



St. Paul's Journal

Pentecost 2021



Dear friends:

I am delighted to again introduce a new issue of *St. Paul's Journal* with thanks, as always, to Gail—still our multi-competent, energetic, and ever-kind office manager—and to this issue's contributors, who have done the rest of the parish the favour of putting their thoughts into thoughtful words, in pieces by various contributors, thoughtfully arranged by Gail, for the rest of us: the 275th Committee, The Women's Bible Study, Fiona Day, Margaret Bateman Ellison, Alison Kett and Aidan Ingalls, Andrew Killawee, Bryan Hagerman, Nancy Blair—and the Liturgy Planning Group, whose Worship Schedule is at the very end, as always.

I won't try to summarize or even list the wonderful mix of topics and approaches represented in this issue, except to say that they all come with a desire for our parish to thrive as a community of faith, in honesty and with a joyful response to the goodness of God for 'our creation, preservation, and all the blessings of this life; but above all for [God's] inestimable love in the redemption of the world by our Lord Jesus Christ'—as we pray at the end of Matins.

But...I would like to say a word about how we think about the past of our community of faith, i.e., the larger '275th Anniversary Process.' As the pastor of the parish, I have been so encouraged by the response of the parish *to be prepared to both 'rejoice' and 'repent'* as we look back at our past and begin to move forward. We cannot change the past, how true that is! We can celebrate successes and learn from them. But we must speak as honestly as possible about what we now know were our failures, and be prepared to acknowledge responsibility for them. In one regard, that of our 'Settler' ancestors meeting with the Indigenous of what we now call 'Halifax', we received splendid advice from our National Indigenous Archbishop, Mark MacDonald... Yes, take public responsibility for past injustices, but avoid grand, symbolic, public (and often empty), gestures in response in an attempt to gain 'credibility'. Instead--get busy building bridges with your lives and your resources. God calls us all to this, the work of Christ's reconciliation.

Paul Friesen+

275th Anniversary Steering Committee Parish Council Communique

2024-25 will mark St. Paul's Church 275th anniversary year, from the formation of St. Paul's congregation and its first worship (Summer 1749) to its first services inside its present building (Summer 1750). In 2019, St. Paul's Parish Council put in place a Steering Committee to think through how best to commemorate the occasions under the direction of Senior Warden Patrick Hartling (Chair) and the Rector, Paul Friesen. Other contributing members, past and current, include: Chris Bryant, Junior Warden; Derek Hounsell, Treasurer; Gail Fulop (Committee Secretary and Office Manager); parishioners Linda Oland, Shelley Hounsell-Gray, Kate Crane, Peter Secord, and Lily McCall; also Kelly McIvor (City Hall-HRM Rep.).

St. Paul's Mission Statement (2020 AGM revision) guides the thinking of the Steering Committee. How can the 275th Anniversary help the congregation to Love God, to Love One Another and to Love Our Neighbours?

Mission Statement

as adopted at the Annual Parish Meeting, March 2020

To Love God

By inviting fellow parishioners of all ages, and inquirers and visitors, to worship God, the Holy Trinity, as a church family; raising together our hearts, minds, and voices in liturgies old and new with all our hearts, to be challenged and refreshed by scripture and song, at the Lord's Table and in our prayers.

"Love the Lord your God with heart, mind, soul, and strength." Mark 12.30

To Love One Another

By encouraging parish life through common meals and fellowship events, faith formation programs, and study and prayer groups; celebrating the uniqueness of each made in God's image, inviting all to offer themselves for the spiritual care and growth of each other and the weaving together of one community of faith.

"Love one another as I have loved you." John 13.34

To Love Our Neighbours

By creating and sustaining parish missions that seek out and respond to the needs and desires of those around us for divine and human love, for food and shelter, and for artistic and intellectual growth and expression.

"You shall love your neighbour as yourself." Mark 12.31

The Committee itself developed a Core Planning Document (added below) which seeks answers to questions like:

- Why should we celebrate our 275th Anniversary?
- What should we be celebrating? What should we be repenting of?
- What values should guide our work?
- How could we do this?

The document also spelled out what a five-year planning and action timeline might look like.

The Committee's approach to this project is to review our history, consider how we might reconcile the past and present understanding of healthy and supportive relationships between communities and within the church, and how the anniversary,

carefully prepared and celebrated, can give energy to transformation and renewal. of St. Paul's. Through careful consideration of the past and present, we can create forward engagement and energy.

The Steering Committee has discussed, and in some cases planned and begun to enact a range of possible 275th parish events: special services (the first being a sermon by the Pastor of our neighbouring, historic church, New Horizons Baptist Church) a lecture series or talks, a commemorative stamp application to Canada Post (submitted) and National Church calendar application (in process), parish oral history interviews (begun), musical events, links to relevant Halifax commemorative events (HRM/Halifax has a similar anniversary); and the possibilities of 275 commemorations tying into and supporting St. Paul's Archival development, Parish Worship infrastructure (organ restoration) Parish life ministry (program positions) and 'back of the Nave' reconfiguration, and increased outreach and connections with our historic and more recent neighbours.

Not only is St. Paul's an historic community of faith, its history has been entangled with English colonial roots with both the strengths and weaknesses of those roots. In early Steering Committee discussions, members agreed on the need for outreach to representatives of the Indigenous, African Nova Scotian and other communities, as part of our 275th preparations.

The rethinking and reviving of St. Paul's relationships with other communities and churches in Nova Scotia is taking place as

the Committee does its work. In particular, the place of the brief tenure of Cornwallis in the history of Nova Scotia, the role of slavery in the early days of Halifax, and the expulsion of the Acadians are among issues being re-examined. St. Paul's can learn from these as we head to our 275th and contribute to new approaches to unresolved issues.

Anglican Indigenous Archbishop Mark MacDonald early this year joined a committee Zoom meeting and talked about ways to approach a tangled history that conflicts with biblical expectations and current political and social expectations. He encouraged us to reach out and get to know the local Indigenous community, and to do that before making symbolic statements. His advice was very helpful. More exchanges with him, members of his office and local Indigenous people have taken place, are in planning, and will follow. Further steps toward a proper commemoration of our 275th include an appeal to the parish community for input on the texts of St. Paul's historical placards at the back of the church, so that they might better reflect the reality of our founding years. St. Paul's has also opened communications with, and support of, our neighbours, the Mi'kmaw Native Friendship Centre and is considering how to best support self-directed Indigenous ministries within the Anglican Church of Canada.

At our invitation, The Rev'd Dr. Rhonda Britton, Pastor of New Horizons Baptist Church, joined a committee meeting. At the invitation of the Rector, she also preached at a St. Paul's service. Her participation marks a start on building links with the African Nova

Scotian community. Tentative plans for a joint St. Paul's—New Horizons Sunday service have begun.

We will continue to communicate with the parish, and receive input, in the coming months.

275th Committee Summary March 2021

St. Paul's Church, Halifax
275th Anniversary Core Planning Document
3 October 2019

Why should we plan to celebrate our 275th (2024-2025) Anniversary year?

At the current age of our parish (begun as a community of faith in the summer of 1749; opening the doors of its church building on 2 September 1750) all quarter century celebrations are significant. But the real reasons are two-fold. First, to thank God (in public) for God's faithfulness to our St. Paul's ancestors and fellow parishioners, and to thank our ancestors and fellow parishioners for their faithfulness to God in worship, life, and missions in downtown Halifax. Second, to look ahead to the new mercies of God in downtown Halifax as we are faithful in the worship, life, and missions of St. Paul's Church.

What should we be celebrating?

First, the community of faith God has made us. Second, our church building and all other assets God has entrusted to us.

How could we do this?

We could do this by dedicating some of our collective energies and other resources to

planning for our 2024-2025 anniversary as an integral part of our next five years of worship, life, and missions.

How would the planning be led, and who would lead it?

The planning would be led by a 275th subcommittee of PC, including the current: Wardens (all or some), Rector, Treasurer, Web Master, Music Director, Artist-in-Residence and possible other members such as PC will determine, some of whom may serve all of the five years, some of whom might serve less.

What should be the core values of our planning, and our anniversary events?

1. Planning that does not distract from our current commitments of time and other resources to parish worship, life, and missions.
2. Planning for anniversary events that will be co-incident with the future health of our parish worship, life, and missions, more than for the benefit of imagined visitors to those events.
3. Flexibility to change ongoing event planning and possible projects as the five years of planning unfold, and as current realities may shift.
4. A question is to be asked at every meeting of the 275th subcommittee about every proposal about our anniversary events: Will this empower us or drain us as a parish that is an ongoing community with a future as a community of faith.
5. A commitment to the necessary parish benefits of the planning process whatever the outcome of anniversary projects and events.

What could a planning countdown-timeline look like?

Year Five (2019-2020): Development of parish awareness of the coming anniversary; formation of the 275th PC subcommittee; initial 275th brainstorming and research; beginning of ongoing parish communications through PC and successive AGMs.

Year Four (2020-2021): 275th subcommittee sets planning objectives, tasks and deadlines and overall budget; engages in parish consultations on proposed objectives, tasks and deadlines; beginning and ending 2024-2025 'big events' are proposed in outline.

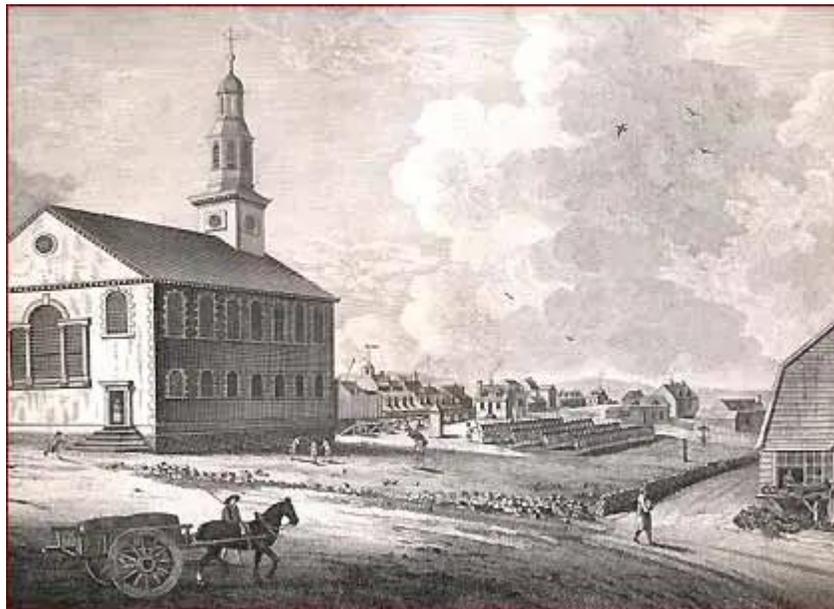
Year Three (2021-2022): Beginning of 275th anniversary year project and event planning; first invitations issued to the hardest to book speakers and significant guests; 275th diocesan communications begin in appropriate venues.

Year Two (2022-2023): 275th subcommittee is fully engaged in event and project planning; building of the parish volunteer base for the anniversary year projects and events; 275th ACC communications begin in appropriate venues; significant participant invitations begin.

Year One (2023-2024): Project and event goals named and advertised at the diocesan, ACC and Halifax/provincial/national events in appropriate venues and to appropriate degrees; project and event volunteer base expanded and confirmed.

Year Zero (2024-2025): The 275th subcommittee continues to meet to oversee the anniversary events and projects; the 275th subcommittee works with PC to name a successor committee to evaluate the anniversary year's projects and events and hands over any ongoing projects or events initiated in the anniversary year to PC for their proper supervision.

Adopted by the 275th Committee October 2019



A 'Thank you' from The Archives Committee

Thank you from the Archives Committee for the Archives Room in the North West Gallery and our Archives work space! Where do I begin to explain what this Archives Room means to us?

In 1964, a request was made to Parish Council by the Archives committee of the time, for a room on the 4th floor of the Parish Hall so they could work with the documents from the vault [probably search requests]. This was approved and granted, but it was suggested that part of the back west gallery (of the church) "where the troops used to sit", be used to provide an Archives Room ... moved by Mr. Coleman that permission be granted. Seconded by Mr. Rogers, Carried. That was 57 years ago.

About 20 years ago, Don Lordly, then Chair of the Archives Committee – *after the Hall had been demolished and the land let on a 99-year lease* – drew up a plan for the Archives to take over the area in the "back west gallery where the troops used to sit". But once more, the time was not right and it did not happen.

Now, as the Covid Pandemic, which began in 2019 is hopefully ending – we have an Archives Room in the "gallery where the troops used to sit". Perhaps it was a long time coming – but what a boon and a blessing that time was!

The current Archives Committee was formed in 1996, after Tinker McKay, Chief Researcher, led the way and joined the newly formed Council of Nova Scotia Archives (CNSA). This Council was created by the Public Archives of Nova Scotia, out of concern for the many public and private – large and small – Archives in Nova Scotia, to help all manage their archival holdings. Tinker asked the CNSA to undertake a 'Site Assessment' of St. Paul's church, and write a report on their findings. This they did; the report was written, and an Archives Committee of concerned parishioners was formed with Elizabeth Ross as Chairperson and members Tinker McKay, Don Lordly and Peter Graham. The Committee was to "report directly to the Parish Council 4 times within the next 2 years, and work closely with the Property Committee and the 250th Anniversary Committee towards the goal of a permanent archival space as part of the 250th celebrations ..."

(Excerpt from the 1996 Annual Report): "Over the past few months the Archives Committee have assessed the space presently used for archival records to see how it can be upgraded to meet the minimum standards outlined in the (CNSA Assessment) report, while also developing a three-year plan to reach the goal of a permanent archival space by 1999/2000."

That was the real beginning of today's Archives Committee, but only the beginning. First, we had to find all the records, which had been stored wherever there was space, and which had long overflowed on the cast iron vault from the old Parish Hall.

(From the same Annual Report of 1996): "During the coming year we will be looking for volunteers to join us in checking to see what the archival holdings of St. Paul's actually contain, as well as starting some ... simple conservation measures recommended in the CNSA Report. There will be training opportunities for this work as St. Paul's is a member of the CNSA who offer excellent workshops throughout the year to members."

The Archives Committee did get more volunteers – Rev. Jonathan Eayres, Sarah Emsley, Fiona Day, Sandra MacLennan, Edgar Malay, Joan Fitzgerald, Carol Vaughan ... and we were also able to receive grants through the Provincial Archival Development Programme projects, and one National Archival Development Programme as well, enabling us, from time to time, to engage the services of professionals – chief among them Lorraine Slopek (*then Assistant Archivist to the Diocesan Archivist – now Diocesan Archivist herself*) who has been a staunch supporter, instructor and friend for two decades – and now Archives Advisor to St. Paul's Archives Committee. We have had Anne Foster to help us create a Finding Aid and Fonds system, and Catherine Humphrey from England who helped Tinker set up a database for her Register searches.

I should point out that at this point none of us volunteers knew how to set up a database at all! It was all a major learning curve!

We had students from the Masters of Library & Information Sciences degree programme at Dalhousie, twice, come and help us set up database programmes. We, ourselves, have taken courses through the CNSA. Sandra MacLennan and I took the full 6 Core Curriculum courses and Tinker took courses in Conservation as she concentrated on the conservation of all the damaged records, Registers and (with Don Lordly) the repair of the Hatchments. All the while we continued to search for, find – rehouse in proper archival file folders & boxes – the St. Paul's records lurking in cubby holes, or piling up in boxes wherever space could be found.

Tinker devoted many hours in 1997 preserving the church's Marriage Licences which were much folded and mildewed. She painstakingly unfolded each one (3,000) of them, sprayed each one with Lysol, flattened them, and when dry, 'sleeved' them in individual acid-free Mylar folders. A huge job and of major importance. Registers were conserved; the Old Burying Ground Deed was laser copied so that the original could be conserved, and much more work like this that has continued for years. Tinker and Don Lordly also undertook the challenge of having all 8 of our Hatchments repaired, conserved (by a professional conservator), and rehung in the church.

Another major achievement was when we learned how to document our Archives Holdings. As with all organizations that use their records constantly, it is imperative to have them documented/described and arranged in a retrieval system so they can be searched as needed. Lorraine was instrumental in creating and teaching us this important database system and practice. Example: In a Library, books are sorted by Author (the writer of the book), then by subject category – something most of us are familiar with.

An Archive is documented and arranged by a Creator, not by an author. The Creator is the person or committee, or group, for whom and by whom the particular documents are created – and who is the intellectual custodian – or creator of the collection. Each collection of records in an Archives therefore, is the concern of a person or a group.

For instance, St. Paul's Archives has 3 main groups – or to give them the correct archives term – 3 main fonds – *[This system, originally French, is widely used]*.

We have:

1. Clergy fonds: which consists of registers, personal papers, Chancery records, sermons, shared ministry, writings etc.
2. Church-wardens fonds: which consist of ledgers, documents, accounts, (pew rent) rent roll, Warden's papers, property documents, repairs and renovations, notes on memorials and windows, Minutes, deed transactions ...
3. Corporation fonds: which consists of Parish Council papers, Annual Reports,

Parish Council committees (many), Property, Finance, Summer Fair, Vestry letter books of the Vestry Clerk, Vestry papers and files, Treasurer's binders, Parish Council Meeting Minutes ... pages and pages of database printout.

Every file or document, letter, report etc. is given a unique item number composed of – first the fonds number, 1, 2, or 3, to show who the Creator[s] is[are]; then a Series number so it is listed with the rest of its subject matter; then a Sub series number to indicate further subdivision and speciality, etc. We also have, separately printed out, catalogues of Land Documents (St. Paul's once owned extensive Glebe Lands); a catalogue of Vault Contents, Graphic (photographs) content catalogue etc. etc. This has taken years to achieve, and is ongoing.

SO ... to the Parish Council, the Treasurer, our Project Manager, Architect, Engineer, and Carpentry Company – and Lorraine, who drew the plan of the space and gave the Archives specification needs - WE SAY **THANK YOU!!** for creating such a wonderful Archives Room and Work Space! And also **THANK YOU** for the years of looking after the needs of our church home first – and giving us time to:

- Find the records; conserve the most needy, create a database and finding-aid and, above all

– Learn to become Archives Keepers for our wonderful collection! **Thank You!**

I also want to give special recognition to two people for whom both St. Paul's and the Archives have been central in their care and concern.

Tinker McKay, our long-term Chief Searcher, and Champion of the conservation of our precious documents, and with Don, the Hatchments. A parishioner of St. Paul's, and in charge of the Flower Calendar for many years; creator of Historical Displays for special occasions; one of the creators of the display panels at the back of the nave; and whose concern for our records has been exemplary. She is now more retired than active, but we will never forget her!

Thank you, Tinker!

And to Don Lordly, who sadly died in 2018. He was one of the care-givers of the Archive records from the '80s until he died, and worked tirelessly to rescue the documents, the Hatchments and created the original plan for the Archives Room in the gallery "where the troops used to sit ..." twenty years or so ago. He also rescued and rehoused the Regimental flags in the Narthex, and was both chair and member of the Old Burying Ground Committee, a Warden of the church and a Parish Council member. We miss him!

Thank you, Don!

*Submitted by Fiona Day
Chair of the Archives Committee
June 21st, 2021*



(above: Head Carpenter Ross Evans during the 2020-21 Archives Renovation Project)

Beyond the Chancel Steps

The Case of the Mystery Windows

Does anyone know where three stained glass windows found in the area beneath the Chancel came from?

The windows have been raised from their hiding place, de-sooted and two of them have been installed in the reception area in the recently refreshed Parish House. The third window has been taken to *Cranberry Glass* to be stabilized. Once that happens, it too will be installed in the Parish House.

It would be great to be able to provide the story that these windows might tell by having a plaque mounted with them.



(left & above: Pair of Alpha and Omega Windows)



(above: Symbols related to St. Paul's)

As you can see, the window designs are comprised of Christian symbols. Two have Alpha and Omega surrounded by coloured glass squares. The symbols are identical but the colour of the glass squares varies. The largest window with its sword, branches and crown is a design that represents symbols related to St. Paul.

The symbols represent another facet of the *mystery windows* that leaves one asking, 'What does each symbol mean?'

Alpha and Omega - In Christianity, Alpha and Omega, the first and last letters of the Greek alphabet, designates the comprehensiveness of God, implying that God includes all that can be. In the New Testament's Revelation to John, the symbols are used as the self-designation of God and of Christ. The reference in Revelation likely had a Jewish origin, based on such Old Testament passages as Isaiah 44:6 (*"I am the first and the last"*), and Psalm 90:2 (*"from everlasting to everlasting thou art God"*).

Looking at the design of the third window the following questions come to mind:

1. Why a Sword?

There are at least three reasons the sword is a symbol related to St. Paul. First, he is well-known for his epistle to the Ephesians where he refers to the *"armour of God"*. The spiritual armour that prepares a Christian to *"stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world*

rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:11-12).

Second, in verse 17 St. Paul writes, *"And take the ... sword of the spirit, which is the word of God"*. Plus, St. Paul in his letter to the Hebrews uses a similar analogy and related God's connection to a sword. *"For the word of God is living and active, sharper than any two-edged sword, piercing to the division and soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart"* (Hebrews 4:12).

Finally, many people relate the sword to St. Paul's martyrdom.

2. Why a Crown?

The Crown of Glory is offered to all when we become worthy of God's promised blessings. St. John Chrysostom is credited with suggesting that when we think of St. Paul, we should not consider only his noble and lofty virtues or the strong and ready will that disposed him for such great graces. We should also realize that Paul shares our nature in every respect. If we do, then even what is very difficult will seem to us easy and light; we shall work hard during the short time we have on earth and someday we shall wear the incorruptible, immortal crown. This we shall do by the grace and mercy of our Lord Jesus Christ, to whom all glory and power belongs, now and always through endless ages.

The crown symbol in the window design thus has merit in the past and the future.

3. Why Branches?

In John 15:5 we read, *“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”* The analogy of the vine and branches is one of Jesus' more famous ones. The apostle Paul, describing the relationship between God and Jews and Gentiles, turns to the idea of grafting branches to explain what God is doing. As presented in John 15:4 ...branches truly connected to the source of life will produce fruit - just as only truly born-again Christians will produce spiritual fruit. Considering Saul, the tax collector's conversion to Paul on the road to Damascus followed by his commitment to Christ, you cannot help but agree that the branches are another apt symbol to be included in a window design thought to be honouring St. Paul.

In addition to the biblical relation to the window design, the coloured glass also has historical significance. But that is a story for another day.

Several questions remain about the three windows:

- Where were the windows installed previously?
- How old are they?
- Why were they languishing in the dust in St. Paul's basement?
- How long were they there?

A bit of research into the pictures of St. Paul's Hall, which was demolished in the mid nineteen seventies, showed the mystery windows are not the same shape as the

windows in the hall. A glance at the Prince St. side of the former St. Paul's Building at 1684 Barrington St. shows the windows may have been installed there? Size and shape seem to be a match. We have the statue of St. Paul from there; maybe he brought the three windows with him?



The St. Paul's Building is an historic office building located at the corner of Barrington and Prince Streets. It was built in 1897 for Halifax entrepreneur and Churchwarden, George Wright, who named the building after nearby St. Paul's church, and brought over the statue of St. Paul from Italy, which now stands in the narthex of the Church.

Over its 107-year history, the building has housed a variety of prominent commercial tenants including the Continental and Lloyds bank branches and the Belgian, Argentinian,

Italian and Chilean consulates. For much of its recent history, the first three floors housed Halifax's largest used bookstore, J.W. Doull. Doull moved his shop to Main Street, Dartmouth, a few years ago, a chapter in the fascinating story that saw our familiar statue of St. Paul move back across the harbour to where it sat in St. Paul's during the Second World War.

Did the three windows found in the St. Paul's basement move from 1684 Barrington Street too? If so, when? With questions still unanswered the three windows still remain "Mystery Windows".

*Submitted by Margaret Bateman Ellison,
Co-Director, St. Paul's Chancel Guild*

**“Bring the full tithe into the storehouse,
so that there may be food in my house,
and thus, put me to the test, says the Lord of
hosts; see if I will not open the windows of
heaven for you and pour down for you
an overflowing blessing.”**

Malachi 3.10

From our 2021 Interpretive Researchers



Hello St. Paul's! My name is Alison Kitt.

I am a student finishing my undergraduate degree at the University of King's College, in Early Modern Studies and English. I grew up outside of Ottawa and came to Halifax to study a couple of years ago. I love art history and have enjoyed seeing all the ways this church has been depicted in paintings and engravings; recently I've taken up watercolour painting as well!

It is a pleasure to be spending this summer in such a beautiful church. I'm still startled each day when I hear the noon day canon go off. But if you're outside at that time, there is often a flock of birds scared out of their wits as well so ... at least I'm not alone!

Cheers,
Alison

Hi everyone, my name is Aidan!

I am so pleased to have had the opportunity this summer to work at St. Paul's. I have worked at a number of different historical sites as an interpreter over the years, but I can definitely say that St. Paul's is the oldest. Though the current global pandemic has prevented both Alison and I from taking up our posts as guides, we have been spending rewarding time with the church's archives. I can't wait to share the fruits of our labour!

I am currently entering the final year of my Masters, studying Classics at Dalhousie University. Though my major academic interests lie in ancient Platonic and Neoplatonic philosophy, I have been enjoying the time I have been given this summer to connect with the local history of this church and of Halifax more broadly. I have to thank the community here for giving such a warm welcome and for supporting our work.

Aidan Ingalls

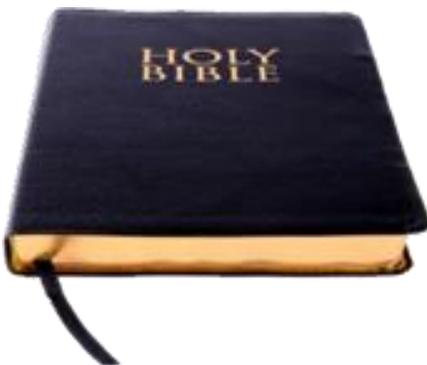
Matins with St. Paul's: A Blessing in Difficult Times

Recently a fellow parishioner asked: 1. How does one participate in Matins? 2. What is Matins exactly? Maybe others are asking the same questions, so a brief overview seemed appropriate.

Before COVID-19 Matins, or Morning Prayer, was held at St. Paul's at 9 o'clock on Fridays. Since COVID-19 has dominated life, Matins has been held online daily at 9am via Zoom (except Sundays). It's a blessing to be sure, as one is able to join others without a mask or needing to be six feet apart. When restrictions became less strict between lockdowns, the Rector invited people to join him in the Chancel at St. Paul's as well as online. Thus, a hybrid form of Matins evolved especially on Fridays. Often coffee and a chat would follow - of course those in the church always keeping masked and socially distanced.



To participate via Zoom, a person just has to contact the Office and ask to be added to the e-list. Every day, there is an emailed invitation to join Zoom Matins to everyone on that list.



Each person decides how often they want to participate. Some people join daily, others once in a while.

Just like participating in the service of Morning Prayer using the *Book of Common Prayer*, prayers and readings are determined for each day. Participants may be asked to lead the responses, read a lesson, or say a prayer. The Creed and the Lord's Prayer are said aloud in unison – not unlike what one imagines the babble sounded like at Pentecost. After each session there is usually time to discuss readings and/or chat with others online or in the Chancel at St. Paul's.

Over the past months, embracing Matins as a discipline has been informative, developmental, and provided much needed social contact. Frequency of Matins may vary in the future, but Matins has proven to be a blessing in difficult times and will continue to be if one participates.

If 9 o'clock is not a convenient time, Google **Canterbury Cathedral Morning Prayer Today** anytime of day:

<https://www.youtube.com/watch?v=vpQirOafCtw>

You will be able to join the Dean of the Cathedral in one of many settings. Several St. Paul's parishioners have found this a meaningful YouTube feature, albeit not an interactive Matins.

*Submitted by Margaret Bateman Ellison,
Co-Director, St. Paul's Chancel Guild*

Update From Our Music Director

Whether it's Kerouac, Bryson, or "Into the Wild" – the annals of film and literary history are full of life-altering, coming-of-age journeys where criss-crossing America seems a crucial plot point.

I'm sad to report that my American odyssey hasn't been quite so epic - though when I tell people I'm following a former CIA agent on a coast-to-coast quest – I'm well-aware of how it sounds!

The truth is that for the last 9 weeks I've been producing a series for Discovery Science called "Black Files: Declassified". It's a science and tech show where our host explores formerly classified government programs to reveal how the technology that came from those programs has changed the world ... for better or worse.

Again - if you are picturing me walking down dusty roads pondering the "bigger picture" – I implore you to replace that with images of me on my laptop in a cramped SUV choosing between a Hilton Garden Inn and a Best Western (with the crew yelling at me to find one with a free breakfast and a bar). You'll be much closer to the truth ...!

And - despite me throwing cold water on the idea of this journey being epic, I cannot deny that it's been long. In the nine weeks we've been on the road, we have filmed in California, Arizona, Florida, Tennessee, Massachusetts, Rhode Island, New York, Pennsylvania, Maryland, DC, Virginia,

Nevada, Utah, Washington State, Oregon and now Alaska. Next week we head back to California for a few weeks of filming before returning home.

It hasn't just been a long trip either – it's been a truly fascinating time to visit this wonderful country. After talking to as many people as I have, it's clear many believe the country itself is at a crossroads – on a search of their own in a unique time. As a visitor, I find it fascinating to have the opportunity to listen to these perspectives. From the friendly folks in the Southwest, to the wackiness of Florida, to the almost-feels-like-home nature of New England, to July 4th fireworks in DC - there's so much to be said about this great land.

So ... that's all fine and well ... but I know the real question we're wondering is ... did I go to church? The answer? Overwhelmingly ... sometimes.

Visiting churches has actually been one of the true joys on this journey. Because what many don't know is that music directors rarely get to see what the rest of the church world is doing, on Sunday mornings at least. And on this trip, I've seen the full spectrum...

It began in Boston, where I attended the Church of the Advent - just around the corner from the famous "Cheers" bar exterior. And I have to say - this religious institution is the Episcopal match to the NBC comedy classic. Organ, chant, smells, bells, acoustics and architecture – it had it all.

A nice walk in the Boston Common afterward marked the beginning of a great day.

Then, I went to Utah ... and here I learned religion is as integral to the local culture as a seersucker suit is to upscale New England.

A Saturday night web search in the Beehive State revealed about 2 dozen churches in the town of 5,000 that I was staying in. Eventually I realized they were 99% LDS assemblies. And while I wasn't adverse to trying something completely new - I wasn't sure on the protocol of just "showing up".

I found my answer in the adjacent town - Hurricane, Utah, at Mountain Bible Church. Here, a very capable music team prepared the way for a young minister who gave a well-researched, well executed sermon that took up most of the morning. The church was bright, friendly, welcoming and well balanced for the good mix of locals, retirees and visitors in attendance. It was a great service that I think you could find just about anywhere.

Then, a week later, still in Utah - I found myself in the remote town of Roosevelt. Here, I was fortunate to attend St. Elizabeth's Episcopal Church and it was unlike anything I had experienced.

The church incorporates both the (American) Book of Common Prayer with native Ute symbols and spirituality - with the altar shaped like a ceremonial drum and the stained-glass window behind adorned with an image of a Shepherd bearing Apahgteeket WH-see-ev (prayer feathers).

A very powerful moment came when the priest burnt sweetgrass over the altar to remember a recently deceased congregation member. As it burned, those in attendance spontaneously reached out their hands and repeatedly drew the smell toward them.



Now, I'm in Alaska - and just yesterday I attended All Saints, Anchorage. The parish priest there spent some time working in Canada - and has connections in Nova Scotia, so the whole experience felt strangely familiar. And a reminder that this journey is nearly done.



I look forward to seeing you all soon.

Andrew Killamee
Music Director

“Until We Have Faces” Emotional Integrity

In 1956 C.S. Lewis published his final novel, written in dialogue with his wife Joy Davidson, entitled *Till We Have Faces*. Arguably of all his writings, this is one of the most difficult to read, to comprehend, to derive meaning from and is perhaps one of the deepest. It is also a book that helps the reader of Lewis's works realize his versatility in writing successfully within various genres. It is a must read, but alas some of us have had to read it more than once or seek guidance in order to glean the ultimate message found in the novel. Lewis was a brilliant and gifted writer.

According to author Bella Pittman, in the *Till We Have Faces* Background, “It is the retelling of the story of Cupid and Psyche. (According to Pittman) Lewis developed the idea for this novel after reading ‘The Golden Ass’ by Apuleius. The story of Cupid and Psyche is told in a chapter of *The Golden Ass* and Lewis believed that some of the main character's actions were illogical and problematic. As a result, he developed his main character in *Till We Have Faces* as a fully developed narrator: Orual. She is the older sister to Psyche and is a highly emotional character that draws the reader in by making the audience empathize with her and listen to her reasonings behind her actions. Orual and Psyche live as princesses in the fictional kingdom of Glome, a city-state with occasional interactions with a more civilized Hellenistic Greece.

Orual writes the first part of the book as an accusation against the gods. In the second part of the book, she has a change of heart and mind and adds on to what was the end of the first book. Her reasoning for this is that she is too old and too ill to rewrite the first book in its truth, so she chooses instead to add on to it by creating a new, humbling ending. In the second part, Orual states that she was wrong and that the gods are always lovingly present in people's lives, and that the hurt she felt in her younger years was due to her own “failure, bitterness, and shortcomings.”

The basic summary of the book is that the gods cannot “meet with us ‘till we have faces’” (294). The face becomes the metaphor for self awareness, both positive and negative, for vulnerability and the why of what we do. The implication being, if self awareness, honesty and vulnerability are employed, internal changes can be discovered in one's life. Hence, once we are able to look deep inside of ourselves, with the expression of that discovery, we are able to move successfully outward. Emotional integrity has arisen.

Currently, we are confined to a world of mask-wearing where faces are for the most part anonymous. This might satisfy some. Masks are important given our current pandemic conditions. However, gone (with the mask) is the typical facial body language of the scowl, smile, frown, excitement, curiosity,

... the look of happiness or despair. The need to shave. We can roll our eyes, shake our heads, make audible sounds that may or may not be displeasing. With the mask we are confined to the less than three-dimensional communication.

The face says something important when it comes to communication. However, some may currently enjoy the hiddenness of their face as they move about in public. Others are crying for the face-to-face communication. Without the mask we learn to trust, to view and know another's mood or sense of feeling, sadness, despair, disgust, joy. It is here where communication is more open, honest, empathic and vulnerable.

Having said all this however, how many might continue to wear a physical mask even after Covid is over? It may have become a perfect way to hide, to be alone, to withdraw, to seek protection from harmful air born toxins. But, are our faces not a mask anyway?

There is no doubt that rich relationship connectivity with faces, sans a mask is the result. And I am not speaking about the current pandemic mask. The face reveals a great deal. Each of us generally knows what lies behind our own faces, our own invisible outward mask. The face can be but a thin veneer hiding a great deal of emotionality, feelings and the true self. Our face can mask (pardon the pun) a host of issues. Just because we see someone without a pandemic mask, it does not mean we see the person. We see what they are willing for us to see, able to project. Many hurtful, painful, sad, traumatic

emotions can be hiding behind a face with some degree of success. The face becomes a mask for emotional safety.

The mask has heightened the inability to show the face and to be less vulnerable. One can be vulnerable at some point behind a mask with words, but the face and the words coming together allow true and honest vulnerability to be exposed.

Social media has allowed for all types of bad behaviour, because people are hidden by that same media. Just read the comments after a news story. One could argue that the way that people speak to each other through social media, is not an example of true vulnerability. It takes little risk to be rude on Facebook! But try butting in line at your favorite coffee shop.

In her best-selling book, 'Daring Greatly', American Author and Researcher Brené Brown describes vulnerability as "uncertainty, risk and emotional exposure." This underscores an unstable feeling which many experience when they move out of their comfort zone or when they do something that creates a loss of personal control. "Will you marry me" is such an example.

Context is crucial in being vulnerable. Vulnerability could be defined as "an expression of one's inner world into the outer world, carefully and in context." To be sure, we do need to set boundaries as to when and to whom we choose to be open. Clients will often and even within five minutes open up and be vulnerable. Clients going to a therapist expose themselves openly and honestly.

They have been waiting to do it for years in fact. And they leave feeling like a huge emotional anvil has been lifted off their chest. Things are expressed that have never been said outwardly before. They do so because they know they will never see this confessor in society, other than in the sessional context. They know too that they can be free to speak, to share deep hurts, emotional pain, long held secrets, because they will not be exposed or judged. That is why 'Talk Therapy' is so valuable a tool leading towards emotional health.

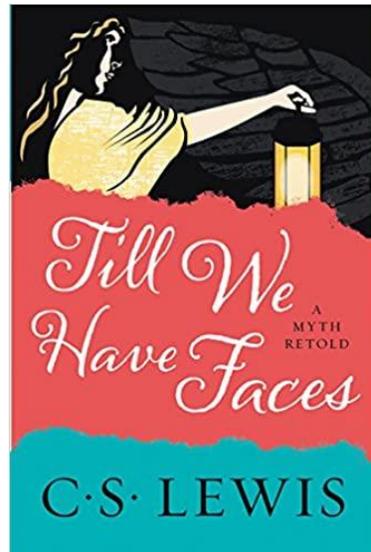
Vulnerability, the risk of sharing what lies behind the face, the soul, takes courage and great trust. It is both an inner and outer exercise. The inner exercise has to do with the ability the strength the courage to admit to oneself a deep feeling, a pain from a wounded place, a former denial unearthed. This is true honesty. When we are truly honest with ourselves, an inner mask comes off, a freedom emerges to do so in the outer world. Then we are in the process of being known, a life process.

C.S. Lewis's book "Till We Have Faces" reminds us of the importance of an inner world that resembles the outer world and vice versa. When both (the inner and the outer) are connected and expressed equally and carefully in context in life, we have found our face and our emotional integrity.

Jesus, as the only true human who ever lived, exerted an inner world that was in concord with his outer. He expressed his two worlds simultaneously and daily to his closest

confidantes and especially to God his Heavenly Father. When those who knew Jesus interacted with him, they saw someone whose inner and outer world was in agreement. This can become for us Jesus Christ's followers, a model of strength as opposed to one of weakness.

However, it must be accomplished carefully and in context, with trusted people. The emotional reward is incalculable. An unveiling has been achieved. An identity has been exposed. A mask has come off. A face revealed. Someone is known at a deeper level. We are then best equipped to be a better friend, loved one, colleague, neighbour.



We begin first with God in Christ who knows everything about us and by our revealing our inner self to him. This enables our growing trust in him. He has revealed his face to us. Let's begin too with asking Jesus to help us take our masks off, even with the risk of vulnerability and of being known.

Bryan Hagerman, Outreach Counsellor

Vesper Flights *by Helen MacDonald*

A book review by Nancy Blair

I have not read a book like *Vesper Flights* before. For those of you who are readers of *The Guardian*, I suggest that you read its book review by googling 'Guardian' and 'Vesper Flights' which will help you understand the rareness of this book.

In *Vesper Flights*, Helen MacDonald presents a series of vignettes. She starts by sharing memories of her childhood and some of her personality as a naturalist. At times, it feels like stepping into an old British children's book. The magical, dream-like feeling that I felt when reading these books, surfaces in many of her stories. But she does not end there; that is only the beginning.

She moves from the magical to profoundly cutting and painful statements about the world today and how humans are living in and affecting the world. In Chapter 2, "Nothing Like a Pig", Helen MacDonald writes about boars, one of the semi-legendary beasts "charging straight out of medieval literature", and books such as *Sir Gawain and the Green Knight* and Malory's *Le Morte d'Arthur*.

While we are, for a moment, entranced by this image of literary medieval England, Helen MacDonald gets to her point. "When Animals before so rare, become that their impact on humans is negligible, their ability to generate new meanings lessens ... it is then that they come to stand for another human notion: our moral failings in relation with the natural world. The world has lost half of its wildlife in my own life." p.13

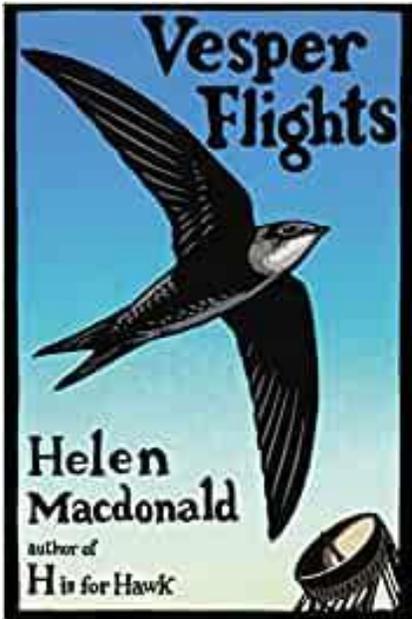
This book is about human relationships with animal consciousness. It helps us to see and feel just how deep we are connected and it helps us to see that "Climate change, habitat loss, pollution, pesticides and persecution have meant that the vertebrate species are dying out over a hundred times as fast as they would in a world without humans". (p.13).

Given the seriousness and sadness that is a foundation of the book, it is curious how each chapter is delightful and leaves one wanting more and more stories. Helen MacDonald helps us to remember how the world used to be and how it had changed, and how wonderful nature is, and how much we need it.

Helen Macdonald's life is very privileged and some of her experiences as a naturalist are ones that most of us will not have. One such example is her friendship with Nathalie Cabrol, who was the 2016 lead of the SETI Institute team on a biosignature-detection expedition in Peru. MacDonald joined in that mission into areas which resembled Mars at the beginning of the transition it underwent three and a half billion years ago.

From this heady and unusual experience of field work into Peru, she moves into a chapter on Swan Tugging on the Thames River. She explains how this is done to keep track of and protect the swans, the ownership of which goes back to the 12th century. As she

explains, the ancient tradition of Swan Tipping (www.royalswan.co.uk) is now how swans are being conserved and protected.



One cannot help being entranced by Helen MacDonald's description of the event, the history, the location. She writes about how

she got "lost inside the English dreamscape". This location is where books like *The Wind of the Willows* was written and authors such as Enid Blyton and Edgar Wallace lived.

All in all, I have not read a book like this before but I know that I will read it again and again and I also have a copy of Helen MacDonald's book *H is for Hawk* to read. I look forward to reading more of Helen MacDonald's writings, stepping from everyday life and entering in to the real world of Helen MacDonald - a world of magic, mystery, sadness, pain and hope.

*Submitted by Nancy Blair
Diocesan Environmental Network Liaison*



Women's Bible Study Group at St. Paul's

What a journey we have had following COVID Protocols the past 15 months! In spite of them, we managed to continue Bible study as a group of 10-12 members. Thursday mornings found us connecting each week either in person at Isobel MacPherson's apartment and/or via ZOOM. Study, discussion and prayer were included in our two-hour sessions; friendships evolved in spite of COVID restraints. Each session was a blessing!

In addition to Thursday Bible study sessions, members took on providing support for residents at Holly House. This is an outreach project initiated by the women in the Bible study group and was sanctioned by St. Paul's as an outreach ministry of the whole parish in 2020. Members take turns providing a meal for residents each month. Plus, after obtaining a grant from the Diocese, a bin of essentials is given to each Holly House resident when she moves on to next stage housing. Recently, we were also able to provide painting supplies for a refresh at Holly House (1 Tulip St., Dartmouth). Holly House is a combination of Elizabeth Fry's offices and eight single occupancy rooms for women plus a shared kitchen and common room.)

Between February and June, 2020, we followed the study guide that Alan Sears developed for *Parables: Scandalous Stories of a Saving Grace*, a book authored by Bill Hockin, former Bishop of Fredericton and Honourary assistant at Christ Church (Parish Church) in

Fredericton, NB. We were introduced to the "scandal" of God's graciousness, his love and forgiveness in Bible stories, as Hockin suggests, that turn the tables on human pretensions and illuminate our lack of generosity, humility and compassion.

After the summer 2020 break, Adriel Driver led us through the Anglican Alliance Bible Studies entitled *Do Not Be Afraid*. This proved a great resource to contemplate the impact of COVID from both an individual and a community perspective.

In January, Mary Dempster directed us to an online curriculum developed by CRU and led us through Philippians. (The CRU organization developed from 'Campus Crusade' in the 1950's to a global organization today that offers spiritual guidance, resources and programs.)

The months before Easter we were asked by the Rector to take on developing meditations for the seven words Jesus said from the cross. After working as a group for several weeks, seven of us presented the meditations during the Good Friday service at St. Paul's. The experience of working as a group, having lively discussions and preparing to present was a blessing even before participating in the Good Friday service!



Having gained insight into *The Letter of Paul to the Philippians* we were motivated to pursue learning more about Paul's letter writing. So, after Easter we ended the season, which finished mid- June, by studying *The First Letter of Paul to the Thessalonians*, the oldest book in the New Testament.

Upon reflection, there were many individual as well as group blessings, over the past 15 months as we gathered face-to-face, virtually or in hybrid format to study 'the Word'.

Our thoughts follow in alphabetical order:

Adriel Driver: What is perhaps most meaningful to me about the Women's Bible Study over the last 15 months is its flexibility in an ever-changing time. For much of 2020, we attended in rotation, so that everyone had a chance to be in-person a few times each month. We offered hybrid meetings, with the help of Zoom. In Advent and again this Spring we were all online. We recently met outside. We've worn our masks. We've adjusted our numbers. We've done what it takes. It's not the flexibility itself that impresses me, really, but what all our adjustments signify: meeting together is a priority. It is not something we can give up. Fellowship, discussion of Scripture, and communal prayer are vital for our life in Christ. We give thanks to God for these gifts, especially during this past year.

Jackie Foot: The Women's Bible Study Group has been, despite the isolation, an opportunity for enlightenment and fellowship to pierce the Covid gloom.

Joanie Kalix: It has been a privilege to be a part of such a diverse group of women. We represent many different ages, backgrounds, and life experiences. We laugh together, learn from each other and most importantly hold each other and those we hold dear in prayer.

Isobel MacPherson: I have always wanted to be part of a women's bible study group at St Paul's. A few years ago, Joanie, Adriel, and Kate initiated the beginning of a wonderful group of women coming together at my home. There has been one blessing after another ever since: acquaintances have turned into friendships; physical disconnection has developed into online reconnections; Bible study has developed into bible knowledge; new ideas have led to new actions (i.e., Holly House); prayers have resulted in miracles and spiritual growth has burst through the isolation of Covid.

Kate Romanowsky: Being able to continue meeting with the Women's Bible Study this past year despite the year's ups and downs was very meaningful for me. At a time of uncertainty, it was life-giving to meet with this group in which we could encourage each other and pray for each other's needs. A highlight of the year for me were the sessions we had leading up to the Good Friday service. God's intended plan for my Lenten journey was not what I thought I had needed or in fact "planned." The entire experience of studying Jesus's last words from the cross prepared my heart and spirit for Easter in a way that both surprised and stretched me. My faith life is ever buoyed and strengthened

through these friendships at Bible Study and I continue to give thanks for it in my life.

Lee Cameron Surette: Bible Study provided a Christian fellowship I had longed for, a scholarly mentorship and wonderful new friendships with all the women involved.

Margaret Bateman Ellison: It was a blessing to connect with this special group of Christian women and to be challenged to better understand scripture. It provided structure and release during COVID 19 lockdowns. If we had been able to be in Arizona this year I would have missed out.

Mary Dempster: I love how we learn from each other by sharing our individual perspectives. I have discovered new meaning in Scriptures that I've heard and read many times before.

Nora-gene Goodwin: Being a part of this Bible Study Group has truly been a blessing for me. We have wonderful discussions and I have learned so much. Frequently I find myself thinking that thoughts offered during our conversations have given me a different perspective, or something I had not considered. The time spent during Lent preparing the Meditations and the Seder lunch were certainly highlights for me. Most importantly though, especially during this time of COVID, has been the connections and friendships. It has really been such a pleasure to be a part of this group of diverse women, together seeking to study God's word.

Sybil Bryant: Bible study engages our mind so we can understand God's precepts; our memories so we can recall God's love to us; our hearts so we can genuinely share with each other and it helps us think and act Christ-like. Once engaged in studying, I feel supported by God's promise of his indwelling spirit in us to guide us. I love sharing the St. Paul's bible study on Thursday mornings.

The Women's Bible Study Group will resume meeting in September, hopefully in-person, and we will continue studying the development of Christianity presented in the New Testament. Anyone interested in joining in should contact:

Mary Dempster,
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902-499-9991

OR

Margaret Bateman Ellison,
briarwoodbob@aol.com,
902-402-9129

*Submitted by:
St. Paul's Women's Bible Study Group*



13 June	Pentecost 3 Green	10 am	Eucharist	BAS	*S.S. Celebration
1 Samuel 15.34-16.13	Psalm 20		II Corinthians 5.6-17		Mark 4.26-34
20 June	Pentecost 4 Green	10 am	Eucharist	BCP	[ACC Indigenous Day of Prayer]
I Samuel 17.1-23;31-49	Psalm 133		II Corinthians 6.1-13		Mark 4.35-41
27 June	Pentecost 5 Green	10 am	Eucharist	BAS	
II Samuel 1.1; 17-27	Psalm 130		II Corinthians 8.1-15		Mark 5.21-43
4 July	Pentecost 6 Green	10 am	Eucharist	BCP	
II Samuel 5.1-10	Psalm 48		II Corinthians 11.30-12.10		Mark 6.1-13
11 July	Pentecost 7 Green	10 am	Eucharist	BAS	
II Samuel 6:1-19	Psalm 24		Ephesians 1.1-14		Mark 6:14-29
18 July	Pentecost 8 Green	10 am	Eucharist	BCP	
II Samuel 7.1-17	Psalm 89.20-37		Ephesians 2.11-22		Mark 6.30-34; 53-56
25 July	St. James the Apostle Red	10 am	Eucharist	BAS	
Jeremiah 45.1-5	Psalm 7.1-7		Acts 11.27-12.2		Matthew 20.20-28
1 August	Pentecost 10 Green	10 am	Eucharist	BCP	(Natal Day Weekend)
II Samuel 11.26-12.13	Psalm 51		Ephesians 4.1-16		John 6.24-35
8 August	Transfiguration Sunday White	10 am	Eucharist	BAS	
Daniel 7.9-14	Psalm 99		II Peter 1.16-19		Luke 9:28-36
15 August	St. Mary the Virgin White	10 am	Eucharist	BCP	
Isaiah 7.10-17	Psalm 132		Galatians 4.4-7		Luke 1.46-55
22 August	Pentecost 13 Green	10 am	Eucharist	BAS	
I Kings 8.1; 22-43	Psalm 84		Ephesians 6.10-20		John 6.56-69
29 August	Pentecost 14 Green	10 am	Eucharist	BCP	
Song of Solomon 2.1-17	Psalm 45		James 1.1-27		Mark 7.1-23
5 September	Pentecost 15 Green	10 am	Eucharist	BAS	(Labour Day Weekend)
Proverbs 22.1-23	Psalm 125		James 2.1-26		Mark 7.24-37
12 September	Pentecost 16 Green	10 am	Eucharist/Confirmation	BCP	*WB Sunday
Proverbs 1.20-33	Psalm 19		James 3.1-12		Mark 8.27-38
19 September	Pentecost 17 Green	10 am	Eucharist	BAS	
Proverbs 31.10-31	Psalm 1		James 3.1-4.10		Mark 9.30-37
26 September	Pentecost 18 Green	10 am	Eucharist	BCP	
Esther 7.1-10; 9.20-22	Psalm 124		James 4.11-5.20		Mark 9:38-50
3 October	Pentecost 19 Green	10 am	Eucharist	BAS	
Job 1.1-2.10	Psalm 26		Hebrews 1.1-4; 1.14-2.12		Mark 10.2-6
10 October	Thanksgiving Sunday White	10 am	*All-Ages Eucharist	BCP	(Thanksgiving Weekend)
Joel 2.21-27	Psalm 126		I Timothy 1.1-7		Matthew 6.25-33

+ Public Health restrictions may limit on-site liturgies to maximum numbers or video liturgy production only.

* Public Health restrictions may limit on-site events and the nature of on-site liturgies.

Looking Ahead: **7 November** (All Saints' Sunday Eucharist & *Parish Lunch); **14 November** (Pentecost 25 and Remembrance Day Biddings); **28 November** (Advent Sunday & *Parish Lunch).



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Submissions to *St. Paul's Journal* are always welcome.

Why not submit a spiritual reflection, prayer, poem, or a book review?

Please keep alert for the next issue of the St. Paul's Journal to be announced.