



St. Paul's Journal

Pentecost 2014



St. Paul's Planning Group: Report to Parish Council

Approved Unanimously by Parish Council, 23 June 2014

Process

The St. Paul's Planning Group was mandated by St. Paul's Parish Council at the encouragement of outgoing Warden Derek Hounsell, following discussions in the autumn of 2013. The immediate prompt was the well-documented (and substantial) residential and commercial redevelopment projects begun and planned in the immediate neighbourhood of St. Paul's Church buildings. However, the desire of Parish Council was for a look at the nature of our parish community, with an eye to the future, given the changes around it. Parish Council requested that recommendations issue from the Group.

The Group began meeting, in embryo form, on 7 January 2014. Including its final pre-summer meeting on 17 June, it has met a total of nine times. Following some initial suggestions, approaches, and acceptances it consisted of the following consistent four members, with Paul Friesen, St. Paul's Rector, as the Group chair: Andrew Killawee, Music Director; Mike Vavra, parishioner and volunteer; and Melissa Kane, parishioner and volunteer. The length of the members' time in the St. Paul's community varied from under eleven years to under two years. They did not understand this to be a disadvantage, but did think it healthy and very helpful to interact with parishioners of

decades of experience at St. Paul's as well as with those relatively new to the parish—and with those who fell in between. Men and women of various social, educational, vocational, religious and cultural backgrounds were consulted.

The Group appealed regularly for parishioner input, and received it in the form of written submissions and agreements to be interviewed. And it directly and successfully solicited the opinions of a variety of parishioners. The members also read and discussed relevant, current writings on church renewal. And it held concentrated discussions amongst its members about this input. It also established some core findings, and some initial recommendations. It is quite possible some of these will not be seen to be new or even surprising to at least some members of St. Paul's. But it is important that we state them. None of the findings and initial recommendations comes from one pre-packaged, one-size fits-all church renewal programme (though there are lots out there!). All of them have arisen from things already afoot at St. Paul's through its members, or things newly considered by the Planning Group as described above.

Core Findings

First, though there are many kinds of 'fruitful' churches in Nova Scotia, and Canada, and around the world, St. Paul's belongs to a rather unique group. It is of course not suburban, not even a city 'neighbourhood' church. Its members gather (from a wide variety of distances) for worship, life, and outreach in the urban downtown of a fair-sized city in a historic,

nationally-recognized, cathedral-like building with many visitors (by week and by season), as the oldest, living church in the Anglican Church in Canada. St. Paul's has a generous (broad), evangelical Anglican heritage and is currently focused on scriptural reflection, spiritual challenge, and creative but faithful, recognizably Anglican worship. St. Paul's congregation seems to deeply value the elements of this first finding, is willing to support them, and has little appetite to become something less.

Second, St. Paul's congregation is truly diverse, not just as seen in the profile of contributors to our discussion, but in many ways; size and type of household, kinds of life experience, religious experiences and formal church backgrounds (or lack of them), generational identification, and more. It is better understood as a spiritual family with responsible, organizational features (i.e. parish council, etc.) and foresight about its purpose (i.e. worship, life, and outreach) than as a modern business corporation, with a tightly focused mission statement, a marketing plan and products to sell. St. Paul's congregation's members seem to deeply value both their contribution to this diverse spiritual family, and the contributions of others.

Third, St. Paul's congregation's shared worship, life and outreach in and around St. Paul's buildings is the main 'point of intersection' for its current, diverse membership, and for the many Sunday visitors with which we are blessed year round. St. Paul's congregation seems to highly value this 'point of intersection' for current and prospective members, and to be

not as interested in geographically distributed forms of St. Paul's worship, life, and outreach—though it does value ongoing connections to outreach such as the Primate's World Relief & Development Fund and World Vision Canada.

Fourth, St. Paul's congregation is the midst of tremendous societal change in the daily, weekly, and annual rhythms and commitments of its members and their households. Never have we lived such 'scattered, part-time lives' on all fronts simultaneously. St. Paul's congregation's members seem to value Sunday as the chief point of intersection for their spiritual family, and appreciate other worship and parish life gatherings as clearly defined 'events' rather than as long-term commitments. However there is an appetite, among a smaller core of parishioners, for a more consistent, if not weekly, support of regular programmes of outreach in many forms from providing meals and friendship to responding to visitor inquiries.

Fifth, the St. Paul's spiritual family exists in the midst of a revolution in societal communications. Though it may take ongoing innovation to manage it, and though there is a range of opinion on what precisely to do, and how to do it, St. Paul's members' support a full range of communications (from traditional to cutting-edge) both within the parish and in communication with those who might join our family or whom we might serve.

Initial Recommendations

1. That St. Paul's enter into an experimental period of fall-winter single 10.00 am worship services from Holy Cross Day (14 September 2014) till St. Paul's Day (25 January 2014) to be reviewed prior to the latter date by Parish Council—in order that St. Paul's can better learn to function as one spiritual family in a changing world. *This was approved unanimously by Parish Council at its 26 May 2014 meeting, and the related rationale was published in the St. Paul's leaflet for a number of weeks; copies can also be found parish office emails to parishioners, in the nave coffee area, and can be found below in the Pentecost issue of St. Paul's Journal (in paper, or via our website).** *Some of what follows is related to this recommendation.*

2. That as a community we encourage each other to make our 10.00 am Sunday gatherings of our spiritual family to be our fundamental connection to St. Paul's, and as regular as possible for us, keeping central 'the good news of the Gospel of Jesus Christ.'

3. That in communication with Parish Council, the Parish Executive, Staff and our Publicity Volunteer we continue and develop the substantial work underway in parish communications via outdoor signage, our still new parish web-site and related means such as twitter, and connections to downtown events and institutions—without losing our commitment to personal approaches and traditional technologies (word-of-mouth, phone, pamphlets, etc.)

4. That St. Paul's Parish Council and its committees encourage and practice an

'events' approach in relation to: pre and post Sunday 10.00 am special education events (such as the recent science and spirituality talk by Martin Gibling); music and art events (such as Christmas in the Grand Parade 2013, Open Doors 2014, and several art shows by our recently named Artist-in-Residence; Spiritual Development Events (such as our Fall 2013 Sunday talk on the Christian Church in Egypt); and parish life events, including but certainly not restricted to our current Parish Lunches, and our new, annual St. Francis Day service. This, with a special eye to new local residents and those from our neighbourhoods.

5. That as a community we encourage those in our midst not involved in some form of outreach to consider it on an occasional basis, and that St. Paul's outreach ministries encourage and enlarge opportunities for occasional volunteers.

6. That as a community we celebrate the current volunteers of our core, regular working groups (from worship roles, to finance, to chancel, and archives, and more) and look for ways for a wider group of parishioners to share in these duties on an occasional but regular basis.

7. That in approving these recommendations for this fall, St. Paul's Parish Council approve the winding up of the current St. Paul's Planning Group till after a January 2015 consideration of the 10.00 am Sunday worship and life trial. And that it consider implementing then a new stage of planning with the same or an enlarged or reconstituted group.

*By Paul Friesen,
Rector & Planning Group Chair*

**** St. Paul's Worship Experiment:
The June Leaflet Insert***

On Monday, 26 May 2014, St. Paul's Parish Council unanimously supported the recommendation of the St. Paul's Planning Group, the Liturgy Planning Group, and the Parish Executive, that St. Paul's have a trial period of single 10.00 am services (liturgies to alternate between contemporary and traditional) from Holy Cross Sunday (14 September) 2014 to St. Paul's Sunday (25 January) 2015. This pattern will be reviewed at Parish Council at its January 2015 meeting, with the thought of either

extending the trial period or returning to the existing September to May pattern.

The reasons were presented as follows:

1. The future strength of St. Paul's 'heart' rests on as many of her members as possible joining together as often as possible for Sunday morning worship services, fellowship and teaching, in order to encourage our many smaller regular ministries and to support the less regular but large events of our parish--and the weekly spiritual lives of

our parishioners. Experience has shown over and over that there is no other weekly time that can function as well for as many people as Sunday mornings, if the goal is to support the rest of our parish life and mission.

2. Given the movement, over the past few decades, of many St. Paul's households from weekly to bi-monthly or monthly Sunday participation, further splitting the congregation in two on any given Sunday is not nearly as helpful as sharing one common Sunday worship time if we hope to achieve the objectives of 1. Above. Little Trinity Anglican Church, Toronto, an historic, evangelical parish much like our own has moved to the same pattern, from two Sunday morning services to one Sunday

morning service, which alternates between contemporary and traditional expressions.

3. St. Paul's has already been successful in sharing one Sunday service time during Holiday Seasons and Church Holy Days to the degree that over the last seven years or so about one half of our services have been single 10.00 am services. This trial will extend the pattern into 'regular church time' and will accommodate all Sunday children's and youth programmes already established.

4. There is a desire, beyond the post-10.00 am Sunday Luncheons that already exist, to add post or pre 10.00 am Sunday (occasional and optional) educational and mission events: this trial period would be a good time to further experiment.



This September 14, 2014 at 2:00 pm, the Old Burying Ground will present "Silent Heroes - an Act of Remembrance on the 200th Anniversary of the Death of Major General Robert Ross during the War of 1812-14". The above enactment is from The Shannon-Chesapeake Memorial event. (Photo Credit: Wayne Garland.)

Welcoming Charles and Camilla in the Grand Parade on Victoria Day

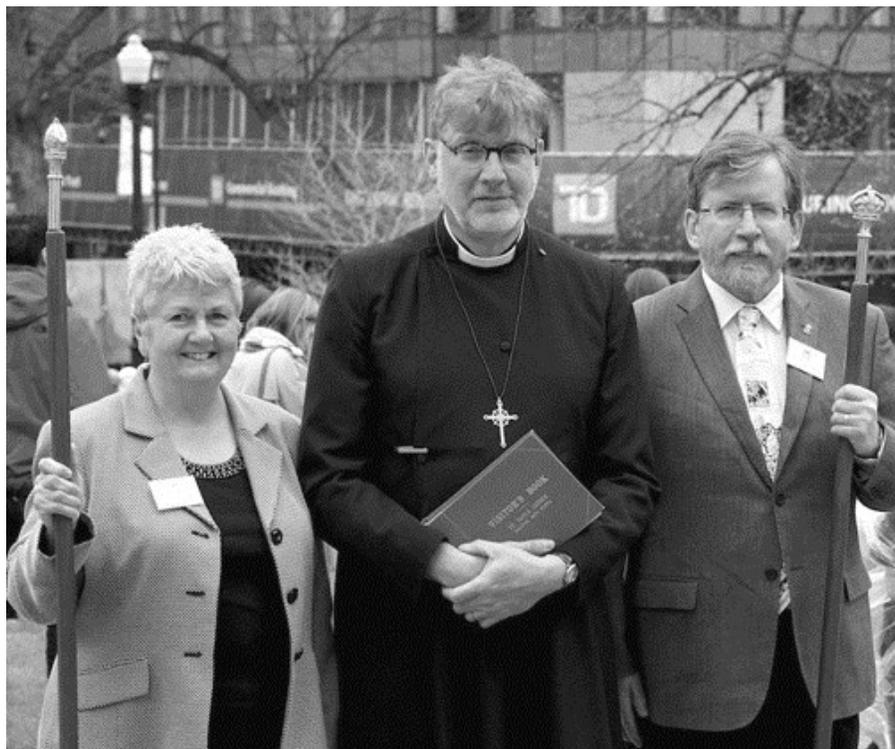


The volunteers.....

(Photo credits: Wayne Garland)



Prince Charles Greets the Rector & the Wardens



Julia Atkins, Paul and Peter Secord

Doors Open Halifax - on HRM's Opening of Public Buildings for Residents to Visit

Doors Open Halifax held its second annual event on the weekend of 7th and 8th of June. This was the first time that St. Paul's was involved. Fine weather prevailed, as the sun shone all day, particularly on Sunday. This helped the crowds of visitors stream in throughout the day. Saturday's event ran from 10 am to 4 pm and the final count was 933 visitors - a huge success. Sunday was equally successful with a total of 600 visitors over just three hours from 1 – 4 pm.

Preparation for the event was not neglected. Junior Warden, Julia Atkins, organized a group of ten volunteers to help guide visitors around the church and offer insight into important physical features as well as parish life today. Meetings were held beforehand in which the Wardens were on hand to impart information about the history of the church. They also imparted crucial facts including the emphasis on no public washrooms. As a

result of the preparation and thought given to the weekend beforehand, it went off without a hitch, drawing out-of-town visitors as well as Haligonians.

Adding to the beauty of the church was an arrangement of drawings of interior perspectives of St. Paul's created by NSCAD students under the direction of Artist-in-Residence, Ian McKinnon.

It was a successful weekend for St. Paul's and reminded residents of Halifax of our active presence in the city. Visitors came in asking about "the window" and left with a larger perspective of St. Paul's place in Halifax – both historically and in the present day.

By Alice Calder, Student Guide and St. Paul's Parishioner

Doors Open Halifax - Tales of a Church Mouse

Reflecting on my experience at the recent DOORS OPEN event held in Halifax, I find I was like a mouse in the corner as I overheard and talked to many of the over 1500 people who visited St. Paul's.

Many people were heard to say, "What a beautiful church!" Many were surprised it was an active house of worship. Others wondered, "What kind of church is it? I don't see any candles or smell incense, it can't be Roman Catholic."

Several people, who apparently worked in the neighborhood, admitted they had never been inside and had wondered about the building when walking the streets nearby. Some thought it was a museum.

All were happy they had come to visit.

The stained glass windows were a glow in the afternoon sun on Sunday afternoon. Visitors wanted to know how old they were and most people looked at them from a

distance as well as close enough to read the inscriptions.

Necks craned to see the Gallery. Visitors wondered how many people could sit there, when it had been built and if it was used now. No doubt visitors would have happily visited the Gallery just to be able to look down. Of course as they looked up "the window" was a major curiosity. A man from Texas was sure there was a picture of the person the shape represented. He asked to see it to compare. He was not too happy to learn that tale was fictitious.

The Martha Uniacke tablet stimulated questions about bodies beneath the church and comments on large families and people, especially women, often dying young. One older lady, who could read Roman numerals, was amazed how young Martha was when she was wed.

A first nations' gentleman was fascinated with the eagle lectern and was eager to explain the significance the eagle has for his people. He also wondered as a Roman Catholic if he could receive communion in an Anglican church.

Having Andrew demonstrating the organ was well received, and young and old

gathered around him. Some even tried their hand at making sounds.

The World War II Chapel was a novelty to many. It seemed to appeal to young people. One young boy told his mother, "Maybe it is used for Sunday School". Dozens of people asked why the seats didn't face the way the seats in the Nave did. Many asked if it was ever used for services.

The Royal Pew also raised questions. Answering them provided an opportunity to explain why the pew was designated and who could, and has, sat in it. Many had looked at the display case and knew St. Paul's had a historical connection to British royalty. Often a young person expressed amazement that the connection was still observed. One young miss, before her mother deterred her, unfastened the cord and beamed as she sat briefly in the pew. Her brother was more reticent and declared: I'm not sitting where those old guys did.

Over the two days people came, they looked, they learned. Hopefully they went away with a better understanding of the role the big white building on the Grand Parade and its parishioners have played and are still playing in the City of Halifax.

By Maggie Mouse

Check www.Stpaulshalifax.org for Parish news and event listings

Follow us on twitter #StPaulsHalifax

Welcoming Charles and Camilla in the Grand Parade on Victoria Day



Sandra MacLennan welcomes back the Nova Scotia children's choir.

Photo Credit: Wayne Garland



Photo Credit: Reuters HRH

Yours

I don't know if anyone else has noticed but Father Paul Friesen often signs his notes *Yours, Paul* sometimes with a little + attached. The first few times I received e-mail notes from him I wondered if I should close my replies in the same manner. But, not feeling it was *me*, I continued signing my notes *Blessings, Kathleen*. However, upon reflection, I am starting to understand how fitting his way of closing a note or letter is.

A closing can be thought of as a seal of commitment to service. For example, *Yours can* mean that: "I want the very best for you and I am willing to help." And, it can be explained by saying that: "I am *Yours* because I am aware that we are all members of the body of Christ and I want to honour you." In a similar way, the Lord Jesus signed and sealed his commitment to us by his words and actions during his earthly ministry.

In responding to the love of God we see in Christ, we sign up by replying to him that: "*We are yours.*" Our commitment to God is evident in our daily lives and is celebrated when we gather for worship and Holy Communion. Christians are recognizable worldwide by their love for God and others. And, that love gives us tremendous resilience and creativity.

This little poem and song summarizes what I have been learning at St. Paul's during the services, the Thursday Theology group, as well as, the outreach work of the Rector's Lunch on Wednesdays and the Fish Coffeehouse on Saturdays. Everything I have been learning and trying to practice in my life is in the *Book of Common Prayer* and the *Book of Alternative Services* which Anglicans have been reciting and practicing for many years at St. Paul's Church. I feel blessed to be able to participate in such meaningful traditions.

Yours

We are yours Lord -1
 We are yours
 We were bought with a very precious price
 And the price that was paid
 To wash our sins away
 Is the powerful blood of Jesus Christ -2

We are yours Lord
 We are yours
 And all that we have we owe to you -3
 Whether awake or asleep
 In your presence we keep - 4

And we are safe
Because we are yours

We are yours Lord
We are yours
O praise the Lord our rock -5
We can run through a troop -6
And leap over a wall
Doing all things well
Because we are yours

We are yours Lord
We are yours
Serving and praising you each day
As the deer pants for the water -7
So we long after you
Running the race -8
Because we are yours

Notes

1 - "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee ...", Book of Common Prayer; 2 - "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's blood was shed for thee, and be thankful.", Book of Common Prayer; 3 - "For thine is the kingdom, the power, and the glory, For ever and ever. Amen.", Book of Common Prayer; 4 - "The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God ...", Book of Common Prayer; 5 - "We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee ...", Book of Common Prayer; 6 - Psalm 18:29; 7- Psalm 42:1; 8- Hebrews 12:1

By Kathleen Higney

Rice

A recent article in The Economist described just how many of the world's people depend on rice as a staple food – the greater part of Asia and more than a third of Africa. As the world's population increases, so must the amount of rice grown each year. New varieties of rice are being developed – ones that give greater yields or are able to tolerate drought, salinity and extreme heat. Rice plays a role in Asian societies that is hard for outsiders to appreciate. Two words with which we are all familiar are Toyota and Honda. Toyota means "bountiful rice field" and Honda means "main rice field". So now you know what you are driving.

By Tom Sellers

CLAY 2014 - a step of faith

Last September I was delighted to go to a Lutheran/Anglican retreat “Stronger Together” for those who work with youth on a diocesan level. It was a wonderful experience and I met many dedicated youth workers from both denominations. During this time the Anglicans were strongly encouraged by the Lutherans to join them for the Canadian Lutheran Anglican Youth (CLAY) Gathering happening 14-17 August in Kamloops, BC. While the Lutherans have been holding a biennial national gathering for their youth for a few decades, the Anglican youth have only been included since 2008. For Lutheran youth, the CLAY Gathering is a “must-do” high-energy event which attracts about 1000-1200 youth at each gathering.

During their four days together the youth engage in music, drama, Bible studies and have an opportunity to experience the surrounding area. However, the event is still largely unnoticed in Anglican circles,

attracting mainly youth from areas where there is a strong Lutheran presence. I believe that the largest Anglican attendance has been around 200 participants. With this in mind, and as Team Leader of the Youth & Family Ministry Team for the Diocese, I was determined that youth from Nova Scotia and PEI need to start attending, but where to start?!?

Although the prospect of taking youth from Nova Scotia out to Kamloops at first seemed a bit daunting, I have been amazed at the amount of support (emotional, spiritual and financial) that has been received from other youth workers, regions, parishes and Diocesan Council.

A diocesan “Home Team” (the name for CLAY groups) has been assembled and consists of youth and adults from four different regions: South Shore, Fort Sackville, Chebucto and Dartmouth. Our Home Team members are: Rev. Ed Trevors

(Shelburne), Judi Colp (New Germany), Ally Marshall (Hackett's Cove), Megan Hughes (Boutilier's Point), Amber Watts (Cole Harbour), Cam Trevors (Shelburne) and me (as Primary Home Team Leader). In addition to our Home Team, one more youth from Trinity, Halifax will be attending as part of the Drama Team. We are excited for Emmanuel John that he has earned a spot on one of the highly sought-after Specialist Home Teams!

Together the Home Team has begun Pre-Gathering Bible studies around the Gathering's theme of "Worth It", created a Group Covenant, a Home Team flag and a logo to represent the Diocese. And together we are learning more about each other and

beginning to coalesce into a functioning group. We are thrilled to be going! Please pray for a safe journey, that God will continue to lead us, that we will feel the presence of the Holy Spirit working among those gathered and that our youth may be encouraged through the fellowship of the other Christian youth that they meet at CLAY.

P. S. This is only the beginning of what I hope will become a regular event for the youth of St. Paul's. CLAY 2016 will be held within our diocese, and I have accepted a spot on the National Planning Committee for 2016. I am excited to be a witness of how God will use CLAY to work among the youth of our parish and diocese!

*By Bonnie Skerritt
Youth and Children's Education Director*

Prayer for a Summer Day

Long warm days...
The pace of life slows...
A time for picnics and rest in the shade...

Lord,
help me to rest a while in the cooling shade of your presence.
Slow down my restless heart and fill me with gentle compassion for all your people.

Amen.

Author Unknown, Submitted by Bonnie Skerritt



Beyond the Chancel Steps: Why Commit?

Why would anyone be a member of Chancel Guild for 70 years? In the June issue of *The Anglican Journal* Vera Mason's daughter wrote that her mother had been an altar guild member, non-stop, for 70 years. Starting as a teenager, she continued in whatever parish she worshiped in right into retirement. Why?

At St. Paul's, on the Grand Parade, Dot Kelly and Viola Guest, as well as several others, set examples of commitment through long service as members of the Chancel Guild. Viola used her creativity over the years and made many of the linens we use in communion services. Dot contributed in many ways behind the scenes and especially at Wednesday morning services. Why?

At St. Paul's on Grand Manan Island, my grandmother, Margaret Wooster, was a role model for me from my earliest memories. Her trips to church on Saturday to dust and set up for service, as well as laundering linens, were done with a happy spirit and determination to do what had to be done well. Why?

Over time there have been many others in many parishes who dusted furniture,

polished silver and brass, created, mended, and ironed linens, set out elements for communion, and arranged flowers. Why?

As we extend the period of having only one service each Sunday at St. Paul's a group of people, men and women, younger and older, will commit to prepare for celebrating the Sunday Eucharists, Wednesday morning Eucharists, baptisms, weddings, funerals, and special services such as those during Holy Week and Christmas. Why?

The immediate answer may be, "It needs to be done." But there is, I believe, more to committing to being a member of a Chancel Guild. Trudie Mason, in her recent article about her mother, said, "It was clear from her diligence that tasks such as counting out communion wafers and washing silver and crystal are, to her, a humble form of worship and service both to God and her parish."

In addition to being a form of worship and service, I believe being a member of a Chancel Guild gives one a sense of being part of the liturgical seasons, not just an observer. It allows you to spend time in the church when it is quiet, as well as to spend time sharing with other members and

developing quality friendships, having fun together, developing skills – ones you might not even know you had. A member at St. Paul's recently told me that joining Chancel Guild had been one of the best things she had ever done.

Is it something you might like to commit to? You would be most welcome and would be eased into the holy details. No one has to do everything. Many talents must be combined to support worship.

*By Margaret Bateman Ellison,
St. Paul's Chancel Guild Director*



When I saw [the] "Crucifixion" it was bathed in sunlight falling through the windows above the Communion Table. Every line spoke to me of Christ's suffering on the Cross. It's a powerful, unforgettable [drawing.]"

Tinker McKay

The Crucifixion Drawing

The *Crucifixion Drawing* (as it has come to be known at St. Paul's Anglican Church) was the culmination of a series of sessions with the (senior) youth of our parish on Sunday mornings. We had met over the fall and winter, at first to simply look at various Christian symbols and their use throughout art history – and more pointedly to look at the evolution of the use of the cross (or cruciform) and the image of Jesus' body on the cross, the crucifix. (It may come as a surprise to some Christians that in the very earliest decades and centuries Christian communities shied away from the cross – and certainly the agony of the crucifixion – as visual imagery and symbolism.)

Shortly after Christmas, consulting with the youth, I suggested we embark on the making of a drawing of the crucifixion. My idea was to sketch out a very general “cartoon” (in the art historical sense) on paper and invite the youth to lay down the basic forms and colours. During these drawing sessions there would be opportunity to reflect on what we were doing: the subject matter and also the process. I would, when the time came, make interventions – never erasing or undoing the work of the youth, but working with what they had given me. The choice of oil pastels facilitated the task, the medium being malleable yet unforgiving in that it cannot be erased.

For me it was important to stress how the creative process should mirror how we experience God's Grace: both acting through – not outside of or in disregard of -

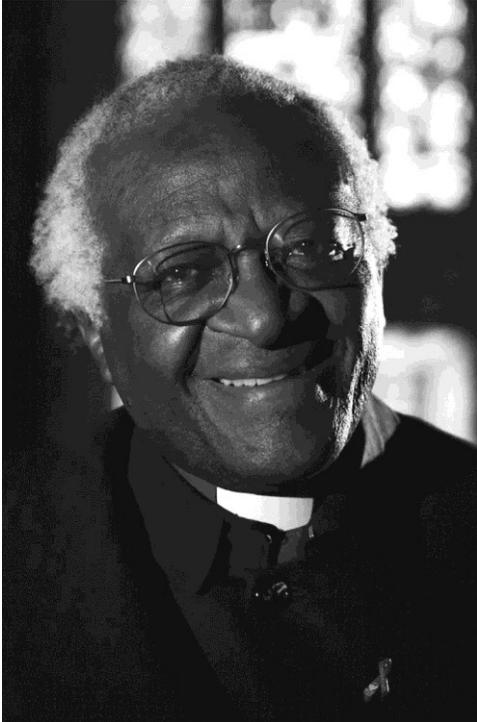
time, space and matter. We all are vulnerable to an instinct to enslave ourselves to a perfection of our own making. A creative project based on an already perfected and inflexible image in our minds and hearts tends to reduce us to a form of technology simply recording that image. The moments of true creativity and grace only occur in our surrender - to what may appear flawed, to the unexpected, and to the resistance of the material to domination and its insistence that it has its own state of being.

The sense of working through and in time was heightened with the eventual “display” of *The Crucifixion Drawing*, which was integrated into our Good Friday ‘Liturgy of the Cross’ service at St. Paul's (a service of music, prayer and personal reflections on Scripture.) At the beginning of the service the choir quietly processed to the Chancel, behind them our Rector, Revd. Dr. Paul Friesen followed, a large wooden cross over his shoulder. The cross was leaned against the rail at the high altar. From the cross the drawing, still rolled, was hung and unfurled to the foot of the cross. *The Crucifixion Drawing* remained in its place throughout Good Friday and for our Holy Saturday Vigil the following evening.

The drawing was an unexpected *event* for many who were in attendance at the Good Friday service. Tinker McKay, one of our parishioners, describes her reaction above.

By Ian McKinnon, Artist-in-Residence

*Words by Bishop Desmond Tutu –as printed in The Guardian
and sent to us by Dr. Barbara Hodkin*



Desmond Tutu: 'I am sorry': the three hardest words to say

Exclusive: The social activist and retired Anglican archbishop on seeing his father abuse his mother when he was a child and what he's learned since then about forgiveness.....

'My father has long since died but if I could speak to him today, I would want to tell him I had forgiven him.' There were so many nights when I, as a young boy, had to watch helplessly as my father verbally and physically abused my mother. I can still recall the smell of alcohol, see the fear in my mother's eyes and feel the hopeless despair that comes when we see people we love

hurting each other in incomprehensible ways. I would not wish that experience on anyone, especially not a child.

If I dwell on those memories, I can feel myself wanting to hurt my father back, in the same ways he hurt my mother, and in ways of which I was incapable as a small boy. I see my mother's face and I see this gentle human being whom I loved so very much and who did nothing to deserve the pain inflicted on her.

When I recall this story, I realise how difficult the process of forgiving truly is. Intellectually, I know my father caused pain because he himself was in pain. Spiritually, I know my faith tells me my father deserves to be forgiven as God forgives us all. But it is still difficult. The traumas we have witnessed or experienced live on in our memories. Even years later they can cause us fresh pain each time we recall them.

If I traded lives with my father, if I had experienced the stresses and pressures my father faced, if I had to bear the burdens he bore, would I have behaved as he did? I do not know. I hope I would have been different, but I do not know.

My father has long since died, but if I could speak to him today, I would want to tell him that I had forgiven him. What would I say to him? I would begin by thanking him for all the wonderful things he did for me as my father, but then I would tell him that there

was this one thing that hurt me very much. I would tell him how what he did to my mother affected me, how it pained me.

Perhaps he would hear me out; perhaps he would not. But still I would forgive him.

Why would I do such a thing? I know it is the only way to heal the pain in my boyhood heart. Forgiveness is not dependent on the actions of others. Yes, it is certainly easier to offer forgiveness when the perpetrator expresses remorse and offers some sort of reparation or restitution. Then, you can feel as if you have been paid back in some way. You can say: "I am willing to forgive you for stealing my pen, and after you give me my pen back, I shall forgive you." This is the most familiar pattern of forgiveness. We don't forgive to help the other person. We don't forgive for others. We forgive for ourselves. Forgiveness, in other words, is the best form of self-interest.

Forgiveness takes practice, honesty, open-mindedness and a willingness (even if it is a weary willingness) to try. It isn't easy. Perhaps you have already tried to forgive someone and just couldn't do it. Perhaps you have forgiven and the person did not show remorse or change his or her behaviour or own up to his or her offences? and you find yourself unforgiving all over again. It is perfectly normal to want to hurt back when you have been hurt. But hurting back rarely satisfies. We think it will, but it doesn't. If I slap you after you slap me, it does not lessen the sting I feel on my own face, nor does it diminish my sadness over the fact that you have struck me. Retaliation gives, at best, only momentary respite from our pain. The

only way to experience healing and peace is to forgive. Until we can forgive, we remain locked in our pain and locked out of the possibility of experiencing healing and freedom, locked out of the possibility of being at peace.

As a father myself, raising children has sometimes felt like training for a forgiveness marathon. Like other parents, my wife, Leah, and I could create a whole catalogue of the failures and irritations our children have served up. As infants, their loud squalls disturbed our slumber. Even as one or the other of us stumbled out of bed, the irritation at being woken and the thoughts of the fatigue that would lie like a pall over the coming day gave way to the simple acknowledgment that this was a baby. This is what babies do. The loving parent slides easily into the place of acceptance, even gratitude, for the helpless bundle of tears. Toddler tantrums might provoke an answering anger in a mother or father, but it will be quickly replaced by the understanding that a little person does not yet have the language to express the flood of feelings contained in his or her body. Acceptance comes.

As our own children grew, they found new (and remarkably creative) ways of testing our patience, our resolve and our rules and limits. We learned time and again to turn their transgressions into teaching moments. But mostly we learned to forgive them over and over again, and fold them back into our embrace. We know our children are so much more than the sum of everything they have done wrong. Their stories are more than rehearsals of their repeated need for

forgiveness. We know that even the things they did wrong were opportunities for us to teach them to be citizens of the world. We have been able to forgive them because we have known their humanity. We have seen the good in them.

South Africa was in the fierce grip of apartheid. When the Bantu Education system of inferior education for black children was instituted by the government, Leah and I left the teaching profession in protest. We vowed we would do all in our power to ensure our children were never subjected to the brain-washing that passed for education in South Africa. Instead, we enrolled our children in schools in neighbouring Swaziland. Six times each year we made the 3,000-mile drive from Alice in the Eastern Cape to my parents' home in Krugersdorp. After spending the night with them, we would drive five hours to Swaziland, drop off or pick up the children at their schools and drive back to Krugersdorp to rest before the long drive home. There were no hotels or inns that would accommodate black guests at any price.

During one of those trips, my father said he wanted to talk. I was exhausted. We were halfway home and had driven 10 hours to drop the children at school. Sleep beckoned. We still had another 15-hour drive back to our home in Alice. Driving through the Karoo ? that vast expanse of semi-desert in the middle of South Africa ? was always trying. I told my father I was tired and had a headache. "We'll talk tomorrow, in the morning," I said. We headed to Leah's mother's home half an hour away. The next

morning, my niece came to wake us with the news: my father was dead.

I was grief-stricken. I loved my father very much and while his temper pained me greatly, there was so much about him that was loving, wise and witty. And then there was the guilt. With his sudden death I would never be able to hear what he had wanted to say. Was there some great stone on his heart that he had wanted to remove? Might he have wanted to apologise for the abuse he had inflicted on my mother when I was a boy? I will never know. It has taken me many, many years to forgive myself for my insensitivity, for not honouring my father one last time with the few moments he wanted to share with me. Honestly, the guilt still stings.

When I reflect back across the years to his drunken tirades, I realise now that it was not just with him that I was angry. I was angry with myself. Cowering in fear as a boy, I had not been able to stand up to my father or protect my mother. So many years later, I realise that I not only have to forgive my father, I have to forgive myself.

A human life is a great mixture of goodness, beauty, cruelty, heartbreak, indifference, love and so much more. All of us share the core qualities of our human nature and so sometimes we are generous and sometimes selfish. Sometimes we are thoughtful and other times thoughtless; sometimes we are kind and sometimes cruel. This is not a belief. This is a fact.

No one is born a liar or a rapist or a terrorist. No one is born full of hatred. No

one is born full of violence. No one is born in any less glory or goodness than you or me. But on any given day, in any given situation, in any painful life experience, this glory and goodness can be forgotten, obscured or lost. We can easily be hurt and broken, and it is good to remember that we can just as easily be the ones who have done the hurting and the breaking.

The simple truth is: we all make mistakes, and we all need forgiveness. There is no magic wand we can wave to go back in time and change what has happened or undo the harm that has been done, but we can do everything in our power to set right what has been made wrong. We can endeavour to make sure the harm never happens again.

There are times when all of us have been thoughtless, selfish or cruel. But no act is unforgivable; no person is beyond redemption. Yet, it is not easy to admit one's wrongdoing and ask for forgiveness. "I am sorry" are perhaps the three hardest words to say. We can come up with all manner of justifications to excuse what we have done. When we are willing to let down our defences and look honestly at our actions, we find there is a great freedom in asking for forgiveness and great strength in admitting the wrong. It is how we free ourselves from our past errors. It is how we are able to move forward into our future, unfettered by the mistakes we have made.

The Guardian, Saturday 22 March 2014



The HMC choir and Vesuvius chamber orchestra joined forces to present Handel's Messiah at St. Paul's Anglican Church on Palm Sunday, 13 April 2014.



Our Student Guides for this summer: Kristina Lefave (Krissy) (left) and Alice Calder (right). Krissy is a bi-lingual student of translation with much guiding experience. Her second language is French. Alice has just completed second-year in Political Science at Mount Allison. Her second language is German. We welcome them both.

Kristina (Krissy) Lefave

Hello Everyone! I am so pleased to have been invited to tour guide for St. Paul's this summer! I've been a bi-lingual guide for the past couple of years at Nova Scotia's Legislature in Halifax and at Government House. Throughout the academic year, I attend York University's Glendon College in Toronto. I'm now nearing the end of my translation degree. So –come down for a French tour, or just to have a look around. – Alice and I are looking forward to your visit.

Kris.sy Lefave

Alice Calder

I'm Alice and I'm very happy to be back for my second summer as a Guide at St. Paul's. I'm going into my third year at Mount Allison University, studying Political Science and Geography. Next year, I'm taking on the role of Vice-president on the mount Allison Political Science Society, and I also conduct tours of the university as a Student Ambassador. Looking forward to seeing everyone around the church this summer.....

Alice Calder

St. Paul's Church, Halifax
Sunday Liturgies & Readings: Easter 5—Thanksgiving Sunday
18 May 2014—12 October 2014

18 May	Easter 5 <i>White</i>	9 am	Eucharist	(<i>Bluenose Sunday Run</i>)
	<i>Acts 7.54-60</i>		<i>Psalm 31</i>	<i>I Peter 2.1-10</i> <i>John 14.1-14</i>
25 May	Easter 6 <i>White</i>	9 am	Eucharist	11 am Eucharist
	<i>Acts 17.16-34</i>		<i>Psalm 66.7-18</i>	<i>I Peter 3. 13-22</i> <i>John 14.15-21</i>
1 June	Ascension Sunday <i>White</i>	9 am	Eucharist	11 am Eucharist
	<i>Acts 1:1-11</i>		<i>Psalm 47</i>	<i>Ephesians 1.15-23</i> <i>Luke 24.44-53</i>
8 June	Pentecost <i>Red</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Acts 2.1-21</i>		<i>Psalm 104.25-35</i>	<i>I Corinthians 12.1-13</i> <i>John 20.19-23</i>
15 June	Trinity <i>White</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Genesis 1.1-2.4a</i>		<i>Psalm 8</i>	<i>II Corinthians 13.11-13</i> <i>Matthew 28.16-20</i>
22 June	Pentecost 2 <i>Green</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Genesis 21.8-21</i>		<i>Psalm 86</i>	<i>Romans 6.1-11</i> <i>Matthew 10.24-39</i>
29 June	Ss. Peter & Paul <i>Red</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Ezekiel 34.11-16</i>		<i>Psalm 87</i>	<i>II Timothy 4.1-8</i> <i>John 21.15-19</i>
6 July	Pentecost 4 <i>Green</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Genesis 24.34-67</i>		<i>Psalm 45</i>	<i>Romans 7.14-25a</i> <i>Matthew 11.16-30</i>
13 July	Pentecost 5 <i>Green</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Genesis 25.19-34</i>		<i>Psalm 119.105-112</i>	<i>Romans 8.1-11</i> <i>Matthew 13.1-23</i>
20 July	Pentecost 6 <i>Green</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Genesis 28.10-19a</i>		<i>Psalm 139</i>	<i>Romans 8.12-25</i> <i>Matthew 13.24-43</i>
27 July	Pentecost 7 <i>Green</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Genesis 29.15-28</i>		<i>Psalm 105.1-22</i>	<i>Romans 8.26-39</i> <i>Matthew 13.44-58</i>
3 August	Pentecost 8 <i>Green</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Genesis 32.22-31</i>		<i>Psalm 17</i>	<i>Romans 9.1-5</i> <i>Matthew 14.13-21</i>
10 August	Transfig. Sunday <i>White</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Daniel 7.1-18</i>		<i>Psalm 99</i>	<i>I Peter 1.10-19</i> <i>Luke 9.23-36</i>
17 August	Pentecost 10 <i>Green</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Genesis 45.1-15</i>		<i>Psalm 133</i>	<i>Romans 11.1-2,17-36</i> <i>Matthew 15.21-28</i>
24 August	Pentecost 11 <i>Green</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Exodus 1.6-2.10</i>		<i>Psalm 124</i>	<i>Romans 12.1-8</i> <i>Matthew 16.13-20</i>
31 August	Pentecost 12 <i>Green</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Exodus 3.1-15</i>		<i>Psalm 105.23-45</i>	<i>Romans 12.9-2</i> <i>Matthew 16.21-28</i>
7 Sept.	Pentecost 13 <i>Green</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Exodus 12.1-14</i>		<i>Psalm 149</i>	<i>Romans 13.8-14</i> <i>Matthew 18.15-20</i>
14 Sept.	Holy Cross (BTC) <i>Red</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Numbers 21.4-9</i>		<i>Psalm 98</i>	<i>I Corinthians 1.18-24</i> <i>John 3.1-17</i>
21 Sept.	Pentecost 15 <i>Green</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Exodus 16.2-15</i>		<i>Psalm 139.1-18</i>	<i>Philippians 1.21-30</i> <i>Matthew 20.1-16</i>
28 Sept.	Pentecost 16 <i>Green</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Exodus 17.1-7</i>		<i>Psalm 78.1-16</i>	<i>Philippians 2.1-13</i> <i>Matthew 21.23-32</i>
5 Oct.	Pentecost 17 <i>Green</i>	10 am	Eucharist	<i>Traditional</i>
	<i>Exodus 20.1-21</i>		<i>Psalm 19</i>	<i>Philippians 3.4b-14</i> <i>Matthew 21.33-46</i>
12 Oct.	Thanksgiving <i>White</i>	10 am	Eucharist	<i>Contemporary</i>
	<i>Deuteronomy 26.1-11</i>		<i>Psalm 100</i>	<i>Philippians 4.1-9</i> <i>John 6.25-35</i>



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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? The next issue of St. Paul's Journal will appear on *Thanksgiving*; *deadline for submissions: 22 September 2014*