



St. Paul's Journal

Epiphany 2018

Introduction

Paul, the Rector (and editor) has asked me Gail, the Office Manager (and publisher) to introduce this issue. As I began compiling the submissions, I found myself inspired by each and every one.

Epiphany at our house has become one of the highlights of the Christmas Season, so much so that we've become 'Magi Junkies'. We now have 3 sets of Magi that we parade around our home and yard beginning every Christmas Day, and of course ending on January 6th when we invite friends over to celebrate by eating 'Jesus foods' (or so we think): dates, nuts, pita bread, fish and maybe ... even a little wine. We began this event only a few years ago when we had an epiphany about what **The Christmas Epiphany** really meant, and now ... our little group looks forward to it just as much as Christmas Eve (the highlight of our Christmas Season). Our 'group' was initiated by a Bible Study only a few years ago when Wayne & I truly 'became Christian'. Before this Bible Study, these people were never on our radar because until we discovered our love for The Lord, we had nothing in common with them. Or so we thought.

We too, like the parishioners of St. Paul's, have varied backgrounds and interests, living our separate lives in our daily routines. We

are in different tax brackets, have varying degrees of education, etc. ... yet when it comes to gathering together for celebrations of the Lord, our common interest in faith far outweighs our earthly differences. And there is such a stable joy in that; it is very grounding. Here, I'm reminded of how rooted St. Paul's has been for 269 years with parishioners still writing articles to inspire other fellow parishioners despite their apparent differences, interests, and T4s. That's something to be admired.

Since 'becoming Christian', I've been witness to countless examples of how random people come together when they love God. Here is one that I invite you to try: notice the next time you are part of a multi-background gathering (like a Sunday Service here) where everyone is singing a familiar tune in honour of The Lord like, "... *I see the stars, I hear the mighty thunder, Thy power throughout the universe displayed, then sings my soul, my Saviour God to Thee, how great Thou art ...*", or some other powerful hymn that resonates with you. Then close your eyes, and allow yourself to be absorbed in to the energy of the surrounding, collective voices of believers, regardless of their wardrobe or status. Allow what I call 'the Holy goosebumps' to cover you and every cell of your being to drink in the Holy Spirit ... then simply linger in it.

If you focus, it may bring you a moment of sudden realization. You may even more keenly sense how indeed we ARE all brothers and sisters doing the best we can with the gifts we've been given, in that moment when you are engulfed in the rapture of worship. Everyone: some of us with mental illnesses, some without employment, some with addictions, some with very happy and healthy lives ... but all the same in God's eyes. I remember the moment when I had this epiphany and it was life-changing.

Until you have the opportunity to practice this, I invite you to use this journal and readings like it, to keep you inspired as you go about your daily life. Keep handy, literature that is grounding and/or brings sensations of joy, hope and wonder. Writings that remind us to maintain a relationship with our inner child and appreciate inspirational art; to respect those not similar to us even if we disagree; to appreciate the beauty in music and light shows; to persevere like the Magi, and to not be ruled by greed or power. These encouragements are worth having around because we all need occasional reminding.

encourage
each other
& build each
other up
1 THESS 5:11

Articles that inspire us to decorate our houses always with God in mind; to volunteer our time with groups trying to make a difference; and to remember local heroes of our past so that their sacrifices are not forgotten, should be a staple item in everyone's home.

So, 'thank you' to the wonderful authors of St. Paul's Journal Epiphany 2018 (each unique in their own right) for providing this type of reading. Also, to the Magi of long ago who persevered in finding their way to that sweet baby Jesus. May we all persevere through our trials and 'differences' and appreciate the epiphanies that lead us down the path to our true home with God.

Gail Fulop
Office Manager



(above: The Magi of St. Paul's would like to formally thank Nathan for his assistance during their travels!)



***Just an old Homily:
Feast of the Epiphany***

Isaiah 60.1-6 ✿ Ephesians 3.1-12 ✿ Matthew 2.1-12

St. Paul's Church, Halifax

3 January 2010

~Paul H. Friesen~

In the old, old story carried by the children of Israel to the Promised Land, the sun, the moon, and the stars were God's creatures, created on the fourth day of the universe. They were appointed a role by their creator. 'God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.'¹

Sometimes, like modern folk who worship 'market forces' and public opinion and the like, God's ancient people were tempted to worship forces of nature. But the Jews never completely forgot the original story from their ancestors. The Psalmist created poetry out of it, as we hear it translated in the 147th Psalm. 'The Lord healeth those that are broken in heart and bindeth up their wounds. He telleth the number of the stars, and calleth them all by their names.'² God had a relationship with the heavens, his creatures, as God had a relationship with his people.

Herod might not have known this, for he wasn't a Jew, though he was called the King of Judea. He could hardly have ever forgotten this. His mother was from Arabia; his father from Edom. And he owed his kingship to the Romans, invaders and occupiers of the Middle East.

But he might very well have known the oracle of Balaam. Do you recall it from the Bible?³ The pagan prophet had been summoned by the terrified King of Moab to curse the Children of Israel, en route to the Promised Land. The prophet had an encounter first with a disobedient talking donkey – which seemed not to surprise him. But then he had a conversation with the angel of the Lord (who was revealed to stand behind the donkey) which did surprise him. And so in the end he spoke the word of the Lord.

This oracle was still 'well known' at the time of Christ. 'A star shall come out of Jacob, and a sceptre shall rise out of Israel.'⁴ And

Herod was a keen student of the politics of power. There was a general expectation in his days of a world-ruler that would emerge in Judea.

It was likewise with the magi who, it seems, came from ancient Babylon, the land of Abraham, later known as Persia, now as Iraq. As someone has put it, 'The [magi's] study of the stars led them to believe a great leader had been born.'⁵

The magi of the Middle East were always studying the stars, looking for signs in the sky of what was happening, or would happen, on earth. It was not a surprising thing for Kings to consult magi. But these magi came unbidden from a land beyond Roman control. Like Balaam the prophet, they had been given a role in God's plan for the world, though they were not part of God's covenant people.

Herod was not good with anything that was possibly beyond his control. As a young man he had been given power; by the time of the birth of Christ he had ruled more than forty years. Along the way he had been awarded the title of Herod 'the Great' by the Roman Senate, precisely by keeping things under his control. He kept the public peace, with ruthless, violent methods, and pleased the public with public works—which included rebuilding the ruined Temple in Jerusalem, something he began 15 years before the birth of Christ. It seems he must have died not long after.

'Herod was constantly concerned with real or imagined usurpers,' say the scholars.⁶ He had done away with many members of the

Hasmonaean family into which he had married, one by one, finally his wife herself. It was no different at the end of his life. As the Gospel story reveals it, he still lived in perpetual fear of losing his grip.

It is no wonder that Herod 'was frightened, and all Jerusalem with him,' when the magi from the East came looking for a newly born 'king of the Jews.' The delicate balance of power, as brutal as it was, might be destroyed and Israel plunged into civil war, again. And so behind Herod's stated interest in worshipping this child was the politician's urge to get rid of the problem as quickly as possible.

How much of this did the magi know? Not enough it seems, because it took a dream to persuade them to slip out of Herod's kingdom, quietly, and return to their own land. And it took a dream to get Mary and Jesus and Joseph to safety.

All of this, you might have noticed, hasn't touched, really, on the heart of our celebration of Epiphany. The central action of the Gospel is summed up in only one verse. 'On entering the house [the magi] saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure-chests, they offered him gifts of gold and frankincense and myrrh.'

But the central action is what counts, isn't it? This one verse is what made the journey of the magi more than worth the trouble and the danger. It is what made following the light, hearing the truth, and worshipping Christ more than worth the trouble and the

danger. Our traditional collect, our prayer for the day, puts it this way: 'O God who by the leading of a star didst manifest thy only-begotten son to the Gentiles; Mercifully grant, that we, who know thee now by faith, may be led onward through this earthly life, until we see the vision of thy heavenly glory...'

In other words, our own lives are like the journey of the magi. There are great distances to travel, and dangers to fear and doubts to haunt us. The poet T.S. Eliot, in his poem, let the magi speak: 'A hard time we had of it./At the end we preferred to travel all night,/Sleeping in snatches,/With the voices singing in our ears, saying/That this was all folly.'

It is only with the worship of Christ at the centre of our lives that we will make the distances and dangers and doubts take second place. Because there is no point in denying the distances and dangers and doubts of our life's journey.

At the end of today's Gospel, children die at Herod's hand. The magi disappear, never to be heard of again. The Holy Family become political refugees. We must be honest that these are the conditions of life. We gain nothing by refusing to admit the cost of following Christ through this life.

But how much is gained by worshipping Christ, in spite of it all, through it all!

Two paths await us at the foot of the church steps. One is the path of Herod; who worshipped nothing but his own survival. We too can live in suspicion and fear of

losing what we have; a terror of losing security, safety, a 'buffer zone' to protect us from forces that might harm us. But if we follow this path our lives will be pretty empty and those around us hurt by our efforts.

But what a wonderful path is the other one! It always begins with our seeing the truth as the magi did and following it. It always proceeds to the worship of Christ, God's gift of himself to us in real time, at the time of Herod the Great, and in our own day — to the worship of Christ, not only once, at one stage of our life, but as our collect put it, throughout our whole lives.

We have a pretty good idea of what the worship of Christ is when we gather as a community, though we might differ on what we think is precisely the right way to do it. It always involves our telling the truth about Christ in reading Scripture aloud, in singing God's praises, in thanking God and petitioning God, and in hearing the old, old story of God's gift of himself to us in Jesus Christ.

The wonderful thing about this, at Epiphany, is what St. Paul reminds us of in today's Epistle. 'This mystery ... has now been revealed ... that is, the Gentiles have become fellow-heirs, members of the same body, and sharers in the promise of Christ Jesus through the gospel ... that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places.'

That's quite a mouthful, isn't it! Quite simply, the whole world has been invited into God's family, the church through Jesus Christ; in turn, the church has been entrusted with making God's plan of love for the world known — everywhere.

How do we do this, when we're not gathered together singing praises? Certainly we do it, when we invite folks to join us at worship, and hear the story of Christ. We could do a lot more of this.

But tomorrow, while we work in the kitchen, or watch the news on television, or travel the internet — or meet with bosses or employees, or make difficult decisions, or are threatened by various people or things or forces — what should we do as we travel with the magi ?

We should keep our eyes on the truth, the star that leads us back to Christ, and above all on Christ himself. We should stop for half a minute and remember that neither Herod nor anyone else or anything else could frustrate the magi. They knew they were fellow-heirs with God's people. Nothing could snatch that away. It was the meaning of the star. And the magi knew that God's gift of himself in Christ called forth their gifts — gold and frankincense and myrrh.

In our Sunday worship we offer ourselves to God in gratitude for this great gift. In our weekday worship — that is our lives, our decisions, our work — in our weekday worship we must remember that we should do the very same.

And by weekday worship we don't mean just our personal or family prayers—we mean everything that we do with our time. This is what we have to offer in gratitude for God's great gift, Jesus Christ. This is how the early apostles and Christians understood life.

Herod could only think of snatching things away upon hearing the heavenly news of the birth of the King. The magi could only think of bearing gifts on hearing the very same news.

Everything we offer this week — our volunteer efforts on behalf of this church, even our smallest efforts in our paying jobs, and our most routine non-remunerative acts as members of a household or amongst friends — all these can become acts of worship in gratitude to the King in the midst of our life's journey.

Let's pray for each other, that we each take daily moments to remember the gift of Christ to us, and that we each find joy in offering our own gold and frankincense and myrrh in gratitude to God and for the good of our world which so badly needs to find the joy of worshipping the true King.

Amen.

Footnotes:

¹ *Genesis* 1.17-18. All biblical quotations, unless noted, are from the *New Revised Standard Version*.

² *Psalm* 145.3-4, *Book of Common Prayer* (Toronto: Anglican Book Centre, 1962), p.518.

³ The story is told in *Numbers* 22.2-24.25.

⁴ *Numbers* 24.17. It is W. F. Albright and C.S. Mann who call it 'well known'; *Matthew* (New York: Doubleday, 1971), p.14-15.

⁵ Leon Morris, *The Gospel According to Matthew* (Grand Rapids: Eerdmans, 1992), p.36

⁶ W. F. Albright and C.S. Mann, *Matthew* (New York: Doubleday, 1971), p.15.

Power, Epiphany and Mammon

Two books came across my desk during this 2017/2018 Christmas season. I had the opportunity to reread and reconsider Archbishop Justin Welby's 2017 Lenten book *Dethroning Mammon*. And the second book I read this season for the first time is by a Nova Scotian Health Administrator, Todd Leader. Published in 2016, the book is entitled *It's Not About Us*— the focus being on the reform of the Mental Health and Addiction System in Canada. Both these books have a common theme, albeit ones gained from quite different contexts.

Archbishop Welby presents some very clear and well-reasoned messages. He is urging us to consider what we value. Mammon is a reference to money, and the way we view it. And he also considers the implications of our thinking. He is not suggesting eliminating money. He suggests there is not an inherent evil that rests in money (or power), but rather in the things we “put on a throne”. In other words, we must avoid honouring the wrong things, and choose to honour the right things. And we must also respond in a different way to others. When we truly value that about Christ and how we respond to others, we are transformed into the body of Christ.

The foreword to this book was written by Jean Vanier, a Roman Catholic priest and son of a former General Governor of Canada. He was also the founder of L'Arche (a community dedicated to living with and caring for disabled and powerless adults). He

states his strong support for the book by reaffirming the freedom we gain from following Christ, and giving up our hold on what separates us from following the ways of Christ.

The second book is based on a topic that touches so many in our present day communities. Todd Leader is writing about the shift we need to make in our mental health system. The typical responses to reform, Leader writes, are for more money, more people and more resources to help us improve the system. And yet, Todd is writing about real successes he has participated in, when reform resulted not from more of those usual solutions. The key, he writes passionately, is about what we all decide to focus upon. We must give up our dependence on more as a fix for the system, and turn our attention to the powerless, the disabled and the weak. The solution is in making those in need our priority and focus of action and attention. In other words, we gain by making our first priority those who need help, and who cannot help themselves.

Justin Welby and Todd Leader are not suggesting we forget about money, or power. Rather that we can gain authority and freedom (and what we need) when we become a ‘community of service’. Money as a central point in our thinking distorts our seeing, and it takes a powerful position in our lives – thus creating distortions in how we see ourselves, and how we see others. Moreover, it takes us away from what we

should be seeing as opportunity for Christ's work all around us.

In the Archbishop of Canterbury's 2017 Christmas Day sermon, he says in regard to the birth of Christ:

"God is showing all truth in its completest form, all love in its purest aspect, the true light of freedom all wrapped up in the baby in Bethlehem. The light needed witnesses at the beginning, and it needs them to this day. It is the calling of every Christian to be a witness to the light, in word and deed and in all circumstances."

On Christmas Eve at the Family Service, the children read the story of Christ's birth from Luke 2: 1 – 20. As we hear in Luke, the story of Christ does not end at the manger. Rather it continues and spreads to the Angels, and to the Shepherds who were witnesses and who spread the word, and to Mary, who pondered the events and their meaning in her heart. Christmas is not over on the 25th.

January 6th is the Feast of the Epiphany. On that date in 2017, in a Pastoral letter to the Anglican Church of Canada, our own Archbishop and Primate spoke about the meaning of this feast. He explained:

"The word "epiphany" means to "manifest" or "show forth". On this day the glory of the Lord was manifested to a world far beyond that manger where he had been laid as the Babe of Bethlehem. Now his glory was being revealed to the nations."

The season of Epiphany extends each year to the beginning of Lent. Archbishop Fred, in his 2017 Epiphany greeting, continued by inviting each of us as individuals and as

church communities to consider the gospel of Christ and show that gospel 'in the manner of our living'. His message considered all the ways in which we as Canadian Anglican Church community are striving to make that a reality, listing initiatives such as the reconciliation efforts with Canadian indigenous peoples, the ministries of General Synod, the Anglican Foundation, and International relationships and support.

At St Paul's, weekly we hear about the many ways volunteers at St Paul's extend that ministry and Christ's light within the Church and into the community. May we each find ways to sustain and develop the spirit and impact of the manger and Epiphany forward this year in many ways, and help us each deal with those things that may be obstacles and prevent us from following Christ.

*Patrick Hartling
Junior Warden*



“Far Beyond My Expectations”

John Parr, Governor of Nova Scotia

In July 1782 John Parr, born in Dublin, Ireland in 1725, veteran of the battles of Fontenoy, Culloden and Minden, former Colonel of the 20th Regiment, Major of the Tower of London, was appointed Governor of Nova Scotia. He was settled in his new position by October 23rd when he wrote to his friend Grey,

“I have found everything here to exceed my expectations, have met with the greatest civility and attention from all ranks of People, a most excellent house and Garden, a small farm close to the Town, another of 70 or 80 Acres at the distance of two Miles, where I propose passing two or three months in Summer, a snugg little farm house upon it, a beautiful prospect with good fishing. Plenty of Provisions of all sorts except Flower, with a very good French cook to dress them An Income far beyond my expectations, plenty of Coals & Wood against the severity of the Winter. A house well furnish'd, and warm Cloths, that upon the whole my Dear Grey, your friend Parr is as Happy and comfortably seated, as you could wish an old friend to be ... I am determined to be happy and to make everyone so who comes within my line.”¹

The new Governor's happiness faded as he faced the greatest challenge of his life, the emergency relief and settlement of 35,000 loyalist refugees. It was an enormous task. His reports to the Secretary of State in London on the increasing numbers of desperate people flooding into Nova Scotia, and the problems of providing their shelter, provisions, tools, surveyors and land grants became almost despairing.

His letter to England dated January 15, 1784 reports:

“In consequence of the final evacuation of New York, a considerable number of refugee families have come to Halifax, who must be provided for at the public expense. They are in a most wretched condition, destitute of almost everything – chiefly women and children, all still on board the vessels, and I have not been able to find as yet any place for them, and the cold is setting in very severe.”²

He does not mention the 20 hours a day that he worked beside the Secretary of the Province, Richard Bulkeley, a fellow Irishman and his friend, as they struggled to award grants of land to aid the settlement of loyalists in their new country.

In the remaining years of his governorship he grappled with the demands of the newcomers, unhappy in “Nova Scarcity” and the entrenched attitudes of the oldcomers, the longtime settlers. There were problems with Bishop Charles Inglis, the church vestries at Shelburne, and a battle over “the judge's affair” in 1787. Parr was so annoyed by this controversy that in a letter to Evan Nepean, under-secretary of state to the Home Department he raged,

“I am surrounded with a number of Fanatical, diabolical, unprincipled, expecting, disappointed, deceitful, lying Scoundrels, who exist upon Party of their own creating, eternally finding fault with, and complaining against their Superiors in Office.”³

Our Cock Robin, named by sarcastic Nova Scotians because of his short, strutting walk, died after a short illness on November 25th, 1791.

His hatchment, his coat of arms, painted by William Lawlor, was hung outside the door of Government House to announce his death, and was carried before his coffin in the formal procession that brought his body to St. Paul's Church.



The Royal Gazette and Nova Scotia Advertiser, edition of November 29, 1791 reported, "At the entrance, within the Church the Body was received by the Right Rev. Bishop of Nova Scotia who performed the Solemnities of the funeral Service after it was placed in the middle aisle leading to the Altar. During the internment and whilst the Body was depositing in the Vault the 20th Regiment fired three Vollies."⁴

Parr's hatchment, his only memorial, flaked, fading, brittle and dirty, was conserved in 2003 through the generosity of the Dominion Headquarters and the Maritime branches of the United Empire Loyalists Association of Canada, individual members of the UELAC, and the persistent and skillful efforts of our Don Lordly.

The hatchment hangs on the west gallery rail above the place beneath the centre aisle which is Parr's grave.

*Tinker McKay, Archives Researcher
January 11, 2018*

Footnotes:

1. Parr to Grey, Oct. 23, 1782, *Shelburne MSS*, LXIX, 139-50, quoted in J. B. Brebner, *The Neutral Yankees of Nova Scotia*, (Toronto, 1969) 309.
2. Quoted in T. B. Akins, "History of Halifax City", *N. S. Hist. Soc. Coll.* VIII, (1895) 86. Akins adds, "Tradition says that the town was then so crowded by refugees and soldiers, that the cabooses from the transports were removed from the vessels, and ranged along Granville Street in rear of Government House, for the accommodation of the people."
3. Parr to Nepean, May 5, 1788, quoted by Peter Burroughs in "John Parr", *The Dictionary of Canadian Biography*, Vol. IV, 1771-1800.
4. *Royal Gazette and Nova Scotia Advertiser*, November 29, 1791, NS Archives, micro.

Beyond the Chancel Steps:
O Chrismon Tree, O Chrismon Tree

Once again, a fairly large evergreen tree was erected at St. Paul's in mid-December; & initially was decked out with red ribbons and a star after the **Christmas on the Grand Parade** event. But that was only the beginning. On December 24th candy canes and **Chrismons** were added. Voila, we had a **Chrismon Tree**, not just a Christmas Tree.

Most of us have grown up with Christmas trees at home and in public facilities. The custom has been around as a Christian Christmas tradition since Lutherans in Germany originated it in the 16th century. The custom first appeared in Canada in 1781 when Hessian soldiers, from Germany, decorated a fir tree with candles and fruit for an officers' Christmas party in Sorel Quebec.

Over the years since the Halifax Explosion, Nova Scotia has sent a Christmas tree to Boston as a gift in thanks for rescuers and supplies in 1917. Other trees are erected around the globe in other prominent locations for a variety of reasons.

In 2004 Pope John Paul emphasized that the Christmas tree was a symbol of Christ. That an evergreen tree exalts the value of life, is a sign of undying life, reminds Christians of the "tree of life" of Genesis 2.9, and the supreme gift of God to humanity. Do we think of Christmas trees from a Christian view as they have been integrated into a more secular "holiday" season?

In 1957 a lady at the Ascension Lutheran Church of Danville, Virginia emphasized a Christian approach when she decorated the Ascension's Sanctuary tree. She created ornaments she called **Chrismons**. A name she coined by combining **Christ** and **monogram**.

Her idea was to create ornaments that would remind worshipers of The Lord and King born in a humble stable. Over the past 60 years the concept of **Chrismons** has spread worldwide.

In 2017 our children at St. Paul's created **Chrismons** and presented them during the pageant at the 4:00 o'clock service on Christmas Eve. Thanks to Cathy Tutton's initiative, children made a variety of Christian symbol ornaments during Advent. She developed the pageant on December 24th around the tree and having the **Chrismons** paid as taxes when the children processed to Bethlehem. A basket of symbolic ornaments were received from: The Descendants of David, The Shepherds, and The Angels, when the actors gathered at the manger.



At the end of the service our tree had been adorned with the young people's creations as well as candy canes (symbolic of a shepherd's staff). The candy canes were quickly picked off to eat but the rest of the ornaments remained on the **Chrismon Tree** until they were carefully packed away after Epiphany Sunday. A visual reminder of the connection we have to Christ throughout the days of Christmas.

The hope is that a new tradition has begun at St. Paul's. But the new collection of Christian symbols will only be meaningful if young and old in the Parish understand the significance of each symbol and that they make our tree a **Chrismon Tree**.

*Margaret Bateman Ellison
Co-director of St. Paul's Chancel Guild*



Chebucto Regional Council News

This year David Kalix and I have joined our Rector at Regional Council. Regional Councils are part of the Diocesan structure.

This structure allows individual Anglicans to take an active part in the ongoing operation of the Diocese on many levels. There are the Regional Councils, the Diocesan Council, the Diocesan Synod and the General Synod. Each of these will contribute to how our Diocese operates in all areas. Regional Councils send a representative to the Diocesan Council. It is important to know how things are and how they change. I encourage everyone to consider becoming part of this structure when an opportunity presents itself.

For Regional Council each parish will have as representatives the Rector and two members of the congregation. The meetings are hosted by a member parish.

Each meeting is interesting with a very flexible agenda. The goal is to learn and contribute. The meeting opens with prayer. Individual churches introduce themselves and tell us about some of their activities and issues. This time has good exchange between parishes.

The agenda might then cover some information on subjects of importance. One was an update on The Mission to Seafarers. This organization has recently been honoured with a certificate given by Fred Hiltz recognizing their 75 years of support to seamen of the world.

The educational and learning program 'Education for Ministry' (EMF) was discussed and many people commented how this program was important to their spiritual life. It is available locally and ran at St. Paul's a few years ago.

The meetings also look at operational issues. The subject of fund-raising and the regulations governing this income certainly had an out-pouring of opinion both agreeing and disagreeing. This discussion with a lot of questions will probably be ongoing.

Another subject of great concern to all Parish Councils and congregations is the proposed changes to the allotment system as this will have an impact on how a Parish will handle any financial changes.

In the diocesan structure the Regional Councils send a representative to the Diocesan Council.

I am enjoying the exchange between parishes and learning about various issues and changes in the Diocese along with hearing from community groups.

The variety of agenda subjects and the closing devotions leave me feeling good about my participation.

A recent tiny prayer has been added to my prayers. "Tomorrow, O Lord, we shall see more, and we shall be opened eyed so as not to miss You."

Sandra MacLennan

From Our Music Director

December, 2017 was one of the busier months in recent memory at St. Paul's.

But, it was nothing compared to the challenges clergy and parishioners would have faced during the same month a century ago - in the aftermath of the Halifax Explosion

With that in mind, I was pleased to be part of the St. Paul's team that helped honour the centenary of this tragic event - right here in our church - with the presentation of a week-long event called "*The Lost Memorial*."

"*The Lost Memorial*" was to have a 3-prong approach - beginning with historic display panels at the rear of the church - then, an outdoor projection display in the hours

leading up to the anniversary - and finally, on the anniversary itself, a 90- minute memorial presentation, designed to be a living re-creation of a Memorial service that would have actually taken place inside St. Paul's.

The panels were erected in late November - with hundreds visiting the church and learning about St. Paul's role in the disaster, and the wider impact on the communities surrounding. These historic gems were the work of our own Tinker McKay, and Mike Vavra.

The outdoor portion of the project featured roughly 100 archival images projected onto the north face of the church - highlighted by indigenous artist Alan Syliboy's representation

of the destruction of the Mi'kmaq settlement at Tuft's Cove.

We estimate as many as a thousand people saw the projection project - a spectacular work created and designed by local Halifax artist Lukas Pearse.



And finally - "*The Lost Memorial*" itself took place on the December 6th anniversary. 325 attendees were counted at the door for the event.

There were many memorable moments from this service. David Christensen's "And all was Still" composition was cited by many as "breathtaking", and the perfect mood for the somber occasion. Ben Stone's depiction of St. Paul's Vicar Sammy Prince was extremely well received. And, El Jones's delivery of spoken word added an electric atmosphere to the night - bringing home the fact that the Halifax Explosion was not simply a moment in the past - but an event that carries weight today - its effects seen in how we treat marginalized communities a century later.

Overall, the aim of "The Lost Memorial" project was to be a respectful and solemn event, dedicated to the thousands of lives lost.

It was an honour to be a part of it.

Andrew Killawee
Music Director



From Our Musician-In-Residence

It occurred to me that some people might wonder, since the creation of the role of Musician-In-Residence in September 2016, what does the role entail? What does Ian do at St. Paul's, anyway?

As many already know, one aspect of the role is to fill in for the Music Director for occasional services when Andrew is away. However, I thought I might use this space to describe some of the other M.I.R. activities at St. Paul's.

On Tuesday afternoons I teach piano lessons in the Parish House. Since starting a small teaching studio at St. Paul's in the autumn of 2016, I've had the chance to teach a number of students from St. Paul's, as well as several students from the wider community. This year I have four students, ranging in age from six to fourteen. Lessons are held in the large Sunday school room on the second floor, with the adjacent Sunday school room providing an area for parents and siblings to sit and play. This is, in many ways, an ideal set-up for a teaching studio. The room is large and bright, the piano is in good shape, and there are desks for doing written music theory work. Younger students are very curious about some of the things they find in the Sunday school room, in particular the animal costumes from the annual nativity play, and the scale model of St. Paul's.

This past November I presented an informal afternoon concert at St. Paul's with two close musical friends and collaborators Jeff Torbert and Adam Fine. We decided to present a concert in the form of a 'composers circle', taking turns introducing our original

instrumental pieces and performing and improvising them together. The nave is a beautiful and inspiring place to make music. I was already aware, from a concert I presented last March, that musicians love the sound of St. Paul's. (I've learned that sound technicians also love the sound of St. Paul's, the acoustic being notable for a surprisingly flat response through the whole audio frequency spectrum, and its naturally musical reverb). Not only does the sound of the nave inspire, but the visual beauty of the space is also uplifting. One aspect I particularly enjoyed about playing a concert in the afternoon is the special quality of the daylight filtered through the church's stained glass windows.

In December I had the pleasure of singing with St. Paul's senior choir for the Halifax Explosion Memorial, and Christmas on the Grand Parade.

Although my schedule lately doesn't permit much time for composing, this autumn I have managed to complete a short piece for brass quintet, and I have begun a simple setting of the mass, with the hope of having it sung by the choir at St. Paul's.

I feel a wonderful sense of warmth and support from the St. Paul's community. It has been a real pleasure exploring this musical 'residency', and I look forward to continue making music at St. Paul's.

*Ian Bent,
St. Paul's Musician-In-Residence*

Picture Bibles and Grown-up Faith

What brings about a mature faith in believers? What pulls that faith deeper into our being, moving forward the slow process in which we see life, in all its parts, as filled with and sustained by God – a full sanctification of our sight? This faith, however, as it is grown only moves deeper, opening up into new vistas in front of us with a richness that we would not have imagined in our first steps. It is a journey we start and then quickly realize that it does not ever reach completion. The process of growth and the experience of increase become the destination. Our maturation in faith is holistic and happens in many places, but perhaps most significant is in the narrative of Scripture and the Spirit's aligning of it in our lives; a Story that blankets our own but needs repeatedly stitches added to it or else it flaps above us as heady knowledge. It is here, specifically in Scripture's role in affecting maturity, that I want to consider how the design of our Bibles helps facilitate this growth and then challenge that we re-visit Sunday School where we have left something important behind.

As children, Scripture is heard, repeated, learned, and applied. God's love is understood in simple clarity. Faith begins to grow. But far from being complete, as we mature in faith, Scripture does not ever finish its conversation with us. It whispers in different ways, pushes harder at some times than others, but speaks fresh throughout life. The ways in which we participate throughout this time are important. However, a simple glance at the resources we make available for ourselves as we journey from childhood to adulthood, both physically

and spiritually, reveal a telling progression that is worth our attention.

The evidence for how we think we best facilitate our growth in Scripture is found in the way our Bibles look. When I speak of our Bibles, I am speaking specifically of our packaging of God's word - the aids that we have added alongside Scripture to help us mature in our use and understanding of it. This is clearly illustrated as I open up my three-year-old daughter's first Bible next to my own study Bible. The colourful illustrations of animals, people, boats and fortresses of her Bible meet the stark text on my pages. Text and notes: foot notes, side notes, middle notes, introductory notes, and conclusion notes. Both examples represent attempts that have been made to aid our intake of Scripture and the expectation of how we mature is clear.

As we grow in faith, understanding, and competency in handling Scripture and taking it into our lives we make a clear transition moving from simple word and image to sophisticated and academic word. But as for images? We drop them. By our teenage years, as we are being introduced to concepts like context, culture, and history that alter how we intake and process words and ideas, few images remain beyond the awkward comics of Jesus the Superhero meant as a final attempt to prove the relevance of Jesus. As we age, our words increase in sophistication – simple truths of Jesus' love and our adoption as God's children begin to bear the nuanced weight of interpretation and cultural and doctrinal lens.

And rightly so, our understanding of words should expand and rise to this challenge as our faith is able. And yet what of the images? Do they remain in the category of simple understanding; an illustrative aid to help only the most basic of minds to grasp story and truth? Is advancing complexity in word the best and only way to facilitate our understanding and intake of Scripture for the maturing of faith?

Based on the appearance and design of our Bibles we believe this is true: Christian maturity, as it takes place in the arena of Scripture, is defined by our advanced understanding of words. Images that would illustrate, invite, benefit or move faith to maturity remain almost exclusively in the domain of children or the artistic fringe. Only images that take the form of charts, graphs, or maps remain as a supplemental tool to visualize the academic content. The wealth of illustrated children's Bibles show that we do not have an opposition to or an iconoclastic stance toward depictions of Christ or imaged Scripture, yet we do comparatively little to celebrate and incorporate images in our adult interaction with Scripture. They simply expire in their usefulness as we mature and our visual exploration of Scripture fades.

Images are an important part of how we attach meaning to truth and how we understand and reconcile concepts of faith and of the triune God. Whether they are the means to explore mystery, the space for personal discovery, or a training ground for how to see community and the world around us in a holy way, a maturity of our faith through our use and understanding of Scripture will require not that we abandon

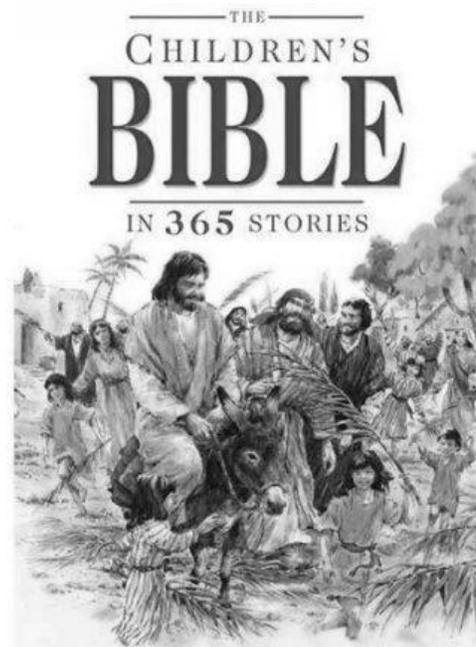
images as our minds advance, but that we instead increase their sophistication. Images must not expire, rather they must, like our understanding of words, become more complex and create space where we can enter and discover how God's story and our own align.

Perhaps they are still illustrations – ones that move into places that children's Bibles, censored and fluffy as they can often be, will not go. Perhaps they are images that seek to depict the concepts in Scripture where explanatory words are strained or maybe they are images that invite experience and participation of the viewer by activating our spiritual imagination and expanding our visual vocabulary. Just as our notes give context for Scripture through historical, linguistic, and archaeological research these images would also invite the viewer through context, culture, emotion, and relation. To assume that as our ability to receive and respond to Scripture grows images can be dropped is to subscribe to a way of seeing that uses only one eye; a myopic view of mature Christian use of Scripture.

We benefit from an engagement with Scripture that looks more like a complex children's Bible. There will be academic notes, but there will also be complex images that on their own merit will invite us to participate in seeing the world as full of God's presence. As we continue in this season and experience again the ways in which God reveals himself to us and read again through the narrative of Scripture that we are seeking to blanket over our lives, perhaps we can first revisit the Sunday School room and pick up one of the children's Bibles.

We can take again those first steps of visually exploring Scripture and then carve out some space and some time to incorporate images, with increasing sophistication, back into our use of Scripture. Let them enrich, deepen, animate, and invite you into Scripture in ways unique to images and let your sight – the increasing ability to see all things as from and for God – mature as you do.

*Nathan Little
St. Paul's Artist-in-Residence*



Outreach Counsellor Report

Mental Health, Attachment Theory, and Emotional Wellbeing

We are all attached or emotionally connected to something, perhaps many things. It may have been a teddy bear when young, a toy, a pet, special people, (Grandma & Grandpa) a blanket, a warm sweater, even a routine. This is all very normal and good. An emotional attachment/bond however, to another human may be the greatest developmental need we have as humans and it begins when we are born. To our children it may be the most important gift we ever give them. In fact studies have shown that ongoing emotional development depends on it. Emotional connectedness largely determines our developmental future, stability, and the richness of our relationships going forward into adult life.

Attachment Theory states that “Attachment is a deep and enduring emotional bond that connects one person to another across time and space.” (Ainsworth, 1973; Bowlby, 1969). The attachment we are speaking about here is found in a familial system, between a primary caregiver and a child.

Emotional connection is key to the mature development of a child into an adult. It can be argued that a person's behaviour, is directly connected to the emotional bond, or lack of, beginning with the primary caregiver. John Bowlby, the pioneering researcher on ‘Attachment Theory’ discovered that this is in fact a universal truth across cultures. Parent-child relationships are then very important from the moment a baby is born.

Some might even argue that this emotional connection begins at some level in the womb. Bowlby began his research in a Child Guidance Clinic in London, in the 1930's.

According to Bowlby, young children experience separation anxiety, and distress when separated from a primary caregiver. This does not diminish even when a secondary caregiver is involved in the life of a child. A child needs the emotional connection from a mother, father, in the beginning. Bowlby defined attachment as a "lasting psychological connectedness between human beings." (1969, p. 194)

With emotional attachment comes; 1) a very real sense of personal safety, 2) security, 3) awareness, 4) trust, 5) self-motivation, 6) an understanding of appropriate behaviour, 7) the communication of empathy, 8) how to seek out like-minded people in relationships, 9) healthy individuation in the later teen years.

So what does this have to do with the work of our outreach volunteers here at St Paul's Church? They may serve guests who have not received the necessary and early emotional bond from a primary caregiver. The volunteers may discover powerful symptoms relating to a lack of emotional development in the lives of our guests. For example; poor eye contact, lack of trust, anxiety, low impulse control, a projection of blame on others, anger, poor attention span, impaired social maturity, self-control, depression, difficulty expressing feelings appropriately like anger and sadness, confused thoughts, bad planning, difficulty expressing oneself verbally.

For those of us who serve in outreach capacities, understanding emotional attachment issues is a starting point for deepening compassion for others. Our guests have a problem, they are not the problem.

The work of the Outreach Counsellor is to support the volunteers. When someone is being served at the FISH, the Rector's Lunch, in church, or extramurally such as at St George's, a relational challenge may develop. Our guest(s) however, can access support, beginning with a referral from a volunteer which is made to the Rector, who then, refers on to the Outreach Counsellor. An appointment is made, and if the guest agrees, therapy begins. Often just having someone to share with privately and confidentially, who listens, and cares, helps a great deal. The therapy can go forward as far as the individual desires, and hopefully to the place where they are developing strategies needed to cope better in life.

Here is a short list of strategies outreach volunteers can use to meet with the challenges of serving those who present with the types of mental health symptoms discussed:

1. Listen carefully to someone who wants your attention. Allow them into your space. You may be the only person all week that has gifted them this way.
2. Care with real kindness. This is in itself very disarming, and it will be noted.
3. Keep those apart who may not be good for each other.
4. Invite guests to our worship services, and when they come, meet them with a friendly disposition.

5. If someone seems to be in distress, act upon it, separate them from their perceived or real lack of safety, and be sure to make the issue known to outreach leaders.

6. Pray for those you serve. Pray for each other. It makes a difference.

7. Externalize whatever challenge you see in someone. Remember they have a problem. They are not the problem.

8. Be thankful for being placed in this position. You are giving a cup of cold water to the thirsty in Jesus' name.

9. Seek out each other, the Rector, and or Outreach Counsellor for guidance in difficult situations. This is meant to be messy work.

10. Grow in service by allowing yourself to develop through the challenges you face.

11. Be ready to refer.

*Bryan Hagerman
Outreach Counsellor. St Paul's Church*



St. Paul's 'the Red'

(photo of St. Paul's Church, published July 23, 1955 by The Chronicle Herald)

St. Paul's Church, Halifax *Liturgies & Readings: Harvest Thanksgiving 2017— I Lent 2018*

| | | | |
|----------------------------|--|---------------------------------|----------------------------------|
| 15 Oct. | Pentecost 19 <i>Green</i> | 10 am Eucharist | BAS |
| <i>Exodus 32.14</i> | <i>Psalms 106</i> | <i>Philippians 4.1-9</i> | <i>Matthew 22.1-14</i> |
| 22 Oct. | Pentecost 20 <i>Green</i> | 10 am Eucharist | BCP |
| <i>Exodus 33.12-23</i> | <i>Psalms 99</i> | <i>I Thessalonians 1.1-10</i> | <i>Matthew 22.15-22</i> |
| 29 Oct. | Pentecost 21 <i>Green</i> | 10 am Eucharist | BAS |
| <i>Deuteronomy 34.1-12</i> | <i>Psalms 90</i> | <i>I Thessalonians 2.1-8</i> | <i>Matthew 22.34-46</i> |
| 5 Nov. | All Saints' Sunday <i>White</i> | 10 am All-Ages Eucharist | BCP (Parish Lunch) |
| <i>Revelation 7.9-17</i> | <i>Psalms 34</i> | <i>I John 3.1-3</i> | <i>Matthew 5.1-12</i> |
| 12 Nov. | Pentecost 23 <i>Green</i> | 10 am Eucharist | BAS (Remembrance Day Sunday) |
| <i>Joshua 24.1-18</i> | <i>Psalms 78.1-8</i> | <i>I Thessalonians 4.13-18</i> | <i>Matthew 25.1-13</i> |
| 19 Nov. | Pentecost 24 <i>Green</i> | 10 am Eucharist | BCP |
| <i>Judges 4.1-10</i> | <i>Psalms 123</i> | <i>I Thessalonians 5.1-11</i> | <i>Matthew 25.14-30</i> |
| 26 Nov. | Last after Pentecost <i>Green</i> | 10 am Eucharist | BAS |
| <i>Ezekiel 34.11-16</i> | <i>Psalms 100</i> | <i>Ephesians 1.15-23</i> | <i>Matthew 25.31-46</i> |
| 3 Dec. | Advent Sunday <i>Purple</i> | 10 am Eucharist | BCP (Parish Lunch) |
| <i>Isaiah 64.1-9</i> | <i>Psalms 80</i> | <i>I Corinthians 1.1-9</i> | <i>Mark 13.24-37</i> |
| 10 Dec. | Advent 2 <i>Purple</i> | 10 am Eucharist | BAS |
| <i>Isaiah 40.1-11</i> | <i>Psalms 85</i> | <i>II Peter 3.8-15</i> | <i>Mark 1.1-8</i> |
| 17 Dec. | Advent 3 <i>Purple</i> | 10 am Eucharist | BCP |
| <i>Isaiah 61.1-11</i> | <i>Psalms 126</i> | <i>I Thessalonians 5.16-24</i> | <i>John 1.6-8; 19-28</i> |
| 24 Dec. | Advent 4 <i>Purple</i> | +9 am Eucharist | BAS |
| <i>II Samuel 7.1-16</i> | <i>Psalms 89.1-18</i> | <i>Romans 16.25-27</i> | <i>Luke 1.26-38</i> |
| 24 Dec. | Christmas Eve <i>White</i> | 4 pm Nativity Eucharist | BAS (Tableau-Pageant) |
| <i>Isaiah 9.2-7</i> | <i>Psalms 96</i> | <i>Titus 2.11-14</i> | <i>Luke 2.1-20</i> |
| 24 Dec. | Christmas Eve <i>White</i> | 7 pm Choral Eucharist | BCP |
| <i>Isaiah 9.2-7</i> | <i>Psalms 96</i> | <i>Hebrews 1.1-12</i> | <i>John 1.1-14</i> |
| 25 Dec. | Christmas Day <i>White</i> | 10 am Eucharist | BAS |
| <i>Isaiah 52.7-10</i> | <i>Psalms 98</i> | <i>Titus 2.11-14</i> | <i>Luke 2.1-20</i> |
| 31 Dec. | Christmas I <i>White</i> | 10 am Eucharist | BCP |
| <i>Isaiah 61.10-62.3</i> | <i>Psalms 148</i> | <i>Galatians 4.4-7</i> | <i>Luke 2.21-40</i> |
| 7 Jan. | Epiphany Sunday <i>White</i> | 10 am All-Ages Eucharist | BAS |
| <i>Isaiah 60.1-6</i> | <i>Psalms 72</i> | <i>Ephesians 3.1-12</i> | <i>Matt. 2.1-12</i> |
| 14 Jan. | Baptism of the Lord <i>White</i> | 10 am Eucharist | BCP |
| <i>Genesis 1.1-10</i> | <i>Psalms 29</i> | <i>Acts 19.1-7</i> | <i>Mark 1.1-11</i> |
| 21 Jan. | Epiphany 3 <i>Green</i> | 10 am Eucharist | BAS |
| <i>Jonah 3.1-10</i> | <i>Psalms 62</i> | <i>I Corinthians 7.29-31</i> | <i>Mark 1.14-20</i> |
| 28 Jan. | Conv. of St. Paul <i>White</i> | 10 am All-Ages Eucharist | BCP (Parish Lunch) |
| <i>Acts 26.9-23</i> | <i>Psalms 67</i> | <i>Galatians 1.11-24</i> | <i>Matthew 10.16-22</i> |
| 4 Feb. | Epiphany 5 <i>Green</i> | 10 am Eucharist | BAS |
| <i>Isaiah 40.21-31</i> | <i>Psalms 147</i> | <i>I Corinthians 9.16-23</i> | <i>Mark 1.29-39</i> |
| 11 Feb. | Epiphany 6 <i>Green</i> | 10 am Eucharist | BCP |
| <i>II Kings 5.1-14</i> | <i>Psalms 30</i> | <i>I Corinthians 9.24-27</i> | <i>Mark 1.40-45</i> |
| 14 Feb. | **Ash Wednesday <i>Purple</i> | 11 am Eucharist | BCP 6:30 pm Eucharist BAS |
| <i>Isaiah 58.1-12</i> | <i>Psalms 51</i> | <i>II Cor. 5.16 – 6.10</i> | <i>Matthew 6.1-6; 16-21</i> |
| 18 Feb. | Lent 1 <i>Purple</i> | 10 am Eucharist | BAS |
| <i>Genesis 9:8-17</i> | <i>Psalms 25:1-10</i> | <i>I Peter 3:18-22</i> | <i>Mark 1:9-15</i> |

****Holy Week 2018: Palm Sunday (25 March) to Easter Sunday (1 April)**



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Diocese of N.S & P.E.I.

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Why not submit a spiritual reflection, prayer, poem, or a book review for our next Journal?