



St. Paul's Journal

Epiphany 2020



Dear friends:

I am delighted to introduce this issue of *St. Paul's Journal* with thanks to the three authors of what lies within: Michael Tutton, Jack Kivic, Fiona Day and Margaret Bateman Ellison who have been part of our parish for varying periods of time from quite different faith backgrounds, but have been enthusiastic participants in our parish worship, life, and missions all of their time at St. Paul's.

In particular, I would like to thank Michael for accepting my invitation last summer to view *The Doctrine of Discovery* produced by the Anglican Church of Canada, and to host a parish educational event in the fall of 2019. His deep faith and journalistic integrity shine through every sentence of his piece which is surely central to our own consideration of how we must approach our coming 275th parish anniversary in 2024-2025.

I would like to thank Jack Kivic for accepting my invitation to attend one of our diocesan MORE mission schools and to bring back take-away points about how we as a parish, and as part of our Diocese of Nova Scotia and P.E.I. can, in our own ways, embrace ideas and actions that call us back, as St. Paul's parishioners to being God's 'gospel' servants for others.

I would like to thank Fiona Day for her fitting memories of how it happened that we can now remember the generations of "St. Pauls-ians" who have gone before us.

And I would like to thank Margaret Bateman Ellison for her lovely tribute to the work of Tinker McKay, and her call to embrace this old St. Paul's tradition of bringing the glories of God's creation into our house of worship and then on into the homes of those who can't be with us, but can receive the signs of our prayers for them.

Paul Friesen

Doctrine of Discovery

On Sunday, Nov. 24, 2019, Michael Tutton, associate priest at St. Paul's, provided a guided discussion on the Anglican Church of Canada video, "Doctrine of Discovery: Stolen Lands, Strong Hearts." The film can be viewed at www.anglican.ca/primate/tfc/drj/doctrineofdiscovery. The following is a summary of his presentation and three theological reflections relevant to the film.

"Experience each day to learn about one another, and then the harmony will grow like the seed of wisdom. Tabo!" – Rita Joe, Mi'kmaq poet. ¹

As disciples of Christ, we are called to learn about one another. This involves listening attentively. The film, "*Doctrine of Discovery*" is a starting point for careful listening to Indigenous peoples in Canada.

It is a film made during a period of uncovering the truth about painful history. In the summary of the 2015 final report of the Truth and Reconciliation Commission of Canada, the Anglican Church is mentioned 206 times. Our church was an important institution in the history of Christianity's relationship with Indigenous peoples, including its role in a residential school system that began in 1834 and which was described by the commissioners as complicit in "a cultural genocide," a process where land is seized, populations forcibly shifted and families disrupted to prevent transmission of cultural values. ²

It has been over four years since this report was completed and published, along with its

94 calls to action. The commission noted this work may be viewed as a "multi-generational journey that involves all Canadians," with public apologies and compensation to residential school survivors only the beginning of the process. ³

There is no quick remedy, but rather a relationship to be rebuilt. The relationship begins with education.

As the film outlines, the term "doctrine of discovery" finds its roots in May of 1493, after the return of Christopher Columbus from the West Indies, when a papal statement was made by Pope Alexander VI indicating Spain and Portugal had the right to claim new territory within described boundaries. There were two other relevant papal bulls written in the 15th Century leading to the use of this term, but the film focuses on the *Inter Caetera*, which is translated and easily accessible on the internet for those who wish to see its full text. ⁴

Inter Caetera stated that Pope Alexander wished to spread the Christian faith to Indigenous peoples. He wrote that Columbus had described the indigenous peoples he's encountered as already disposed to "believe in one God, the Creator in heaven, and seem sufficiently disposed to embrace the Christian faith and be trained in good morals." The pope noted it was his hope that following instruction, "the name of the Savior, our Lord Jesus Christ, would

easily be introduced into the said countries and islands.”

However, the document also uses the language of “discovery,” as it assigned Spain jurisdiction over lands it had encountered (Hispaniola), and lands yet to be encountered, with provisos for the Kingdom of Portugal and lands already found by other “Christian Lords.” It then couples the reference of evangelism with conquest, as the Pope describes the rulers of Spain as having a role of both caring for the exaltation of the Gospel and to ensure “that barbarous nations be overthrown and brought to the faith itself.”

As the documentary narration notes, there continued to be other justifications based on “legal fictions,” for the land seizures that ensued. For example, as the Canadian Roman Catholic bishops have pointed out, the concept of *terra nullis* came into use.

“Europeans knew that the new world was inhabited. Thus, the claim was sometimes made ... that these lands could be considered empty or unowned because their inhabitants were not fully utilizing them ... which generally meant widespread agriculture...”⁵

This is a premise that assumed a European definition of land use. As the film notes in a portion titled “Not an Empty Land,” Indigenous peoples were making extensive use of the lands, both in traditional modes of harvesting as hunters and gatherers and in the cultivation of “the three sisters” - corn, beans and squash - and in carrying on trade based on various specializations. In the film,

John Borrows, a University of Victoria law professor from Anisshinabe/Ojibway first nation, cites estimates of about 100,000 people living in territory now known as Ontario, including Huron people connected by 360 kilometres of roads. One portion of the video you may linger over comes when the Rev'd Canon Ginny Doctor, of the Mohawk First Nation, recites her poem imagining women tending Indigenous lands, as smoke billows from the centre of a longhouse.

The film argues the logic of the original doctrine of discovery continued, and Indigenous peoples were shifted via treaty negotiations onto specific parcels of land known as reserves and federal legislation was passed governing most aspects of their lives. Furthermore, as most Anglicans are now aware, the church collaborated in a federal system of residential schools,⁶ a topic that is explored in this film under the title of the “Legacy of Pain,” which aims to explain the ways that a policy of removal of land extended into a policy of removal of culture, language and familial bonds.

Martin Brokenleg, an Indigenous therapist who speaks in the film,⁷ discusses the fallout of the residential schools as “primarily” emotional and spiritual due to separation from both families and land. He says:

“It's the psycho-social and spiritual displacement that is the equivalent of the land displacement the doctrine of discovery is trying to generate in the first place.”

Brokenleg asks us to imagine how the individual person, Indigenous or otherwise, may be changed when they are freed from “legal fiction,” such as erroneous belief that Indigenous culture is weak, vanquished and has lost its right to place, land and continuing existence.

The documentary also speaks of the “good mind” as a gaining of consciousness of what has come before and what the damaging legacy from the past is. Perry Bellegarde, current leader of the Assembly of First Nations, describes this awareness as leading to consciousness of existing inequities, whether it be the widespread poor water quality in Indigenous communities, the 40,000 Indigenous children in foster care, or the disproportionate numbers of Indigenous people being incarcerated.

Anglican Indigenous Archbishop Mark MacDonald speaks briefly near the end of the documentary of a Christian person's two-fold responsibility:

(1) To “realize they have been deeply influenced by these ideas and have to apply spiritual discipline to resisting these ideas in their own minds and hearts;”

(2) This in turn allows them to move their understanding into their communities and realms of power to “counter the impact of these ideas.”

Three theological reflections:

1. The intrinsic dignity of human beings.

Less than 50 years after the papal bull from Pope Alexander emerged, its premises faced

critiques from scholars within the Roman Catholic Church, including the Dominican scholar Francisco de Vitoria, a Dominican theologian and priest, who in his 1532 work *On the Indians*, stated the Indigenous people possessed true dominion prior to the arrival of the colonial powers.

“Vitoria's arguments clearly come down on the side of the natives, highlighting their intrinsic dignity precisely as persons and consequently their right to dominium, that is, the right to self-governance, ownership of property, and moveable goods, etc. The first work, *De Indis*, develops an account of personal rights based on natural law that, by means of the law of nations, could be extended even to the Amerindians. ⁸

Vitoria argued that conquest did not meet the Biblical imperative of Christ to “Go and make disciples of all nations” (Matt. 28.19), but rather Christ's imperative was being compromised by the conquistadors. ⁹

Furthermore, this follower of Thomas Aquinas, wrote that human nature “retains a fundamental and abiding integrity unto itself,” and that while sin stains human nature “it does not destroy it.” ¹⁰ He relied on part 1 of the *Summa Theologica*, question 29 in stating that a human being is an individual substance of a rational nature, and found in the Indigenous inhabitants this precise quality. In addition, it is precisely this rational nature (being “an intelligent being”) that is among the qualities that informs us that humans are made in God's image (*Summa Theologica*, II-1, prologue), and further that humans, having rationality, of necessity should be master of their own

actions. Vitoria, proceeding from this scholastic tradition, concludes: "Each human enjoys personhood. If the natives are human and thereby possess personhood, then the case for their own self determination and the rights to self-governance that follow therefrom can more readily be made." 11

2. Christian reconciliation

"From now on, therefore, we regard no one from a human point of view, even though we once knew Christ from a human point of view, we know him no longer that way. So, if anyone is in Christ, there is a new creation; everything old has passed away, see everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation. That is, in Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message reconciliation to us."

II Corinthians 5:16-20

In this pastoral epistle, we hear of the apostle Paul's concerns for a group of people in the city of Corinth who had earlier been converted to the new faith in Jesus Christ. "You are a letter of Christ, prepared by us, written not with ink but with the living God ... on tablets of human hearts," the apostle tells them. (*II Corinthians 3.2*)

He argues we cannot, if we are in Christ, regard others in our old way, as just another body. We are part of a "new creation" and indeed, "everything has become new!" We're not living to exploit others, but to be with them in full reconciliation and relationship. We have a ministry of reconciliation

embedded in us (2 Cor. 5.18) and we in turn become his ambassadors and emissaries in this ministry.

He died for "all" / pas so that we may no longer live solely for themselves.

This letter is a powerful explanation of the nature of Christian reconciliation, being told to a community to which Paul is being reconciled. Those who profess Christ are called to seek this form of reconciliation amongst their brothers and sisters in the world, regardless of creed, colour and ethnicity.

It is linked intimately with the aforementioned dignity of the human being, Indigenous and non-Indigenous. Each body engaged in reconciliation is precious and beloved. "Do you not know your bodies are members of Christ himself," wrote the apostle. (*I Corinthians 6.15*)

3. The nature of Christian truth and freedom.

Part of achieving the above-discussed reconciliation is casting off all false conceptions and seeking truth. Christian freedom and truth are linked to the person of Christ.

The evangelist John quoted Jesus saying, "If you continue in my word, you are truly My disciples. Then you will know the truth, and the truth shall set you free." (*John 8.31-32*)

In his commentary on this phrase, Latino theologian Luis Pedraja, has said, "Often our beliefs are clouded by social conventions,

cultural distortions, political agendas and human limitations.” In contrast to this, “in God the dichotomy between word and act melts away.” Pedraja notes in the Book of Genesis, God’s word is also God’s creation. “Truth is not merely reducible to knowledge; it is an act that creates a reality. Truth frees us. Divine truth transcends the boundaries.”¹²

So, we start to see, the life of Christ is truth and this is a liberating life we enter into that clarifies reality, as false gods and idols we’ve constructed fall away. Similarly, there is a point in the film where Martin Brokenleg speaks of how remarkable it is when a patient receiving therapy fully realizes they have lived an illusion. This moment helps to free them and restore truth. It is emotionally and spiritually restorative.¹³

When Jesus speaks of our knowledge of Himself, it is a very deep and liberating truth/aletheia. It is the truth that admits we are wounded creatures in need of restoration through Him, and that he has given us the way to this, the pathway by not just what he’s said, but by what’s he’s done and who he is. If we follow this, there is a process of liberation.

As those discovering the truth behind an illusion, we take steps on the way to the kind of freedom God desires for us, Indigenous and non-Indigenous. We are on the path of reconciliation.

End-notes:

¹ Rita Joe, “Introduction,” *The Mi’kmaq Anthology*, Pottersfield Press, East Lawrencetown, N.S., 1997, 10.

²

[http://nctr.ca/assets/reports/Final%20Reports/Executive Summary English Web.pdf](http://nctr.ca/assets/reports/Final%20Reports/Executive%20Summary%20English%20Web.pdf), 1

³ Truth and Reconciliation Commission report, Volume 6, “reconciliation” 81.

⁴<https://www.papalencyclicals.net/Alex06/alex06inter.htm>.

⁵<https://www.cccb.ca/site/images/stories/pdf/catholic%20response%20to%20doctrine%20of%20discovery%20and%20tn.pdf>, 12.

⁶ Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada, 2015

[http://nctr.ca/assets/reports/Final%20Reports/Executive Summary English Web.pdf](http://nctr.ca/assets/reports/Final%20Reports/Executive%20Summary%20English%20Web.pdf), 3.

⁷For background, see his website, <http://martinbrokenleg.com/>, in particular here, see “Legacy of Pain” from 22:41 to 24:04 of the documentary.

⁸Victor M. Salar, Jr. “Francisco de Vitoria on the *Ius Gentium* and the American *Indios*” *Ave Maria Law Review*, Vol. 10:2 2012, 332.

⁹ Ibid,

¹⁰ Ibid, 339.

¹¹Ibid, 340. *Summa Theologica*, <https://www3.nd.edu/~afreddos/summa-translation/Part%201/st1-ques29.pdf>

¹² The Oscar Romero lecture at Wesley Theological Seminary, Washington, D.C., on March 4, 2008.

¹³ 26:15 of *Doctrine of Discovery*. “It’s a legal fiction ... I spent much of my life as a therapist, and *it’s stunning when a client realizes they have lived much of their life with an illusion*, like for example, ‘I can’t sing’. People will say, ‘Well the truth is that most people can sing.’ If you ask them ‘Who told you can’t sing, and how old were you when they told you that? They’ll be able to identify both. It’s when they were a vulnerable child that somebody told them ... and they will believe it. So, they build their life experience on that illusion. That’s what western culture has done with the doctrine of discovery. It has built a reality, set up legal precedent, and (it) believes it is true, but in fact it is fiction.”

Michael Tutton

Toward Becoming Bolder in Fulfilling our Mission as Christians

“So now, Master, look on their threats; and grant that we, your servants, may speak your word with all boldness.”

Acts 4:29

Since coming to worship at St Paul's just over two years ago, I have been blessed and encouraged by the vitality of our parish as well as that of the Community of Christ within the Diocese of Nova Scotia & Prince Edward Island. Nowhere has this been better exemplified than at last Saturday's fourth *More Mission School*, which was facilitated by Bishop Ron Cutler and the Rev'd Lisa Vaughn, our very dynamic diocesan Parish Vitality Coordinator.

Many members of the twelve parishes within the Chebucto Region, which includes St. Paul's, gathered at the hosting venue, Trinity Anglican Church on Main Avenue (originally a mission congregation of St. Paul's), to be encouraged, firmly nudged, and capably directed toward a “more bold” missional journey in our faith.

“BOLD” was laid out as an acronym, comprising Believing, Openness, Living/Learning and Declaring in the context of an ably crafted day curriculum, modeling a practical lay parishioner's path to adopting the “Great Commission” of Matthew 28.

From the opening prayer through the closing worship song, the group was led through several, mostly interactive, actions requiring

us to reach within ourselves as much as to engage our co-learners. It became clear that the sharing of our life changing faith boldly (meaningfully, effectively) invokes courage, discovers vulnerability and requires risk taking. Moving the message many of us were “cradled” in from the comfortable safety of the pew into the world beyond the sanctuary doors is certainly daunting. It needs the Holy Spirit as a partner and the will to kindle relationships, i.e., a testimony of faith involves attraction not advertising.

It follows that our Mission requires a familiarity with the Gospel integrated with an honest understanding of ourselves - “our story”. It stands to reason that a meaningful sharing of our faith only succeeds if we are able to show how it has positively impacted our personal life trajectory. Each of us was asked to plot highs and lows in the timeline of his/her life concurrently with that of our faith on a graph. Thence, we were each directed to tell that story to a fellow participant whom we had met barely 20 minutes earlier. It's remarkable how similar the life journeys of two strangers can be. Full confession, that particular individual and I decided to meet for coffee later this week to finish the conversation, and perhaps carry it forward.

At this point we were reminded that seeking relationships absent active listening is futile. Most of us have heard Christians criticized by non-believers for proclaiming, albeit passionately, messages that land on their audiences as irrelevant. I certainly needed a fresh reminder to adopt a posture of asking rather than saying, and only after having gained permission, to carefully craft a response without judgment that might stand a chance of making sense. We were reminded further, that our task is merely to point. It is the task of the Holy Spirit to convert.

During the balance of the afternoon, the room was charged with energy and the group felt very connected. Notwithstanding the somewhat monolithic demographic, it was gratifying to feel kinship and solidarity with the Community of Saints. And, if the charge to mission takes hold, it should be reasonable to predict that diversity will come.

Role play exercises on close encounters with strangers as well as on listening ensued, segueing to one of the few reflective tasks of the day. We were guided to contemplate creed. We were each asked to write a personal one of our own. Many of these were read aloud. The learning piece we were asked to consider was, that until we do what we believe in, we don't properly know whether we believe it or not.

As the final task of the day, each table was given a can containing a set of scenarios depicting strangers experiencing crises in our presence in public. To the extent that the remaining time permitted, several participants selected a random scenario and were asked to describe how they might respond, whence forth the responses were open to general discussion.

The Diocese is to be commended in this and its other efforts of reminding us that ninety minutes a week, spent primarily in familiar and likeminded company is a woefully inadequate exercise of who we are called to be and what we are called to do. Mission is hard, but last Saturday certainly made it clear that, in the words of JFK, we do it because it is hard.

If I were to be asked for a key takeaway, it would be that our Mission is not to promote membership. We are not called to fill pews with members but to fill the world with disciples.

St. Paul's is on its way to a 275th anniversary. Let's make it a missional event.

Jack Kivik

Persistence ... ?

This is just a short “Good News” story. One you may know, or have heard, and happily a story that will bloom into reality.

We do research (among other things) in the Archives at St. Paul's, as we sit in the Argyle side upper gallery, and one day I decided I would search the Annual Reports to see who worked in the Archives before the present committee. I found 4 reports, one in 1983, again in 1986, 1987 and 1988, all signed by Keith Wickwire, who along with one or two others, tried to organize and expand the archival records of St. Paul's.

I was looking for some indication that the Archives Committee, such as it was, had tried to persuade the Parish Council (the Vestry) to find a safe place for our archival records (the majority of which were crammed into an old cast iron vault), but I could not find that information – perhaps I was not looking in the right place?

Don Lordly joined Keith Wickwire and became involved with the Archives. Keith Wickwire left the Archives Committee, and Tinker McKay joined Don Lordly in 1996/1997. Between them they raised major concerns about the care and conservation of our church records; then in 1998 research began for the 250th Anniversary of the founding of St. Paul's - the creation of story boards and the writing of a new history of the church - this emphasized their concern for proper documentation and care of the archives.

Tinker discovered that there was a new organization being created by the Public Archives of Nova Scotia, called the Council of Nova Scotia Archives, to assist and mentor those trying to preserve small archives in Nova Scotia. Tinker got in touch with them, St. Paul's Church Archives became a member, and we discovered how important our archives collection really is! That was 23 years ago, and we have campaigned ever since for a “proper Archives space” in which to keep our records.

In 2018 we had a meeting with the Parish Executive, and went to the meeting well prepared with facts, Canon Law, needs and suggested Archives plans. There was agreement on the facts – the need was definitely there, our hopes were raised then, one day not long after, I was doing some research in the Vestry Minutes of December 14th 1964, and to my astonishment I read

Archives Room: It was suggested that part of the back west gallery, where the troops used to sit, be used to provide an Archives Room. The opposite gallery on the east side would be restored. It was moved by Mr. Coleman that permission be granted. Seconded by Mr. Rogers. Carried.

That was 56 years ago. I showed it to the Parish Executive, and they seemed to feel that the decision had been pretty significant in 1964, maybe the time to act had come?

Mr. Coleman, Mr. Rogers, and Mr. Wickwire are no longer with us, nor is Don Lordly, but they would be glad – I think – to know that the December 14th, 1964 decision is finally going to be acted upon.

Thus Don's hopes, and those of the current Archives Committee, still including Tinker, will come to fruition.

Fiona Day

Beyond the Chancel Steps: *Altar Flowers at St. Paul's*



St. Paul's has a long history of having altar flowers pledged for every Sunday throughout the year. Individuals who want to remember loved ones/special occasions, or want to give thanks for blessings received, provide altar flowers that beautify our place

of worship and lift up those loved ones in memory.

Having altar flowers every Sunday, however, does not just happen. For many years Tinker McKay has coordinated having flowers weekly and for special occasions. We have been blessed by her diligent service in obtaining pledges and coordinating requests over the 52 weeks each year as well as coordinating flowers for weddings and funerals, Christmas and Easter. In any given year, at least 50 people need to be contacted in person, by phone, or mail to provide altar flowers. Many people thankfully pledge annually but new pledges always must be found to complete the flower calendar. The Parish owes Tinker a big THANK YOU for her volunteer service on our behalf.

Having flowers for the altar through the year is no small task. Taking that into consideration, along with changes in communication and more staff support, some revisions are being made in operating

the Flower Program at St. Paul's. As of 2020, soliciting pledges, ordering the flowers, and overseeing payment for the flowers pledged is all being coordinated through the Office at the church.

At the beginning of the year donors can pledge flowers for one or more dates on the Flower Calendar. A single order is \$50.00 and a double order is \$100.00. Is this something that you would like to do? Do you have people you would like to remember on a birthday or another date? All names are noted in the weekly leaflet when the flowers are placed on the altar.

Also, Ashley Stephenson takes pictures weekly to be included with the 'thank you's' to donors.

If you have pledged flowers in the past, you will be contacted by the Church Office at the beginning of each year. There also will be redesigned pink envelopes at the back of the church for individuals to use throughout the year. *(Please make requests at least two weeks ahead.)* Pink envelopes then should be turned into the Office directly or placed on the offering plate on a Sunday. Payment is

due when a pledge is made or within three months of the date altar flowers are placed on the altar.

Information requested on the pink envelopes allows individuals to have the amount given for altar flowers credited to their annual giving at St. Paul's. Charitable Receipts are issued annually.

Participating in the Flower Program, one or more times a year, benefits donors as well as all who worship at St. Paul's weekly and visitors throughout the year.

Individuals who pledge flowers at the beginning of the year are assured that the date they request will be honoured on the Flower Calendar. Please contact Diane in the Office if you have questions. Be on the lookout for the redesigned PINK Envelopes at the back of the church and please consider supporting the Flower Program in 2020... and beyond.

Margaret Bateman Ellison



St. Paul's Church,
Photo courtesy of
The Chronicle Herald Newspaper,
1955



26 January	St. Paul White	10 am	All-Ages Eucharist	BAS Kid's Roles & Gospel Story & Art Show	Lunch
	<i>Acts 26.9-23</i>		<i>Psalm 67</i>	<i>Galatians 1.11-24</i>	<i>Matthew 10.16-22</i>
2 February	Presentation of Christ White	10 am	Eucharist	BCP	
	<i>Malachi 3.1-4</i>		<i>Psalm 84</i>	<i>Hebrews 2.10-11; 14-18</i>	<i>Luke 2.22-40</i>
9 February	Epiphany 5 Green	10 am	Eucharist	BAS	
	<i>Isaiah 58.1-12</i>		<i>Psalm 112</i>	<i>I Corinthians 2.1-16</i>	<i>Matthew 5.13-20</i>
16 February	Epiphany 6 Green	10 am	Eucharist	BCP	
	<i>Deuteronomy 30.15-20</i>		<i>Psalm 119.1-8</i>	<i>I Corinthians 3.1-9</i>	<i>Matthew 5.21-37</i>
23 February	Last Sunday of Epiphany Green	10 am	Eucharist	BAS	
	<i>Exodus 24.12-18</i>		<i>Psalm 99</i>	<i>II Peter 1.16-21</i>	<i>Matthew 17.1-9</i>
26 February	Ash Wednesday Purple	11 am	Eucharist	BCP *6:30 pm Eucharist	BAS
	* <i>Isaiah 58.1-12</i>		* <i>Psalm 103.1-18</i>	* <i>II Cor. 5.16 – 6.10</i>	<i>Matthew 6.1-21</i>
1 March	Lent 1 Purple	10 am	Litany & Eucharist	BCP	AGM & Lunch
	<i>Genesis 2.15-17; 3.1-19</i>		<i>Psalm 32</i>	<i>Romans 5.12-19</i>	<i>Matt. 4.1-11</i>
8 March	Lent 2 Purple	10 am	Eucharist	BAS	
	<i>Genesis 11.31-12.9</i>		<i>Psalm 121</i>	<i>Romans 4.1-17</i>	<i>John 3.1-17</i>
15 March	Lent 3 Purple	10 am	Eucharist	BCP	
	<i>Exodus 17.1-7</i>		<i>Psalm 95</i>	<i>Romans 5.1-11</i>	<i>John 4.1-42</i>
22 March	Lent 4 Purple	10 am	Eucharist	BAS (Sermon: Retreat Preacher)	
	<i>I Samuel 16.1-13</i>		<i>Psalm 23</i>	<i>Ephesians 5.8-14</i>	<i>John 9.1-41</i>
29 March	Lent 5 Purple	10 am	Eucharist	BCP	
	<i>Ezekiel 37.1-14</i>		<i>Psalm 130</i>	<i>Romans 8.6-17</i>	<i>John 11.1-45</i>
5 April	Palm & Passion Sunday Red	10 am	*Procession & +Eucharist	BAS Kid's Activities	Lunch
	* <i>Matt. 21.1-11</i> <i>Is. 50.4-9a</i> <i>Psalm 31.9-16</i>		<i>Philippians 2:5-11</i>		+ <i>Matthew 27.11-54</i>
8 April	Holy Wednesday Red	11 am	Eucharist	BCP	
	<i>Isaiah 50.4-9a</i>		<i>Psalm 70</i>	<i>Hebrews 12:1-3</i>	<i>John 13:21-32</i>
9 April	Maundy Thursday Red	6 pm	Eucharist	BAS	Supper
	<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>
10 April	*Good Friday Colourless	12 pm	Liturgy of the Cross BAS		
	*TBA: Multiple readings				
11 April	*Holy Saturday White	7.00 pm	Vigil of the Resurrection BAS		
	*TBA: Multiple readings				
12 April	Easter Sunday White	10 am	Eucharist	BCP	
	<i>Jeremiah 31.1-6</i>		<i>Psalm 118.19-29</i>	<i>Colossians 3.1-4</i>	<i>John 20.1-18</i>
19 April	Easter 2 White	10 am	Eucharist	BAS	
	<i>Acts 2.14a; 22-32</i>		<i>Psalm 16</i>	<i>I Peter 1.3-9</i>	<i>John 20:19-31</i>
26 April	Easter 3 White	10 am	Eucharist & Confirmation	BCP (Preacher & Presider: Bishop)	
	<i>Acts 2.14a; 36-41</i>		<i>Psalm 116</i>	<i>I Peter 1.17-23</i>	<i>Luke 24.13-35</i>
3 May	Easter 4 White	10 am	Eucharist	BAS	
	<i>Acts 2.42-47</i>		<i>Psalm 23</i>	<i>I Peter 2.19-25</i>	<i>John 10.1-10</i>
10 May	Easter 5 White	10 am	Eucharist	BCP	
	<i>Acts 7.54-60</i>		<i>Psalm 31</i>	<i>I Peter 2.2-10</i>	<i>John 14.1-14</i>

N.B. Looking Ahead: 'Bluenose Sunday' (9.00 am 17 May); Ascension Sunday (24 May); Pentecost (31 May); Trinity Sunday (7 June).



St. Paul's Church
An Historic Church
Serving the Living God since 1749
Anglican Church of Canada, Diocese of N.S & P.E.I.

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Daniel Driver

Divinity Intern

Benjamin von Bredow

Senior Warden

Patrick Hartling

Junior Warden

Chris Bryant

Deputy Warden

Ashley Stephenson

Auxiliary Wardens

Tom Sellers; Ruth Hubbard

Warden Emeritus

Peter Secord

Office Manager

Gail Fulop

Administrative Assistant

Diane Rose

Sexton

Jagadeesh Samuel

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 Pentecost 2020 Season.

Deadline for submissions: Wednesday, May 20th 2020.