



St. Paul's Journal

Lent 2013



Does Holy Week Matter?

Well I think it does! And more importantly Christians around the world and across time do. Holy Week reveals, as we participate in it, a 'spiritual logic' we cannot do without. It invites us to use our time, our bodies, our heads, and our senses in what we call 'discipleship', walking with Jesus Christ as we walk through our lives—right through to the joys of resurrection—New Birth! Consider what follows an open invitation.

'Holy Week' is described in both the *Book of Common Prayer* and the *Book of Alternative Services*, though the roots of this week are much deeper and its practice more contemporary. It has been the most important week in our Christian Calendar for most of the history of the Christian Church. It was also called the 'Great Week', the 'Week of the Holy Passion' and the 'Week of Forgiveness' in early years. In the earliest years the church kept every Sunday as a day of the Resurrection with worship centred round the 'Lord's Table' (see *Mark* 16.1-8, *I Corinthians* 11.17-26; 14.26; 16.2). Later, the church added a special celebration of the day of the Resurrection ('Easter') annually around the time of the Jewish Passover, when Christ arose from the dead. Then a whole preceding week, with a special spiritual focus, was developed. It began with Christ's entry into Jerusalem ('Palm Sunday') and included special

worship on 'Maundy Thursday', 'Good Friday', and 'Holy Saturday,' to help Christians walk with Jesus Christ. The further we have travelled from the historical days of Jesus, the more necessary this week has become to refresh our faith.

The spiritual focus of our pilgrimage through this week is best summed up in a few of St. Paul's many words on the connection between Christ's life and our own: 'If we have been united with Christ in a death like his, we will certainly be united with him in a resurrection like his' (*I Corinthians* 6.5). Many parishioners will assist us with their wonderful gifts in our pilgrimage through Holy Week. *We hope as many parishioners as possible will join us, with guests, for each of these 'combined services' of worship! Here's what to expect...*

24 March: Palm Sunday 10:00 a.m. Eucharist & Palm Procession with Children's Gospel Story and Parish Lunch. We will celebrate Christ's triumphal entry into Jerusalem and then look ahead to his terrible betrayal. Once again the 'Palm Gospel' will be read. As in previous years, we will then take our *Hosanna!* praises out of doors (as many will do in 'parish processions' or 'Jesus Marches'). We will go with children and instruments (and banners old and new) along with our palms and our voices.

28 March: Maundy Thursday 6:00 p.m. Eucharist & Foot Washing with a Potluck Supper. We will celebrate Christ's great act of 'servanthood' and remember the 'first Christian Passover' (Holy Communion or Eucharist). This whole-family celebration will have two special features. The first is a foot-washing in which all parishioners present will be invited to participate. And the musical instruments will be silenced after the 'Gloria' (until Easter) to help us understand the departure of joy at Christ's betrayal. Thus the service will end in 'undignified silence'. The

furnishings of the church, as in previous years, will be stripped to signify Christ's betrayal and absence—but not the disappearance of divine love.

29 March: Good Friday 12:00 p.m. Liturgy of the Cross with Children's Activities in Parish House. We will commemorate Christ's death for us on the cross. This is a 'service of the word' based on hearing the Scriptures. We will pray and sing as we mourn our Saviour, and begin to hope for the resurrection within the enduring love of God. Various members of the congregation will offer meditations on the Scriptures that they have prepared. We shall begin our service at noon, the hour of the crucifixion. The service will likely end by about 2.00 p.m. or so.

30 March: Holy Saturday 7:00 p.m. Scripture, Song, Poetry and Light. We will keep watch and pray in word and song, in the hope of Christ's resurrection. Long ago, the Vigil began late Saturday and then very early on Sunday moved into the first Easter Eucharist. But contemporary family-based parishes, like ours, separate these two. An Easter Candle will be lit in the darkness of the Vigil, and then the worshippers' candles will be lit to mark our prayers. The ancient song of salvation, the *Exultet*, and other songs will be sung. Scriptures and poems describing God's love throughout history will be shared. *Those who join us can't believe that more folks aren't there!*

31 March: Easter Sunday 10:00 a.m. Choral Eucharist with Children's Programme in Parish House. Having walked with Christ in his trials, suffering and death we will now celebrate his glorious resurrection with all the arts or our hands and voices and instruments! It is the most joyful day of the Christian year, and a day when the parish draws together to sing its praises to our Saviour. In the midst of the Eucharist we will renew our baptismal vows. And we will sing and say many times: 'Alleluia! The Lord is risen...He is risen indeed! Alleluia'

Beyond the Chancel Steps:

Why does the Date for Easter Change Every Year?

Recently I prepared the duty schedule for the Chancel Guild to take us through the weeks in Lent and Easter. It set me wondering why the date for Easter Sunday changes every year and can fall in March or April. Consequently the dates for Ash Wednesday as well as Palm Sunday vary as well. But "Why?" "I asked myself.

I learned as a child that it had something to do with the moon and Passover. Being no longer a child, by almost three score years and ten, I decided there was no time like the present to seek an answer to the question. Once again I turned to the wonders of the Internet and low and behold found an abundance of information on the topic. I'll share one of the more straight forward answers to the question with you.

Mary Fairchild at: <http://christianity.about.com> had the following to say about Easter Dates:

The Short Answer

At the heart of the matter lies a simple explanation. The early church fathers wished to keep the observance of Easter in correlation to the Jewish Passover. Because the death, burial, and resurrection of Jesus Christ happened after the Passover, they wanted Easter to always be celebrated subsequent to the Passover. And, since the Jewish holiday calendar is based on solar and lunar cycles, each feast day is moveable, with dates shifting from year to year.

I was happy the understanding I have had since childhood was not wrong but the explanation, according to Mary Fairchild, is more complicated.

The Long Answer

*Today, in western Christianity, Easter is always celebrated on the Sunday immediately following the **Paschal Full Moon** date of the year. I had previously, and somewhat erroneously stated, "Easter always is celebrated on the Sunday immediately following the first full moon after the vernal (spring) equinox." This statement was true prior to 325 A.D.; however, over the course of history (beginning in 325 A.D. with the Council of Nicea), the Western Church decided to establish a more standardized system for determining the date of Easter.*

*In actuality, the date of the **Paschal Full Moon** is determined from historical tables, and has no correspondence to lunar events.*

As astronomers were able to approximate the dates of all full moons in future years, the Western Christian Church used these calculations to establish a table of Ecclesiastical Full Moon dates. These dates would determine the Holy Days on the Ecclesiastical calendar.

Though modified slightly from its original form, by 1583 A.D. the table for determining the Ecclesiastical Full Moon dates were permanently established and has been used since to determine the date for Easter. Thus, according to the Ecclesiastical tables, the Paschal Full Moon is the first Ecclesiastical Full Moon date after March 20 (which happened to be the vernal equinox date in 325 A.D.). So, in Western Christianity, Easter is always celebrated on the Sunday immediately following the Paschal Full Moon.

The Paschal Full Moon can vary as much as two days from the date of the actual full moon, with dates ranging from March 21 to April 18. As a result, Easter dates can range from March 22 through April 25 in Western Christianity.

So yes, Easter Day does relate to Passover and the stages of the moon, but I think I now have a better understanding why Easter Day, and Ash Wednesday and Palm Sunday, preceding accordingly, are never the same dates. I trust you do to, thanks to Mary Fairchild's explanation.

If you are interested in knowing how the Eastern Orthodox Church calculates Easter Day, look online at: http://christianity.about.com/od/faqhelpdesk/qt/why_easter_change.htm.

Margaret Bateman Ellison, Chancel Guild Director

Friends of St. Paul's

It is a nice time of year to greet Friends. After a long winter, the sun seems brighter and the days longer. But, still, our winter seems to be starting all over again!

We are entering the church's Lenten Services. We began with Ash Wednesday when we received the ashes. Two services were held –one in the morning and one in the evening. On Maundy Thursday "foot washing" is offered.

The Easter flowers and plants are always so beautifully arranged at St. Paul's and are such a spiritual part of the Easter message.

A Happy Easter to all Friends.

God Bless.

Dot Kelly

To Be a Pilgrim

*"I'll fear not what men say,
I'll labour night and day
To be a pilgrim."*

So sings Valiant-for-Truth in John Bunyan's great allegory *The Pilgrim's Progress*. What is it that fascinates us about the idea of travelling by foot on a spiritual quest?? We recall Chaucer's line: "Than longen folk to goon on pilgrimages." Is there indeed a longing deep within us to set out, maybe to Santiago de Compostela, as did Arthur Boers. Remember him? He wrote the book *The Way is Made by Walking*, describing his 833km walk along the Camino de Santiago. He also talked about it in St Paul's Church. Well now, 800 plus kilometres through northern Spain is not quite what we had in mind . . . But can we actually avoid the experience of pilgrimage? In his foreword to Boers book Eugene Petersen comments: "There is nothing more pedestrian (literally!) than walking on a way, a road, a path. But the moment we put one foot in front of the other, we might very well find ourselves on a pilgrimage."

What is our motivation for wanting to go on a pilgrimage, be it physical, or of the spirit? Bunyan's

Christian wants to be freed from the burden of guilt upon his back, he wants to get out of the city of Destruction, and he runs from home crying "Life, life, eternal life." In the 20th century allegory *The Pilgrim's Regress* by C. S. Lewis, the main protagonist John, lives in the city of Puritania and grows up in fear of "The Landlord" (a synonym for God) and he chafes at the list of rules which the Stewards (priests) want to impose upon everyone. Playing one day in woods near the sea John has a glimpse of an island. It has a beauty which awakes a deep longing within him. One day he sets out to pursue his vision (and to escape from the sight of the Landlord's castle with all its oppressive associations).

Intermittently throughout their respective pilgrimages both Christian and John meet with discouragement, fear, and false counsel. Christian falls into the Slough of Despond soon after setting out, and has to be rescued. Much later, he and his companion Hopeful stray off the path and are captured by Giant Despair and locked up in Doubting Castle, from which they barely escape with their lives. For his part, John is assailed by lust, mammon, romantic escapism, and its supposed antidote, Freudian cynicism. He is rescued by the personification of Reason, and continues his journey with a companion called Vertue, who has the moral integrity which John seems to lack.

At the conclusion of both stories, there is a sense of a return to the beginning. Christian and Hopeful, within sight of the Celestial City, must cross the final River. Christian, who has passed through many dangers and temptations on his journey and has received the faith to surmount them, now finds "a great darkness and horror" upon him, worse than when he was floundering in the Slough of Despond at the beginning of his pilgrimage. He is only able to recover when Hopeful reminds him that this trial is not a sign that God has forsaken him, but is an invitation to remember God's presence in the past, and to have faith in him during the present experience.

Meanwhile John and Vertue have now crossed the great chasm that separates unbelief from faith, but

find that in order to complete their journey they must retrace their steps, although the road now looks very different. When they arrive back at the mountain range they knew as "The Landlord's Castle" they find that it is simply the other side the Island which had first aroused in John the desire to start his pilgrimage. In the fading light they cross over the brook and enter into that Kingdom which is beyond human desire or power of description.

It seems that whether we like it or not we are on a pilgrimage. We call it Life. What is the goal of our pilgrimage? We could say that it is to follow the will of God as we understand it. That is at least a start. We take a step, praying that it is in the right direction, and find, as the Spanish poem says: "the way is made by walking". But as we reflect upon the course of our life this Lent, it may be that God will reveal to us that we have become distracted from our goal, even that we have substituted false goals for our original one. Perhaps, like the characters in these allegories, we may have to retrace our steps. Our Lord reminded his disciples that they needed to become like little children to enter the Kingdom, he even told Nicodemus that he needed to be born again. If we take those radical metaphors seriously it seems that our pilgrimage, like Christian's, must take us through the Valley of Humiliation. In that valley we may meet the one who is Himself the Way.

Christopher A. Oddy

Rethinking Epiphany

Lately, I have been thinking of the meaning of the biblical story of the magi. This is clearly the intention of the beautifully prepared drawings at the front of our Church, prepared by Ian McKinnon and coloured by our Sunday School children. These images remind us of their story. They remind us that they heard of Christ, and they could not rest till they visited with him and worshiped him. And they remind us that they travelled far in their search for

Christ, past the kingdom of Herod, past the distractions and legalities of Jerusalem, to find the baby Jesus. And they remind us that they traveled back a different way after their visit. So what are we to make of these magi as we journey past the feast of Saint Paul – this past Sunday the 26th of January, through the dead of winter to the season of Lent and the Holy days of Easter?

We are just past the season of Christmas, and Epiphany. To get to Epiphany we do experience a series of events. Before 'Christmastide', we have Advent – our preparation for the birth of Christ, the celebration of the birth of Christ at Christmas day, and then Epiphany the realization of the impact and meaning of his birth. Epiphany is, then, part of the events that give shape and meaning to our personal faith. Like the magi, we have the opportunity to seek, accept and embrace Christ. The story of their journey and worship are thus an integral part of the Christian year and experience. And it is a story that gives us both an opportunity and a need to consider the meaning of Christ on earth, among us, and working in us. In that way, we too can make our journey of thought, worship and commitment to Christ.

Martin Luther King, Jr. once said:

“Ten thousand fools proclaim themselves into obscurity, while one wise man forgets himself into immortality.”

In terms of his speeches, King is no doubt best remembered for his “I Have a Dream” speech of 1963. In that speech, which was delivered at the base of the Lincoln Memorial on August 28th, 1963, King spoke about the promise of an America in which all are created equal and subject to the laws of God and the promise of equality before God. That speech even drew the attention of the FBI as identifying King as threat to America, and American security. But it was also viewed as a triumph, and a highlight of the civil rights march, which had been organized by the civil rights coalition, and it supported the ideas of the Kennedy administration.

King best described the central idea of such a unified America, where all are equal, in a short passage:

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today!"

What does Epiphany – and what do we - have to do with that dream?

In his 1997 journal article *Interiority and Epiphany: A Reading in New Testament Ethics*, later included as a chapter in his book *On Christian Theology* (Blackwell, 1999), Archbishop Rowan Williams confronts the topic of Epiphany in the sense of transformation, and in the context of Christian ethics. He argues that our faith must be integrated – there is not a separation of the internal thought from the external actions of a person. And it is important that, as Williams says, “We act in such a way that the nature of God becomes visible to others”. Ethics become, in such a model, not a set of rules but come out of our reflection, our thinking and commitment to others ... and are a reflection of God manifested to others, while denying our own self-interest.

In this extract taken from his Christmas Day (2011) sermon, delivered at Canterbury Cathedral, Rowan Williams says:

“Very near the heart of Christian faith and practice is this encounter with God’s questions, ‘who are you, where are you?’ Are you on the side of the life that lives in Jesus, the life of grace and truth, of unstinting generosity and unsparing honesty, the only life that *gives* life to others? Or are you on your own side, on the side of disconnection, rivalry, the hoarding of gifts, the obsession with control? ... What we say or do in our response to Jesus is our way of discovering for ourselves and showing to one another what is real in and for us ... the truth is

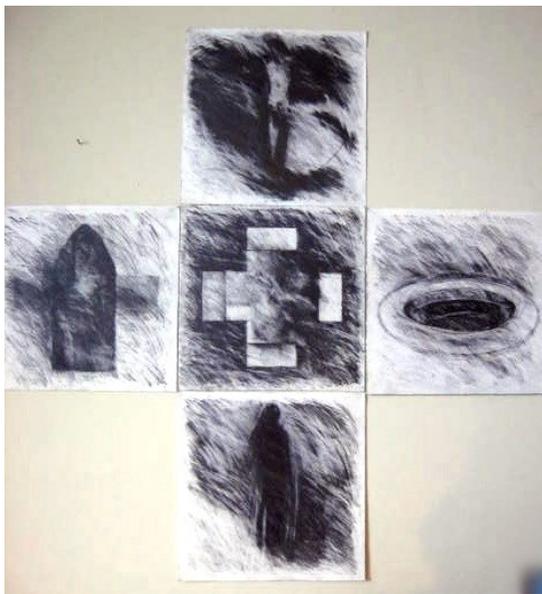
still an uncompromising one: if you cannot or will not respond, you are walking away from reality into a realm of trackless fogbound falsehood”.

Just as the magi had to go on a journey to discover the reality and meaning of the birth of Christ, we are called to do so in thought, and reflection, and action, as well. The times we live in, the multiple pressures for time and attention and energy we face, the moral questions that we confront individually and in our lives together... there is indeed a personal relevance and freshness to Epiphany!

On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh. And having been warned in a dream not to go back to Herod, they returned to their country by another route.

Matthew 2:1-12

Patrick Hartling



A Lenten Glimpse into a Postulant in the Making

I presented myself to Paul Friesen almost exactly a year ago towards the end of Lent to say I could no longer deny, dodge or run from this calling from God. I needed to give myself and my story over to God and my faith community to discern the nature of that calling. Out of that meeting a succession of

events, requirements to be met, “hoops to be jumped” continue to spin out... resulting in a complete re-organising of my life as I have known it. As an “inquirer”, my technical status at the moment, not only does the fathomless, probing questions continue to be posed to me, but in the midst of constant change there is no doubt whatever the outcome the Holy Spirit working through my faith community is at work: I am being refined and irreversibly changed and changing “I” who answered “Here I am Lord” is being revealed.

Now, less than a year later I am being prepared for ACPO (Advisory Committee on Postulants for Ordination). I am being asked again to write reflection papers that involve yet another “autobiography”, my understanding of priesthood etc. I find myself in an appropriate Lenten mode, revisiting reflections written last year with the hope that in the space they create I will once again feel God’s presence and hear what he is saying to me now.

What follows is an extract from one of three of those searching reflection papers required of me last year. A Lenten glimpse into a postulant in the making...

“This autobiographical sketch is not only *very* brief but it is incomplete. [] That said, at this point in my life when looking over the “checklist” of things to address I feel overwhelmed. After all, not only am I well along life’s path, but my life thus far as a visual

artist and teacher has been one of keeping my eyes, heart and mind opened to the world—and yes to God. For if we are to hear and believe the accounts of the saints, God acts and calls to us before the formal sacrament of baptism into our new Life in Christ. In other words, little of my own life experiences and those of friends, family and the larger world has not gone un-examined. With respects to “religious awareness”, “spiritual journey”, “family of origin and relationship with your parents”, “memorable (good and bad) childhood experiences”, “strengths and weaknesses of character”, “the greatest question you struggle with”—it has been very much in the solitude of my creative process over what now are decades, that I have faced and born witness to much: the splendour and the brokenness. And as much as bringing the beautiful into the world is a great gift, staring into one's (and the world's) brokenness is where Christ meets us. What follows then, is not so much a even a brief sketch, but a couple of “thumbnails”, but I hope satisfactory to your requirements (in tandem with the other two reflections) for some adequate preliminary introduction to who I am.

Baptism, theological studies and my thesis.

I have completed a MTS (2010) at Trinity College at the University of Toronto. The thesis *Mutual Illumination and the Artist: Dispossession, Disinterested Love and Making Other*, was an intense examination of a thirty year art practice through the lens of theology—a faith filled tempering and even redemption of a life's work, very much offered up to the light of the cross, the sacramental and the Incarnation. My theological studies began in earnest very shortly after my baptism (University, King's College) by Rev. Dr. Paul Friesen (Pentecost 2003)—and I completed my first eight credits in full time studies at AST in 2004/5.

It may appear odd to begin here, so far along the earthly timeline as a mid-life baptism at the age of forty-six. However, in a pilgrimage with many significant demarcations of “before and after”, baptism—dying to that (worldly) matter that *was* and being reborn into that which is of faith and hope—is *the* defining demarcation: life and Life.

The MTS thesis was structured around a series of five drawings (post-conversion) titled Penatyeh in the Shape of a Cruciform (2005). The theological and formal contemplation of the five components of this work, much to my surprise in the end, opened itself in a very particular and concise way to a revisiting of earlier bodies of work – and the subject matter: family, human relations, community, grief, love, beauty... life: a “resurrected autobiography” if you will. The writing of the thesis and “redemption” of the earlier decades' work (and life), clearly led me to what I always knew but could not articulate: *all* found its source and being in the God I now professed. The dialogue and academic exercise of discussing the relationship between contemporary art and theology (or more pointedly, the lack of a discussion or interaction) that was the premise of the thesis and the “reason” for my theological studies was revealed to be a false dichotomy. Living in and through Faith is a process of unification of oneself—the historical is not erased, but the reality of time and brokenness is gathered up into something new, something accomplished only in relation to one's participation in the mystical body of Christ.

The call to priesthood I felt was implicit to my baptism (as impetuous as that may sound) and remains a true one. Whatever gifts I have (the skill in my hands an obvious one), the gift of “sight” (the *heart* that sees), the gift of teaching, the disposition of a caregiver and one who serves—these are not to be played off against a unique and singularly other gift that is “priestly”—but to be accepted as the many facets of one charism. That charism can be likened to white light that is refracted as it passes through different materials, creating a band of different coloured lights. So it is with each one of us, our individuality and uniqueness being the matter through which charism is refracted in different intensities, but working in unison within each of us.

Early Childhood. An only child in the midst of many. A Christian society.

Looking back on my childhood I feel I was brought up in a cultural and familial context that was un-self-consciously Christian, imbued with a Christian ethos—surrounded by very human and very flawed but wonderful people who lived out the Gospel. We did not attend a church regularly during my childhood, yet once I was of school age, I was sent to Sunday school (Anglican as it so happens, being on CFB Petawawa). Bedtime included prayers and a picture of Jesus hung in my bedroom. Church was attended, with my mother, when we made our yearly family trips “Home” to Wallace Station, NS where my parents had grown up and their respective families had lived for two or three generations. During those summer vacations of at least two or three weeks duration (my father being a career military man vacation leave was generous for the times) my mother and her sister (my Aunt Jewel) and my grandfather would usually go to my grandfather's church, St. John's United in Wallace (a church that would eventually become very important to my own spiritual formation as young person). At other times we attended the Baptist Church (one designed and built by my mother's maternal grandfather, a master carpenter), near the cemetery where a vast network of family and friends were buried. Those summer visits would often find me invited to join a family on the neighboring farm at a Baptist Bible School.

My father's family was Roman Catholic (the only Roman Catholic family in the area), and of Irish descent – as was my mother's family, but Protestant. As a child I was always fascinated with the “Holy hardware” I would see at my McKinnon grandparents' home (rosaries, crucifixes, votive candles) but the particulars of their faith remained shrouded in a veil of mystery. My father, one of ten siblings and the third eldest, clearly had no interaction with the Roman Catholic Church. He self-identified as “agnostic” (a deeply thoughtful man, he was not however anti-religious or an atheist.) Neither was my father distanced from his family in any way over his apparent apostasy (in which he was not singular.)

One of the great blessings of being born to older parents (my mother was in her 43rd year, my father

his 39th at the time of my birth) was their being comfortably and well-established in their adulthood and their own skins (including the flaws that made them so beautifully human.) At no point did I feel they resented or coveted the carefree-ness of my childhood world. Quite to the contrary, I believe they did everything possible to see I had a safe space where the magical, the imaginative and the creative and yes, more importantly the spiritual, could and would flourish and be at play.

My parents were the bridge generation whose span was deeply anchored at one end in a several-generation way of life and thinking, and arched across the 20th century and happily, with hope and anticipation sank its other end into, and embraced, the future—all this while remembering and honouring what went before and the families and community in which they had been nurtured and prepared for life. I grew up entertained and regaled with vivid story-telling and recollections of their earlier lives; in many ways I was fed on a past brimming with personages and events so real to me that they became my story, my companions along the way as well. However, in recalling what *had* been, maudlin and saccharine nostalgia was not indulged. What made this “storybook” with which I grew up so important, so instructive—was the integrity of the re/membering. Much good sentiment filled the stories, much pathos and much in the way of compassion and forgiveness because the flawed human state was not glossed over. This was not a past served up by Disney Studios, but one articulated with a loving and sometimes painful splendour of witnessing to the human condition. It was in so many ways, “biblical”—a lived and living legacy. It would be this experience of my early days that allowed me to feel so strongly the apostolic witnessing, the lived human-to-human chain of witness we confess as Christians.”

Ian McKinnon



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Margot Metcalfe

Caretaker:

Ian McKinnon

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

Why not submit a spiritual reflection, prayer, poem, or a book review? Due to the Rector's Sabbatical, the next issue of *St. Paul's Journal* will be Thanksgiving 2013.

Liturgies & Readings: Ash Wednesday – Pentecost Sunday 2013

13 Feb.	Ash Wednesday <i>Purple</i>	11 am	Eucharist & Ashes	6.30 pm	Eucharist & Ashes
	<i>Joel 2.1-2; 10-17</i>		<i>Psalm 51.1-17</i>		<i>II Corinthians 5.20-6.10</i>
					<i>Matthew 6.1-8; 16-21</i>
17 Feb.	Lent 1 <i>Purple</i>	9 am	Eucharist	11 am	Eucharist
	<i>Deuteronomy 26.1-11</i>		<i>Psalm 91</i>		<i>Romans 10.8-13</i>
					<i>Luke 4.1-13</i>
24 Feb.	Lent 2 <i>Purple</i>	9 am	Eucharist	11 am	Eucharist & Litany
	<i>Genesis 15.1-18</i>		<i>Psalm 27</i>		<i>Philippians 3.17-4.1</i>
					<i>Luke 13.31-35</i>
3 March	Lent 3 <i>Purple</i>	10 am	Eucharist Traditional & AGM (Parish Lunch)		
	<i>Isaiah 55.1-9</i>		<i>Psalm 63</i>		<i>I Corinthians 10.1-13</i>
					<i>Luke 13.1-9</i>
10 March	Lent 4 <i>Purple</i>	9 am	Eucharist	11 am	Morning Prayer
	<i>Joshua 5.8-15</i>		<i>Psalm 32</i>		<i>II Corinthians 5.16-21</i>
					<i>Luke 15.1-2; 11-32</i>
17 March	Lent 5 <i>Purple</i>	9 am	Morning Prayer	11 am	Eucharist
	<i>Isaiah 43.16-21</i>		<i>Psalm 126</i>		<i>Philippians 3.4b-14</i>
					<i>John 12.1-8</i>
24 March	Palm*/Passion+ Sunday <i>Red</i>	10am	Eucharist & Procession Contemporary (Parish Lunch)		
	<i>*Luke 19.28-40</i>		<i>Isaiah 50.4-9</i>		<i>Psalm 31:9-19</i>
					<i>Philippians 2:5-11</i>
					<i>+Luke 23.1-49</i>
27 March	Holy Wednesday <i>Red</i>	11 am	Eucharist		
	<i>Isaiah 50.4-9a</i>		<i>Psalm 70</i>		<i>Hebrews 12:1-3</i>
					<i>John 13.21-32</i>
28 March	Maundy Thursday <i>Red</i>	6 pm	Eucharist & Foot Washing		
	<i>Exodus 12:1-14</i>		<i>Psalm 116</i>		<i>1 Corinthians 11:23-26</i>
					<i>John 13:1-17; 31-35</i>
29 March	Good Friday <i>Bare</i>	12 pm	Liturgy of the Cross		
	<i>There will be multiple readings, to be announced.</i>				
30 March	Holy Saturday <i>White</i>	7.00 pm	Vigil of the Resurrection		
	<i>There will be multiple readings, to be announced.</i>				
31 March	Easter <i>White</i>	10 am	Eucharist & Baptism Traditional		
	<i>Acts 10.34-43</i>		<i>Psalm 118</i>		<i>1 Corinthians 15.19-26</i>
					<i>Luke 24.1-12</i>
7 April	Easter 2 <i>White</i>	9 am	Eucharist	11 am	Eucharist
	<i>Acts 5.12-32</i>		<i>Psalm 150</i>		<i>Revelation 1.1-11</i>
					<i>John 20:19-31</i>
14 April	Easter 3 <i>White</i>	9 am	Eucharist	11 am	Morning Prayer
	<i>Acts 9.1-22</i>		<i>Psalm 30</i>		<i>Revelation 5.1-14</i>
					<i>John 21.1-19</i>
21 April	Easter 4 <i>White</i>	9 am	Morning Prayer	11 am	Eucharist
	<i>Acts 9.32-43</i>		<i>Psalm 23</i>		<i>Revelation 7.9-17</i>
					<i>John 10.22-30</i>
28 April	Easter 5 <i>White</i>	9 am	Eucharist	11 am	Eucharist
	<i>Acts 11.1-18</i>		<i>Psalm 148</i>		<i>Revelation 21.1-6</i>
					<i>John 13.31-35</i>
5 May	Easter 6 <i>White</i>	9 am	Eucharist	11 am	Eucharist
	<i>Acts 16.1-15</i>		<i>Psalm 67</i>		<i>Revelation 21.9-22.5</i>
					<i>John 14.18-29</i>
12 May	Ascension Sunday <i>White</i>	9 am	Eucharist	11 am	Eucharist
	<i>Acts 1:1-11</i>		<i>Psalm 47</i>		<i>Epheians 1.15-23</i>
					<i>Luke 24.44-53</i>
*19 May	Pentecost <i>Red</i>	[*9 am	Eucharist] Traditional *Downtown Bluenose Run		
	<i>Genesis 11.1-9</i>		<i>Psalm 104</i>		<i>Acts 2.1-21</i>
					<i>John 14.8-27</i>
26 May	Trinity Sunday <i>White</i>	10 am	Eucharist Contemporary (Parish Lunch)		
	<i>Proverbs 8.1-4; 22-31</i>		<i>Psalm 8</i>		<i>Romans 5.1-5</i>
					<i>John 16.12-15</i>