



St. Paul's Journal

Pentecost 2020



Dear friends:

I am delighted to introduce this issue of *St. Paul's Journal* with thanks, as always, to Gail, our multi-competent, energetic, and ever-kind office manager, and this issue's six authors who have done the heavy lifting of putting their thoughts into thoughtful words for the rest of us: three of our lay people (Dawn, Margaret, and Nancy), two of our priests (Debra and Michael), and our divinity intern (Benjamin).

It's not my role in this issue to summarize the pieces that have been written, only to say they are really worth reading. Nor is it my role to add to the 'all Covid, all the time' flurry of news. Nor is it mine to join in to the sometimes-wild speculation on the 'future of humanity', nor to sneak in on the attempts of some folks to use a genuine Public Health crisis to leverage the overall regulation of the public, or their own careers or self-importance, or their 'pre-Covid' agendas. None of us were angels when the crisis hit, none of us are yet. It's why we have been called to regularly confess our sins and to receive Christ's promise of forgiveness, in or out or between 'Covid'.

But I feel I must thank the leaders and people of this parish for the ways in which they have been responding—courageously, intelligently, and charitably, wherever their 'front line' has been: in hospitals, or on phones, or via the internet, or over a fence, or through a mailbox, or on the street. I've seen this happen in three ways at least. First, I've seen your elected parish leaders and volunteers take responsibility not only for those in their care, but for each other, and for others whose care was not certain. I've seen this in the creative and energetic responses to the extraordinary demand placed on those with roles for whom very necessary Public Health rules brought difficult changes, and who are still adapting on our behalf. And I've seen this in the spirit of Christian faithfulness and hope and generosity I've encountered so often amongst parishioners.

The love of the persons of the Holy Trinity for each other and for us—the God who created us, the Christ who redeemed us, and the Holy Spirit who is sanctifying us—will surely bring us through the coming years. Are we ready to follow in love?

Paul Friesen+

A Sunday School visit to Africville

On the second Sunday after Trinity (June 21st), the Sunday school visited Africville Park, the land in Halifax's north end where a community of Black Nova Scotians lived for generations before the city removed and relocated residents to public housing.

We gathered before the Seaview United Baptist Church, where we were greeted by Irvine Carvery, who spent the first thirteen years of his life in Africville.

A group of about 10—15 parents and Sunday school children had the good fortune to hear the history of the community directly from Irvine, who for many years was the president of the Africville Genealogy Society. Irvine is a former resident of the community, and his family were landowners and community leaders. Our class began with a summary of the Genesis 21 story of Hagar and her son Ishmael being sent away into the desert of Beersheba and was followed by opening prayers (including a prayer recognizing the Indigenous Day of Prayer). Irvine told stories of his community, beginning with historical background of the earliest Black settlers in Nova Scotia through to the dispossession of the community's lands to the present effort to receive improved compensation. Irvine spoke of early slaves ("servants") in Nova Scotia's earliest settlement history, including their role in clearing land before St. Paul's Church was constructed; he also spoke of the complicit role of a white scholar from

Toronto and early human rights advocates in the movement towards expropriation and enforced moves to public housing complexes. He spoke movingly of his elders' distress at their move to nursing home facilities in Halifax, where most died within a few years. He recalled the disorientation of a relative who had asked him at each of his visits, "When can we go home to Africville?" He told stories about his elders in straightforward language that our young parishioners could understand.

But Irvine also spoke of the community's life in Christ, of how it was normal and expected to be in church three times on Sunday and once during the week. "It was how you survived the racism you experienced through much of the week," he said. He spoke of enjoyable times of being with friends, swimming in the ocean, and of relatives who were loving and resilient. He showed us where people were baptized. We walked down to this location and sang "*Down In The River To Pray*" in a socially-distanced circle, before we heard closing prayers and a blessing.

Before our departure Irvine gave some of our young people who attended posters made for *Africville Suite*, a Juno Award-winning album by jazz pianist Joe Sealy. The album art depicts Africville when there were homes on the land.

Irvine has been prominent in our community, particularly with the Halifax School Board. However, he has dedicated much of his life to the telling of the story of Africville. It was a gift that he agreed, on short notice, to meet us at this time and to tell his community's history. Many in our

group planned to return to visit the museum when it opens.

Several parents and others planned to make donations to assist in the continued telling of this story.

Michael Tutton



From Our Priest-in-Charge

Reflections from 'Voices of St. Paul's' May 2020 Fundraiser

As I write this, I have little recollection of the recorded event. I gave up listening to myself decades ago, when I was a voice for the Museum of Natural History. I peaked, media wise, with Gus the Tortoise and Stan the Man Johnson on the CBC kids show *Switchback*.

What is on my mind is yesterday's event in my backyard birdland. A Crow, pursued by a fierce alliance of Robins, screeching Blue Jays and a wee Song sparrow, zoomed through the back yard. In its haste, it dropped a bundle of feathers near me. The Robin chick was bleeding a bit, but seemed intact. What to do? I know the theory about leaving it alone, whatever befall. I knew I did not have enough desire to spend a week mulching worms for it. I knew the Crow would forget nothing. What to do?

I guess we do the best we can with what we are given. Sometimes, that seems so inadequate.

The first month or so of our COVID exile, I knew anxiety and fear as never before. The huge road sign by the McKay Bridge screamed, "OBEY," and grumbled, "if you are in your car reading this, get the blazes home." From our sons, too, sometimes came pressure to accept our age and vulnerability. Stay home, get groceries delivered, stop doing *Meals on Wheels*. I was not used to being loved like this. One son came home from Toronto on the last of the

Porter flights, and was deeply hurt when I would not embrace him for fourteen days. I did not embrace my own son, because I 'feared and obeyed'. I think that was a turning point.

I have long clung to a verse of psalm 27: "I believe that I shall see the goodness of the Lord in the land of the living." Fear is a blindfold, anxiety a mask. Life without Grace is just wrong. It hurts. Jesus says, "it shall not be so with you." I became the Marthiest of Marthas – delivering meals, making masks for friends and for Northwood, tiling bathrooms, finding a couple of kindred brains with whom to study the virus data; and behold, there it was: the goodness of the Lord, and we the living full of grace if only we cast out fear.

Martha has stepped back (though still making masks.) I'm not sure it's Mary moving in. Who in scripture struggles far too much with the problem of the Crow and the Robin chick and me? Who lies awake thinking about what it means for God to love everything that God has made? Every bird, every virus, every resident of Northwood, those at both ends of every weapon, every one of us. The love of God is so much grander, so much stranger than I can imagine.

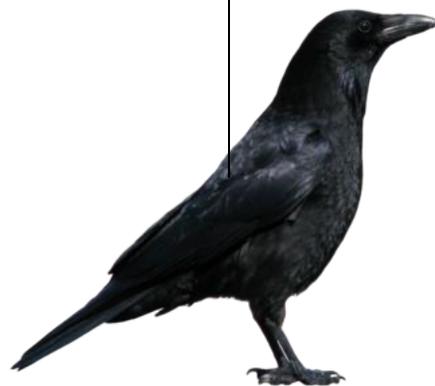
The first time I re-entered St. Paul's for our recorded service, I was overcome with joy. Drawn so deep into the space, the light, the

sounds, the smells, the Ascension window and the empty tomb in the Memorial Chapel, stroking the complex grain of the oak pews and imagining you, my fellow parishioners, and generations before – what an astonishing physicality our church building has. I have come to realize that my own faith is intensely, perhaps hopelessly incarnational. Flesh matters. Mary didn't write a book or make a website, she had a baby. Sometimes I desire us in worship together, coming to the Lord's Table together, as fiercely as that Robin desired its chick. I do appreciate the danger of this virus, I do. I value my parish as much as ever and am so grateful for our leaders, their tiresome and difficult work for our faith community.

I am not by nature a good fit in a virtual world. My life in museums was all about real things. My coming to faith as an Anglican was all about our trust that Jesus was and is here, in this world, in nature, in the hand that pours the coffee, in a piece of bread and a sip of wine.

I must reject a “new normal” that does not include gathering us around the Word and the Lord's Table; does not include the spontaneity of coffee hour with its delightful pairings of people; does not include voices lifting up praise and lament in song. At the right time and in the right way, yes; but also without unreasonable or fearful delay. As someone else has said, “the mediated thing is not the thing, and we should not pretend that it is. We should desire enough to take the harder route of finding embodied solutions.”

*Every earthly blessing,
Debra Burleson*



Beyond the Chancel Steps: *COVID 19 and Communion in Two Kinds at St. Paul's*



In past issues of St. Paul's Journal aspects of communion have been presented. A bit of a review supports the practice that *The Anglican Way* includes both priest and members of the congregation receiving both bread and wine. Plus there is a long history of drinking the wine from a common cup. History and research show sharing the same cup in the way it is customarily administered at Anglican services has not caused infections.

Many of us have decades of sharing wine chalices, our own personal proof of the common cup not spreading infection. Sharing the common cup for many of us is a key element of being in communion. But that was before the pandemic Corona Virus labelled COVID 19 swept the globe.

In the current environment we are weary of doing anything to spread the virus and are living in an evolving regulatory environment. Tradition and years of evidence are considered insufficient to merit continuing certain communion practices as we know them.

What then has happened and will happen at St. Paul's? Well, a modified tradition.

In recent years at St. Paul's, the Eucharist has been celebrated every Sunday and Wednesday. Recently liturgies of up to ten people were allowed by Public Health regulations. So in early June we restarted our Wednesday 11.00 am Eucharist, by asking interested participants to contact the parish office in advance. More recently Public Health changes allowed for fifty physically distanced in door worshippers, distanced bubbles of ten (non-household) persons, and at the end of the month a new upper limit of 200 physically distanced participants in an indoor space. It will take a while to work through this; the SafeR Church Committee has recommended Sunday morning liturgies be postponed till late Summer while newly established Wednesday liturgies continue.

In respect to conforming to Public Health requirements, for safety and virus tracing, worship participants (and all entering church property are being required to hand sanitize when they enter, sign in, and to be seated on red mats placed an appropriate distance throughout the Chancel pews, and are invited to consider wearing masks. In respect to using toilet facilities, users will be expected to sanitize themselves and the space following directions posted there.

When it comes to participating in communion the process has changed:

- Communion is set up following Public Health sanitation procedures;
- The priest sanitizes his/her hands before consecrating and administering the elements;
- Bread consecrated in the traditional ciborium but the wine in a cruet;
- Empty mini paper cups are picked up by communicants to take to the communion rail;
- The words of administration are spoken at a safe distance;
- Physically distanced persons approach the rail, then spread along the rail at a physical distance before which they stand, not using the rail to receive communion;
- The priest serves the bread (wafers), dropping them into the hands of communicants;

- The priest pours consecrated wine directly from a cruet into each person's paper cup;
- As communicants return to their seats they place their empty paper cups in the basket beside the tray table.

At the close of the communion service participants leave the church in a physically distanced manner.

The process is not exactly what we are used to but it is a start back to a form of worship we love. Think of it this way; by the end of the summer everyone who wishes to participate in communion will have had a chance to do at least once. Summer Wednesdays may not be possible for everyone but they are an expression of hope.

*Submitted by Margaret Bateman Ellison,
Co-Director, St. Paul's Chancel Guild*



Domestic Prayer and the Home Chapel

For me, two factors coincided in March which meant that I was spending a lot more of my prayer time at home rather than in the university chapel at King's College where Katy and I live. The first was an experience we shared with everyone around us: worship quickly, even suddenly, looked very different than it had pre-COVID. But, even then, we were still allowed to gather for daily prayer in the chapel in groups of five or fewer well-spaced persons, so we continued to participate in public worship. The second experience was more particular: when the university closed, summer renovations on our residence building started early, and we had to move out for a few months, and so we were no longer close enough to get to the chapel every morning and evening. So we have been praying at home, with our roommate, in our home chapel.

This increased distance from a church building brings our experience more in line with that of most others, for whom physical church attendance is a commute, or at least a detour requiring intention and planning. As much as I might pine for the days of yore in which a "parish" was a meaningful geographical term, in the mythical past when every urban family could walk to the local church in eight minutes or less, this is (alas!) no longer the case.

One of the unexpected joys of this transition is the discovery of the "domestic church" (a phrase of St. Chrysostom's) and its physical representation, the home chapel. Home prayer, and spaces devoted to it, is a perennial

feature of Christian family life, and plays, or has in some periods of history played, a prominent role in every branch of the Christian family tree.

At its best, home prayer is not about "private devotion," about nurturing one's own spiritual preferences, but about living out one's baptismal vocation as a member of Christ's body by giving voice, even when only "two or three are gathered," to the church's ceaseless act of waiting upon the word and interceding for the world. As Philip Turner and Ephraim Radner point out (The Covenant Blog, May 8 2020, "*Learning Again to Sing in a Foreign Land: The BCP and Domestic Prayer*"), "domestic prayer" is a bit of a misnomer. Domestic prayer, with a BCP in hand, is public prayer.

(As an aside, if you don't know how to pray using a prayer book, I encourage you to get in touch with Fr. Paul. This is the most important technical knowledge, perhaps the only technical knowledge, required for accessing the deepest riches of Anglican spirituality.)

Developing a habit of prayer at home can also be a struggle, a wrestling match with oneself to make prayer a priority when there are many other demands on our time and attention. Without solving this problem—which is perhaps the whole problem of sanctification!—I want to make only one humble suggestion: set up a home chapel. We set aside church buildings for public worship partly because this allows us to purge it of the distractions which tempt us not to pray, and to fill it with the symbols which encourage us to do so. St. Paul tells us that "rational worship" starts in our bodies (Romans 12.1).

We should not be surprised that prayer is difficult if we make no attempt to physically separate ourselves from the distractions that make it so.

At our summer apartment, Katy and I are lucky to have an extra postcard-sized room in which to set up a small table with a number of icons and candles, a few chairs, and a little bookshelf for our prayer books. This is more space than most people will have. But I encourage you to consider: what items,

images, or pieces of furniture help the distractions to melt away so that you can enter a space of attentive prayerfulness? How can you collect these items into a single space so that they work together to sanctify your senses? And what things do you find most distracting to prayer? How can you put those things at a distance from your prayer space?

*Benjamin von Bredow
Divinity Intern*



Holy Living by Rowan Williams

A Summer Read - for Some People

Rowan Williams has a very extensive list of publications
https://en.wikipedia.org/wiki/Rowan_Williams. He is a
 Welsh Anglican bishop, theologian and poet. He was the
 104th Archbishop of Canterbury from 2002 to 2012.
 Williams took up the positions of Master of Magdalene
 College, Cambridge, in 2013, and Chancellor of the University
 of South Wales in 2014.
<https://www.magd.cam.ac.uk/user/williams>

I became acquainted with the writings of Rowan Williams when I read his book *Becoming Human, Bodies Minds Persons* in the St. Paul's Theology Group. Since then I have read *The Poems of Rowan Williams* and *The Lion's World*, a journey into the heart of Narnia. In Theology Group we have started to give each participant the opportunity to choose a book for the group to read. I chose *Holy Living, The Christian Tradition* for today.

The book starts as follows. "Christ is killed every day by the injuries that we cannot bear. He has borne our griefs and carried our sorrows and our first emotion, our first reaction is relief. Christ who lifts responsibility from us, Christ who suffers for us, Christ who takes away our burden and our misery, who stands between us and the world's dreadfulness, between the squalor of our lives, as he was once thought to stand between us and the wrath of his Father." It sounds quite straight forward and comforting until Rowan Williams starts to look at what

that means and what our role is and whether it is our role as Christians to "shut up the sacrifice in Jesus alone and not let it pass to us". From there, Rowan Williams moves from an examination of our individual relationship with Christ in Chapter 1, to health and healing in the Chapter 2, and reading and hearing the Scriptures in Chapter 3. He then moves into looking at the lives of people in whose lives we may see wholeness - the wholeness we all long for. He writes of St. Theresa of Avila and Julian of Norwich.

I have found *Holy Living* a very slow book to read, not because it is difficult to understand, but because it is so full of possible meaning and opportunity for insight. Digesting this book takes time. It is not a book to read quickly. Is it a summer read to distract you from all that is happening in life these days? I think not. However, you may find that it is a book that will help some of us to reflect upon our faith and purpose, and deepen our commitment to ourselves and our community in these Covid times.

Nancy Blair has been a parishioner at St. Paul's for 4 years, our Diocesan Environmental Network parish liaison and is a regular at parish Matins and Noon (currently Zoom) Theology.

A Reflection from 'Voices of St. Paul's'

A little over a month ago, I gave a brief reflection during the *Voices from St. Paul's* virtual fundraising event on May 17th. At the time, I spoke about my Lenten meditation on the topic of boundaries, about how I'd noticed certain kinds of boundaries breaking down during this time of plague. People have become more open and genuine, I've discovered. Everyday conversations now seem to go deep into matters that affect the heart and the soul. As I interact with colleagues, friends, and clients, I see signs of a spiritual awakening stirring all around.

The death of George Floyd in Minneapolis on May 25th has made those signs unmistakable. In the initial throes of the coronavirus, many of us moved through panic and fear to a new appreciation for human connectivity and a desire to connect with a power beyond ourselves. With the death of Floyd, that longing for spiritual connection transformed into a cry for justice.

All around us now, signs of a social awakening are doing more than stirring—they're bubbling up into a tumult, as global cries for justice focus the world's attention on the systemic evil of racism, particularly as it's perpetrated against people of African descent.

In my *Voices* reflection, I called for the Church—and for us as parishioners of St. Paul's—to join in the larger, transformational conversations that are now buzzing all around

us. The people I meet are hungry for spiritual food, for answers to life's toughest and most essential questions, like "Who am I?", "What's my purpose?" and "What really matters?"

Now, some of those conversations I mentioned have escalated into yelling matches and protest chants. As a white woman of privilege, sitting on the so-called sidelines of systemic racism, I find it hard to know how to participate. These kinds of conversations become mighty uncomfortable mighty quick. And what kind of difference can my little voice make anyway?

But there are no sidelines to systemic racism. Anyone with a white skin is automatically implicit—and (gulp!) that includes me, even with my credentials as an ex-professor of Women's & Gender Studies, my record of voting for socially enlightened candidates, and my membership in a bi-racial family (my adopted daughter is Chinese). By virtue of the white privilege I've enjoyed through all of my 51 years, I simply don't get a pass to avoid the conversations about Floyd's murder just because they've become hard on my eardrums.

It's only been a month since the *Voices* event, but how much has changed since then. A month ago, I was wrestling with the question of how to engage nonbelievers in meaningful conversations about spirituality, purpose, and meaning. Now, I find myself facing much

more perplexing questions: How will we as a congregation engage in the current conversations about racism in ways that make us a conduit of Christ's love? How can we, as part of Christ's body in Halifax, stand up for justice—and how can we do this when we can't physically stand in the same space?

Each Sunday morning, I feel a kind of physical pang that comes from missing the opportunity to gather with you and worship

our loving God, whose heart must be continually broken by racism and other ways that humans oppress humans. As we journey through this plague together (and it looks like we're in for a long haul!), I pray that God's Spirit will lead us to find new ways to worship together, to pray together, to support one another, and to work together to take action against racism. Because amidst the clamour of voices shouting for justice right now, the world needs to hear the voice of Jesus—and if they don't hear it through us, how will they hear it?

Submitted by Dawn Henwood

**IN LOVE WE ARE
ALL BROTHERS
AND SISTERS**

Living Ecological Justice:

A Biblical Response to the Environmental Crisis

Edited by Rev. Dr. Mishka Lysack and Karri Munn-Venn. Citizens for Public Justice, 2013.

Living Ecological Justice: A Biblical Response to the Environmental Crisis is a call to people of faith to love and protect God's creation. The first step is to fall in love with the earth. In Part 1, Stephen Bede Scharper outlines a reflection and discussion process (p.12-13) called "Begin with the Place you Love". It is the first of many suggestions for prayer, scripture study, and educational activities in the book.

This book is beautifully crafted. Each chapter has prayers, scripture, information, and suggestions for discussion. The central message of the book is that prayer, reflection, and liturgy are needed and must continue—but these, by themselves, are no longer enough. In other words, this means that it is time for the church to commit to working for the long-term health of humanity and the planet. Acting in this way requires prophetic witness and action. How this plays out may not be the same for everyone in the church, but the call is clear. The call is to love and protect creation.

This is an excellent book for anyone interested in considering being active in the ministry of creation advocacy.

"Lord, your Spirit renews the face of the Earth... may you find joy in your creation... May my life be pleasing to you while I find my joy on earth."

- Psalm 104: 30-31, 34.

The Centre for Public justice (CPJ) is an interfaith social justice organization which celebrates over 59 years of social justice work. On October 25, 2011, the Canadian Interfaith Call for Leadership and Action on Climate Change was released.

Submitted by Nancy Blair

Nancy has a long history of social justice work and is presently involved in organizing the Thursday workshops of the Diocesan Environment Network, Diocese of Nova Scotia and PEI (DEN). She presented the "Begin with the Place you Love" activity in the second DEN Thursday workshop. She is a Registered Counselling Therapist and works with her canine co-worker Taurus, a retired racer Greyhound.



St. Paul's Church, Halifax
Liturgies & Readings: 17 May 2020—11 October 2020

Easter VI—Harvest Thanksgiving Sunday

11 May 2020

17 May	Easter 6 <i>White</i>	10 am	Eucharist <i>BAS</i>	
	<i>Acts 17.16-34</i>		<i>Psalm 66</i>	<i>I Peter 3.13-22</i> <i>John 14.15-21</i>
24 May	Ascension Sunday <i>White</i>	10 am	Eucharist <i>BCP</i>	
	<i>Acts 1:1-11</i>		<i>Psalm 47</i>	<i>Ephesians 1.15-23</i> <i>Luke 24.44-53</i>
31 May	Pentecost <i>Red</i>	10 am	[All-Ages Eucharist] <i>BAS</i>	<i>[Parish Lunch]</i>
	<i>Acts 2.1-21</i>		<i>Psalm 104.24-35</i>	<i>I Corinthians 12.1-13</i> <i>John 20.19-23</i>
7 June	Trinity <i>White</i>	10 am	Eucharist <i>BCP</i>	<i>[Sunday School Celebration]</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>
14 June	Pentecost 2 <i>Green</i>	10 am	Eucharist <i>BAS</i>	
	<i>Genesis 18.1-15; 21.1-7</i>		<i>Psalm 116</i>	<i>Romans 5.1-8</i> <i>Matthew 9.35-10.15</i>
21 June	Pentecost 3 <i>Green</i> (F. Day)	10 am	Eucharist <i>BCP</i>	<i>National Indigenous Day of Prayer</i>
	<i>Genesis 21.8-21</i>		<i>Psalm 86</i>	<i>Romans 6.1-11</i> <i>Matthew 10.24-39</i>
28 June	Pentecost 4 <i>Green</i>	10 am	Eucharist <i>BAS</i>	
	<i>Genesis 22.1-14</i>		<i>Psalm 13</i>	<i>Romans 6.12-23</i> <i>Matthew 10.40-42</i>
5 July	Pentecost 5 <i>Green</i>	10 am	Eucharist <i>BCP</i>	
	<i>Genesis 24.34-67</i>		<i>Psalm 45</i>	<i>Romans 7.14-25</i> <i>Matthew 11.16-30</i>
12 July	Pentecost 6 <i>Green</i>	10 am	Eucharist <i>BAS</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>
19 July	Pentecost 7 <i>Green</i>	10 am	Eucharist <i>BCP</i>	
	<i>Genesis 28.10-19</i>		<i>Psalm 139</i>	<i>Romans 8.12-25</i> <i>Matthew 13.24-43</i>
26 July	Pentecost 8 <i>Green</i>	10 am	Eucharist <i>BAS</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>
2 August	Pentecost 9 <i>White</i>	10 am	Eucharist <i>BCP</i>	<i>(Natal Day Weekend)</i>
	<i>Genesis 32.9-31</i>		<i>Psalm 17</i>	<i>Romans 9.1-9</i> <i>Matthew 14.13-21</i>
9 August	Pentecost 10 <i>Green</i>	10 am	Eucharist <i>BAS</i>	
	<i>Genesis 37.1-28</i>		<i>Psalm 85</i>	<i>Romans 10.5-15</i> <i>Matthew 14.22-33</i>
16 August	Pentecost 11 <i>Green</i>	10 am	Eucharist <i>BCP</i>	
	<i>Genesis 45.1-15</i>		<i>Psalm 133</i>	<i>Romans 11.1-2a, 17-36</i> <i>Matthew 15.21-28</i>
23 August	Pentecost 12 <i>Green</i>	10 am	Eucharist <i>BAS</i>	
	<i>Exodus 1.6-2.10</i>		<i>Psalm 124</i>	<i>Romans 12.1-8</i> <i>Matthew 16.13-20</i>
30 August	Pentecost 13 <i>Green</i>	10 am	Eucharist <i>BCP</i>	
	<i>Exodus 3.1-15</i>		<i>Psalm 26</i>	<i>Romans 12.9-21</i> <i>Matthew 16.21-28</i>
6 Sept.	Pentecost 14 <i>Green</i>	10 am	Eucharist <i>BAS</i>	<i>(Labour Day Weekend)</i>
	<i>Exodus 12.1-14</i>		<i>Psalm 149</i>	<i>Romans 13.8-14</i> <i>Matthew 18.15-20</i>
13 Sept.	Pentecost 15 <i>Green</i>	10 am	Eucharist <i>BCP</i>	<i>[W. B. Sunday & Parish Lunch]</i>
	<i>Exodus 14.19-31</i>		<i>Psalm 114</i>	<i>Romans 14.1-12</i> <i>Matthew 18.21-35</i>
20 Sept.	Pentecost 16 <i>Green</i>	10 am	Eucharist <i>BAS</i>	
	<i>Exodus 16.2-15</i>		<i>Psalm 145</i>	<i>Philippians 1.21-30</i> <i>Matthew 20.1-16</i>
27 Sept.	Pentecost 17 <i>Green</i>	10 am	Eucharist <i>BCP</i>	
	<i>Exodus 17.1-7</i>		<i>Psalm 78(I)</i>	<i>Philippians 2.1-13</i> <i>Matthew 21.23-32</i>
4 Oct.	Pentecost 18 <i>Green</i>	10 am	Eucharist <i>BCP</i>	<i>[St. Francis' Day Animal Blessing]</i>
	<i>Exodus 20.1-21</i>		<i>Psalm 19</i>	<i>Philippians 3.4b-14</i> <i>Matthew 21.33-46</i>
11 Oct.	Thanksgiving <i>White</i>	10 am	[All-Ages] Eucharist <i>BCP</i>	<i>(Thanksgiving Day Weekend)</i>
	<i>Deuteronomy 20.1-15</i>		<i>Psalm 100</i>	<i>Philippians 4.4-9</i> <i>John 6.25-35</i>

Key:

All Sunday liturgies are to follow the liturgical dates and lections in this schedule of Liturgies & Readings.

All Eucharists are dependent on Public Health Restrictions; [Contingent Parish Events]; (Civic/cultural days).



St. Paul's Church

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