



St. Paul's Journal

Pentecost 2009

*From the
Rector*



Hands up, Baby! Pentecost(al) Thoughts about our Souls and Bodies

Maybe you're old enough to remember the old jingle that went along with the radio advertisement for Caribbean holidays from which travel agency or resort I can't remember, but it urged us to get our hands up in the air.

Please be assured that, in getting your attention about Pentecost, I'm not urging you to do the same in worship. But you should know that the use of the gift of the human body in the worship of the creator and redeemer of human souls and bodies isn't the prerogative of the priest, but of all the baptized. None of us should be surprised that some of our fellows take their bodies as well as their minds into worship with them, whatever posture they might adopt.

But let's step back for a minute. With our celebration of Pentecost we enter into the next stage of our worship of the Holy Trinity as we travel through the Christian year. From Advent through to Ascension Sunday, roughly half the calendar year, Christians reflect especially upon God incarnate, in the life of Jesus Christ who was born, lived, died, raised and ascended to save the world, to free the world, from what we have done to others and to

ourselves. Of course our celebration of worship isn't restricted to this long season, but during it we do keep our minds and hearts engaged with the story of Jesus.

In the New Testament, Pentecost marked the movement from the Ascension of Jesus (soul and body) to our becoming the church ("Christ's body"). So it is a good time for us to think about how the gift of our bodies is connected to the gift of our souls. It is also a good time to think about the connection between our bodies at worship (both corporate and personal) and our bodies before and after acts of worship.

There are, of course, situations that restrict some of us from the full use of our bodies during worship or anywhere else—either for a little while or for longer periods of our life. So there really shouldn't be 'rules' or 'expectations' or unhealthy interest in what others do or don't do. But, as worship can't really be like kicking back to watch a movie or lounging in a café (both of which many of us enjoy), the Scriptures must have some examples for us to consider, and in fact they do!

There are some physical actions which are neither 'biblical' nor 'anti-biblical' such as the sign of the cross, which, early on, was used by Christians in and out of worship to recall Christ's death for them and, also, the three persons of the Holy Trinity; Father, Son and Holy Spirit. But there is so much in Scripture about the more fundamental use of our bodies that we really should begin there. Perhaps we should leave aside *sitting* for now, though that has long been the basic and honourable position for 'hearing' the Scriptures read or discussed.

Kneeling, bowing and falling down

Most Anglicans, like Christians in general, have had experiences of kneeling or bowing down (Few of

lying prostrate on the ground, though this does happen still in some forms of Anglican and other kinds of Christian worship). All these were ways that both Jews and Christians expressed their humility to the Creator of heaven and earth, whether they were thinking more of God's inexpressible splendour or their own wretched sinfulness at a particular point in their lives. We read of them often in the Hebrew Scriptures, but also in the New Testament. For instance, as St. Paul bid farewell to the elders of the Ephesian church, we read that 'when he had finished speaking he knelt down with them all and prayed.' (*Acts* 20:36). He repeated this posture for the same reason with the Christians in Tyre, Syria (*Acts* 21:5) a number of weeks later. St. Paul actually explains the meaning of this to the church at Philippi by quoting a hymn, that said Jesus 'emptied himself...having been born in human likeness' (metaphorical kneeling) with the consequence that one day, 'at the name of Jesus every knee should bend.' (*Philippians* 2:6-11)

Standing

Most of us instinctively stand up when meeting someone being introduced to us in a restaurant (or elsewhere) in order to honour that person with our full attention. This has long been the 'holy habit' of our spiritual ancestors in addressing God. Do you remember the story about the prophet Elijah when, endangered and deeply depressed, he climbed Mount Horeb hoping to meet God? God didn't come to him in the wind or the earthquake or the fire. But when Elijah heard God in the 'sheer silence' he (literally!) came out of his cave; 'Elijah wrapped his face in his mantle and went out and stood at the entrance.' (*I Kings* 19:13). There he met with God—it was a meeting that changed his life. In fact it has long been the practice of both Jews and Christians to stand in worship when meeting with God. When the temple was being rebuilt in Jerusalem, after a session of hearing the Scriptures and confessing their sins, the people were summoned to worship. The Levites "cried out with a loud voice ... "stand up and bless the Lord your God".' (*Nehemiah* 9:4-5). So it comes as no surprise when Jesus says to his disciples, 'Whenever you stand praying...' (*Mark* 11:25). When we stand, we honour the one we address whether God, God

incarnate (Jesus) or a fellow creature made in the image of God. Hence, the old tradition of standing for the Gospel reading (the story of Jesus) at the Eucharist, in which we thank God for the life and death and resurrection of Jesus, makes sense!

Raising hands

This wonderful expression of 'supplication' is for some folks as natural as throwing their arms around a friend when greeting them; for others it looks and feels a bit strange. We might say some of us (wherever we're 'from') have Mediterranean or African instincts and others have North European instincts. But even if we stereotype cultures, the story of worship can't be told by our cultural 'home'. In Scripture, the lifting up of hands wasn't so much an expression of emotional freedom as it was an immediately recognizable expression of joy or sorrow directed to God. The Psalmists expressed this clearly in corporate worship: 'Come...lift up your hands to the holy place, and bless the Lord,' (*Psalms* 134:1-2) and 'Hear the voice of my supplication, as I cry to you for help, as I lift up my hands toward your most holy sanctuary.' (*Psalms* 28:2) It was a pattern carried over into the church: 'I desire, therefore, that in every place the men should pray, lifting up holy hands...' Paul wrote to Timothy when giving him instructions about worship in the church. When we raise our hands in worship, we address God with our whole selves.

Worship and work

Our body's expression of our soul's intention is not always easy for others, or even ourselves, to interpret. The reflections above are meant only to encourage 'full engagement' in worship. But one thing is certain ... the story of Pentecost in the *Acts of the Apostles* asks us to connect our hands, knees and feet at worship to our hands, knees and feet 'at work' ... worshipful lives, carrying our love of God into acts of love for our neighbours.

Paul Friesen



Godly Play

On Saturday, April 25, I traveled to Truro to attend a presentation on *Godly Play*. I had heard little about what to expect and went with some scepticism as I was expecting to be 'sold' a curriculum for Sunday School. At the very least it would be an opportunity to connect with other adults who were working in children's ministry. It started like any other workshop...waiting for the latecomers, or so I thought as I was only the fourth person to arrive and I expected there would be a crowd! We turned out to be a small group, just five of us for the day, including Judy Steers the instructor. What a day it turned out to be.

Imagine the desert, a dangerous place, a place with little water, little food, with hot sands that blow and sting, with winds that change the form of the desert and people lose their way. Imagine that God has called you to travel from one corner to another through this vast and dangerous place. It is a dramatic story of God's people...it is our story. If you have grown up in Sunday School you have probably heard the story of Abraham more times than you can remember and if you have taught Sunday School you have probably told it just as many times! During the workshop I had the privilege of experiencing the story of Abraham in a new and exciting format. I was left with impressions of the story that I'm sure will stay with me for a long time. Are you 'wondering' about the technique?

Judy Steers and her daughter and helper, Emily, invited the participants into a calm and peaceful setting. We were asked to leave our toys and distractions at the door (yes, adults bring their toys to church too), then were asked if we were 'ready'. When I look back I don't think any of us were ready for what was about to unfold. We four sat mesmerized at the edge of a desert box (very much like a child's sandbox) and went on the journey through the desert along the river from the city of Ur to Haran and Shechem. Abram built an altar near the great tree of Moreh, to thank God and later in the story both Abraham and Sarah, so full of years, are buried in the cave near Mamre. Then the

'wondering' began. We were guided through a series of questions that began with 'I wonder'...Is there a part of this story that could be left out? I wonder what part you liked best? I wonder where you are in this story? The answers were profound and personal. It left me wanting more.

By the end of the day there were four very inspired adults discussing the possible applications for *Godly Play*. Here at St. Paul's, in our place of worship, I can imagine introducing *Godly Play* during some of our special Sunday services; on occasion we might use it during our summer programme. I'm waiting for a couple of the books that have been published about *Godly Play*. They contain an introduction to the materials required (most can be created rather than bought...are you skilled with a band-saw?), and introductory stories. Judy Steers was very generous in sharing her tips and techniques for working within a small budget!

I am thankful for the opportunity to experience *Godly Play*. The workshop was sponsored by our diocese and required no registration fee...it was a wonderful gift. I am thankful to our congregation for your financial support given to building programmes for children and youth as it afforded me the time to attend. Watch for *Godly Play* here at St. Paul's in the near future.

Martine Osler,
Children's Programme Director



Beyond the Chancel Steps: Eucharistic Practices

Several recent events led to the topic for this issue of the Journal. We had to find a new source of communion wafers after the Book Room at the Diocesan Centre closed last year. A plumbing problem in the vestry a few weeks ago made it difficult properly to cleanse the vessels after service. The month of May was fraught with news about H1N1 (Swine Flu) and the spread of infection became an even greater concern, to the point that the cup was not administered at my granddaughter's first communion. All of these events set me wondering about Eucharistic practices at St. Paul's and to ask, *What is the risk of infection being transmitted through Eucharistic practices involving various types of bread, wine and a common cup?*

A visit to Google was rewarded with a wealth of information. A paper by Dr. David Gordon, a cardiologist and Anglican layman, ***Eucharistic practice and the risk of infection (2007)*** was especially enlightening. The text of his paper is available on the website of the General Synod of the Anglican Church of Canada and if you refer to it, as I did, you will likely find these words particularly comforting:

Were there any significant risk to the Eucharistic practices of the Anglican Church for so many centuries it would seem likely that insurance actuarial tables would reflect an increased risk for Anglican priests, who have been performing ablutions for centuries. In fact the opposite is true.

Nevertheless a close look at Eucharistic practices at St. Paul's is merited at this time. According to Gordon, concern regarding the risk of infection has led to re-examining Eucharistic practices since the sixteenth century. Gordon emphasizes that a number of general principles govern the transmission of infection:

- Exposure to a single virus or bacterium does not result in infection;
- Millions of the infection agent have to be transmitted from person to person;

- Defenses against stray bacteria are immense;
- Individuals have "host factors" which determine a person's susceptibility to infection.

Our practices at St. Paul's fall within the boundaries of these principles. However, a closer look at our Eucharistic practices will make clearer what we do to avoid putting anyone at risk of infection.

Bread: We celebrate with both pita and wafers to symbolize the body of Christ. Members of Chancel Guild are mindful to cleanse their hands as well as the containers the bread is placed in, and the celebrant washes his hands before consecrating either the wafers or the pita. The ritual of his using the lavabo to wash his hands is more than a symbolic gesture before the bread is placed in communicants' hands. If there is a co-celebrant, sanitizer is used before handling the bread.

There is a notice in the weekly bulletin that asks us not to dip bread into the cup of wine because crumbs from the pita or germs from our hands on a piece of pita or a wafer could lead to contamination. Now wafers, by their very nature, are less likely to crumble and 'intinction' is sometimes practiced in parishes where wafers are used. We, however, have embraced the scientific opinion that hands that hold either kind of bread are as likely, if not more likely, to be a source of contamination or infection as lips are. When someone has the flu, a cold, or a cold sore, accepting only the bread is an option. Individuals can make that decision as they see fit in the existing circumstances.

Wine: Sharing from a common cup has a long history in traditional Anglican theology. Article 30 of the 39 articles states:

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike. (Book of Common Prayer (1959), p. 710)

At St. Paul's, anyone who administers the chalice wipes the inside and outside of the rim with a purificator which, when necessary, removes lipstick as well. The cup is rotated and the linen is advanced so the cup is wiped with an unsoiled portion of the purificator after each communicant has sipped from the cup. The chalices are washed in soap and hot water after each service and then stored in the designated cupboard. Purificators are taken home to be laundered after they are used. Stains left by lipstick not fully blotted as well as germs and wine stains are dealt with by thoroughly sanitizing the purificators before they are returned to their covered storage box.

Collective knowledge based on research and the principles cited by Dr. Gordon lead to the conclusion that shaking hands and breathing the same air are more likely to pass on infection than sharing the cup. Persons with low resistance to infection who elect to receive only the bread are encouraged to take the chalice or touch the base as they normally would but not drink from it. Or they can cross their hands across their chests as a sign they wish to be passed by. All our practices support being in communion with each other during the celebration of the Eucharist.

Evidence presented by the *U.S. Center for Disease Control* and others supports the practices we follow at St. Paul's. This should allow us to be somewhat confident that a person sharing the common cup and receiving either form of bread as it is administered has a negligible risk of catching an infection. Chancel Guild members laundering linen just have to deal with wine and lipstick stains. The wine stains are going to continue but if all of us who wear lipstick were mindful not to wear too much it certainly would be appreciated by everyone who launders the linen.

If you are interested in pursuing the topic of Eucharistic traditions or practices further the following websites are worth visiting:

http://www.anglican.ca/faith/ministry/euc_practice_infection.htm

<http://www.anglican.ca/search/faq/004.htm>

<http://kotaraang.angelfire/sharing>

<http://www.poynter.org/dg.Its/id.2/aid.74393/columnn.htm>

<http://rechurch.org/recus/ID4b7ba66a7110f/MIval=/recus/bacteria.pdf>

*Margaret Bateman Ellison,
Chancel Guild Director*



'Stations of the Cross' or 'Way of the Cross' or 'Walking with Jesus' or ...

Last night (the Friday before Palm Sunday, 2009) I came to the church for a contemporary, St. Paul's version of the 'Stations of the Cross' experience. It was a rainy evening and, because of that, I almost stayed home but it was important to support the youth so I went. The evening was scheduled for 6:30 to 9:00 and I got there about 7:30.

I should have come sooner.... I could have stayed longer!

I had never walked 'Stations of the Cross' before. I didn't realize it would be a personal walk with Jesus to the cross, and to the tomb...

There were actually thirteen spots to stop and interact with your senses and your thoughts, thirteen spots to allow Jesus to put His arm around you and share the moment.

I started off quieting the noise of my busy life...

I smelled the oil/perfume of Mary's vial and asked myself when was the last time I did something extravagant for Jesus?

I held coins in my hand and asked what material thing have I traded for Jesus, for my time with Jesus?

I looked down at the mockery of the trial and like Peter pondered a situation in my life where I cried out, 'NO! It wasn't supposed to happen like this! It has gone all wrong!'

I heard the dull pounding of nails into the cross echo through the church... I actually wrote out my sin that helped nail Jesus to that cross and pounded it there.

I went to the tomb where it was cold and dark and damp, and thought about something that seemed so dead... a stone too heavy to move.

But I left the tomb with the words of Tony Campolo ringing in my ears and speaking into my life ... "It's Friday, but Sunday's coming... it's Friday, but Sunday's coming..."

I ended the evening talking with others about services and/or traditions that we observe every year that make our walk to the empty tomb so meaningful. I have a new tradition, one that I'll walk each year. I already know who I want to bring with me, to share the walk next year. Put it on your calendar. Come with me. You'll never regret it.

Joanie Kalix



Memories of Holy Week and Easter



*"For where two or three
come together in my name,
there am I with them."
Matthew 18:20. NIV*

These special events in the church gave me a few special memories to share: our Palm Sunday march around the Grand Parade singing Hosannas, faithful musicians leading, all ages taking part, a few little children on their fathers' shoulders; then as we returned, all gathered in a circle at the foot of the church steps. The Rector's invitation to the children to "pound hard on the door so they'll let us back in!" was responded to with a mighty pounding, the littlest one in his bright yellow slicker leading the way, and Mitchell's warm smile welcoming us back in to the wonderful music of organ, choir and congregation.

Our Palm Sunday service includes the spoken drama of Jesus' trial. In recent years, I have found imaginative listening in place of speaking gives me a deeper sense of Jesus' suffering, a deeper sense of gratitude to him.

In our Good Friday service I was moved by our parishioners' sincere, thoughtful reflections on Christ's seven last words. I felt a need for us as God's family, including myself, to grow in loving support for our fellow parishioners. I felt blessed listening to the choral group, directed by Andrew Killawee. Their unaccompanied singing in its holiness and purity offered beauty and reverence, and was surely a blessing to all who listened.

Easter Sunday brought much joy! An almost full church, more wonderful music and singing, our Youth Group's offerings, the Baptisms, liturgy, prayers, sermon, Eucharist, seeing friends long absent, and later in the day, loving greetings from our children in their varied locations all combined to give me a blessed and happy Easter.

Now we have Pentecost, that miraculous birthing of Christ's church. I have to add that without my own Pentecost thirty-seven years ago, none of the above would have meant anything to me; that it means everything to me now is a gift from God for which I am eternally grateful.

Gretchen Gillis

A Profile of Viola (Mrs. Walter) Guest

Viola has been a member of St. Paul's Church for many years. Her contribution to worship at St. Paul's is very evident. The linen has been embroidered with designs created by Viola featuring various styles of The Cross, also doves, butterflies and vines.. The Baptismal Towels used for Christenings are included in her fine handiwork. The specific linens and their use were described in the Lenten Journal by Margaret Bateman Ellison. Viola was also the designer and creator of the needlework for the kneelers both in the main Chancel and the Chapel and the choir stalls.



She has also co-designed Banners with a former member of St. Paul's. Her association with and service to St. Paul's include: Choir Member; President of the Chancel Guild;

President of the Jubilee A.C.W.; President of the Charles Inglis Group; Member of the Parish Council; Superintendent of the West End Branch of the Sunday School; and assistant in the seasonal decorating of the Church. In wider circles, Viola has been a member of various choirs. The home of Viola and her late husband, Walter, welcomed the many groups of St. Paul's, the Clergy and Choir Members for fellowship when there was always a time for Prayer and Praise. Viola has said "God has richly blessed me with many talents and I gave them back to the Lord." Viola has been a guest soloist in several churches in Halifax as well as having the opportunity to sing in Boston and New York. We wish to express our appreciation to Viola for her wonderful contribution to the worship of St. Paul's over the years. Thank you, Viola.

Dot Kelly

Friends of St. Paul's

St. Paul's Easter service was held as a combined 9:00 a.m. and 11:00 a.m. celebration as well as the occasion of Holy Baptism when each was welcomed into the household of God.

The beautiful flowers and arrangements were again a fitting remembrance of the Glory of Easter Day.



Pentecost – remembering the coming of the Holy Spirit on the disciples as promised by Jesus "when the Comforter is come, whom I will send unto you from the Father." *St. John 15:26*

Thank you to Friends who have sent Easter Greetings.

We look forward to greeting Friends who might be re-visiting St. Paul's during the summer festivities of our City.

...from the Prayer submitted in the Lenten Journal pg 10

“Let us look expectantly to a new day, new joys, new possibilities,
In your name we pray.”

God bless you and yours.

Dot Kelly

Food for Thought

‘I arise in the morning torn between a desire to improve (or save) the world and a desire to enjoy (or savour) the world. This makes it hard to plan the day.’

Gleaned from ‘Food for Thought’, *Halifax Herald*, May 13, 2009.

Submitted by Gretchen Gillis

A Vignette from 1909

Recently I was given an envelope which had come from the St. Paul's Archives. In it were two short letters and I could tell immediately that they were in my grandfather's writing. He was the Rev'd Dr. William James Armitage, who was Rector of St. Paul's Church from 1897-1929. I was asked if perhaps I could decipher the writing in these letters,

as his writing was very flowing and flowery, and quite typical of 100 years ago. I set to work right away, because I was intrigued, and this is what I have come up with:

“My dear Miss Beatty,

It is with pleasure that I forward the lines you have asked for. And I thank you most humbly for your kind words of affection, and trust that God will give you rich blessing.

Very Sincerely yours,
W.J. Armitage

The second letter turns out to be a poem:

“I went to the Throne with a quivering soul,
The old year was done.
Dear Father, hast thou a new leaf for me?
I have spoiled this one.
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted.
And into my sad heart smiled,
“Do better now, my child.”

What a lovely poem for starting the New Year, when we all need to turn over a new leaf. Miss Beatty was a member of St. Matthias Anglican Church, but obviously knew the Armitage family well. She studied the Bible on a daily basis – she was 34 when this letter was written, but later married a Mr. Ivany and had a son. Her daughter-in-law found this old envelope and handed it in to the St. Paul's Archives.

Submitted by Jill Field Alexander

Pentecost

From our General Synod

Trinity Sunday, June 7, is a time to think big. All parishes are encouraged to think about the future of the Anglican Church of Canada by joining in on Vision 2019, a church-wide exercise to discern, dream, and decide where God wants the church to be by the year 2019.

Trinity Sunday is a great time to think about the future mission of the church, says Dr. Eileen Scully, General Synod's coordinator for ministry and worship. "The church is invited to participate in the life of the Trinity," she explained. "The unity of the Trinity isn't for its own sake. The love binding the persons of the Trinity spills out into creation, and this is where the church's mission comes from."

Vision 2019 is unlike past plans for the church's mission: it aims to get grassroots input from as many Canadian Anglicans as possible.

Everyone is invited to answer the two-part question "Where is your church now, and where do you want the Anglican Church of Canada to be by 2019?"

The fun part is that people can pick how to answer the question. They can

- * Make a toll-free call: 1-866-496-3057
- * Post a video online at www.anglican.ca/vision2019/yourstory
- * Send an email to vision2019@national.anglican.ca
- * Mail a letter: Vision 2019 / Anglican Church of Canada / 80 Hayden Street / Toronto, Ont. / M4Y 3G2

"To tell us your story is to tell us your walk of discipleship, as you're living into the Trinity," notes Ms. Scully. "Where is Jesus calling you? How is the Holy Spirit binding you together? How are you honouring the gifts of God the creator?"

All responses sent in by October 1 will be analyzed by the Vision 2019 committee and a professional analyst. The team will look at the range of responses and present their findings to the whole church at General Synod 2010.



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1749 Argyle Street

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

office@stpaulshalifax.org

www.stpaulshalifax.org

Rector: Paul Friesen

Senior Warden: Patrick Hartling

Junior Warden: Nora-gene Goodwin

Directors of Music

Andrew Killawee

Maggie Duinker

Children's Program Director:

Martine Osler

Honorary Assistants:

Neale Bennet

Gordon Redden

Parish Administrator:

Jan Skinner

Sexton:

Mitchell Nimeck

Submissions to *St. Paul's Journal* are always welcome. **Why not submit a spiritual reflection, a poem, or a book review?** The deadline for the **Thanksgiving** issue is **October 2, 2009.**