



St. Paul's Journal

Pentecost 2022



Dear friends, it really is the tail end of Pentecost, with the last Sunday of Pentecost, that is the celebration of the 'Reign of Christ' or 'Christ the King', approaching this Sunday. So what is emerging out of parish life at St. Paul's as we prepare for the beginning of a new church year on Advent Sunday, this year on the 27th of November?

You'll find within an array of forward-looking pieces, beginning with an appreciation of 'Mothering Sunday' by our Archives Chair, Fiona. It's not something you will find in the Bible or in the *Book of Common Prayer*, but it is a charming cultural tradition tied to the Fourth Sunday in Lent in English Anglicanism. She concludes with an invitation to be in your 'Mother' Church...on the 19th of March 2023, the Fourth Sunday in our upcoming Lent. Consider this about as advanced an invitation as you could get from Fiona!

And looking ahead is exactly what your fellow parishioners on the committees and sub-committees have done when we issued the invitation to submit pieces for this issue of *St. Paul's Journal*.

Margaret, a member of Parish Council, our SafeR Church Committee and our Chancel

Guild Director takes us along with her into brainstorming about a possible Columbarium at St. Paul's—not the Naval Columbarium we've hosted for some decades, but one for the people of the parish as they look ahead.

And when it comes to your 275th Committee (looking ahead to 2024-2025), not only brainstorming but on-the-ground work is beginning. Gail, as secretary to the committee, reminds us of the origins of the project and its principles in 2019. And she and Shelley launch us forward into the "Grounds Around St. Paul's" initiative, an exciting multi-stage project honouring the spirit of our 275th process, in particular the reconciliation process. Kate lays out the St. Paul's Oral History project for us, and invites us into it and encourages us to see the fruitfulness of the podcasts that will follow.

Finally Isaac, our Youth Co-ordinator gives us a window into the spiritual formation of our Youth, and invites us to look into what it means to 'bear each other's burdens' as a parish. And what can help us look ahead more than our Youth?

Paul Friesen+

Mothering Sunday

Not perhaps the best date for this journal article, as *Mothering Sunday* is during Lent and on the fourth Sunday to be precise: Laetare Sunday, Mid-Lent Sunday, or Refreshment Sunday. This article specifically relates to All Saints Day (*in the midst of Pentecost*). How, you might ask does this topic, relate to All Saints Day? Well, by indirect mind-wandering ... it does!

Mothering Sunday was mentioned in a lectionary as far back as the 8th Century, and it has continued over many, many centuries and was celebrated in many, many churches (definitely Roman Catholic and Anglican and probably others). It is still celebrated today although not in the same quantity of parishes. Perhaps in this 21st Century, it should be!

In the Middle Ages, *Mothering Sunday* was intended as a day of respite from Lenten fasting – Refreshment Sunday – in the middle of Lent. There were specific introits, psalms, and prayers used on that particular Sunday and it provided a day of particular relief to those fasting which in those times was almost every person in the church community since the church and its festivals were part of Christian daily lives.

However times change, *Mothering Sunday* is still to this day celebrated in many churches and is no longer only a day in the Roman Catholic lectionary, it is also celebrated as *Mothering Sunday* in the Anglican church.

As populations of faithful church goers expanded into larger communities, or different towns and villages, families did not always stay together in their own place. As the population grew and the work-to-earn-a-living had to be sought elsewhere, people began leaving their birth places, churches, and parents which included often their mothers. With the celebration of *Mothering Sunday*, once a year they could go home for one day to their home parish where they had been baptized as a “child of the church”.

Many European settlers and their children came to Canada, which included Halifax, leaving their own “Mother” churches behind in the ‘Old Country’.

St. Paul's Church is the oldest Anglican church in Nova Scotia specifically built for these settling Christians. St. Paul's became their ‘new’ Mother Church, where their children became ‘children of the church’. *Mothering Sunday* was celebrated in St. Paul's (the Mother Church of the new settlement for these people) for many years. This is where the newly settled ‘children of the church’ were henceforth being baptized for these generations. Named after a male saint perhaps, but still the ‘Mother Church’ of the new European settlement in Canada.

The date for *Mothering Sunday* 2023 is March 19th. Will you be in church? I hope I shall – even though my own ‘Mother Church’ was a Presbyterian congregation in Scotland!

Our prayers and thanksgiving will be heard no matter where we are ... as they were many years ago overseas and where we are here and now in our current home of St. Paul's Church.

*Submitted by
Fiona Day, Archives Chair*

Beyond The Chancel Steps

Beyond the Chancel Steps: Columbarium Possible at St. Paul's

You may have read recent in a weekly leaflet that the idea of having an additional interior columbarium at St. Paul's is being considered? A new feature at St. Paul's, but an ancient concept.

Did you know the term "columbaria" (a niche where cremated remains of the faithful are laid to rest) comes from the Latin for "dove," "Columba", the Biblical bird that represents peace? Columbariums have existed for thousands of years. Christians had their catacombs (columbaria). Buddhists in ancient Asia were some of the first to build columbaria. Funeral societies during the Roman Empire interred cremated remains in columbaria. A columbarium for niches would have been created inside or near a temple, church, or cathedral.

Today with the increase in cremations there is also a need for columbaria. Having ashes interred in a dignified and consecrated space, like a columbarium, presents both a challenge and an opportunity for a parish and its parishioners to respond to. An inside columbarium at St. Paul's would echo the

Christian tradition of the churchyard burial. Parishioners would have the peace of mind that their remains will rest in a space that has offered them spiritual guidance and comfort; a secure and spiritual location.

To be successful, a columbarium at St. Paul's must be properly planned, managed, and promoted. The niches must be attractive and complement the architectural and historical integrity of the existing building. To that end, planning has been initiated and two concepts are being presented here.

Goals:

1. To create a columbarium within the main part of the church that is accessible, respectful of the historic architecture and allows space for committal services accommodating a number of people as well as private visitation;
2. To create and administer the columbarium within the requirements of:

- Canon 39- Parish Cemeteries, Burial Grounds and Columbaria;
- Halifax Regional Municipal By-Law Number C-700 – By-Law Respecting Municipal Cemeteries.

3. To create a columbarium that is financially feasible for St. Paul's initially and over time; with a niche fee that is market-sensitive for purchasers.

Columbarium Concept (sketch 'A')

1. Integrate into the WWII Chapel

Advantages:

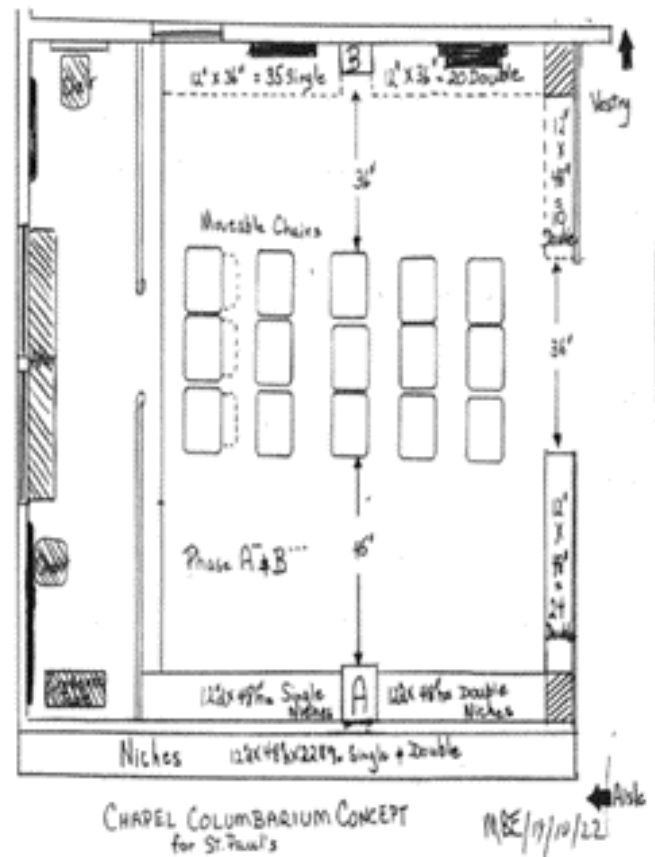
- Niches can be integrated into an area already designated for prayer and reflection which has an atmosphere of reverence inherent in the space.
- The perimeter of the chapel can be adapted without obscuring existing plaques.
- Flexible seating with folding kneelers can be added to allow people attending committals to be seated or kneel.
- The windows in the chapel are of the resurrection.
- There is an altar and the opportunity to kneel at the sanctuary rail for personal prayers.
- The chapel is in a prominent location within the church building.
- The niches could be installed in two phases
- Other?

Disadvantages:

- The chapel area would become a multipurpose space.

- It changes the chapel that was created as the WORLD WAR II Memorial.
- The first pew in the East Section of the Nave would be removed to create a new aisle.
- Other?

(sketch 'A' below)



Nave Northwest Corner Concept (sketch 'B')

Advantages:

- It would upgrade the area from being a catchall corner.
- It has fewer restrictions so provides a bare slate for development and could accommodate space gained from removing pews at the back of the west side of the Nave.

- There would be space for more niches; open area for flexible seating or static pews.
- It would be a more private area.
- It would have the advantage of two sets of stained- glass windows on one side:
 - a. The Good Samaritan;
 - b. Christ Washing the Disciples Feet.
- It could be accessed from the Memorial Room as well as the Nave.
- It would be exclusively a columbarium, not multiuse.

Disadvantages:

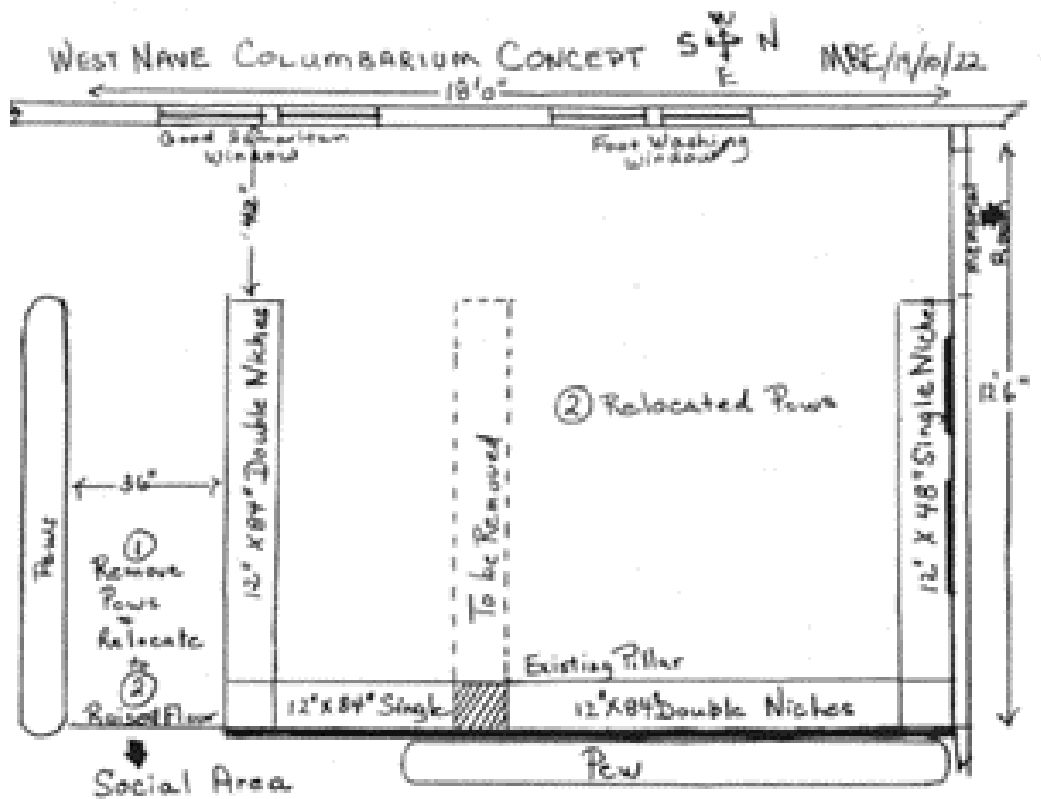
- The chancel vaults would have to be relocated.
- The display panels could not be stored there.

- The atmosphere would be less one of reverence than in the Chapel.
- It would be adjacent to the Social Area.
- Other?

A columbarium at St. Paul's would be an attractive addition that would offer a dignified space for internment while fulfilling a corporal work of mercy that is environmentally friendly. If you have thoughts or questions contact: Margaret Bateman Ellison, Rev'd Carolyn Tomlin, Rev'd John Ferguson, a Warden, or the Rector.

*Margaret Bateman Ellison
Columbarium Committee*

(sketch 'B' below)



275 Moments

An Oral History Project

An Oral History Project update in the *Pentecost* issue—what an excellent time to talk about the profound effect the stories of the Church's committed faithful can have on our understandings, discernments and even experiences of God in our own life. The personal histories I have collected for the Oral History Project have affected me in this vein. They have moved me, helped me think and re-think, laugh—and cry!—and, importantly, given me a personal, spiritual resource that I can draw on to help me through what is often a complicated experience: worshipping in, and being a member of, an historic place and congregation.

The 'Oral History Project', part of the larger efforts of the 275th anniversary planning committee to (re)learn about ourselves as a historical congregation meeting in an historical place, aims to collect parishioner's personal histories as they interweave with St. Paul's and its collective life. A diverse array of individuals has already been interviewed; our talks have covered topics such as: the circumstances that brought them to St. Paul's; their perceptions of our unique space and its presence in worship and community life; their service in ministries, guilds, groups and committees; reflections on sources of connection and faith, among others. I plan to continue individual interviews while moving into organizing group interviews in the new year.

These personal histories will be released as episodes on a podcast that will be created especially for this project and in service to 275th-related events throughout the anniversary year. A podcast, rather than a text (*such as a collection of interviews in a published book*), better preserves the relational and dynamic experience of those interviews that I am keen to invite listeners to partake in; and, importantly, keeps the beautiful voices attached to the stories! The frequency of release, the structure/format of the episodes, and other creative and production decisions are to be determined.

As we commemorate our 275th year through various events, the podcast could, in addition to its primary purpose as a medium to present the histories in sound, serve as a continual and evolving archive of dialogue and reflection; and of our shared endeavour to reconcile past and present understandings of what it means to be in relationship with communities within and outside the church. The podcast can augment and deepen our "live" events by providing an additional, complementary stream—a rich, aural resource—of our engagement with the voices of present and past while doing the work of the anniversary year, that is, celebrating, remembering, repenting, giving thanks, and looking ahead to new mercies and future gifts. Please stay tuned, as the committee's ideas evolve and take shape!

Lastly, being in and thinking about St. Paul's, while carrying these personal histories with me has changed my "spiritual dialogue" with the place, in all kinds of positive ways, in addition to a deepening of my agape and

caritas love for my fellow parishioners. My total aim is to try to transfer some of this experience to present and future parishioners who, while listening to these interviews, might be affirmed, and enriched in their commitments to St. Paul's as a congregation and as a place.

*Kate Crane
Oral History Project Leader
Member of 275th Steering Committee*

More 275 Moments

The Grounds Around St. Paul's

In October 2019, some parish members began contemplating the approach of St. Paul's 275th Anniversary as a congregation. Members from the Executive as well as volunteers assembled, and the rector introduced a '275th Anniversary Core Planning Document', then invited the new '275 Steering Committee' to edit and approve. Part of this core intention reads as follows:

Why should we plan to celebrate our 275th (2024-2025) Anniversary year? At the current age of our parish (begun as a community of faith in the summer of 1749; opening the doors of its church building on 2 September, 1750) all quarter century celebrations are significant. But the real reasons are two-fold. First, to thank God (in public) for God's faithfulness to our St. Paul's ancestors and fellow parishioners, and to thank our ancestors and fellow parishioners for their faithfulness to God in worship, life, and missions in downtown Halifax. Second, to look ahead to the new mercies of God in downtown Halifax as we are faithful in the worship, life, and missions of St. Paul's Church.

What should we be celebrating? First, the community of faith God has made us. Second, our church building and all other assets God has entrusted to us.

How could we do this? We could do this by dedicating some of our collective energies and other resources to planning for our 2024-2025 anniversary as an integral part of our next five years of worship, life, and missions.

How would the planning be led, and who would lead it? The planning would be led by a 275th sub-committee of PC, including the current: Wardens (all or some), Rector, Treasurer, Web Master, Music Director, Artist-in-Residence, and possible other members such as PC will determine, some of whom may serve all of the five years, some of whom might serve less.

What should be the core values of our planning, and our anniversary events?

1. Planning that does not distract from our current commitments of time and other resources to parish worship, life, and missions.

2. Planning for anniversary events that will be co-incident with the future health of our parish worship, life, and missions, more than for the benefit of imagined visitors to those events.
3. Flexibility to change ongoing event planning and possible projects as the five years of planning unfold, and as current realities may shift.
4. A question is to be asked at every meeting of the 275th subcommittee about every proposal about our anniversary events: Will this empower us or drain us as a parish that is an ongoing community of faith with a future as a community of faith.
5. A commitment to the necessary parish benefits of the planning process whatever the outcome of anniversary projects and events.

As time always flies and we approach 2023 (only one year before 2024), the (most-often) monthly meetings of the Steering Committee have so far brain-stormed in such a way that the mood initially felt as a 'celebration' has morphed in to more of a 'commemoration'. We have also realized that this event provides an ideal opportunity for reflection, repentance, and improvement.

Some projects currently underway are the inclusion of St. Paul's in the 2024/25 Anglican Church Calendar; an application to Ottawa for the creation of a commemorative Postage Stamp designed to commemorate our 275th year; conversations with the City of Halifax (who also will be in their 275th year at the same time); a 275 Publication Project; and among other wonderful ideas a restructuring of the grounds around St. Paul's Church.

The first meeting specifically for what was originally termed as 'The Garden Project' was held in January 2022 with the focus being the desire to have this project hopefully become a 'bridge-builder' in the reconciliation process that we are committed to with the local Indigenous community. At this meeting with our Parish's intern, Blaine Finnie, who is also a trained horticulturist, we learned that historically many Indigenous people did not traditionally have 'structured or fenced gardens'. They did cultivate for survival, however their plantings were not 'owned' or fenced off and were available for the community. Plantings were sown according to nature's seasonal cycles and harvests were enjoyed accordingly when the ripening organically came to fruition.

The colonial traditions of fencing and ownership of land, often due to livestock, was foreign to Indigenous people. So, our reconciliation mindset would be most sincere if we were to move away from a traditional or formal colonial garden. Even contemplating a small, colonial-template 'garden' that is consistent with traditional Indigenous practices may not be an appropriate approach.

How could we find a way to integrate traditions rather than colonizing the garden project and design? These were typical of the questions we had. It was obvious that to proceed properly, we would require input from the Indigenous Community and so several connections were initiated which are currently being nurtured and we pray that these new friendships will continue and grow.

It was suggested and agreed that St. Paul's hire a landscape designer to bring the ideas to fruition.

Move ahead now to October 2022. Some 275th 'Garden Project' sub-committee members met with Wendy Coolen. Wendy is an experienced landscape designer who has worked in the province of Nova Scotia for over 25 yrs. She is the owner of ASB Artscape a landscape design and build company out of Liverpool Nova Scotia. She currently works as the Horticulturist at White Point Resort. Wendy has liaised with members of St. Paul's and has enjoyed a few visits to the grounds.

Wendy was happy to relay that to nurture her research she met with Melissa Labrador, (an Indigenous Guardian for Kespukwitk; an artist and musician). We feel blessed to be able to partner with both ladies. Melissa is also experienced as a Medicine Walker and currently working on her Master's Degree, has completed Environmental Studies education, and also note-worthy is the lineage that she is part of: her Mother, Grandfather and Grandmother were Indigenous Healers.

Melissa has offered suggestions to Wendy on how to proceed with this project, for example it is respectful to share in a Cleansing Ceremony before any physical labour begins.

She spoke about the various important symbolism (such as 'The 4 Directions') that should be part of this project when being sensitive to reconciliation. A Talking Circle may be placed on the lower part of property (East/Barrington) made of natural items like local stone. Places for natural seating and spaces allocated that represent the 4 directions, and other intuitive suggestions would ensure the grounds project is accessible for church and community members.

The October meeting resulted in an agreement for Wendy to move forward with a 'grounds plan' that will provide a basic layout with details and explanations as to why areas are positioned in certain ways, etc. The plan will be multi-purpose: Sunday School and Church needs as well as other inclusions that create an 'all-welcoming environment' for all people from all faiths.

The Diocesan Environment Network e-newsletter recently published an article on THE COMMUNION FOREST. What is it? A legacy of the 2022 Lambeth Conference with the aim to increase Anglican tree growing and landscape protection around the world and deepen care for creation within the life of the church. This is a global act of hope with a wide range of creation care activities depending on local needs and expressions. Churches might choose to take up a project that involves: Protection – advocating and taking action to stop deforestation or prevent the destruction of other habitats. Restoration – restoring a piece of waste land or other degraded environment. Creation – starting a forest initiative on church land or support a project in the wider Community. Growing – protection and restoration should be considered ahead of establishing something new. Where something new is set up, the emphasis should be on growing, not just planting. It is about growing the right kind of tree in the right place - local and indigenous.

This 275 sub-committee project, recently renamed as 'The Grounds Around St. Paul's' seems to fit nicely with the DEN's plea. This project will contribute to the improvement of the green space in the downtown core of Halifax. Finally this project supports the

process of reconciliation at St. Paul's, first with the Mi'kmaq people who were no doubt living on the land where St. Paul's resides, and other Indigenous people who may be passing through our city and in need of rest or traditional herbs for medicines.

The forecast is for receipt of a draft plan by Wendy Coolen in January 2023, with a view to having appropriate consultation and approvals early into the Winter 2023. It is hoped that the physical groundwork can begin in early Spring 2023, leaving us some time to fundraise for the project and we are looking into possible funding through Canada Parks Grants, Provincial Grants, Municipal Grants, and through any other avenue that we can find. Perhaps you might know of a company or organization or philanthropist that might be interested in being part of this project?

We would love to connect with like-minded individuals who are called to 'act'.

From the Anglican Church of Canada website, we leave you with this,

“There is an urgent need for reconciliation in this land. Now it is time to take action towards a new relationship. Participate in the building of a new and reconciling relationship through learning, listening, and acting.”

*Gail Fulop, 275th Steering Committee
Shelley Hounsell Gray, 'Grounds Around' Chair &
275th Steering Committee*

Bear Ye One Another's Burdens

*Retreat Addresses, adapted for print,
by Isaac Grainger*

Introduction to the Retreat

Thursday Compline

Psalm 4, Jeremiah 14:9

*Thou, O Lord, art in the midst of us, and we are
called by thy name. Leave us not,
O Lord our God.*

As you all know, I hope, this retreat is called “Bear Ye One Another's Burdens” and it is about “Christian fellowship”. I hope that we can learn something about intentional community this weekend: How to be better

neighbours to each other, to the other members of our various congregations, and even to our friends who might be secular or non-Christian.

I want to begin with the question: “Can you be a Christian alone?” We might say that God is everywhere at all times, which is true, and that Jesus lives in the heart of the faithful believer, which is also true. And so then, yes, we can be a Christian alone. There are times when I am alone, without any other humans, and I am still a Christian in those times. God

is with us always. And so, in a certain way the answer is yes, you can be a Christian alone.

However, I do not think that you can experience the fullness of Christianity and the fullness of a relationship with Jesus, alone. That can only truly happen in community. There's a reason that people, long before even Christianity, gathered together to worship whatever they called god. The religious life is a life in community. And so, what better way to learn that, than on retreat. Over the next two days, we will eat, we will sing, we will play and recreate, we will relax, we will pray as one collective unit, with one voice, made up of eleven voices, together.

I don't think, in fact I hope that I'm not, making a very controversial claim right now, that Christianity is best practiced in community. I expect you all believe that, more or less, already, or you probably wouldn't have come! So, for the rest of the retreat, I am not going to be making an argument for community itself, but rather for intentional community. I am not actually interested in the question: "Can you be a Christian alone?" but rather, "How can I best live in Christian fellowship with my congregation, my friends, my Youth Group? How can I best be a neighbour to these people?"

There will be three meditations with discussion about this, two tomorrow and one on Saturday. They will be about, in order, listening, giving, and praying. Or in other words: how can we listen to and receive from our friends their cares, their burdens, the things that occupy their minds and souls; how can we give our cares, our burdens, the things that occupy our minds and souls to our friends; and how can we best pray for and

with one another with these things in mind. So, I say again:

*Thou, O Lord, art in the midst of us, and we are called by thy name. Leave us not, O Lord our God.
Amen.*

Listening and Receiving

Friday Morning Prayer

Psalm 32, Philippians 1:27-2:8

Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.

So, as I said, we will be starting with listening and receiving, or put another way, just general attention to each other. This is the first, and one of the most important parts, of intentional community – this phrase I keep coming back to.

In a certain way, listening to each other couldn't be easier! Do that, listen, right?! But I want to move us towards a more intense form of being present and listening to one another. I want us to think about an active, present, listening. A way to listen not just to what people are saying, what noises they are making, but more fully to them in themselves.

(We then did an activity where we wandered around the Nature Retreat in silence for a time, trying to take in and listen to as many particular things about it that we could notice.)

Now that may have seemed silly or juvenile, but there is actually a point to this activity besides just being vaguely about listening. Does anyone remember what the topic of the Lesson for this morning was? In it, Saint Paul exhorted us to selflessness and humility, he tells us to "count others more significant than

ourselves.” We all already did this, in the activity. Like I said, it may seem a bit foolish, but in order to do the sort of intentional listening that we just did, you need to forget yourself, or get out of your own way, even a little bit. You need to focus on something other than yourself.

It's the same with people, especially our friends and neighbours. The first step to listening to someone, is to forget ourselves, to let ourselves go, to get above ourselves. Now, I'll be the first to admit, people and interpersonal relationships in particular are considerably more complex to listen to than the woods here, but that doesn't mean that the same principle isn't at work.

The most complete example of this, given by the Lesson this morning is, of course, the Lord Jesus. I want everyone to remember the passage: “[Jesus], who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant.” So, Jesus is God, King of the Universe, firstborn all creation, and so on, and yet He took the form of a servant. He got so totally over and above Himself that His principal focus in His earthly ministry was people other than Himself. Jesus looked and listened to what the people around Him needed, without thinking about Himself first.

Now I know this idea, humility, is a regular thing that we talk about in Church. It is certainly a virtue, just on its own. Right now, though, I want you to think about how humility related to this particular activity, listening. I want you to think about how being humble is actually important for listening,

which, as I've said, is the first step to true fellowship and community.

Now there's another aspect of the activity I want to consider as well. Notice how I didn't have us just find something and then immediately report back to the group. I had you find something else, something that was even harder to hear or to see originally, that you didn't hear even after a little bit of time focussing. Attentive listening takes time. In my experience, I have seen this most profoundly in studying the Bible or some other piece of deep literature, but I'm sure that a scientist would say the same thing about the natural world, as we just noticed. The more time you devote to actively listening to something or someone, the more it or he or she reveals itself or him/herself to you. Building strong fellowships takes time, time for each party to truly listen and understand the other or others.

I want everyone to keep this style of listening in mind during this retreat. Pay attention to what's going on around you. I'm not saying to overcrowd each other, just make an effort to be present to each other, make an effort to be attentively listening to each other. It may feel a little uncomfortable to try to put ourselves second and put before ourselves what's going on around us, and that's because it is! It's not something were used to doing. And that's part of what makes it important.

*Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves.
Let each of you look not only to his own interests,
but also to the interests of others.*

Casting our Burdens upon our Friends

Friday Evening Prayer

Psalm 22, Galatians 6:1-10

*Bear one another's burdens,
and so fulfill the Law of Christ*

So, we've talked about listening. This meditation is going to address the question: "What are we listening for?", "What are we trying to hear by doing all this work on listening?" Well, we are listening for the "cares" or "burdens" of our friends and neighbours.

The beginning of this Evening's Lesson from Paul's Letter to the Galatians gets right at the heart of the issue. It said, "If anyone is caught in transgression, you who are spiritual should restore him in a spirit of gentleness". In other words, look out for each other. And this doesn't just mean when we see our friends fallen into sin, we need to chastise them to righteousness. We can understand "transgression" here to mean any woe, or burden. When you see anyone struggling with something, be it sin, or grief, or stress, whatever, we who are spiritual, we who know Jesus, are to restore him or her, "in a spirit of gentleness", or gently.

I wonder, though, why does it fall most especially on people "who are spiritual", which means in this context people who know Jesus, to bear another's burdens, to restore people? Why specifically people who know Jesus, why specifically Christians? Surely the irreligious person can also support their friends in this way.

There are a few answers to this question. I mentioned this idea this morning, that Jesus is, in a certain way, the perfect example of what we are trying to accomplish. He is the ultimate burden bearer. For one, He bears all our sins and griefs on the Cross, reconciling us to God. This is not the only way that Jesus "bears our burdens", though. We talk all the time, in church, about casting our cares upon Jesus, or on God. We talk about carrying our troubles to God in prayer. This is what the Psalm we read together this morning is about. The Psalmist here is in a bad way, he's dealing with some tribulation or strife in his life, and so he's crying to God for help:

*I am poured out like water, and all my bones are out
of joint; my heart also in the midst of my body
is even as melting wax.
My strength is dried up like a potsherd, and my
tongue cleaveth to my gums, and thou bringest
me into the dust of death.*

He goes on for some time in this way. But again, this is a prayer:

*But be not thou far from me, O Lord;
thou art my succor, hast thee to help me.
Deliver my soul from the sword,
and my life from the power of the dog.*

Now there's obviously a lot of super poetic imagery in this Psalm, but the point remains. The Psalmist here is, like we are regularly told to do, casting his burdens on the Lord. He's taking his troubles to God in prayer.

This is now another reason why we "who are spiritual", we "who know Jesus", we Christians, are particularly called to bear the burdens of others.

Since we know Jesus, we know that we can go to Him with our troubles. In a certain way, we should be practiced doing this already.

Now, many Christians will overemphasise this point, I think. Some people will see or hear about the troubles of others and just say: "Pray about that" or "You should tell that to Jesus". And, like, yes. You should pray about what's troubling you. But, and this is the point of this talk, we shouldn't only take our troubles to Jesus. We should also give them to our friends. Now this can be really uncomfortable. It might be a little uncomfortable to bring what's troubling us to God, but at least in my experience, it's more uncomfortable to bring it to our friends. But that's okay. Real intentional community is uncomfortable sometimes. As we learned this morning, it takes time, and attentive listening, but we need to give each other something to listen to. Part of true Christian fellowship is saying all those things from the Psalm not just to God, but to our fellow Christians as well.

*Bear one another's burdens,
and so fulfill the Law of Christ*

Praying for One Another

Saturday Morning Prayer

Psalm 118, Ephesians 2:12-22

Rather than a quotation from the Lesson, I want to begin this meditation with the Collect that we have been praying together this weekend, which is the Prayer for Saint Simon and Saint Jude's day:

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. Amen.

I hope you noticed that this Collect, this prayer, is based on our Lesson this morning, which said:

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord.

We have before us now a very prominent image of a temple, which represents the Church, the assembly of believers. Jesus is called the "head corner-stone", or in simpler terms, the most important part of the foundation. It is then built up "on the foundation of the Apostles and Prophets". So now we have a very solid foundation, we have the prophets of the Old Covenant and the Apostles of the New Testament all organized around Jesus and serving as a foundation for the Church, serving as something that we Christians can build ourselves on top of. Jesus first and then the prophets and apostles are our foundation.

So now we come to our place in this temple. The prayer said, "Grant us so to be joined together in unity of spirit [...] that we may be made an holy temple acceptable unto thee". We are like the bricks of this temple. The bricks in a brick temple, or any brick building really, are not separate, right, they're together.

They sit on top of each other and carry each other. So, we are being called in this lesson and prayer to be like these bricks. Primarily, we rest on Jesus, but in order to build a temple, you need more than a foundation and one brick.

You need a whole bunch of bricks, all supporting one another, and resting upon each other. Do you see what I mean?

This metaphor goes one step further. Think again of a brick building, what is between the bricks? They don't just sit on each other, right? There's some sort of adhesive between them, mortar, it's called. I am going to suggest that we almost have all the ingredients to make the mortar that joins us together, if we are like the bricks in this spiritual temple.

So, let's remember what the first talk was about: listening to one another, that's the first step. How about the second talk: Opening up and giving our burdens to our friends. Okay, so we're listening to one another, we're opening up to one another, there's one more step – I mentioned this at *Compline* on Thursday night – the last thing we need is prayer.

Now this might seem super obvious. You guys have heard can will continue to hear me talk about prayer a lot. And I do believe that you have been able to pray for each other before this retreat – I hope so anyway! But I want to talk about a more intense form of intercessory prayer. A sort of prayer that you can only really engage in if you truly know the person you're praying for.

I am talking about praying for someone in a way that we forget ourselves (as we learned from the first talk) with their troubles in mind, carrying their burdens. I don't mean praying for someone in a way that is related to your own happiness. I mean praying for them with no regard for yourself. You've probably heard the expression "to walk a mile in someone else's shoes" and what I'm suggesting is that

you "pray a mile in someone else's shoes." This might sound over the top, but as I have been saying, this extreme sort of Christian fellowship we're trying to discover together is not easy and it's not always comfortable.

Why would we do this? Well, for one, I believe that prayer is real. And I believe that we should be praying for one other. I pray for all of you. I hope that you pray for me, and I seriously hope that you pray for another. Prayer is real. And since prayer is real, we should want to pray for our friends as best as we can. This is the whole point, right?

There is another reason though. What is happening when we pray for someone? Or, more exactly, what is happening to us as we pray for someone? Think of your own personal prayers. When we have a problem, something that we need to pray about, we sit before God, in silence, for some time, holding this problem before Him, and more often than not, it helps. I'm not saying that we immediately receive whatever we want, that's certainly not the case. But, at least in my experience, a certain degree of clarity is typically achieved. In other words, I am changed, by the praying. And so, it's the same when we pray in this way for our friends. When we sit before God, in silence, for some time, holding the heaviest burdens of our friends before Him, with no regard for ourselves, we will be changed. What does that mean?

Well, it means that we will be better friends to them in the future. We will understand them better and relate to them better. As I've said this is the third ingredient in the mortar that binds us together, to return to the "temple" analogy.

This prayer is the glue that can hold us all together. We now have a complete temple of Christian fellowship. Jesus is the cornerstone, and with Him the Apostles and

Prophets are the foundation. We are the bricks. We all rest, most especially on Jesus

and then the Apostles and Prophets, but we also rest on each other. And we must be bound to each other by a mortar which is made from listening, giving, and most importantly prayer.

*Isaac Grainger
Youth Coordinator*



*Above:
The Forerunners of Christ with Saints and Martyrs
by Fra Angelico*

St. Paul's Church, Halifax
Liturgies & Readings: Thanksgiving 2022 —St. Paul's Day 2023

6 November All Saints'	<i>White</i>	10 am* All Ages Eucharist?	BAS	<i>*Kid's Roles & Activities</i>
<i>Daniel 7.1; 13-18</i>	<i>Psalm 24</i>	<i>Ephesians 1.11-23</i>		<i>Luke 6.20-36</i>
13 November Pentecost 23	<i>Green</i>	10 am Eucharist	BCP	
<i>Isaiah 65.17-25</i>	<i>Psalm 116.1-8</i>	<i>II Thessalonians 3.6-13</i>		<i>Luke 21:5-19</i>
20 November Reign of Christ	<i>White</i>	10 am Eucharist	BAS	
<i>Jeremiah 23.1-8</i>	<i>Psalm 46</i>	<i>Colossians 1.9-20</i>		<i>Luke 23.33-43</i>
27 November Advent Sunday	<i>Purple</i>	10 am Eucharist	BCP	Parish Lunch
<i>Isaiah 2.1-5</i>	<i>Psalm 122</i>	<i>Romans 13.8-14</i>		<i>Matthew 24.36-44</i>
4 December Advent 2	<i>Purple</i>	10 am Eucharist	BAS	
<i>Isaiah 11.1-10</i>	<i>Psalm 72</i>	<i>Romans 15.4-13</i>		<i>Matt. 3.1-12</i>
11 December Advent 3	<i>Purple</i>	10 am Eucharist	BCP	
<i>Isaiah 35.1-10</i>	<i>Psalm 146</i>	<i>James 5.1-11</i>		<i>Matt. 11.2-11</i>
18 December Advent 4	<i>Purple</i>	10 am Eucharist	BAS	
<i>Isaiah 7.10-17</i>	<i>Psalm 80</i>	<i>Romans 7.1-7</i>		<i>Matt. 1.18-25</i>
24 December Christmas Eve	<i>White</i>	4 pm All Ages Family Nativity Eucharist		BAS
<i>Isaiah 9.2-7</i>	<i>Psalm 96</i>	<i>Hebrews 1.1-12</i>		<i>Luke 2.1-20</i>
24 December Christmas Eve	<i>White</i>	7 pm		*Christmas on the Grand Parade II
<i>Various Scriptures</i>				
25 December Christmas Day	<i>White</i>	10 am Eucharist	BCP	
<i>Isaiah 52.7-10</i>	<i>Psalm 98</i>	<i>Titus 2.11-14</i>		<i>Matt. 1.18-25</i>
1 January Octave/Naming	<i>White</i>	10 am Eucharist	BAS	
<i>Numbers 6.22-27</i>	<i>Psalm 8</i>	<i>Galatians 4.4-7</i>		<i>Luke 2.15-21</i>
8 January Epiphany Sunday	<i>White</i>	10 am Eucharist	BCP	
<i>Isaiah 60.1-6</i>	<i>Psalm 72</i>	<i>Ephesians 3.1-12</i>		<i>Matt. 2.1-12</i>
15 January Baptism of the Lord	<i>White</i>	10 am Eucharist	BAS	
<i>Isaiah 42.1-9</i>	<i>Psalm 29</i>	<i>Acts 10.34-43</i>		<i>Matt. 3.13-17</i>
22 January Epiphany 2	<i>Green</i>	10 am Eucharist	BCP	
<i>Isaiah 49.1-7</i>	<i>Psalm 40</i>	<i>I Corinthians 1.1-18</i>		<i>John 1.29-42</i>
29 January St. Paul's Sunday	<i>White</i>	10 am Eucharist	BAS	Parish Lunch
<i>Acts 26.9-23</i>	<i>Psalm 67</i>	<i>Galatians 1.11-24</i>		<i>Matthew 10.16-22</i>

2022-23 Special & Advanced Dates

8 December Thursday 7.00 pm

12 December Monday 7.00 pm

22 February 11.00 & 6.30

26 February

5 March Second Sunday in Lent

(2 April Palm Sunday...9 April Easter Sunday)

A Nigerian Christmas

***Christmas on the Grand Parade I**

Ash Wednesday Eucharists

First Sunday in Lent 10.00 am

Parish Eucharist & Lunch & AGM

2-9 April Holy Week Liturgies



St. Paul's Church
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Why not submit a spiritual reflection, prayer, poem, or a book review?

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