



# St. Paul's Journal

## *Pentecost 2018*



Dear friends,

This issue of St. Paul's Journal, put together by our Managing Editor Gail Fulop (a.k.a. our capable Office manager) takes us from Holy Week 2018 in our Nave to our Chancel and its back stories, to the parish registers of our Archives and Trafalgar, and then on to our schedule of worship up 'till Thanksgiving 2018. In what follows, you will hear the voices of the clergy and theologians associated with our parish in a special Good Friday Liturgy of the Cross, after a dozen teams of St. Paul's parishioners have offered us excellent mediations over the past twelve years.

And we will see, as we read, the Good Friday prints made from the original block carvings of our Artist-in-Residence, displayed during that liturgy. And we will hear the voices of our very current Chancel Guild Co-director, and our very current Archival Searcher reminding us of who we are by being who they are as seasoned and generous volunteers of our parish family. We especially welcome, in this issue, the new folks who have come into our parish since our last issue.

Thank you for joining us in our pilgrimage of faith!

*Paul Friesen*

***Parish Worship at St. Paul's***  
***Good Friday Meditations: 30 March 2018***

✠1



(Original Artwork for Good Friday Meditations by  
 Artist-in-Residence Nathan Little)

The First Word 'Father, forgive them...'

Luke 23:34

Meditation by Carolyn Tomlin

*Luke 5: 17-26*

*One day, while Jesus was teaching, Pharisees and teachers of the law were sitting nearby (they had come from every village of Galilee and Judea and from Jerusalem); and the power of the Lord was with Jesus to heal.*

*Just then some men came, carrying a paralyzed man on a bed. They were trying to bring him in and lay him before Jesus; but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd in front of Jesus. When he saw their faith, he said, 'Friend, your sins are forgiven*

*you.'* Then the scribes and the Pharisees began to question, 'Who is this who is speaking blasphemies? Who can forgive sins but God alone?' When Jesus perceived their questionings, he answered them, 'Why do you raise such questions in your hearts? Which is easier, to say, "Your sins are forgiven you", or to say, "Stand up and walk"? But so that you may know that the Son of Man has authority on earth to forgive sins'—he said to the one who was paralyzed — 'I say to you, stand up and take your bed and go to your home.' Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God. Amazement seized all of them, and they glorified God and were filled with awe, saying, 'We have seen strange things today.'

The Word of the Lord.

When one is granted 5 to 10 minutes for a meditation, one should NEVER google the central word for that meditation on Oremus, a favourite site. I, of course, did just that. And in the New Revised Standard Bible translation, the word "forgive" is used 133 times. That doesn't include forgiven, forgiveness or other like terms. Just forgive. But... the situations in which this word is used are varied. To me, and I expect to you, forgive should be a straightforward thing. Often difficult, but straightforward. I do wrong to you, or I do wrong to God. I discover my wrongness, or sin. I ask you or God to forgive me. You or God either do, or don't. But whichever way it goes, forgiven or unforgiven, I set about to make amends, endeavouring to avoid falling into that particular sin again.

But... google it in the Bible... in the Books of the Law alone - Genesis, Exodus, Leviticus, Numbers, Deuteronomy - there's some pretty complicated sinning and forgiving and not forgiving going on.

The innocent are condemned with those who are guilty of violent inhospitality in Sodom. Joseph's brothers who sold him as a slave want forgiveness from him purely for their own self-preservation. Three thousand of those who worshipped the golden calf in the wilderness are killed at the direction of Moses, who then asks God to forgive the rest but instead God sends a plague upon them .... then there are the formalizing of rituals for forgiveness in Leviticus - as if sin and forgiveness are becoming big business; Then there's Joshua warning the Hebrews that they could not enter the promised land unless forgiven as a nation. Sinner and saint judged as one.

I could go on; but it is simply the voice of God echoing through the ages - Here I am; come back, start again, please listen. Hear my words. See my actions. Feel my love. - in 1 & 2 Samuel, 1 Kings, 2 Chronicles,, Nehemiah, the Psalms, Proverbs, the prophets major and minor, the wisdom literature - a call to a people not unlike us who are distracted by everyday life, by dreams, fears, hope, anger... it is the Old Testament, the Old Covenant: in distant times from ours. In distant lands from ours. With different concepts and understandings from ours. And it is only near the end of the collection that the concept of "forgive" starts to give guidelines for the individual. In the book of the prophet Micah:

*"God has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"*

There begins the advantage given to us. The teaching begins, and reaches its pinnacle in the gift of Jesus Christ, Emmanuel, God with us. And through him, forgiveness gains clarity. Becomes personal. Something we each can strive for, or indeed avoid the need for by living the new life in Christ. In the scripture reading with which I began, we are reminded that God's forgiveness overrides human formulas and rituals. The forgiving love of God cannot be filtered by those in power, in this case, the Pharisees.

In Matthew 18, Simon Peter asks Jesus exactly how many times is he expected to forgive one who sins against him. Seven? That's a good number, he thinks. But he receives the answer 70 x 7 - and don't think it really means 490 times, because scripture is never really concerned with numbers - for 70 x 7 read "every time". So God's forgiving love cannot be filtered by human beings. We humans are commanded by that love to be forgivers. And in the words of the Lord's Prayer, which we shall say at the end of our worship - we are told that unless we are forgivers, we may not be among the forgiven.

That last bit maybe not so easy. When we're hurt, it's hard... but think... be reminded of the actions and words so important to this day - God's Friday - Good Friday:

Luke 23:34

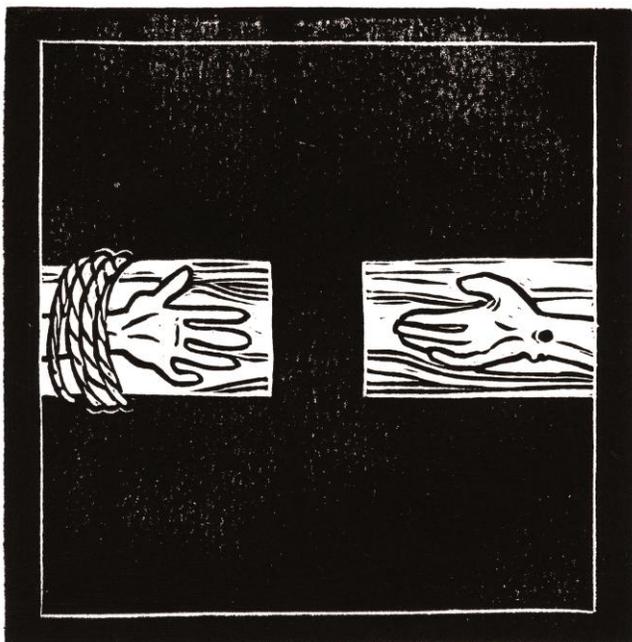
*"Then Jesus said, Father, forgive them; for they do not know what they are doing.' And they cast lots to divide his clothing."*

There he hangs. Betrayed, abandoned by most who loved him. In agony imposed by ones following orders, who didn't know him, didn't care. In a situation maneuvered by some who feared what might happen should his movement not be stopped.

*Father, forgive them; for they do not know what they are doing.'*

That is forgiveness. That is the love of God. That is GRACE - undeserved love. Filling. Overflowing. Free. And today, and everyday, **That** is the heart of the matter.

†2



(Original Artwork for Good Friday Meditations by Artist-in-Residence Nathan Little)

The Second Word 'Today you will be with me...'

Luke 23:43

Meditation by Gordon Redden

*(Rev. Redden's Meditation was not available by the printing deadline)*

†3



(Original Artwork for Good Friday Meditations by Artist-in-Residence Nathan Little)

The Third Word 'Woman, here is your son'

John 19:26

Meditation by Debra Burleson

*Were you there when they crucified my Lord?*

Crucifixion is hideous. I never could watch that Mel Gibson movie. I wouldn't want to be there. Perhaps you would. But, for real, the Gospel of John, records this ... *Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother,*

*and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own.*

I did once wait for a young man to die. He'd been in an accident, and the time came when his parents made the hard decision to remove life support. Death was a whole day coming. One parent couldn't bear to leave his side. The other parent couldn't bear to be in the room. Each of them loving and sorrowing in their own way. I remember thinking of the Isaac Watts hymn, *When I survey the Wondrous Cross – did e'er such love and sorrow meet.*

Here is Mary, the Lord's mother. From the beginning, Christian eyes have fixed on the mournful mother. *Stabat Mater dolorosa* – At the cross her station keeping, stood the mournful mother weeping, close by Jesus to the last. The sorrowing mother who looks at her son on the cross and weeps – you who pass by, is there any sorrow like my sorrow? But for Saint John, in his Gospel we heard, the way of the cross is the way of Glory. It's a strange glory. In John's Gospel, it's not the empty tomb where Jesus is first glorified, it's the Cross.

*John 12: "And I, if I be lifted up, will draw all people unto me." This he said signifying what death he should die. John believes we will be drawn to Jesus by the lifting up, before the rising up. Golgotha is the heart of darkness, the hope of the world is dying on the Cross. It's an unthinkable stride of the soul to see in this. For John the Cross is not the eclipse of God's glory, it's the shining forth, the epiphany.*

There is a tradition that this "disciple whom Jesus loved," whom Jesus gave to his mother and she to him, is the John of this Gospel, the John who sees the cross as Jesus glorified. Lots can be said about symbolism, how Mary and John represent all people, or the church.

But for this Good Friday, I just see two human beings watching Jesus die: A mother who knows the piercing sword of grief, cutting her body and soul. And, a disciple who surveys the wondrous Cross and knows the glory of God.

Neither John nor Mary choose this for themselves. God creates from the Cross. Our Lord forms a community born not of blood, nor of the will of the flesh, but of God. Born of the meeting of love and sorrow in the Cross of Jesus Christ. Born in a love stronger than death, so we – us, together in Christ - can live and die with a peace that passes all understanding.

Still, I wonder what it was like for John and Mary, so different but together in Jesus, over the days and weeks that followed. As I wonder what it was like for those parents in the QE2.

Amen.

†4



(Original Artwork for Good Friday Meditations by  
Artist-in-Residence Nathan Little)

The Fourth Word 'My God, My God ...'  
Matthew 27:46

Meditation by John Ferguson

In Matthew 27:45-46, it says, *"Now from the sixth-hour darkness fell upon all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, My God, why have you forsaken Me?'"*

If Jesus is God, why would He say this? Darkness over the Land: When darkness falls, something changes. *"It was now about the sixth hour, and darkness came over the whole land until the ninth hour, for the sun stopped shining...."* (Luke 23:44-45a)

An African-American spiritual asks: *"Were you there when the sun refused to shine?"* Why the darkness? The word rendered "stopped shining" (NIV), "failed" (NRSV), "was darkened" (KJV) is *eclipseō* (from which we get our English word "eclipsed"). It means to "fail, give out, die out."<sup>29</sup> Throughout Jerusalem -- and especially in this killing ground -- the darkness is felt, heavy and foreboding.

But what does the darkness mean? What is its significance?

1. A symbol of moral darkness, "when darkness reigns" (Luke 22:53)
2. A fulfillment of prophecy. "The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD." (Joel 2:31) "In that day," declares the Sovereign LORD, 'I will make the sun go down at noon and darken the earth in broad daylight. I will turn your religious feasts into mourning and all your singing into weeping. I will make all of you wear sackcloth and shave your heads. I will make that time like mourning for an only son and the end of it like a bitter day.'" (Amos 8:9-10)
3. A portent of the death of a king. Philo, a first century AD Jewish writer, saw supernatural eclipses as "indications either of the impending death of some king or of the destruction of some city."
4. The Father's anger at how his only Son is being treated: "The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil,

the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless." (Isaiah 13:10b-11)

5. The Father's judgment on the sins of the world being borne on Christ's shoulders as he hangs on the cross. The Lamb of God was bearing in himself the sins of the world! Psalm 22 is the prayer of a just one who suffers innocently, of one who is surrounded by enemies and mocked precisely because of his fidelity to God. When God hears this cry and delivers, the just one offers praise and thanksgiving to God.

A song always comes to my mind this day, the chorus of a Charles Wesley hymn written in 1738, that was the great altar call of the time this church was built. "Amazing love! How can it be that thou my God shouldst die for me:

*And can it be that I should gain  
An int'rest in the Savior's blood?  
Died He for me, who caused His pain?  
For me, who Him to death pursued?  
Amazing love! how can it be  
That Thou, my God, should die for me?*

*Refrain:  
Amazing love! how can it be  
That Thou, my God, should die for me!*

*'Tis mystery all! Th'Immortal dies!  
Who can explore His strange design?  
In vain the firstborn seraph tries  
To sound the depths of love divine!  
'Tis mercy all! let earth adore,  
Let angel minds inquire no more. [Refrain]*

*He left His Father's throne above,  
So free, so infinite His grace;  
Emptied Himself of all but love,  
And bled for Adam's helpless race;  
'Tis mercy all, immense and free;  
For, O my God, it found out me. [Refrain]*

*Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quick'ning ray,  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free;  
I rose, went forth and followed Thee.  
[Refrain]*

*No condemnation now I dread;  
Jesus, and all in Him is mine!  
Alive in Him, my living Head,  
And clothed in righteousness divine,  
Bold I approach th'eternal throne,  
And claim the crown, through Christ my  
own. [Refrain]*

"Eli! Eli!" - Jesus crying out in abandonment  
"My God! My God!" - Words of Psalm 22:1  
in Aramaic Some of the crowd mis-hear  
"He's crying for Elijah, wait see if he comes  
As Jesus dies the veil of the temple is ripped  
in two.

Jerome Jerimias book 'Jerusalem in the  
time of Jesus ( DESCRIBE )  
-Temple veil rent asunder KJV EXODUS  
26:33  
*Opening access to the holy of holies  
Christ death  
Emmanuel god w us we marked Christmas  
Brings gods presence to us,  
In our midst  
In our lives in our hearts*

†5



(Original Artwork for Good Friday Meditations by  
Artist-in-Residence Nathan Little)

The Fifth Word 'I am thirsty...'

John 19:28

Meditation by Bonnie Baird

Reading of John 19: 28-29 NRSV

*After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty."*

*A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth.*

I thirst.

We hear your words ushered up from a great distance past parched lips. And wonder at their meaning.

And I am the woman who meets you at noon by a well. You know my story and my

shame. My isolation and my grief over what once was but is no longer. You ask for water. And let me draw down on your compassion and wholeness and absolution.

And I am the man who holds out a cup on the sidewalks of the city and gives a blessing to all who pass by. "Some change? That's ok. Have a good day." Can you see me?

And I am the daughter moving a wet sponge across the parched, cracked lips of a dying parent. What more can I do but this little thing?

And I am the firebrand dreaming of a better world for all. Everyone sharing so there's enough. Everyone enough in themselves. Speaking words prophetic and angry and terrible. Thirsting for the balance.

And I am the planet groaning. Trying to renew.

And I am the child who sees the world as pure wonder.

And I am the person wrestling with addictions who's reduced to a label.

And I am the refugee who cannot go home.

And we are the couple who notices the water turning to wine in our marriage.

And I am the single dad/mother trying to build a good life for my children. Give me wisdom?

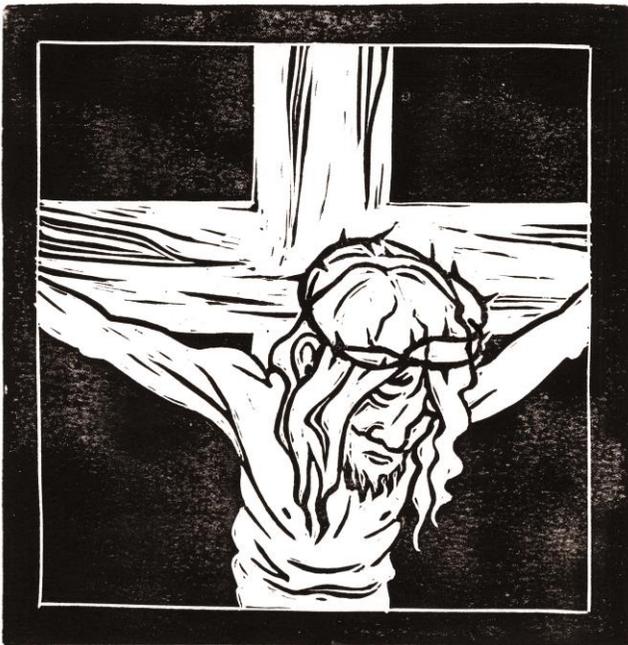
And I am the northern village without clean water.

And I am a priest praying, wondering if it makes any difference. I thirst, you say. From your elevated vantage point. From your blood soaked cross. You know our pain and our joy. And we see yours, just a bit, on our best days. And sometimes on our worst. You are still visible in our world and in the faces of those we meet. I thirst, you say. But then you pour yourself out for us, over and over again. Unexpectedly. Quietly. In ways that astound and transform us. We hold up our meagre offering to you, like someone did that day of the cross, and we know it to be sour.

But it's all that we have. Turn it into something better?

O Living Water, immerse us in you.

†6



(Original Artwork for Good Friday Meditations by Artist-in-Residence Nathan Little)

The Sixth Word "It is finished..."

John 19:30

Meditation by Ron Appleton

"It is finished" – three words in English – one in Greek, "Teteletai," - that contain the whole Gospel of the Atonement and beg three questions: "What is 'it'?" "What is 'is'?" and, "What and how means, 'finished'".

Clearly, this is facilitation for your continued meditation because nothing I say could ever begin to be an adequate engagement with even one of the dimensions of the Gospel of our Lord evoked by these words.

Best, perhaps, to start with the fact that the language must be understood as a triumphant declaration of completion – absolutely not a whimper of resignation when all resources have been exhausted, nor the finish of something banal or routine like a meal. The word in Greek – teteletai - beautifully captures the paradox in the title of Frederick Buechner's classic, "The Magnificent Defeat." – The dark savagery and hideous deformity of human sinfulness have had their way with the Crown Prince of Glory, and his life, as subject to the limited possibilities of time and breath and space, has ended in spectacular defeat, but what is really finished is the reign of death and the powers of hell. In a way totally consistent with the magistral Son-of-God-Incarnate we meet in John's Gospel, the Christ in a single word takes authority over the issue of His life, the moment of His mortal death, and the instrument of His execution.

I offer three observations about what means “finished,” the first as a kind of stage-set for the other two.

One of the greatest strengths of the liturgical churches is their careful observation of a yearly cycle of feasts and fasts within Seasons of Remembrance, of present encouragement and hopeful anticipation. There is, however, a shadow side to this defining strength. It is entirely possible for those high moments and Seasons to become walled compartments – cutting the great sweep of the Narrative of Salvation into small thematic rooms that are only linked in virtue of being within the traditional framework of the Christian Faith. In other words, a kind of picture is received as an assembly of parts rather than an undivided whole of which all elements are one, and each element holds all. I have seen this in my own faith journey and I have certainly seen it pastorally. (I would go so far as to say that the compartmentalization of specific features within a vast tapestry of meaning is a deepening and dangerous affliction of post-modern times. Decontextualization, the illusion of control it confers and the spiritual myopia it incites, is always a mark of the damning delusion of pride.)

The point I want to make on this Good Friday is that the Nativity, the Passion and Easter, Pentecost and Trinity, are entirely, essentially of a piece. God's atoning work began in eternity past and continues seamlessly in the Person of the eternally begotten Son through the Incarnation, the Works, the Ministry of the Passion, the Cross, the ruptured Tomb, the Glorification, Ascension, the Ministry of the Church and

so on into eternity-yet-to-be experienced. There is no question that in a unique way the Passion magnifies and starkly colours the heart of the Atonement. But Christ's Incarnation embodies the Atoning intention of the Father within a specific interval of our time-bound human history from the Annunciation to the moment His Spirit is surrendered to Father's care through death into Resurrection. Like a metaphysical rainbow, the arch of the greatest story ever touches horizons beyond human vision.

So, two observations flow from this that are of deep personal significance for me and hopefully for you.

The Incarnate phase of the Atonement as recorded in the Gospels is made authentic for me in that Christ reflected in perfect balance what one Christian writer has called “contrarities.” At His death on the cross, those unexampled, utterly amazing contrarities were consummated and resolved in the finality – the finish – of death. What that commentator is talking about when using the word “contrarities” to describe Christ – the One who is come in the flesh - are contrasts in self-expression that His divinity, His unwavering dedication to the Father's will, enabled Him to hold in life-giving tension within His incarnate being, and then enact in the raw, concrete contingencies of daily human life. Just for example: He lived fully and with unclouded perception in the moment and yet foresaw and gave Himself willingly to an excruciating death; He drew children to Himself to touch and bless them, yet could confront the malice and devious aggression of the Jewish leaders with poised power and disarming

insight; He ate and drank with outcasts and sinners – chose and kept intimate company with a ragtag band of plebeian disciples - and yet could overpower the doctors of the law with His resistless erudition about the traditions of the faith and the plan of salvation; He selectively disclosed Himself and revealed Himself; He wept over the destiny of deluded individuals and unrepentant cities and yet turned a couple of hundred gallons of water into the finest kind of wedding wine; He healed incurables and untouchables with a word or a touch and yet laid a knotted whipcord on the backs of the temple hucksters. What was finished on the cross, as one of the awesome dimensions of the Incarnate drama, was a living tableau of perfectly balanced virtues of insight, attitude and action for all the seasons of the human experience.

Many years ago the Encyclopaedia Britannica referred to the “uninventable” Jesus. I know of no better way to describe the life that finished on Golgotha – that resolved through an appalling death into resurrection - than that. I know of no more compelling warrant for faith than such uninventibility. The Cross finishes the painting of an uninventible life of exploding colours that no act of imagination could ever have composed into a harmonic whole. Contrarities are uninventibly integrated in a heart of love for the World.

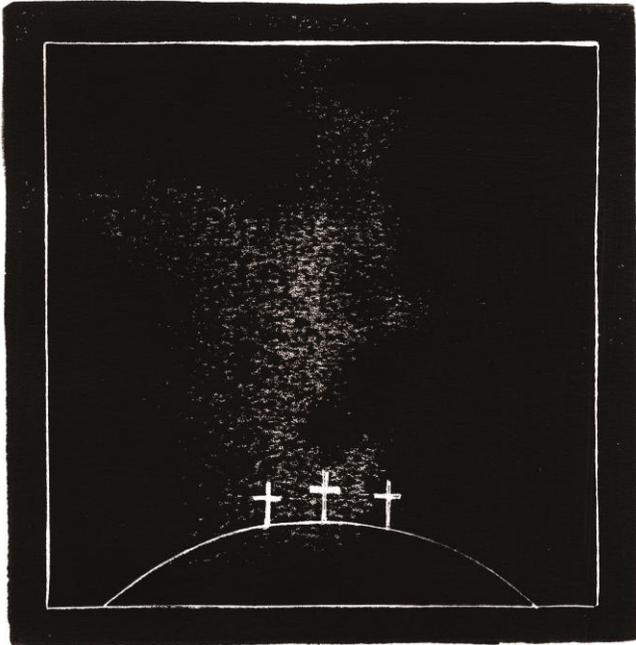
Finally, as most, if not all here would accept, at the enfleshment of the Christ, two natures were embodied in one person. The great Act of the Atonement drama that is “finished,” in the Word of Christ from the Cross is that mysterious, barely imaginable

co-existence – better to say co-inherence, even though the word is more difficult - of a Divine Nature that could not sin and a fleshly will that was constantly subject to the temptations of the World, the inducements of the flesh and the blandishments of the devil. In one person something entirely beyond the limits of human invention happened: two natures had held together in a terrible tension and extremity of testing until the one had been glorified with the other in death. He has prevailed in all tests of allegiance to ultimate virtue, just where we so often deviate from the call of the Holy Spirit within our own lives in order to palliate the flesh. I think it impossible for the human imagination even to approach what it meant for the Second Person of the Holy Trinity to travel the road of human experience for decades while embodying, and perfectly aligning to the divine purpose, a human nature unalloyed from the mortal being of His mother with an inherent disposition to rebel, to resist, to evade, to deny, to do the right thing for the wrong reason, all in the self-protective and self-glorifying service of frail flesh.

So, my closing invitation is to contemplate, if you will, the exquisite tension implicit in holding, within one person, that human nature in dynamic, reciprocating co-inherence with the divine. Little wonder Islam refuses even to consider the possibility. Yet, for us Christians, so the Good Friday drama unfolds until “it is finished” - “TETELESTAI” - the terrible tension resolves in the most appalling ignominy unto death and, behold, the moment of total loss is transformed by love divine into the gateway to glory. “It is

finished,” in this context could well be transposed, “it has only just begun.”

†7



(Original Artwork for Good Friday Meditations by Artist-in-Residence Nathan Little)

The Seventh Word “Father, into your hands I  
commit my spirit’

(Luke 23:46)”

Meditation by Daniel Driver

Luke 2 tells us about the obedience of Mary and Joseph. They took baby Jesus to Jerusalem so that they could do “everything required by the law of the Lord” (2:39). As the firstborn male, he was presented to the Lord at the temple, and dedicated to God. A modern baby dedication gives the wrong idea. Sacrifices were made. Purifications were made. Jesus was consigned to the Lord, set apart as holy (2:23). Having done all this, as prescribed in the Law of Moses, the family went back to Nazareth, in Galilee,

where “the child grew and became strong, filled with wisdom; and the favor of God was upon him” (2:40).

Mary and Joseph would return to Jerusalem year after year, also out of obedience to the Law. The Mosaic Torah requires God’s chosen people to travel to Jerusalem, the place God chose to establish His temple, for the feast of Passover. Mary and Joseph did so faithfully, year after year according to St Luke, and the whole family came with them.

When Jesus was twelve, we are told, and unbeknownst to his parents, he stayed behind in Jerusalem after the Passover. It turned out that he was discussing theology – or, more precisely, discussing questions of Torah with the teachers of the law in the temple. Naturally, his absence caused “great anxiety” to Mary and Joseph. “Child,” said his mother when they found him, “why have you treated us like this?” (2:48). The boy’s reply is strange. “He said to them, ‘Why were you searching for me? Did you not know that I must be in my Father’s house?’” (2:49).

Mary and Joseph did not understand. His Father’s house? How could they know this? And, missing him, why should they not look for him? But the Gospel tells us two things about this episode. First, Jesus went home with them and “was obedient to them.” In all this he kept the commandment to obey his father and mother. Second, as was her habit, Mary “treasured all these things in her heart” (2:51).

On Good Friday we again find Jesus in Jerusalem at the time of the Passover. On this day Mary knows exactly where he is: according to John one of Jesus' words from the cross was addressed to her. But at this precise moment he is outside the Temple, outside the city even, consigned to the death of a criminal, having been condemned by the teachers of the law and by the state. What will happen now?

The women stand at a distance and watch (Luke 23:49). A man named Joseph takes the body down and lays it in a tomb, and the women see that it is done well (23:55–56). But who of those who witness these things can say what has become of Jesus?

According to Matthew and Mark, it seems as if Jesus is abandoned by his own Father in heaven. How can this be? Joseph and Mary would never have knowingly left their son behind. Will God now turn His back?

Luke's Gospel does not include Jesus' cry of dereliction, which quotes from Psalm 22. In some liturgical settings the church sings that Psalm today: "My God, my God, why hast thou forsaken me?" But it is not in Luke's account.

Perhaps Luke is uncomfortable with what the saying implies about God, or perhaps he simply has a different point to make. In any case, he draws our eyes to the perfect obedience of Jesus. The final word in his Gospel is another quote from psalm, with a subtle change.

The Psalmist states: "Into your hands, O Lord, I commend my spirit" (Psalm 31:5).

Jesus says from the cross: "Father, into your hands I commend my spirit" (Luke 23:46).

Where God is at this moment we are not told. Is the Lord not with His anointed? Is the favor of God no longer upon Jesus, as it has been from his youth? Has the Father abandoned the Son? Perhaps. It certainly seems so. But Jesus also turns to the Father in spite of appearances. In obedience, in his death, he consigns himself to the Lord and Father of all.

Vindication will come in just three days. Recalling what Mary and Joseph hear from the boy Jesus – "Why were you searching for me?" – the women will hear something similar from an angel at the tomb, but still more amazing: "Why do you look for the living among the dead?"

The response of the women in the meanwhile is remarkable, because it mirrors the obedience of Jesus. Having arranged his body in the grave, what do they do? "On the sabbath they rested according to the commandment" (Luke 23:56). Following the example of Jesus, they do not break faith.

On a day when we confront our own dark disobedience, let us consider the peerless work of Jesus Christ. On this day, at this hour, the Law of the Lord comes into sharpest focus. On this day, upon the cross, Jesus gathers to himself the despair and faith of Israel, and of us, and he offers them up to the Author of the Law in perfect obedience.

On this day, therefore, before we rejoice together in three days, when we remember and celebrate how the Lord has acted, let us

now look to Jesus as the model of our own faith and obedience, feeble and imperfect as they are. With Christ as our head, let us offer

our souls to him, and our grief, and with and through him let us pray this ancient psalm of David to God the Father: "Into your hands, O Lord, I commend my spirit."



## Parish Life & Mission at St. Paul's

### *Beyond the Chancel Steps:*

#### *Paraments Over Time at St. Paul's Halifax*



What colour today, purple, white, red, or green? Is a question Chancel Guild members ask each time they set up for a service. Every liturgical season is symbolized by a colour. Paraments, i.e. fabric-markers, veils, burses, hangings, stoles, and chasubles, are assembled and put in place:

- Purple for Advent and Lent
- White for Christmas, Epiphany, Easter, Trinity, All Saints, Thanksgiving, Baptism, Matrimony, Funerals, some feast days
- Red for Palm Sunday, Pentecost, Confirmation, Ordination, some feast days
- Green for Trinity, Sundays in Ordinary Time.

Each colour underlines the mood of the season or occasion. Each is a visual reminder and a subtle and accepted element of our worship. Just imagine the services they have been involved in; the stories they could tell. Silk fabric paraments, however, are fragile and eventually show signs of wear and need to be renewed.

In 2006 new green and white sets of paraments were given as memorials. Five years ago a red frontlet was created for the portable communion table. This year in April, we renewed all the purple paraments and acquired white and green frontlets for the portable communion table.

The purple hangings were given as a tribute to past Chancel Guild members, both those who have died, as well as retired members. The following woman and men (in alphabetical order) were remembered for their ministry: Audrey Blunden, Angela Bryant, Brian Burnell, Madge Burnell, Marion Conrad, Martha Dunbar, Joan Fitzgerald, Dorothy Francis, Viola Guest, Pamela Hartling, Vivian Irvine, Dot Kelly, Betty Lordly, June Sellers, Tom Sellers, Carolyn Siseley, Joan Stead, Millie Wagner, Maureen White.

The white frontlets were presented in memory of Rita Palmer (1918-2015), a long-time parishioner and wife of Bill Palmer, an outstanding churchman. She selected the new white paraments in 2006 for her family to donate in memory of her husband. In her last years she had the pleasure of seeing them used as the liturgical colour at both of her granddaughters' weddings.

The new white frontlets repeat the silk Tudor Rose patterned fabric and are enhanced with a rose on cross symbol. I trust she would approve of this addition to our Contemporary worship communion table.

The new green frontlets were added to the green set of paraments given in 2006 by Vernon and Peggy Toole in memory of Canon H. St C. Hilchey. The green frontlet consecrated this April was given by my husband and I in memory of our long-time friend, Rev. Dr. I David Morrison (1941-2017). David served as student assistant at St. Paul's 1964-1965, initially under Rev. Hilchey in Halifax and later in Montreal.

The green frontlet, a parament for contemporary service at St. Paul's, was thought fitting as David was known over his career for fostering a contemporary and ecumenical approach to worship.

The paraments in place at St. Paul's in March 1965 would tell us about a "Christian service for young moderns" organized by David. Records in the St. Paul's Archives confirm that there was a "Swinging Service in Old St. Paul's" when 800 plus youth gathered for worship as part of an ecumenical Youth in Focus Conference. The choir at the Sunday evening service was the CBC national network group, *Sing Along Jubilee*. Banjos, guitars and a bass accompanied the singing of 'O Mary Don't You Weep', 'We Shall Overcome', as well as 'Ezekiel Saw A Wheel'.

Pictures document that Jim Bennet, who frequently attends service at St. Paul's today, read the lesson and played his guitar at that 1965 service at St. Paul's.



In a recent conversation with David's wife, Mary Lou, I learned that the youth service at St. Paul's was noted as being an early, if not the first, service in a Canadian church to use instruments, other than the organ, to make a joyful noise. Aren't we glad times have changed?

*Margaret Bateman Ellison  
Chancel Guild Co-Director*



Civil-rights song, We Shall Overcome, was sung with great spirit by Catherine McKinnon, Singalong Jubilee Choir and congregation.

## *A Bulkeley at Trafalgar*

Records in St. Paul's Register of Baptisms open a window into the personal life of Richard Bulkeley, the Provincial Secretary. He lived in Carleton House on Argyle Street across from St. Paul's.

Between 1786 and 1788 he enjoyed family life with his son Richard and his daughter-in-law, Jane Eleanor Alpress Bulkeley. Their baby, Richard Henry, was born on 23 July 1786, and baptized on 3 September but he did not thrive. He was buried near his grandmother Mary in the Old Burying Ground on September 28th.

A second son arrived the following summer on July 15th, and was baptized Richard Henry at St. Paul's on August 10th, 1787.

A third son, Samuel Alpress Bulkeley was baptized on August 24th 1788.

Eventually, the Bulkeleys and their two sons sailed to England. There Richard Henry Bulkeley renewed his Nicaragua friendship with Horatio Nelson, bringing his sons to meet the famous naval officer, who showed the boys his sword. From that time on, the older boy dreamt of a career in the British Navy.

Probably with Nelson's help, Richard Bulkeley's grandson, Richard Henry Bulkeley, age 18, served as a midshipman in HMS Victory at the Battle of Trafalgar, October 21st 1805.

On that morning Nelson went below to his cabin to compose this prayer:

*"May the Great God whom I worship Grant to my Country and for the benefit of Europe in general a great and Glorious Victory, and may no misconduct in anyone tarnish it, and may humanity after Victory be the predominant feature in the British fleet. For myself individually I commit my life to Him Who made me, and may His blessing light upon my endeavours for serving my Country faithfully. To Him I resign myself and the just cause which is entrusted me to Defend. Amen, Amen, Amen."*

Nelson returned to the deck. About 1:15pm a French marksman in the topmast of Redoubtable fired the shot that killed Admiral Lord Nelson. As he lay dying in the cockpit he asked again and again for Captain Hardy. Midshipman Bulkeley assured him that Hardy would come as soon as he was able. Nelson knew Bulkeley's voice, and asked him to pass his respects to his father, an old friend.

Captain Hardy visited Nelson twice, reporting to his chief on the success of the battle. On the second visit, Nelson said, "Don't throw me overboard, Hardy." "Oh! no, certainly not." Hardy assured him. About 4:30 Nelson died.

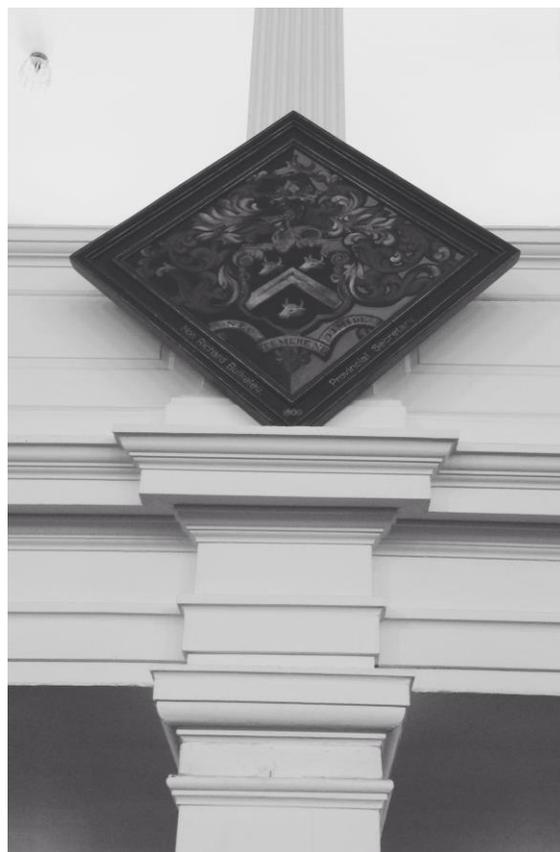
His body was preserved in a cask of spirits. His flagship *Victory* had to undergo repairs at Gibraltar before she was fit to sail home to Britain. On December 23rd, 1805 Nelson's body was taken up the Thames to Greenwich where it lay in state in the Painted Hall. The journey up river resumed on 8th January 1806 to Whitehall and on to the Admiralty.

Members of *Victory's* crew accompanied their Admiral during the funeral procession to St. Paul's, but it is unlikely that Midshipman Richard Henry Bulkeley was able to be a part of the elaborate funeral. He had been wounded during the fight.

What is known of Richard Bulkeley's naval grandson after the famous battle? He was promoted to the rank of Lieutenant in the British Navy. His will, made on 16th August 1809 left bequests to his brother Samuel, and his widowed mother, Jane Eleanor Bulkeley, revealing that his father, Lord Nelson's friend Richard Henry Bulkeley, had died. Lieutenant Bulkeley's will was proved on September 24th, 1810.

Why did Lieutenant Bulkeley die so young? Was the cause tuberculosis, the reason for the death at Halifax of his uncle, James Michael Freke Bulkeley?

The first Bulkeley, Richard, who came with Cornwallis in 1749 as his aide, the skilled administrator and Provincial Secretary, died alone at Halifax in December 1800. He was titled "the Father of the Province".



He was buried beneath St. Paul's; his hatchment hangs on the east gallery rail, his only grave-marker.

Source: *A Portrait of Lord Nelson*, by Oliver Warner, published 1958, Chatto and Windus, London.

*Submitted by Tinker McKay  
Archives & Search Department*

**St. Paul's Church, Halifax**  
**Liturgies & Readings: Pentecost Season 2018**

10 June 2018 – Thanksgiving Sunday 7 October 2018

10 June	<b>Pentecost 3</b> Green	Last SS Day	10 am	<b>Eucharist</b>	BAS	S.S Choir & Kid's Choir
1 Samuel 8:4-20	Psalm 138			II Corinthians 4:13-18		Mark 3:20-35
17 June	<b>Pentecost 4</b> Green	First GP Day	10 am	<b>Eucharist</b>	BCP	
1 Samuel 15:34-16.13	Psalm 20			II Corinthians 5:6-17		Mark 4:26-34
24 June	<b>St. John the Baptist</b> White		10 am	<b>Eucharist</b>	BAS	
Isaiah 40:1-11	Psalm 85			Acts 1:13-26		Luke 1:57-80
1 July	<b>Pentecost 6</b> Green		10 am	<b>Eucharist</b>	BCP	(Canada Day)
II Samuel 1.1; 17-27	Psalm 130			II Corinthians 8:1-15		Mark 5.21-43
8 July	<b>Pentecost 7</b> Green		10 am	<b>Eucharist</b>	BAS	
II Samuel 5:1-10	Psalm 48			II Corinthians 12:2-10		Mark 6:1-13
15 July	<b>Pentecost 8</b> Green		10 am	<b>Eucharist</b>	BCP	
II Samuel 6:1-19	Psalm 24			Ephesians 1:1-14		Mark 6:14-29
22 July	<b>Pentecost 9</b> Green		10 am	<b>Eucharist</b>	BAS	
II Samuel 7:1-17	Psalm 89:20-37			Ephesians 2:11-22		Mark 6:30-34; 53-56
29 July	<b>Pentecost 10</b>	Green	10 am	<b>Eucharist</b>	BCP	
II Samuel 11:1-15	Psalm 14			Ephesians 3:14-21		John 6:1-21
5 August	<b>Transfiguration Sunday</b> White		10 am	<b>Eucharist</b>	BAS	(Natal Day Weekend)
Daniel 7:9-14	Psalm 99			II Peter 1:16-19		Luke 9:28-36
12 August	<b>Pentecost 12</b>	Green	10 am	<b>Eucharist</b>	BCP	
II Samuel 18:1-15; 31-33	Psalm 130			Ephesians 4.25-5.2		John 6:35; 41-51
19 August	<b>Pentecost 13</b> Green		10 am	<b>Eucharist</b>	BAS	
I Kings 2:10-12; 3:3-14	Psalm 111			Ephesians 5:15-20		John 6:51-58
26 August	<b>Pentecost 14</b> Green		10 am	<b>Eucharist</b>	BCP	
I Kings 8:1; 22-43	Psalm 84			Ephesians 6:10-20		John 6:56-69
2 September	<b>Pentecost 15</b> Green (268/269 <sup>th</sup> )		10 am	<b>Eucharist</b>	BAS	(Labour Day Weekend)
Song of Solomon 2:1-13	Psalm 45			James 1:16-27		Mark 7:1-23
9 September	<b>Pentecost 16</b> Green (W.B. Sunday)		10 am	<b>Eucharist</b>	BCP	SS Choir & Parish Lunch
Proverbs 22:1-23	Psalm 125			James 2:1-26		Mark 7:24-37
16 September	<b>Pentecost 17</b> Green		10 am	<b>Eucharist</b>	BAS	
Proverbs 1:20-33	Psalm 19			James 3:1-12		Mark 8:27-38
23 September	<b>Pentecost 18</b>	Green	10 am	<b>Eucharist</b>	BCP	
Proverbs 31:10-31	Psalm 1			James 3:1 – 4:10		Mark 9:30-37
30 September	<b>Pentecost 19</b> Green		10 am	<b>Eucharist</b>	BAS	
Esther 7:1-10; 9:20-22	Psalm 124			James 4.11-5.20		Mark 9:38-50
7 October	<b>Thanksgiving Sunday</b> White		10 am	<b>All-Ages Eucharist</b>	BCP	(Thanksgiving Weekend)
Deuteronomy 26:1-13	Psalm 100			Philippians 4:4-9		John 6:25-35

Looking Ahead : **4 November** (All Saints' Sunday Eucharist & Parish Lunch); **11 November** (Pentecost 24 **9.00 Sunday** and Remembrance Day); **2 December** (Advent Sunday & Parish Lunch).



**St. Paul's Church**  
An Historic Church  
Serving the Living God since 1749

Anglican Church of Canada, Diocese of N.S & P.E.I.

## ST. PAUL'S JOURNAL

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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 in the Epiphany 2019 Season. *Deadline for submissions: Monday, 4 January 2019.*