

Cathedral CORNERSTONE



LENT/EASTERTIDE - MARCH 2017

Mission to Seafarers

The Mission in Halifax is a vibrant place and when seafarers come into port they know to ask if there is a “Flying Angel”, a term used worldwide to denote a Mission to Seafarers Centre. Chaplaincy at the Mission can be a lonely job, especially if you are the only chaplain doing that job in the whole province. This is why opportunities to meet other chaplains are always keenly anticipated, long in advance. One such opportunity occurred last November when chaplains and chairs from the various Mission to Seafarers across Canada met at the convent of the Sisterhood of St. John the Divine in Toronto.

Our Primate, Archbishop Fred Hiltz chaired meetings for two days during which time we worked on a strategic plan, with the leadership of Janet Marshall, for the future of the Mission in Canada, as well as enjoying some very thought evoking prayer and worship time and some silent meals

that gave us time for contemplation.

As we move forward, Mission to Seafarers Canada will appoint a Regional Director who will promote the Mission across Canada and work with other Regional Directors from around the world to better the life of seafarers.



Seafaring can be a very lonely and isolating profession so knowing that a port has a seafarer's centre and will help with any difficulties you may be having is very reassuring to the seafarers. Problems range from improper payment of



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wages, poor working conditions, insufficient food, and illness. The chaplain is often the only person a seafarer confides in and that chaplain then has to utilize resources and contacts to try and solve the problems in a timely

manner before the ship leaves port. Having a network of Chaplains through the North American Maritime Ministry Association (NAMMA) and the International Christian Maritime Association (ICMA) enables continuity of care as ships traverse the oceans of the world. It is not unusual in this day and age for Maggie to be dealing with an issue affecting a

seafarer half a world away. In her 25 years at the Mission she has befriended many seafarers and they feel comfortable confiding their problems to her. She views it as a



privilege to be able to care for seafarers and their families and is grateful for the support that the Cathedral Church of All Saints in Halifax affords her in this endeavor.

-The Reverend Maggie Whittingham-Lamont

Telling the Cathedral Congregational Story – Growing in the Right Direction

I am reminded of the Cathedral's recent Annual Meeting and what Kent Doe said about the various Reports within the body of the Annual Report telling a story. Kent was very complimentary about these Reports that conveyed the ministry and mission of the Cathedral, and he encouraged those attending the Annual Meeting (and, indeed, all Cathedral members) to read the Reports closely to more fully appreciate the Cathedral congregation's story, a point that the Dean agreed with and supported. Indeed, the Dean's Report, itself, encourages the same – that people take the time to read these Reports of the various Cathedral ministries.

I would add that it is worth reading these Reports, especially with the Cathedral's vision statement and vision outcomes as a backdrop, to provide context for the stories contained within the various Reports. Just to refresh the Cathedral congregation on key elements of the Cathedral's vision, it is useful to remember the mission statement: *All Saints Cathedral: Where strangers become friends, where Christ's peace and justice are sought, where God is worshipped with heart, mind and voice.* The realization of this mission involves 7 identified vision outcomes: *nurturing of common life; extravagant hospitality; participative liturgy; excellence in music and the arts; intelligent inquiry and dialogue; compassionate service, advocacy, and justice building; and a ministry of presence.*

While I feel the results of this visioning enterprise, now a decade old, expressed in the foregoing mission statement and vision outcomes, provide a very specific envelope in which to read the Reports of the various ministries of



the Cathedral, the Dean has also provided in the Dean and Rector's Report a context for the ministry of the Cathedral and the reading of the Cathedral Reports, by articulating the "Five Marks of Mission as key indicators of the health, vitality, and indeed the future of the church": 1. To proclaim the Good News of the Kingdom; 2. To teach, baptize, and nurture new believers; 3. To respond to human need by loving service; 4. To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation; 5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth. The Dean encourages the reading of the Cathedral Reports, with the backdrop of the Five Marks of Mission or the *Five T's*: *To . . . Tell, Teach, Tend, Transform, and Treasure*, to help us see that we are "growing in the right direction."

It would be easy to remember the 2017 Annual Meeting as the one where it was really evident that the vacancy of a Cathedral Treasurer contributed to published financial statements that needed to undergo corrections and adjustments in layout. Clear and accurate financial statements are obviously very important to have, but we are confident that the glitches that were evident on March 19, 2017 will be corrected, and accurate reporting will be made available. And . . . that prayers will be answered, such that someone will come forward to offer her/himself be the Cathedral Treasurer! This frustration in the Annual Report should not obscure the Cathedral's story of mission and ministry. It is far too easy to think of an Annual Report as a rather dry document. It does not have a flashy title; it does not top any "best seller" charts, but it is a document whose contents tell a story, an important story of faith in action, a story of a church family moving in the right direction,

sustained by the *everlasting God, the Creator of the ends of the earth*.

- Cynthia Pilichos

'Onward Christian soldiers

marching *as to war*'- Oops! I forgot. The Christian is not to focus on war, but peace and love. Yet, the image or metaphor of the soldier can apply to the person today who opposes racism and all kinds of abuse, as well as corruption and selfishment. St Paul reminds us, 'For our struggle is not against flesh and blood, but against rulers, - against the powers of this dark world-' (Ephes. 6:12). And the Prayer Book version of the baptismal service bids us to be a faithful soldier and servant unto our life's end.

Since we are all creations of God with a spiritual nature or soul, our soul longs to be nourished by God and to have a relationship with him. This begins at baptism. Baptism was part of the Jewish faith in the Old Testament. It was concerned with purification rites but also with the reception of new members or proselytes. In the New Testament John the Baptist called people to come and be baptised in the river Jordan as a sign of repentance from sin. Jesus, himself, was baptised by John, although he was not a sinner, and later in his ministry his disciples baptised new followers. And this baptism surpassed that of John's, by including a cleansing by the Holy Spirit and a forgiveness of sin.

The practice of baptism was found in the early 'Mystery Religions' before Christianity, and in the early church and onward baptism has evolved over time to the present day rites. Parents have been encouraged to bring their children to be baptised, to become members of the church. This formalizes our relationship with God, whether infant or adult.



In the Book of Alternative Services we read, 'Now sanctify this water, that your servants who are washed in it may be made one with Christ in his death and resurrection - to be cleansed and delivered from all sin - anoint them with your Holy Spirit and bring them to new birth in the family of your church.' These words reflect Paul's understanding of the change that takes place when one is baptised.

One first establishes a spiritual relationship with the risen Jesus. This raises the question, how one can have a relationship with the divine? From earliest time, the fact of man or woman being human, precluded any thought of having such relationship. Yet, God is described in scripture as coming to people at different times, sometimes in physical form, and at Mt. Sinai, Yahweh, or God called Israel to be his people. And in the NT Jesus called people to come and learn about him, to be open to God's Spirit in their lives.

So Paul speaks of being 'united with Christ' through baptism. 'For all of you who were baptised into Christ have clothed yourselves with Christ'. (Gal. 3:27). This is part of the divine mystery, that we can experience God in our lives. Our spirit or soul becomes open to God's Spirit, allowing the divine to be present within us, or as Jesus indicated, he and the Father would come and abide with the believer. The marriage relationship can give a sense of this relationship. In marriage the two parties are joined together both in a physical and mystical sense. Such intimacy can allow each to sense often what the other is thinking or feeling. They come to know each other at another level. In a similar way the baptised person can experience the presence of Jesus, in spirit.

Secondly, being made one with Christ we share in his life, even in his death. For scripture says that Jesus died for the sins of mankind, and you and I are part of mankind. As Jesus died on the cross for our sins, so you and I are freed from past sin and the guilt associated with that sin.

Being creations of God we are dependent upon him for life and our spiritual needs. Sin is any response that is contrary to God's ways, requiring that one atone for that sin and seek forgiveness. Over the centuries because of our nature men and women have been unable to atone for all of their sins. So God in his good time sent his Son into the world to atone for the sins of mankind. He died for our sins.

Further, God is described as a 'righteous' God and our source of what is right and wrong and what is best for you and me. He is also a God of 'justice', desiring an atmosphere where fairness and harmony may flourish. His whole nature and his spiritual qualities have become the 'divine ethic', or norm, the standard of behaviour or response for mankind. So Jesus died to uphold the divine ethic or standard. He died to sin, and to atone for mankind who were guilty of denying this standard by sinning. And being part of mankind Jesus died for you and I, for our sins, but not because of anger or a hurt pride.

We also share in his resurrection, says Paul, partaking in new life. Jesus rose from the dead and resumed his life in the Spirit with the Father. There are references in scripture to myths and other religions concerning the resurrection of divine beings, and in the natural world to dying and rising again, death and new growth.

Our resurrected life in the Spirit is described as a 'new birth', or being born again. Jesus told



Nicodemus, 'no one can see the Kingdom of God unless he is born again of water and the Spirit'. (John 3:5). Paul speaks of putting on the new man. Some Christians would describe this as a conversion or a one time event. For most, including Anglicans, it would be a gradual process, which may result in an increased awareness of God, of God working in one's life, leading to a strengthening within. One may feel empowered to respond and to do some things which one hesitated to do before. Life may take on new meaning and one may be open to new revelations of God in the world around and in the lives of people. This presence of God in one's life is part of 'eternal' life.

And bring them to new birth in the family of thy church. Being born again is an individual experience but it can also be experienced within the fellowship of the church. The church is a spiritual body consisting of baptised members. Jesus is the head and his followers are members of the spiritual body. Paul compares the spiritual body with the human body. Like the human body with its many different parts, each with a role to play, all baptised persons making up the spiritual body have a unique role to play. Such membership in the spiritual body, the church, is part of the resurrection. For you and I become imbued with the presence of Christ and in turn we bring to the body our gifts for the building up of the church. And like the early Christians who found spiritual support from the church body, and encouragement, so the church fellowship today can be a source of nourishment in our lives.

Baptism is a response to the call of God, to become part of his spiritual family, to be his disciples, and to go out into the world and reflect his ways in all that we do.

- The Reverend John Swain

INTERPRETATION IS NOT TRUTH

"My thoughts are not your thoughts...says the Lord" (Isaiah 55:8)

At times I am astonished by the arrogance of humankind and the propensity of religious groups to "speak on behalf of God"! Isaiah's caution means that God does not think as we do and that we ought to be careful when we imagine that we know the mind of God. Throughout the millennia humans have constructed beautiful and logical systems to be the correct conclusion, only to discover that the Lord does not accept our verdict.

Human's attempt to discern the mind of God has resulted in some of the most violent and repressive acts against humanity which in present day context are unimaginable and unacceptable. The list of acts carried out in the name of God are almost endless. The crusades and slaughter of Jews and Muslims; the excesses of the Inquisition and burning of heretics; the persecution of the Anabaptists by both Roman Catholics and Protestants in the 16th Century; the impact of the Doctrine of Discovery on indigenous people who refused to convert to Christianity or submit to colonial expansion; the burning of witches in Europe the United States; the discrimination and lethal impact of the BCP Good Friday prayer for the Conversion of the Jews; the legitimization of slavery; and the assimilation policies of Residential Schools, are all examples.

Many of these events have been the direct result of human interpretation of scripture and the resulting doctrinal developments. One needs to remember that interpretation is just that -interpretation, conditioned by the culture and language of the day. One person's orthodoxy is another person's heresy! Even the canonical scriptures, including the Gospels, are interpretations of oral stories and myths con-



ditioned by events, customs and culture of the times. As much as Christian apologists like to believe that scriptures are the inspired (and sometime literal) word of God, they are human interpretations and subject to the whims of interpreters and the nuances of words. Unfortunately Western Colonial Christianity justified and abetted the imposition of European culture on the rest of the world through the power of the sword and state. Matthew's dictum "Go and make disciples of all nations" (Matthew 28:19) was taken literally with no respect for local customs and culture.

None of our scriptures are original documents but are interpretations of pre-existent non-English translations. This is why we have so many versions of the bible and so many denominations. How one interprets words and phrases depends on a particular translator's religious upbringing, traditions, cultural milieu and theological understanding. Can all versions be right? With all due respect for those who believe their particular version is correct and the true Word of God, I doubt it! Discernment of God's will is a tricky business and despite the human-made doctrinal positions of those whose wish is to impose their views on others, one needs a generosity of spirit to be humble before the possibility that one could be wrong. The Lord says, "My thoughts are not your thoughts, nor your ways my ways."

- Reverend Canon John C. Smith,
December 28, 2016

Saturday Morning Conversation at Smitty's

One of our Cathedral's meeting times usually has a gathering place for some of our congregation at Smitty's Restaurant on Cathedral Lane. Our Sunday Bulletin's announcements include a notice of an upcoming Smitty's time,

almost always the first Saturday in the month. For many persons in our Cathedral family who live in the vicinity of the Cathedral, the morning at Smitty's is a convenient way to keep in touch.

Easter Memorials



For inclusion in our Easter bulletins, memorials must be received by Tuesday, April 11. Thank you for your cooperation.

EfM Workshop

April 29, 2017

Cathedral Church of All Saints, Halifax

Keynote Speaker: Emma Norton of the Energy Action Centre, whose talk will be based on the Interlude Book studied by all EfMers, this year: "Care for Creation (a Franciscan spirituality of the earth)"

The afternoon program will include small group Theological Reflection on an aspect of the morning's Keynote address

Cost: \$35.00 (to cover lunch and honorarium for speaker any surplus is to go towards mentor training.)

Cheques are to be made out to the Diocese of Nova Scotia and Prince Edward Island

Deadline for registration: April 1, 2017

Contact Gordon Young

(gordon.leslie.young@gmail.com) or

David Harrison (djh@djharrison.ca) for more information

Program begins at 10:00 am with opening worship



Another New Year's Day Levée in Our Cathedral



For many years our congregation has supported and helped the annual New Year's Day festivity, by way of seasonal food and drink and of music. The new year of 2017 was no exception, and our Diocesan Bishop and many clergy, lay leaders, government dignitaries, greeted 2017 with warmth and enthusiasm

following the Service of Holy Communion in our Cathedral.



As with other Cathedrals, ours holds a special place in diocesan life and worship, and thankfully, with the annual Levee, we have members of our congregation who take on this special event and we present another example of our affection for hospitality.

Written by
Cornerstone helpers



From Boughs of Holly to a Crown of Thorns to Christus Rex

Our congregation joins with cathedral congregations, with college chapel members, with families of parish churches, and religious houses, on every continent, to experience yet again the awesome season of Lent:

“God commendeth his love toward us, in that, while we were yet sinners, Christ died for us”
Romans 3.8

In our time the Church of God in all of its historic varieties of expression and of discipline and of order, speaks of the Good News in a kind of revised Gutenberg technology. For, just as the invention of the printing press became a huge asset in the Church's work in another age to proclaim the Gospel, we find resources for the Good News filling the internet.

Different Bible versions, an apps for daily prayers, a set of blogs and twitters from Scholars and Bishops, the presence of easily accessed data on one's cell phone provides millions and millions of Christians with fabulous resources.

Lent's spectacular characteristics and the appeal of Lenten themes finds new places and spaces all throughout the churches and their people. In India, there are religious observances in Lent that bring together Christians, Hindus, and Muslims; here in our city we have our own cathedral whose walls are home to beautiful Stations of the Cross. One is a great investigator to locate another Anglican Cathedral with Stations of the Cross deposited on its walls! In our time a local Halifax Baptist Church announces a date for the service of the Stations of the Cross; 'tis also a great time for grand processions.



For many Christians, and certainly the Anglicans, Lent is perhaps a time for the soul's healing and wellbeing through the bountiful compositions of choral anthems, hymns, psalmody, and music of the organ.

“By thy Baptism, Fasting, and Temptation, By thy Cross and Passion, By thy precious death and burial/ *Good Lord deliver us.*”
(The Litany)

-Kent Doe



Pontius Pilate Deciphering a Memory- Prof. Aldo Schiavone, translation Jeremy Carden.

The records of the life of Jesus of Nazareth conclude with the significant actions of a powerful king and a Roman governor. The author Aldo Schiavone, a professor of Roman law at the University of Rome La Sapienza campus, has deciphered 'a memory' since historical records can not offer a more definitive biography of the governor. The messiah's life interfaces with King Herod and the priestly Jewish Sanhedrin aristocracy. And finally concludes with his crucifixion using the provisions of the law.

The New Testament understates the role of the governor in the death. Previous governors had had many instances of preachers claiming to be the Messiah; dealing promptly with each and could be expected to do likewise in this situation. We can infer that Pilate saw Jesus as a man with an earthly mission and empowered by his aura differing to the Jewish authorities even though it could result in the execution of an innocent man. The major contribution of the research is reconstructing the exchanges between Pontius Pilate and the accused who offered no defense and only rhetorical question responses. Had they been the

administrator, today's Christians may have reasoned to the same concluding turning point decision.

The author offers a new insight for evaluation by scholars and biblical students of the final chapter of the Savior's life on earth. This segment of the story is still debated. The book rehabilitates Pilate, empowering his name and life 20 centuries later.

- P. Moriarty

Corrected Financial Statements

Please note, corrected financial statements were a work in progress at the time of publication. When ready, statements will be made available.

From the Register

Baptisms

Robert Dylan Stewart
Anna Grace Henderson Cody

Burials

Mary Opie
Carvel Gilroy
Christina McNeil

Answers to Lenten Quiz

1. True
2. True
3. False (no flowers in lent, except funerals)
4. False (Gloria usually omitted in lent, like use of Alleluia)
5. True
6. False (B.A.S. refers to optional use only)
7. True (refers to the Epistle read from the BCP propers)
8. True
9. True
10. False



Holy Week and Easter Services

Palm Sunday, April 9

8am Holy Eucharist

9am Holy Eucharist

10:30am Holy Eucharist

Monday, April 10

7:30am Holy Week Ecumenical Service followed by Continental Breakfast

7pm Holy Eucharist & Reading of the Passion Narrative

Tuesday, April 11

12:15pm Holy Eucharist

7pm Great Litany

Wednesday, April 12

7:30am Holy Eucharist

7pm Stations of the Cross

9pm Tenebrae (King's Chapel Choir)

Thursday, April 13

7pm Maundy Thursday
Commemoration of the Last Supper, stripping of the Altar and Vigil

Good Friday, April 14

12noon Good Friday Liturgy
Reflections on the Cross in Music and Prayer

Holy Saturday, April 15

11am Devotions

8pm Great Vigil of Easter

Easter Day, April 16

8am Holy Eucharist

9am Holy Eucharist

10:30am Holy Eucharist

Ecumenical Services in Holy Week

April 10-13; 7:30 - 8:00 a.m.

Continental Breakfast after each Service

Monday, April 10

Cathedral Church of All Saints
1330 Cathedral Lane

Tuesday, April 11

St. John's United
6199 Chebucto Road

Wednesday, April 12

Saint Mary's Basilica
5221 Spring Garden Road

Thursday, April 13

Saint Andrew's United
6036 Coburg Rd



ECUMENICAL SERVICE with CONTINENTAL BREAKFAST



APRIL 10 Holy Week Monday at 7:30 am (Choir Stalls)

Followed by Light Breakfast in the Great Hall 8 am

This is a wonderful way to begin your Holy Week Journey
Sign up sheet at Main Entrance if you can help with the food
(suggestions, Tea biscuits, Muffins, Devilled Eggs, Mini
Yoghurt, Orange juice, Butter brown bread, Oat cakes, Cheese,
Grapes, Butter, Jam, Milk, Cash donations)



CANADA 150 TEA in the TRANSEPT

Join us to celebrate Canada's 150 Anniversary of Confederation

May 6th 2017 2 - 4pm

CATHEDRAL CHURCH OF ALL SAINTS

Tickets are pre sold only, at \$12.00 and will be available at month end!

We cannot do this without you and look forward to bringing the three Service
congregations together!

Sign up sheets will be available at the entrance doors.

We are excited to announce that a portion of the proceeds from this "Signature" event
will be directed to the Reconciliation & Healing Fund.

Save the Date!



Do you know how to make palm crosses?

We have excellent instructors who can teach you! Please join us in the
Great Hall April 7th at 1 pm Light Refreshments Sign up sheet at main entrance.

Please join us for this labor of Love!



A Lenten Quiz - True (T) False (F)

1. There are special food restrictions in Lent T ___ F ___
2. Lent has been a time to prepare for Baptism T ___ F ___
3. Daffodils are used often for Lent decorations T ___ F ___
4. The Gloria in Excelsis has special music in Lent T ___ F ___
5. The BCP has a Penitential Office for Ash Wednesday T ___ F ___
6. The B.A.S has three Days of Solemn Prayer called Ember Days T ___ F ___
7. The 4th Sunday in Lent is called Mothering Sunday T ___ F ___
8. Lent worship often includes special Processions T ___ F ___
9. Anglican Lenten custom includes two Fast Days T ___ F ___
10. Church bells in Lent cease to ring on Passion Sunday T ___ F ___

Answers found on page 8



Outreach Kitchen Party

The Cathedral will be providing food for St. George's Soup Kitchen on Saturday, April 29th. Our next Outreach Kitchen Party in support of St. George's Soup Kitchen will be held on Friday, April 28 at 6pm in the Great Hall. What a wonderful way to spend a Friday evening!

Contact Us:

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Children's Page

ON THE ROAD TO EASTER WORD SEARCH



I am hiding somewhere in this newsletter, can you find me?



Why did the chicken cross the road?

He thought it was an egg-cellent idea.

- | | | |
|------------|---------------|--------------|
| Ash | Holy Week | Palm Branch |
| Wednesday | Holy Thursday | Forty Days |
| Sacrifice | Good Friday | Jesus |
| Almsgiving | Holy Saturday | Passover |
| Prayer | Easter | Foot Washing |
| Fasting | Palm Sunday | Resurrection |
| Lent | Purple | Love |



What kind of dancing do bunnies like?

!idop !H

What do you do if you cross a bee and a bunny?

A honey bunny.