy':

Christingle begins with an orange  
Like the world that the Lord God made.  
For creation is full of his glory;  
All around we see his love displayed.

*Refrain:*  
Sing Christingle! Sing Christingle!  
Sing Christingle, it's the light of Christ.  
Sing Christingle! Sing Christingle!  
Sing Christingle, light of Christ.

Every year we give thanks for the seasons  
And the fruits of the earth to share.  
The Christingle is here to remind us  
That God loves his people everywhere.

*Refrain*

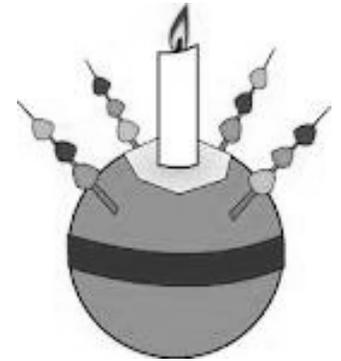
In the great plan of love God sent Jesus;  
We remember his birth again.  
But the red ribbon round the Christingle  
Tells the story of his cross and pain.

*Refrain*

To complete the Christingle: a candle,  
Telling us of the world's true light  
For the darkness shall not overcome it,  
Jesus shines on in the darkest night.

*Refrain*

The orange represents the goodness of the earth God created, four cocktail sticks with fruit (raisins and bananas etc.) are put into the top 'corners' of the orange representing the four seasons and the fruits of the earth, with pumpkin seeds stuck in all round to represent the seeds for the 'fruits'. A red ribbon round the orange represents the blood of Christ; and the candle on top of the orange represents Jesus as the Light of the World.



At St. Mark's several trays of pre-prepared Christingles are ready for the end of the service, and all the children of the congregation go up to the front to receive their Christingle, and then the remainder are offered to anyone else who would like to take one. You have to take it home, light the candle, and put it somewhere – like a windowsill – so that everyone will be reminded of why we have Christmas, and what it celebrates.

*Fiona Day*

## ***Friends***

*Alleluia! Alleluia! Alleluia!* (A song or shout of praise to God!)

This is the time in our church's year when we look forward to the Glory of Easter – the music, the flowers, the praises offered through our Worship. The Easter message!

Our winter has been rather an open one with extreme cold and unusually mild temperatures.

The Rector continues to hold Holy Communion Services at Ocean View Manor and Parkland Estates, Special Care Residences where we see former members of St. Paul's each month. We look forward to their attending Easter Services at St. Paul's, held for them, followed by lunch. It is always a happy time.

St. Paul's will provide a beautiful setting for the display of Easter flower offerings arranged throughout the church and chapel.

The white lily plants and floral arrangements are always an additional and important part of Easter Praise.

We trust that our Friends will enjoy a very happy Easter.

You are in our prayers and in our thoughts.

God bless.

*Dot Kelly*



## ***My Lenten Journey***

On Ash Wednesday, I walked into a desert burdened with sin and all kinds of cares. Then Jesus came and said, "My Child trust Me". At first I was reluctant to do this, I had trusted others and they failed me very often. But Jesus persisted, He was so very gentle, He took my hand and spoke of His deep love for me.

When I was weary, He strengthened me by feeding me His Precious Body and Blood. He renewed my body and spirit.

He told me so many wonderful things about Himself, and about the compassion of a Loving God and Father. He taught me how to love myself, so that I could love others, and how I could become one of His Faithful Followers.

Easter Sunday has dawned, Christ has Risen and I am alive in His Love and Peace, a much better person for my Lenten Journey through the desert.

“I am not afraid for He has redeemed me. He has called me by name and I am His”.

A paraphrase of *Isaiah* 43:1

*Ruby Turpel*

*A note about the author: “This lady was a frequent worshipper at the Wednesday Service several years ago. She and her family followed her father to Nova Scotia from Wales. She grew up in Dartmouth and went to school there. She was an Anglican having been confirmed in Wales and was used to going to confession before receiving Communion. After the death of her husband and when her children had left home and married she was a housekeeper for the Fathers who were living in the Glebe. She became a Roman Catholic but still worshipped in the Anglican Church. She was a very generous person and contributed very generously to our Fall Sales making mitts, scarves, sweaters and she did this for a few years. She always kept in touch with me until she had to go to a Special Care Home. I just thought that I would give you a little background. She was a true Christian”. Dot Kelly*

### **To Music**

Ah, sweet music!  
Your melodies ring  
in splendour and simplicity  
in sorrow and in joy,  
your harmonies bring  
the Incarnate Word  
to overflowing hearts;  
we praise and sing  
to Christ our King  
Alleluia! Alleluia! Alleluia!

*Submitted by Gretchen Gillis*

*Dedicated to Maggie Duinker  
with thanksgiving and love.  
2012.*



### **St. Paul's and the Titanic Disaster**

As the parish church of the only Haligonian to die in the disaster on the night of April 14<sup>th</sup> 1912, St. Paul's has a connection to the *Titanic* story. In the May 1912 edition of the Parish Magazine, the Rector, the Venerable Archdeacon W. J. Armitage, wrote:

*“The loss of the Titanic came home with special force to Halifax and its people. There was a wave of sympathy as wide as our humanity, but nowhere, except in Southhampton itself, did its crest reach so high, or break with such power.”*

When the terrible news reached him, Armitage was attending meetings in Toronto. He sent a telegram to Halifax to his Curate, the Reverend Samuel Henry Prince. “Hold special memorial service for all. Invite Government, Premier, Cabinet Members, City Officials.”

At St. Paul's there was anxiety over the fate of Mr. George Wright, a parishioner, who was known to be travelling in the Mediterranean. Just a few days earlier the church had received a letter from him from Gibraltar, and it was understood that Mr. Wright had booked his passage as a first-class passenger on the maiden voyage of the *Titanic*. Following their custom of remembering one of the parish family known to be crossing the North

Atlantic, the congregation had said, as part of the morning service on Sunday April 14<sup>th</sup>, the prayer "for those who travel", and had sung the Traveller's Hymn, #301, "Eternal Father Strong to Save".

While the Curate Prince was busy issuing the special invitations, booking a preacher, selecting the hymns and readings, finding a substitute organist, arranging the printing of a Memorial Service leaflet, and preparing mourning to drape the church, Halifax hotels were filling with bereaved families, coffins and hearses were being assembled, and the newspapers featured stories of the drama at sea.

Many Halifax churches held memorial services on Sunday April 21<sup>st</sup>. At 11:00am there wasn't an empty pew in St. Paul's. An immense congregation occupied the gallery and the main floor. The Pulpit, Lectern, Prayer Desk, Communion Table and reredos were draped in black, and in the pews mourners found a leaflet to guide them through the service.

The Halifax *Evening Mail* sent a reporter whose record in the April 22<sup>nd</sup> edition is headlined, "The Solemn Requiem for the Titanic Honored Dead – The Impressive St. Paul's Service". Prince, conducting the service, came to the top of the Chancel steps to address the congregation:

*"We are met in solemn in memoriam today. Over the whole of the civilized world there rests the shadow of a great sorrow. Dare we aught but drape our churches and mourn the memories of those whose bodies now lie low in the palace-chamber of the dead beneath the seas, but whose souls have passed into the presence-chamber of the King of Kings. Some have been spared. Please God, there may be more. We rejoice with them that do rejoice, and weep with them that weep. May God Succour, help and comfort all that are in tribulation. May theirs be the consolation of that legend of immortality written in the Royal Mausoleum, In Christ I shall arise again."*

Prince continued, "Among the passengers on that fateful day was an honored member of this congregation of St. Paul's. For his safe return we prayed at this hour and in this place but one short week ago....if that great traveller Mr. George Wright has indeed gone to 'that bourne from which no traveller returns', we will then yield in sorrowful admission, Father, thy will be done'. And then will the proper tributes

*be paid to him of whom suffice to say now that he was a friend of all that is the best in life. And what shall I say of the disaster itself? Nothing? – which to do were but to add sorrow upon sorrow. May it teach us humility – and fit our minds for the consideration of God's paramount claims. May it write deep upon our hearts Calvary's lesson of love – that it is indeed self-sacrifice which is at the heart of all heroic life. Wherefore, comfort ye one another with these words, and sing the hymn which those brave men played as the Titanic sank into the deep waters: 'Nearer My God to Thee, nearer to Thee.'"*

As the first notes began the congregation came to their feet to sing this hymn. The service ended with the playing of "The Dead March" in "Saul", as all remained standing.

Two weeks later Prince, as a younger member of the Protestant clergy, was asked to sail in the *Montmagny* while she searched for *Titanic* victims. All Saints' Cathedral and St. George's Round Church had provided clergy to hold sea-burials in two earlier searches. Prince's experiences were published in the Halifax papers. After conducting one sea-burial of an unidentified body, Prince was present as three more bodies were retrieved from the wintry sea.

He wrote, "At eleven-thirty on Monday we passed once more over the scene of the foundering of the *Titanic*. It was a bright sunny May day, but again there came over us that indescribable gloom as we looked upon the waters which had been so cruel. It was a decided to hold a service for the late Mr. George Wright. The whole crew was assembled for the service, which took place in the aft quarter, a beautiful quiet retreat. Here at the late Mr. Wright's ocean tomb, as a clergyman of his own dear church, St. Paul's, I was glad to hold a solemn service to his memory..."

George Henry Wright, businessman, real estate developer, philanthropist and crusader, was born in 1849 near Tufts Cove to Bridget and George Wright. Their son was baptized at Christ Church, Dartmouth. At seventeen he moved to the United States, where he discovered a need for a trade directory covering the world. Filling an information gap, he travelled everywhere gathering material for *Wright's World Directory*. These directories were so successful that George Wright returned to Halifax a

wealthy man. With James Dumaresq as his architect he developed two handsome office buildings still standing on Barrington Street, the St. Paul's and Wright buildings. He built houses on many streets in south-end Halifax, and in 1903 Dumaresq designed for him an elegant town house on Young Avenue. Not far away at the Royal Nova Scotia Yacht Squadron Wright moored his beautiful prize-winning yacht, *Princess*. He was a keen fisherman and an enthusiastic amateur photographer.

The *Evening Mail* noted "there was no philanthropy in the city to which he did not contribute if its wants were made known to him." He gave to the YMCA and Dalhousie College building funds, supported the Cathedral, St. Paul's and many charities. He waged a relentless world-wide crusade against profanity, especially the use of foul language on the stage. In London, a few days before he boarded the *Titanic*, he made his will. "To the minister of St. Paul's for the support of the church, \$1000." His Young Avenue house he left to the Local Council of Women "to be used as an institution for carrying on their work and assist in suppressing other evils such as I have been writing about, and trying to put down."

George Wright's body was not recovered. As an experienced yachtsman he would have known that he could not survive in the cold waters. A man of his character would never take a place in a lifeboat intended to save women and children. Perhaps he stayed in his stateroom certain that he was in God's hands.

Wright's brother Thomas placed a memorial stone in the Wright family plot at Christ Church Cemetery in Dartmouth. The Women's Council House holds a plaque to their benefactor, and there is a memorial tablet in the YMCA on South Park Street.

Samuel Henry Prince continued a vigorous and active ministry at St. Paul's. The Rector Armitage and the Curate Prince together shepherded the congregation through horrors yet to come, the First World War, causing the deaths of so many sons of St. Paul's, and the pain and destruction of the Halifax Explosion.

*Tinker McKay*

### ***God Bless You***

God bless you! Words are empty things—  
We speak and think not of our saying—  
But in this phrase forever rings  
The higher tenderness of praying.  
It means so much—it means that I  
Would have no fears or frets distress you,  
Nor have your heart timed to a sigh,  
God bless you!

This trinity of blessed words  
Holds all my wishes, oldest, newest,  
The holiest greeting, and the truest,  
'Tis more than wishing joy and wealth,  
That kindly fortune may caress you,  
That you may have success and health,  
God bless you!

God bless you! Why, it means so much,  
I almost whisper when I say it;  
I dream that unseen fingers touch  
My hands in answer as I pray it.  
May all it means to mankind  
In all its wondrousness possess you  
Through sun and cloud and calm and wind,  
God bless you!

Author Unknown

*Submitted by Dot Kelly*

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### ***The Haligonian Who Survived the Titanic Disaster***

Two Haligonians were on the passenger list of the *Titanic*, one male, one female.

George Wright, being male, would not have had the chance to take a place in one of the too few lifeboats as the *Titanic* began to sink. He died either of exposure or drowning. His body was not recovered.

Hilda Mary Slayter almost met the same fate, except for the action of a man who suddenly snatched her up and deposited her in the last available place in lifeboat 13.

Who was Hilda Slayter? She was the tenth of eleven children born to Clarina Underhill Slayter and Dr. William Bruce Slayter, the "leading physician and obstetrical surgeon of Halifax". His brother was Dr. John Slayter, the Port Health Officer who died in April 1866 of cholera caught as he was treating victims of the disease on McNab's Island. Hilda was a member of the fifth generation of the Slayters of Halifax to worship at St. Paul's Church. Born in 1882, she was baptized at St. Paul's on May 10, 1882. The family lived on Argyle Street in the house we know as our Parish House. About 1890 the Slayters moved to 76 Morris Street, close to St. Luke's Church. Their house in Argyle Street became a private hospital. After her husband died of Bright's disease in the summer of 1898, Clarina Slayter and her younger children travelled abroad, to England, Germany and Italy, where Hilda studied music. She inherited her love of singing from her father, who was "one of the leaders of the musical world in Halifax and had a very fine tenor voice". She hoped for a career as a classical singer, but lacking a strong voice, had to put this dream aside.

In 1911 while she was in England, Hilda accepted a marriage proposal from Henry Reginald Dunbar Lacon, who owned a ranch on Denman Island, British Columbia. Her trousseau purchased and packed, she joined the *Titanic* at Queenstown, Ireland, unaware of the glamour of the great liner's maiden voyage. Down on D Deck she shared a cabin with Mrs. Florence Kelly, who had premonitions the ship would sink.

After the ship struck the iceberg their steward assured them that the *Titanic* was unsinkable. Uneasy, Hilda urged Mrs. Kelly to hurry dressing so that they could go up to the main deck. The grand staircase was crowded with panicked passengers. It was Hilda who spotted a ladder on the wall, and coaxed Mrs. Kelly into climbing it. Layered in warm clothes, they stood on deck watching lifeboats being filled and lowered. Suddenly a man caught Hilda up and dropped her in the last place in Lifeboat 13. The sea was so calm the falls would not let go until a sailor cut through the ropes just as it looked as if

Lifeboat 15 would be lowered directly on top of them. Hilda's collection of coats and furs was shared with other passengers. Her fur-lined coat went to a young Irish girl, a rug to another passenger, a boa to another, and her fur stole kept a baby alive while she held him on her lap. After long hours in an open boat, the survivors were rescued by the liner *Carpathia*. Hilda and the passengers in Lifeboat 13 sailed on to New York. Sadly, the trunk holding her satin opal and pearl wedding dress, and the new fur coat she feared the damp night air might damage, were lost.

In Christ Church, Vancouver, on June 1st 1912 Hilda married Reginald Lacon. She was given in marriage by a Ritchie from Halifax. At the time of the Explosion in December 1917, Hilda and her young son were living in Halifax while her husband served in the Canadian Artillery. She behaved with the same spunk and initiative she needed on board *Titanic*. The Lacon's only child, Reginald William Beecroft Lacon, served in World War II in the Royal Navy. Lieutenant-Commander R. W. B. Lacon was awarded the Distinguished Service Cross, and was Mentioned in Despatches in 1941. Hilda Lacon died a widow in England in 1965, a year after she visited Halifax and was discouraged to see so many ugly buildings. Her ashes were buried in the Slayter family plot in Camp Hill Cemetery.

Our archives holds two letters from Hilda's younger sister. In 1935, a year after their mother's death in England, Margery Slayter Haslam wrote to the Rector of St. Paul's, Dr. T. W. Savary, to ask if a tablet could be placed in the church in memory of Dr. William Bruce and Clarina Underhill Slayter. She thought so many Slayters over the centuries had worshipped in this church that there should be a memorial. The handsome tablet, made of Hopton Wood Derbyshire stone, framed in alabaster, "much admired in Canterbury" was hung on the north wall in the summer of 1935, given by "their devoted sons and daughters".

*Tinker McKay*



## *Passion 2012*

As many of you might already know, from January 2-5, I attended the Passion Conference in Atlanta, Georgia. I hadn't heard of the conference until I started university at Acadia last September but, boy, am I glad I did! The Passion Conferences are held every year, mostly in Atlanta but occasionally in other cities around the world. Since its beginnings in 1997, Passion has "had a desire to see spiritual awakening come to the college campuses of the nation and the world". The focus of the conference is on university students, age 18-25, from around the United States, but many international students (including us Canadians) were in attendance.

The conference's main draw is the lineup of incredible speakers and bands they assemble every year. This year, the lineup was graced by Louie Giglio, Chris Tomlin, Francis Chan, John Piper, Hillsong United, David Crowder Band, Matt Redman, Lecrae and Beth Moore, each of whom could have filled the Georgia Dome on their own. It was this, and the fact that many former attendees have called it "life-changing", that attracted me to Passion 2012.

Benefitting from the organisation of New Minas Baptist Church and the financial support of St. Paul's, I joined two other Acadia students and a student from New Brunswick, packed my bags and headed to Atlanta on New Year's Day. On the first day of my trip, I was initially frustrated. The airline lost my bag (I got it back three days later), the hotel didn't have my name in its system (I finally checked in at 2:00 a.m.), and I completely lost my voice an hour into the conference. These issues were eventually worked out, however, and I feel they did little to detract from the experience as a whole, if not humbling me for what I would encounter.

Even if it hadn't been a Christian conference, the sheer details of the conference were stunning (By the way Passion doesn't like to call itself a conference, a concert, or anything because it's much more). 45,000 university students invaded downtown Atlanta, filling up the Georgia Dome, an NFL stadium, to maybe two-thirds capacity, with another 1,700 people signed up as volunteers. The speakers were incredible, passionate and, most importantly, relevant; the bands and worship leaders were engaging and genuine. Imagine worshipping with 45,000 people - a powerful experience. Six times throughout the four days, we broke up into twenty "Community Groups," each assigned a different colour wristband. These groups ranged in size from 2,000 to 5,000 students, each group meeting separately in a different venue near the Dome. Within each community group, there was a further division into groups of eight called family groups. These were the people that you got to know, build relationships with and, hopefully, have a positive impact on.

Personally, though, is where this conference made an impact. Whether or not I realised it, attending a mega-conference like this creates certain expectations. I had heard from a few that Passion was going to be "life-changing." Being back for more than a month now, I am currently in the process of finding out if, indeed, it was life-changing. I will say that it was but perhaps in a more subtle way than I dreamt beforehand. It has put new ideas in my head that I've not been able to shake nor withhold from sharing with others. More simply, it has given me a very beautiful and meaningful experience to look back on, and about which to ask myself "Remember what God did there?" The organizers of Passion are very aware that people praise it and call it life-changing, but they turn the praise away from themselves and towards Jesus, and would be the first to say that it is not Passion that is life-changing; it is Christ's death and resurrection. Again, going to something like Passion, you expect that maybe you'll experience a spiritual high, or be filled with the Holy Spirit a couple of times. I certainly had these thoughts and, indeed, I did pray many times to be filled with the Spirit. However, I never felt that this necessarily happened. I know the Bible says that, if you pray for the Spirit, he WILL come, so this got me thinking that perhaps the Spirit comes in different ways, ways that don't necessarily result in a physical sensation, but in less obvious ways that perhaps make you know things in a different way from before.

On this note, I was often a bit frustrated, thinking "Why can't I just really engage with this worship? Why do I feel detached? Why do I not feel incredible as I often do during worship at camp?" Perhaps, God had a lesson

for me here. If you do feel His presence during worship, this is purely a gift of God's grace, and He doesn't choose to let us feel that way all the time. Perhaps what we should do is stop worrying about it and continue to worship Him in His glory, regardless of how we are feeling or what we are doing in our life. I think this is very beautiful. Similarly, I struggled with the idea of what it is like to truly love Jesus, because I certainly don't feel as if I love him much of the time. However, I came to think that even though I do not FEEL in love with Him all the time, I KNOW that I love Him, and that is the element of this relationship that sustains it through life's turmoil. I'm sure it is much the same as being part of a married couple. Our relationship with Christ should not exist on the foundation of our frail emotions and ever-changing whims and weaknesses. Rather, our relationship with Christ should be superimposed onto this mess, where both our frailty and his power are acknowledged and where we let Him dwell fully in our brokenness. Often, God doesn't tell us what to do so much as he says **WHATEVER YOU DO and WHENEVER YOU DO IT, DO IT FOR ME** (Colossians 3:23, 1 Corinthians 10:31, Matthew 25:40, Ephesians 6:19).

There are many other things I felt God was trying to tell me over those few days; many of them things I already knew, but now feel that I "know" on a much deeper and more real level of knowing - an experiential rather than a factual knowing. Other ideas that struck me, worthy of other articles, were:

- The necessity of our knowing that we are made completely clean in Jesus, and that forgetting or being unaware of this leads us back to sinning again
- Don't fret about trying to figure out what God's will is for your life; just do what you do best, what you're passionate about, and do it now and in the name of Jesus, making Ephesians 6:19 your 'number one' prayer.
- Before coming to Christ, we weren't just BAD, we were DEAD! If we are simply "bad," perhaps there's something we can do to fix ourselves, but if we're dead, all that can restore us is resurrection.

These lessons are obviously invaluable, and it's my hope that I can and will implement them in my second term at Acadia, because the real challenge with conferences like these is the post-conference application. Next year, Passion will double in size, if you can believe it, filling up the Georgia Dome with well over 70,000 students. I'd like to thank St. Paul's very much, not just those who made the decision to offer financial support, but those who warmly engaged me in conversation about the conference afterwards; it was comforting to know I had a community of people backing me. I am overwhelmingly glad I went on this trip, to the point where I have trouble expressing to many people what really went on at Passion 2012.

Something to note: We had a goal to raise \$1 million to end slavery and human trafficking. There are currently 27 million slaves on Earth, more than at any other time in human history and more than ever passed through the entire African slave trade. As a group of college students (well known as a stingy group), we raised (not just pledged) more than \$3 million ... a staggering amount. It was so moving to see huge crowds of people, at 1:00 a.m., sprinting to stand in line to give their money away. We had a real feeling that a group of Christians like us could completely change the face of North America (and the world) if we continue to act like this in the name of Jesus.

*Pelham Flowerdew*



### ***Are you living your spiritual gifts?***

*Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many. 1 Corinthians 12:12-14*

Over the course of preparing to be a Lay Reader for a previous parish, I had the opportunity to go through a 30 minute exercise of taking a spiritual gifts inventory. It was a powerful experience for me and one that I would thoroughly recommend for every Christian, regardless of age (I am sure this is the reason that these “tests” are available for children, teens and adults). I believe it helps one to be a Christian more fully, as you focus on the specific gifts that God has given you and your role in the Church. So many times we take on roles that are not within our gifts and then are unhappy because it is not a good fit. When we do the work that God intends for us, we cannot help but feel happy and fulfilled.

Below is a portion of an article by Mary Fairchild that will become part of our confirmation program this year. I am sharing this with you during Lent in hopes that as you go through a period of self-reflection, this may serve as a useful tool.

There are several spiritual gifts inventories online, however I would be happy to provide a hardcopy version for anyone interested.

*Bonnie Skerritt*

### ***Motivational Gifts***

The motivational gifts serve to reveal the personality of God. These gifts are practical in nature. They describe the inner motivations of the Christian servant.

- **Prophecy** - Those with the motivational gift of prophecy are the "seers" or "eyes" of the body. They have insight, foresight, and act like watch dogs in the church. They warn of sin or reveal sin. They are usually very verbal and may come across as judgmental and

impersonal; they are loyal to truth over friendship, serious, dedicated.

- **Ministering/Serving/Helps** - Those with the motivational gift of serving are the "hands" of the body. They are concerned with meeting needs; they are highly motivated, doers. They may tend to over commit, but find joy in serving and meeting short-term goals.
- **Teaching** - Those with the motivational gift of teaching are the "mind" of the body. They realize their gift is foundational; they emphasize accuracy of words and love to study; they delight in research to validate truth.
- **Giving** - Those with the motivational gift of giving are the "arms" of the body. They truly enjoy reaching out in giving. They are excited by the prospect of blessing others; they desire to give quietly, in secret, but will also motivate others to give. They are alert to people's needs; they give cheerfully and always give the best that they can.
- **Exhortation/Encouragement** - Those with the motivational gift of encouragement are the "mouth" of the body. Like cheerleaders, they encourage other believers and are motivated by a desire to see people grow and mature in the Lord. They are practical and positive and they seek positive responses.
- **Administration/Leadership** - Those with the motivational gift of leadership are the "head" of the body. They have the ability to see the overall picture and set long-term goals; they are good organizers and find efficient ways of getting work done. Although they may not seek leadership, they will assume it when no leader is available. They receive fulfillment when others come together to complete a task.
- **Mercy** - Those with the motivational gift of mercy are the "heart" of the body. They easily sense the joy or distress in other people and are sensitive to feelings and

needs. They are attracted to and patient with people in need, motivated by a desire to see people healed of hurts. They are truly meek in nature and avoid firmness.

*Adapted from Motivational Gifts - What are Spiritual Motivational Gifts? Mary Fairchild (<http://www.about.com>)*

*submitted by Bonnie Skerritt*



### ***From the Spiritual Development Committee***

Lent began on Ash Wednesday, *February 22*, and marks new opportunities for spiritual growth. Please consider joining one of these Lenten groups, open to all parishioners!

You're welcome to just turn up at the first or any of the group discussions; but we'd be delighted if you would approach the hosts or leaders for more information ahead of time.

#### **WHY PRAY? A BI-WEEKLY SUPPER & STUDY GROUP:**

Host: Isobel MacPherson, 2717 Gladstone Street (477-3062). Leader: Isobel MacPherson

Time: Wednesdays 6:00-9:00 p.m. *14 & 28 March*

#### **AT-HOME FAMILY LENTEN PROGRAMME:**

Host: Self-directed by participating Parish families

Leader: Bonnie Skerritt (818-5225)

Time: *To be arranged at convenient times by each participating family*

#### **LENTEN POT-LUCK SUPPER & FILM GROUP:**

Hosts: Moultons (457-1583) & Hartlings

(832-4470). Leaders: Ian McKinnon & Paul Friesen

Time: Thursdays 6:00-9:00 p.m. \* *15, 29 March*  
*15 March (Of Gods & Men); 29 March (Pasolini's Gospel According to St. Matthew)*

#### **LENTEN LUNCH & THREE KINDS OF THEOLOGY GROUP:**

Host: St. Paul's Church, 1749 Argyle Street (429-2240). Leader: Paul Friesen

Time: Thursdays 12.00-p.m. *8, 15, 22, 29 March*



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## **ST. PAUL'S JOURNAL**

*is published by*

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Neale Bennet

Gordon Redden

**Parish Administrator:**

Jan Skinner

Submissions to *St. Paul's Journal* are always welcome. **Why not submit a spiritual reflection, prayer, poem, or a book review?** The deadline for the Pentecost issue is **May 6, 2012**. We look forward to your submissions.



**Palm Sunday, April 1**

10:00 a.m. *Holy Eucharist & Confirmation*

**Holy Wednesday, April 4**

11:00 a.m. *Holy Eucharist*

**Maundy Thursday, April 5**

6:00 p.m. *Holy Eucharist & Foot-washing*

**Good Friday, April 6**

12:00 p.m. *Liturgy of the Cross*

**Holy Saturday, April 7**

7:00 p.m. *Easter Vigil*

**Easter Sunday, April 8**

10:00 a.m. *Holy Eucharist*

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**LENT**  
*at stpaulshalifax.org*

- St. Paul's twin parish St. John's, Hakodate is safe; [prayers requested for the Anglican Church of Japan.](#)
- Our youth will be participating in the World Vision 30 Hour Famine, April 8th and 9th. [Click here to read the announcement.](#)
- A Lenten Group will be meeting to discuss the Apostles' Creed by means of short video presentations and discussions on Thursday evenings, beginning March 17th. [Click here for details.](#)
- For those interested, you can find the [Primates World Relief and Development Fund Lenten reflections here.](#)

**WHAT'S NEW**  
*at stpaulshalifax.org*

- Our next combined service is on April 27th, at 10:00 a.m. Holy Eucharist.
- St. Paul's Church is currently seeking a Director of Child and Youth Programs. [Click here to see the details.](#) Deadline is April 15th.

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