



# St. Paul's Journal

## Advent 2019



Dear friends,

I missed being a part of the Pentecost 2019 issue of *St. Paul's Journal* having been, kindly, sent off by the parish on a sabbatical. And that *Journal* managed quite nicely without me. But I'm glad to be back on board in Advent.

This issue of *St. Paul's Journal*, has once again been put together by our Managing Editor Gail Fulop (a.k.a. our capable Office Manager). It gathers up the insights and commitments of those in leadership in the lay ministries of our parish, in particular, this time: Jack Kivic of our Parish Council, Mark Flowerdew, our Assistant Director of Music, and Margaret Bateman Ellison, our Chancel Guild Co-director. I thank these three writers warmly for both the contributions they make to the health and vitality (two good words with overlapping meanings) of our parish community, and the time they took to

write these pieces. Could I encourage you to read their articles as a way of getting to know a few of your fellow parishioners, and also as a way of appreciating what they contribute to the life of our church? And could I encourage you to consider submitting a piece of your own in 2020?

Jack's 1960s recollection of the impact of an adolescent class-mate on his own life of faith is heart-warming; his offering of his class-mate's 'science and religion essay is heartening, and his review of the books of our Lent 2019 speaker and her husband helpful. Margaret's liturgical and theological musings are as always both helpful and enjoyable to read. And other than the music of a musician, what better a way into the mind and heart of our Mark than via his lyrics?

*Paul*

## Meeting Jesus With Ian

Those of us who are “of an age”, have and will experience periodic “flashbacks” of relationships, occurrences and places that passed into memory some decades ago. This is the story of one of those vignettes. Its most impactful recurrence took place just a few months ago as my high school graduating class held its 50th reunion.

It concerns Ian Duncan McPhee, my closest classmate during my last 5 years at Lower Canada College in Montreal. Ian was 6'3" as a teenager, thus hard to miss in a crowd. His demeanour and personality were taken to be shy at the time, but, in retrospect, I would think humble was more appropriate. His father, the Rev'd Ted McPhee, was minister of the *Côte-des-Neiges* Presbyterian Church, a congregation noted for its evangelicalism. Rev'd Ted wore upright collars and worked at a stand-up desk. Sunday was for Church and there was no work to be done, other than driving – including school homework. Neither were television or record playing or movies allowed on the Sabbath. The family was as I recall, however, always fun to spend time with. Ian and I would typically alternate Saturday nights between his house and mine, which were fairly close by in *NDG*. I might best describe Ian as a fiercely adamant Christian. No shyness there. He defended his faith unequivocally when asked or challenged, and, on one of those Saturday nights in early 1969, after several prior attempts, he introduced me to Jesus Christ and showed me how to know Him.

I moved to Toronto 6 months later and we parted ways. Although we did catch up briefly in the early 70's, I never saw Ian again. I learned through the LCC Alumni Association in 2000 that Ian had passed away of cancer in 1999. He had done his BA at McGill, married, had 2 kids and moved first to Ottawa, where he directed the downtown Union Mission for Men and thence out to Alberta, where he took up a teaching post at Peace River Bible Institute, and served as a volunteer fireman.

My school yearbook for 1969 had been lost virtually immediately in the skirmish of preparing to move, before I had had an opportunity for more than a cursory browse through its pages. But, in the context of the 50th, the Class of '69 were each sent a PDF copy. Magic!

That book yielded the piece of writing that follows – an essay I read two weeks ago for the first time. It filled me instantly with the fondest memories and thankfulness for God's gift of Ian's friendship. As you might agree, it's a pretty solid piece (in the phrases nouns and pronouns of his world) from a 17-year old's pen (and that is how we wrote them in high school in the day).



## SCIENCE and SCRIPTURE ... IS THERE A CONFLICT?

By Ian McPhee, Class of 1969

Lower Canada College, Montreal PQ  
June, 1969

The battle to preserve the Bible as a respected book among scientists and scholars was fought and lost in the previous century. The eventual acceptance of the philosophy of Descartes, and the triumph of Galileo's astronomy have led to the sharply critical, non-conventional outlook of today's thinkers. In the nineteenth century the evangelical attitude was doomed to be trampled under the scientific method for numerous reasons. These included the basic revolt against the authoritarian Roman Catholic Church, the rapid strides in science which added weight to the anti-Christian movement, the denominational divisions within the Church, and the lack of scientific training of the majority of the clergymen. The net result to our present day is that the progress of modern thought has put first importance on criticism and scepticism; and anything, be it religious or otherwise, which will not submit to the scalding bath of observation and measurement and come up analysed and explicable is immediately denounced as relevant and questionable. Many people who have never read the Bible assume an anti-Christian point of view, believing that science and Scripture are at odds, and hold an unfounded bias against anything which smacks of the supernatural.

The Darwinian theory of man's origin is commonly accepted as almost a certainty in the light of modern science, and as such it is used to "prove" that the Bible contradicts

science. Few have ever studied this theory from an indifferent point of view, open to all findings. In its original form, the suggestions of Lamarck, DeVries, and Darwin were intended to explain how God created this world. In the conclusion of *The Origin of Species* (1859) Darwin wrote, "... life, with its several powers, having been originally created by the Creator, into a few forms or into one . . .". But it was not difficult for Darwin's observers to take his proposition to its logical conclusion, which leaves no room for a Creator. According to George B. Shaw, the world was fed up with the idea of the "arbitrary, personal act of an arbitrary personal God . . .". On so, people gladly accepted the evolutionary theory and made from it a new religion. Many Christians think scientists are all atheists, as there are many scientists who think that most Christians are anti-scientific religious fanatics. This tragic situation can be largely attributed to a misunderstanding of the purposes of the Bible and the purposes of science.

Cardinal Barbarini once explained to his friend Galileo why there should be no conflict between scientists and Christians. The Cardinal said, "You teach how the heavens go; we teach how to go to heaven." In other words, science and the Bible have different aims. They answer different questions, and actually supplement each other when viewed in their proper perspectives. In simple terms, science is (or should be) concerned with the 'how' of things. The scientist experiments and observes, using all available means that the physical world he lives in can give him. However, the instant he starts jabbing his scientific probe into the murky regions of

'why?' and attempts to offer rational explanations of the universe and nature, he steps out of bounds. He has over-reached himself by crossing into territory for which the Bible claims divine ownership.

Sir Bernard Lovell, director of Jodrell Bank Observatory, England, is a Christian and church organist who believes that there is an area of learning into which science cannot enter, but which must be left to the theologians. It is the Bible's purpose to teach man about God and reveal God's plan for him. It tells us why God made the world and mankind. And it is the only book which speaks with authority on these issues. Although it was written by at least 40 men over a period of 1500 years, the Bible has unity of theme, consistency of concepts, logical development, and agreement in doctrine. There are minor inconsistencies in the Bible, which are a result of inaccurate translations. Only the original writers of the Bible were inspired by God. Science faces the same kind of problem. A typical course on the nature of light teaches both the quantum theory and the wave theory because at some times light appears to be particles, and at others, waves. And yet few people deny the reality of light. So far, no major damaging inconsistencies have been found in the Bible. Furthermore, hundreds of Biblical prophecies have been fulfilled to the letter, and a growing number of archaeological discoveries provide further evidence for the historical accuracy of the Bible. Scripture says that God created nature to be enjoyed and studied. The Bible does not attempt to replace science or subdue it in any way.

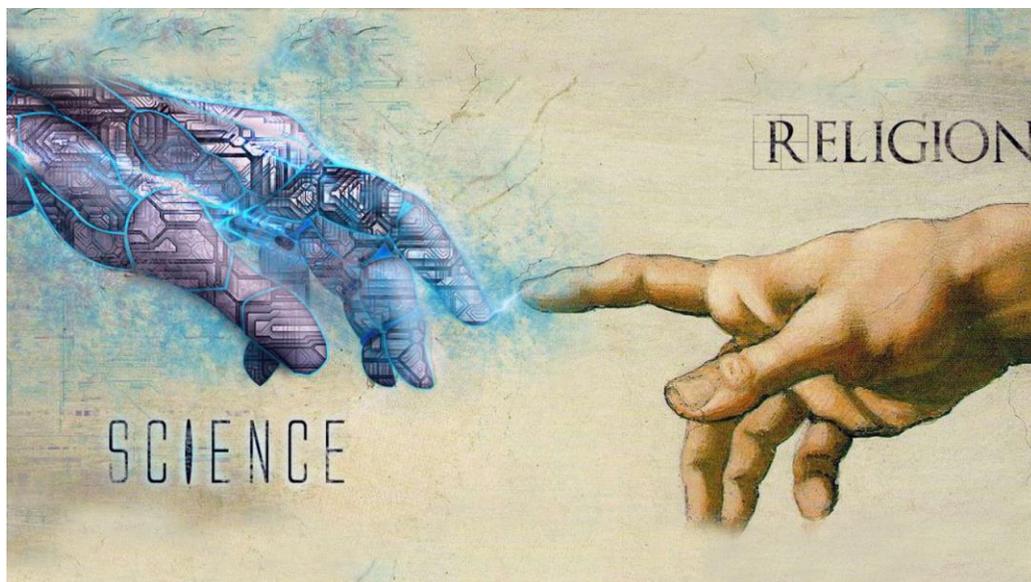
Genesis 1 tells 'Who', not 'how'. The Bible sets no date for Creation. It does not use scientific language or details, but neither can it be proved unscientific. Both theologians and scientists have made mistakes in estimating the importance of each other, and ignorant or premature judgments have resulted in a conflict between science and Scripture which is both unnecessary and unfounded. In fact, the conflict is not the Bible versus science, but rather naturalism versus supernaturalism. Or rationalism (defined on a natural level) versus faith (trust) in the living God. Many thinkers today simply do not want to believe in the supernatural. Hence, unfortunately, they overlook the flaws in Darwin's theory which even he was quick to recognize. In fact, he wrote a whole chapter in *The Origin of Species* entitled, "On the Imperfections of the Geological Species", in which he acknowledged inconsistencies (missing links) in the fossil record. F.A. Filby, senior lecturer in organic chemistry at S. E. Essex Technical College, England, is convinced there is no real conflict between the essential teaching of the Bible and the known facts of paleontology and anthropology. He has said, "Bible students and scientists, having started from different edges, cannot quite see how their pieces will join up to make a complete picture, but the conclusion I have come to is that they do." D.F. Siemens, instructor at Los Angeles College, has summed up: "What makes a creature human cannot be determined from his bones or even from his tools. It is conceivable that man-like, tool-using, non-human species once existed. Indeed, nothing in Scripture rules out the existence of such a species either before or at the same time as the first men. Adam was

the first man not because he walked erect or tilled the ground . . . but because he alone received from his Creator the breath of life. This unique gift, with its intended God-consciousness was passed on to all his descendants, but never shows up in his bones."

In conclusion, I would briefly say that there is no conflict between science and Scripture, unless one insists upon interchanging the two or violating the boundaries of one with the other. Today some appear to be trying to rule supremely without God, by replacing Him with science. I can only say that I enjoy a personal relationship to God through Jesus Christ His Son, and I believe that without individual faith in Him, even though we were to explore the realm of science for another million years, we could come no closer to God than we are today. If a person ignores the divine revelation of the Bible,

and refuses to humble himself before God and accept Christ's atonement for sin, then that person has sealed his own destruction and leaves God, in His perfect justice, no choice but to banish man from His presence forever. A. Guyot sums up the relationship between the Bible and science as follows: "Let us not, therefore, hope, much less ask from science the knowledge which it can never give; nor seek from the Bible the science which it does not intend to teach. Let us receive from the Bible, on trust, the fundamental truths to which the human sciences cannot attain, and let the results of scientific enquiry serve as a running commentary to help us rightly to understand the comprehensive statements of the Biblical account which refer to God's work during ... creation."

*Submitted by Jack Kivik*



## Book Review

### *Climbing the Spiritual Mountain (2014) and Abba's Whisper (2017)*

by Alan and Elizabeth Davey

About the authors:

Dr. Elizabeth Davey has taught English Literature at Tyndale College, Toronto since 1976. Over the years, she introduced a variety of courses—"Milton," "Studies in C.S. Lewis," "Canadian Literature," "Key Figures in American Literature," and "Religious Themes in Literature"—that anticipated the larger literature curriculum of a Christian liberal arts university. In 1998, she was appointed both Director of the Leading Edge programme and the Department Chair of the Humanities and Social Sciences Department. From 2000 to 2004, she served the University College as Associate Dean. She also developed and directed the Writing Centre. Her recent doctoral project focused on the Canadian poet Margaret Avison. She holds a Ph.D., University of Wales, an M.A. from York University, an M.A. from University of Washington, and a B.A. from Seattle Pacific University, 1971. Dr. Davey is also a gifted musician, regularly lending her talents to worship at Weston Park Baptist Church. Many of us will remember Dr. Davey's engaging session on spiritual journeys at St. Paul's Lenten Retreat earlier this year.

Dr. Alan Davey is Senior Pastor at Weston Park Baptist Church in Toronto. He holds an M.Div. from Tyndale Seminary in Toronto; Th.M. from St. Michael's (TST) and a D.Min. from Bethel Seminary. He is

also Adjunct Professor of Christian Spirituality and Worship at Tyndale.

The Daveys serve an inner-city church, offering several outreach programs to a community that sees violence on its streets, impacting many of their congregants who live close by. The locale of their weekday jobs, by contrast, is within the halls of theological and liberal arts academia in a tiny neighbourhood, where future pastors and teachers are prepared for their careers. It is evident also that they are seasoned travellers to what might be considered exotic destinations. It is interesting to contemplate how those diverse experiences inform their writing. If you chose to read these books, you may also find yourself trying to discern which of the co-authors' voices is speaking at any point in the text – particularly as the first-person singular is often used.

Their two works under consideration here, though written three years apart, seemed very much a "matched set" to this reader. In the first we are led to God in the company of Jesus. In the later book we are asked to be aware of God reaching out to us. Ultimately, does the proposition emerge that, in the course of earthly existence, our faith journey is both an active and passive one? I would encourage you to read both of these guidebooks and decide for yourself!

### 1. *Climbing the Spiritual Mountain* (The Questions of Jesus)

It seems fitting to start with the opening lines of the Epilogue:

*“Our fundamental purpose in life is to say ‘yes’ to God – to enter into a relationship with him that speaks to every aspect of our personhood. He wants to walk with us in the garden of our lives even as he walked with Adam and Eve in the beginnings of the human story, we have framed this intimacy of friendship as climbing the spiritual mountain.”*

The authors admonish today's Christians, both in pulpits and among congregations, for a declining diligence in the study of and familiarity with Scriptures. Having said that at the outset, they annotate this writing very densely with Biblical texts.

The mountain climbing metaphor is evoked in a call to an upward faith journey led by Jesus. It is proposed that He was a “Socratic” questioning teacher, not a didactic lecturer, perhaps like the Pharisees. Thus, the book asks questions that Jesus put to his disciples and others whom He encountered in the course of the Gospel narratives.

The journey is mapped out in 3 parts: Preparation for Ascent; Challenges of the Climb; and Reaching the Summit.

The writing is engagingly instructive. Each chapter expounds on one question by Jesus; e.g., “What are you looking for?” (John 1: 35-42), “How long have I been with you and you do not know me?” (John 14:1-17), “What are you discussing while you walk along?” (Luke 24). They are laid out like sermons, each commencing with a fairly long

Gospel text, then launching into a further annotated exegesis as one might expect in the Baptist tradition. The language is smart but not overly scholarly, also to be expected from collaboration between a theology and a language professor who are also worship leaders. A strong thread of evangelism runs throughout.

*Climbing the Spiritual Mountain* maps the Christian's journey in an endearing pastoral tone. It is an easy read in a single sitting, or, the individual chapters would lend themselves well to personal or group devotionals. Review questions are thoughtfully set out at the end of every chapter.

### 2. *Abba's Whisper* (Listening for the voice of God)

While the earlier book is a guidebook for a journey of faith toward God, this one offers discernment of God's approach to us in His quiet voice which the Daveys call “Abba's Whisper”. It is even better suited to either personal or group study being clearly segmented into fourteen “lessons”, again followed by review questions. The first seven segments deal with paths to listening while the seven remaining ones speak to the actual practice of listening for God's Voice. There is decidedly less Biblical annotation in this book and the tone is primarily exhortative: encouraging rather than explaining.

Praising God is said to evoke His Voice (“When we praise God the subliminal, eternal connections of our DNA bubble up

to the surface”) as can the practice of creativity.

God uses an infinite means of drawing His children to himself. The renowned British preacher Spurgeon said he would never have heard the simple message in a Methodist chapel that led him to discover Jesus had he not gone there spontaneously to seek shelter from a sudden storm.

Symbols such as Sacraments, including what the writers call everyday “small ‘s’ sacraments,” are where the physical and spiritual meet to make a new thing, wherein God speaks through moments of our everyday existence.

Moving forward, the authors call us to a discipline of silence and stillness where God can be heard. Solitude and silence is being alone with God like Jesus was in the desert. It will open us up the fundamental work of listening for Abba's voice. Silence, they suggest, is the primary speech of God. Then, once having reached that quiet place by planning for it as a scheduled activity and having removed every distraction, we are told that we should co-occupy it with the Scriptures, through which Abba then speaks to us absent ambient noise.

The confluence of silence and Scriptures segues to prayer – a dialogue with God. In practiced prayer, the human spirit soars to meet God's voice whence we find ourselves in God's presence and hear his voice.

Chapter 6 seems a bit oxymoronic as it encourages us to listen for God's voice in community, hearing it flow freely though its

parts or members. This thinking spills over to the final chapter of Part 1 where it is purported that we can be made receptive to God's voice in situations of celebration. Jean Vanier's work in communities of people with severe intellectual disabilities is evoked here as are interpersonal relationships at a very basic human level absent the trappings of Western cultural complexities.

At the outset of Part 2, we are called to “pay attention” in the context of today's distractions, and, coincidentally, it was in the course of those 80 pages that I found it hardest to concentrate. Even though it was quite late in the evening and my surroundings were quiet, memories of events of the day having accumulated in my mind, cast my thoughts in multiple directions at once. I realized finally that what the authors mean by paying attention is being aware of the immediate minutiae of things and the passage of time:

*“... to become aware of His loving presence ... concentrating and then questioning the matter at hand ... moving the clutter aside and making space for the Spirit of God”*

The authors compare “chronos” or clock time to “kairos”, the “fullness of time”, teaching that the latter; i.e., awareness of the moment, is required to be aware of God's presence and voice. They talk about “the intersection of time and listening for God”.

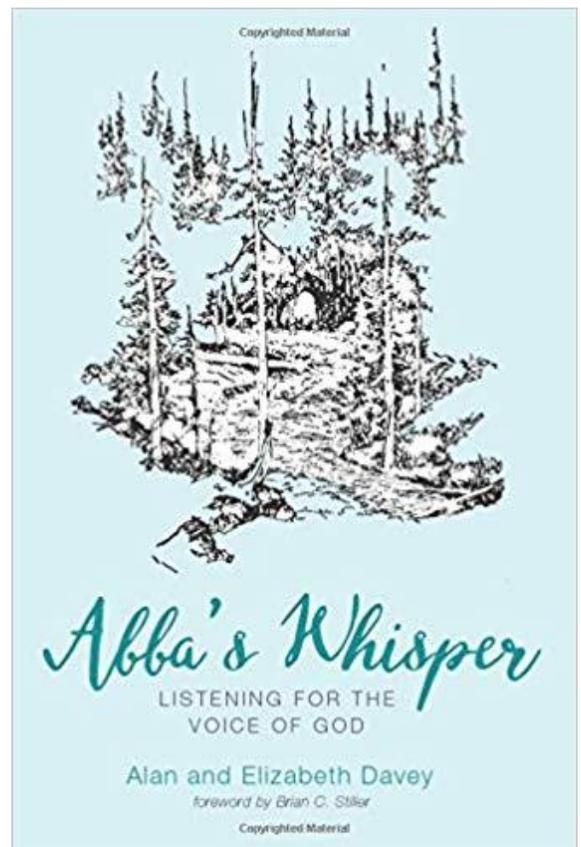
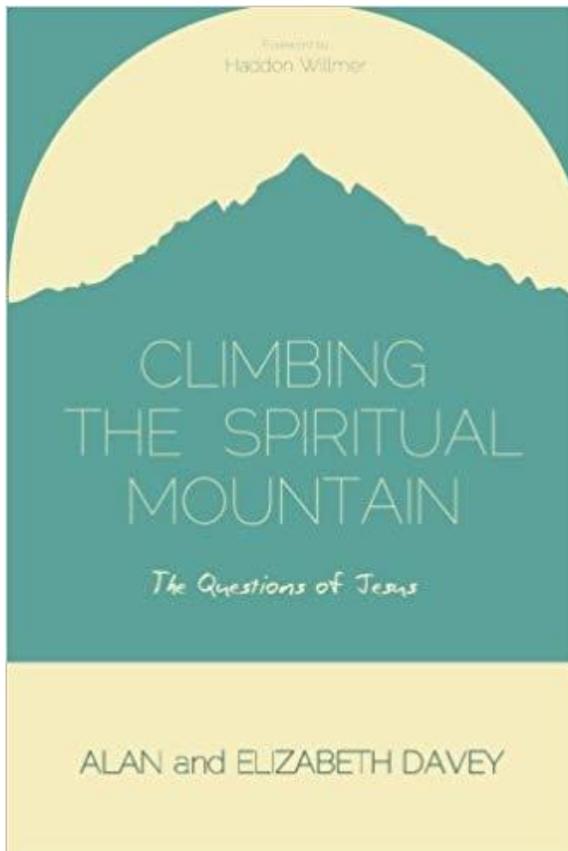
We are called next to be aware of God in the course of service to others as well as during times of stress, suffering or loss.

Finally, we are directed to appreciate the patience of God to wait for our spiritual formation, hearing him during a “snails’ pace discipleship”, which may include temporary periods of apparent absence, during which our most eager desire to hear Him is ultimately fulfilled.

I think we often make the mistake of dismissing simply stated concepts, which many of these are, as self-evident. I certainly do. What the Daveys are proposing here is

not complicated theology. Seeking or hearing God should, after all, be our most primary functions as humans. Let me know what you think!

*Submitted by Jack Kivik*



## *A Long, Long Time*

When I breathe my final breath  
I am not afraid of death  
Living isn't over when I die  
Resurrection might come first  
I'm not sure how this all works  
I just know that things will turn out fine  
And eternity with you is a long, long time.

Who needs clouds and pearly gates?  
People do exaggerate  
It likely isn't somewhere in the sky  
But I know where I'm going to  
Eternal life is knowing you  
The only life that truly satisfies  
And eternity with you is a long, long time.

Oftentimes, it's hard to sing  
Challenging days are challenging  
But someday, somewhere, every word will rhyme  
My destiny is figured out  
What can I complain about?  
All I hope for is already mine  
And eternity with you is a long, long time.

I know the truth, I know the way  
Eternity, it starts today  
But I look forward to the final climb  
I catch glimpses when I can  
But soon I'll see you God-to-man  
Soon I'll never need to wonder why  
And eternity with you is a long, long time.

After all the pain and stress, poverty and brokenness  
Jesus has a better plan in mind  
No more crying, no more death  
Endless praise and endless rest  
He will wipe the tears from all our eyes  
And eternity with you is a long, long time.

## Beyond the Chancel Steps: *Communion in Two Kinds*

In the Pentecost issue of *St. Paul's Journal*, sharing the "Common Cup" was considered. In this issue, receiving communion is addressed. Anglicans have a long history of communion including bread and wine. In the 39 Articles of Religion incorporated into the 1604 English Prayer Book and which "serve as a window onto the theological concerns of the reformed English church" throughout the Anglican Communion (Anglican Church of Canada website) the 28th article of the 39 articles, states: "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith. ... insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."

"Transubstantiation (or the changing of substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, over-throweth the nature of the Sacrament, and hath given occasion to many superstitions."

Since the 17th century people have held many views about transubstantiation but basically they divide into "positive" or

"negative" speculation. Firstly, the belief that the bread and wine are transformed into the actual body and blood of Christ (the popular Roman Catholic view and Roman Catholic theologians' views differed quite a bit here). Or secondly, the belief that Christ said this *bread* was his body ...this *wine* was his blood, but did not mean for anyone to take his words literally (n.b. Luther and Lutherans did in fact take the words literally, and many Anglicans understood 'symbolically' to mean 'really' if not 'literally'.)

Also, in Article 30 it states: "The Cup of the Lord is not to be denied to Lay-people: for both parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men (and women) alike."

As I reflect upon the 65 plus years since I first received communion, there have been a few changes and I believe we are nearer the intent of Article 30. In 1953 I was confirmed at age 10, even though some family felt I was too young. The following Sunday I donned my white confirmation dress, joined two cousins and went with great apprehension to church to receive First Communion. It was a BIG DEAL! Although I approached the rail reverently, not sure there was a whole lot of Faith involved on my part. I did feel it was a serious rite of passage, admission into the adult world.

In 1977, while we lived in Tennessee, our oldest son Scott was admitted to communion when he was in Grade II (Age 8). Prior to the event, Robert and I were asked to join our son in a 10-week program of study. That was very developmental from a family and faith perspective. When we returned to Canada and St. Paul's Charlottetown in 1979, the Rector allowed Scott to continue receiving communion when it was not the norm in the parish. Scott was confirmed at 14 after we came to St. Paul's, Halifax. In 1983, when we came to St. Paul's, it had become the norm for children to be admitted to communion prior to being confirmed. So our second son, Richard, received communion from ages 10 to 14 and then was confirmed. Prior to preparation for confirmation his Faith development was based primarily on his family, Sunday School and church attendance.

Today at St. Paul's families receive one or both kinds together at the rail, children often begin as (baptized) babies. There is no stress to have the right clothes or to be nervous about doing something adults do. Partaking of Holy Communion, for young and old, is encouragement for our journey as Christians and a celebration of the communion we each have with the Trinitarian God we worship and with each other. Whether or not we are aware of Article 28 or Article 30, receiving Holy Communion connects us historically and globally, across time and space in the church universal. That is a blessed thing. Hopefully it helps each one maintain a state of grace.

*Margaret Bateman Ellison,  
Chancel Guild Co-Director*



## Twelve Days of Christmas



Who hasn't heard or sung "The Twelve Days of Christmas"? Growing up in a family that honoured the 12 days of Christmas based on Christmas Day, Dec. 25th, to Epiphany, Jan. 5th, I was intrigued when the following came my way recently. Are you aware of the song's history? There is some doubt about the story being true. The story, however, goes like this:

"The Twelve Days of Christmas 'was written in England as an aid for young Roman Catholics to learn the tenets of their faith during the period 1558-1829 when Parliament prohibited "Catholics" from any practice of faith by law.' The gifts are supposedly hidden meanings to teachings of the faith. One version states:

The "true love" refers to God himself.

The "me" who receives gifts is every baptized person.

The "partridge" is Jesus Christ.

2 Turtle Doves = The Old and New Testaments

3 French Hens = Faith, Hope and Charity, the Theological Virtues

4 Calling Birds = the Four Gospels and/or the Four Evangelists

5 Golden Rings = The first Five Books of the Old Testament, the "Pentateuch", which gives the history of man's fall from grace.

6 Geese A-laying = the six days of creation

7 Swans A-swimming = the seven gifts of the Holy Spirit, the Seven Sacraments

8 Maids-a-milking = the Eight Beatitudes

9 Ladies Dancing = the nine Fruits of the Holy Spirit

10 Lords-a-leaping = the Ten Commandments

11 Pipers Piping = the eleven Faithful Apostles

12 Drummers Drumming = the twelve points of doctrine in the Apostle's Creed

Some versions of this piece do not specifically mention "Catholicism" or England. In these alternate versions, the song "The Twelve Days of Christmas" is said to have been developed by Christians who could not openly practice their faith

where they lived. After a little research I think the story is more fiction than fact. What do you think? It is worthwhile checking out. Just go to:  
[Snopes.com/fact-check/twelve-days-christmas/](http://Snopes.com/fact-check/twelve-days-christmas/)

What is fact, is there was a law prohibiting the practice of the Roman Catholic faith in the 16th and 19th in England. During the same period the Anglican Church evolved in

England and abroad; something to think about as we enter another Advent season.

On a lighter note, it is a fact that if one adds the gifts given each of the 12 days they total 364. One for every day of the year except Christmas!

*Margaret Bateman Ellison,  
Chancel Guild Co-Director*

Thank you to **'Charles' & Vern's Flower Salon'**  
for another lovely Advent Wreath again this year as well as beautiful flowers all year long!



St. Paul's Church, Halifax

**Liturgies & Readings: Thanksgiving 2019 — St. Paul's Day 2020**

13 October	<b>Thanksgiving</b> White	10 am	*All Ages Eucharist BAS	*Gospel Story
	Deuteronomy 26:1-15		Psalm 100	Philippians 4. 4-9
20 October	<b>Pentecost 19</b> Green	10 am	Eucharist BCP	
	Jeremiah 31.27-34		Psalm 121	II Timothy 3.14-4.5
27 October	<b>Pentecost 20</b> Green	10 am	Eucharist BAS	<b>Adult Ed: 'Pilgrimage'</b>
	Joel 2.21-32		Psalm 65	II Timothy 4.6-22
3 November	<b>All Saints' Sunday</b> White	10 am	*All Ages Eucharist BCP	*Kid's Roles & Activities <b>Lunch!</b>
	Daniel 7.1-18		Psalm 24	Ephesians 1.11-23
10 November	<b>Pentecost 22</b> Green	10 am	Eucharist BAS	Remembrance Sunday
	Haggai 2.1-9		Psalm 145	II Thessalonians 2.1-17
17 November	<b>Pentecost 24</b> Green	10 am	Eucharist BCP	
	Isaiah 65.17-25		Psalm 98	II Thessalonians 3.6-13
24 November	<b>Reign of Christ</b> White	10 am	Eucharist BAS	<b>Adult Ed: 'Discovery'</b>
	Jeremiah 23.1-8		Psalm 46	Colossians 1.9-20
1 December	<b>Advent Sunday</b> Purple	10 am	Eucharist BCP	<b>Lunch!</b>
	Isaiah 2.1-5		Psalm 122	Romans 13.8-14
8 December	<b>Advent 2</b> Purple	10 am	Eucharist BAS	
	Isaiah 11.1-10		Psalm 72	Romans 15.4-13
15 December	<b>Advent 3</b> Purple	10 am	Eucharist BCP	
	Isaiah 35.1-10		Psalm 146	James 5.1-11
22 December	<b>Advent 4</b> Purple	10 am	Eucharist BAS	
	Isaiah 7.10-17		Psalm 80	Romans 7.1-7
24 December	<b>Christmas Eve</b> White	4 pm	All Ages Family Nativity Eucharist	BAS
	Isaiah 9.2-7		Psalm 96	Hebrews 1.1-12
24 December	<b>Christmas Eve</b> White	7 pm	*Christmas Eve on the Grand Parade	
<i>Various Scriptures</i>				
25 December	<b>Christmas Day</b> White	10 am	Eucharist BCP	
	Isaiah 52.7-10		Psalm 98	Titus 2.11-14
29 December	<b>Christmas I</b> White	10 am	Eucharist BAS	
	Isaiah 63.7-9		Psalm 148	Hebrews 2.10-18
5 January	<b>Epiphany Sunday</b> White	10 am	Eucharist BCP	
	Isaiah 60.1-6		Psalm 72	Ephesians 3.1-12
12 January	<b>Baptism of the Lord</b> White	10 am	Eucharist BAS	<b>Adult Ed: 'Synod'</b>
	Isaiah 42.1-9		Psalm 29	Acts 10.34-43
19 January	<b>Epiphany 2</b> Green	10 am	Eucharist BCP	
	Isaiah 49.1-7		Psalm 40	I Corinthians 1.1-18
26 January	<b>St. Paul's Sunday</b> White	10 am	All Ages Eucharist BAS with Kid's Roles & Act.	<b>Lunch!</b>
	Acts 26.9-23		Psalm 67	Galatians 1.11-24

**2019-2020 Special & Advanced Dates**

4 October	6.30 pm	Friday
9 December	Monday	7.00 pm
26 February	11.00 & 6.30	
1 March	First Sunday in Lent	10.00 am
21 March	Saturday	10.00 am-2.00 pm
5-12 April	Holy Week Liturgies	
26 April		10.00 am

**St. Francis Day Liturgy**  
**\*Christmas on the Grand Parade I**  
**Ash Wednesday Eucharists**  
**Parish Eucharist & Lunch & AGM**  
**Lenten Retreat Day**  
 (9 April Palm Sunday...16 April Easter Sunday)  
**Episcopal Visit & Rite of Confirmation**



**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 2020 Season.

*Deadline for submissions: Monday, 20 January 2020.*