



Cathedral CORNERSTONE

PETECOST/TRINITY - JUNE/JULY 2019



Bike Week at the Cathedral!



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Divine Energy (2)

I want to express my appreciation to Father Swaine for his insightful article on “Divine Energy” in the Lenten Issue of Cornerstone. It is an article that can be read and re-read as each paragraph provides food for thought and reflection. In my own case it was the association of Spirit with Energy that intrigued me.

My background in the physical sciences brought to mind the First Law of Thermodynamics. “Energy can be changed from one form to another, but it cannot be created or destroyed.” This means that the total amount of energy and matter in the universe remains constant, merely changing from one form to another and energy can flow from one place to another.

Energy can be defined as “the strength and vitality required for sustained physical and mental activity.” Energy is power, as is Spirit. It is interesting that mental activity is centered in the brain which uses more energy than any other human organ and consumes about 20% of the body’s energy. Some of the questions could be: What happens to this energy when a particular thought process is completed? What happens to the energy inherent in the human body upon death? “Energy cannot be destroyed but can be changed from one form to another.” St. Paul said, “There is a physical body and there is also a spiritual body” (1Corinthians 15:44).

The noted Roman Catholic priest, philosopher, teacher, geologist, paleontologist, Pierre Teilhard de Chardin (1881-1995) was a modern day mystic who struggled with much of the man-made doctrines and superstitions of the Church and tried to reframe what Divine Presence might be like in present day terms. For his ideas he was silenced and sent off to China. His answer to what happens to human energy was to “visualize a vast network of human consciousness surrounding the earth – a spherical shell of psychic energy.” He described this shell as being

“akin to a vast nervous system with fibers and ganglions on the surface, consciousness deep within, producing a collective brain with a collective memory.” I am fascinated by the recent photos of a huge “Black Hole” in one of the far off galaxies. However, each new discovery raises questions. One can wonder what happens inside the Hole. What is on the other side of the Hole? When is a Hole not a hole? As our knowledge of the physical world and the cosmos expands so does our thirst for understanding of our purpose and place in this marvelous and mysterious universe.

All this may seem too complicated to be understood, but it does emphasize the concept of spiritual consciousness and the importance of keeping an open mind to the possibility there are other explanations of God (The Ground of Being) and the Spirit than those expressed in the Church’s creeds and doctrinal formularies.

Much of the disillusionment with the institutional church comes from its insistence that it has all the answers, with little recognition of the spiritual hunger so many people seek. Humans are intuitively spiritual beings who continually search for a mystical awareness of “The Other” beyond themselves.

As a life-long Anglican, my spiritual food comes from the ritual and beauty of the liturgy, the music, and the inclusivity, collectivity and divine energy of the Christian community at the Cathedral.

For this I give Thanks.

Rev. Canon John C. Smith, May, 2019

From the Register

Burials

John Colwell

Ben Cookey

Albert Passmore



Cloudy Gray Damp Outside- Bright Dazzling Warm Inside A Great Space.....

The Choir Members of our Cathedral Church of All Saints processed to the Nave entrance around the Font; they began their Ascensiontide concert with Psalm 93 & verses from Psalm 24, and made even more beautiful through the Choir's rendition of the delightful harmony of chants by H. Lawes and E.J. Hopkins.

Nearly a dozen biblical sentences from the Psalter and the Scriptures, all of them attached to the observance of the Ascension of our Lord, came alive, and filled the Cathedral with gorgeous blended choral renditions of a wide range of compositions, with the flare of our organ's pipes, and with the marvelous sound of the trumpet!

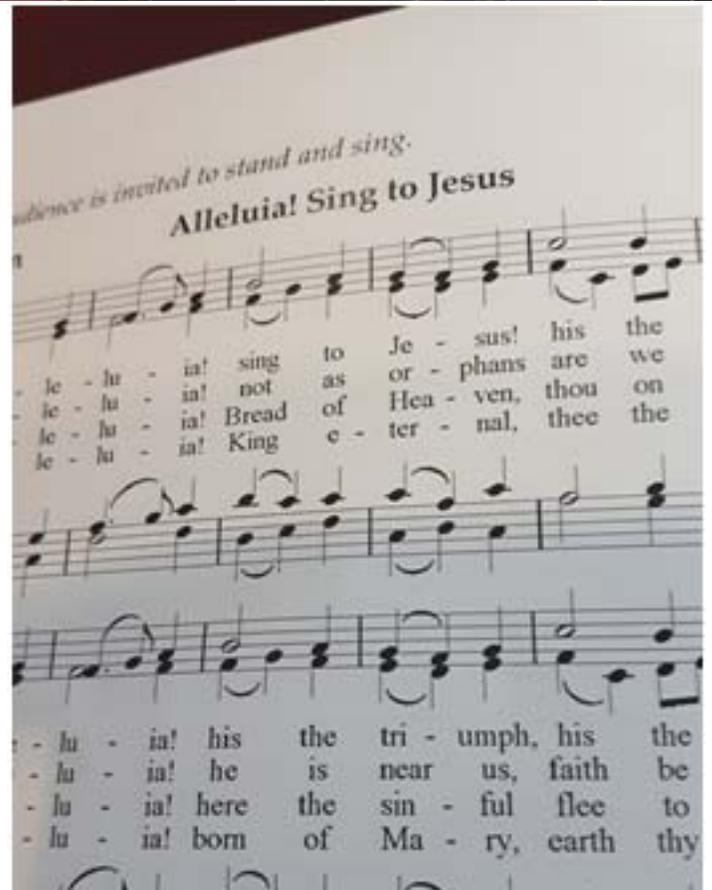
Our Cathedral's historical Pipe Organ, not only assisted the choir, the instrument presented a sequence of four dramatic Movements composed by the Late Olivier Messiaen (1908 -1992).

The audience joined enthusiastically with the choir, the organ, and the trumpet, to sing Ascensiontide Hymns. With the concert's ending after the Hymn Alleluia! Sing to Jesus, the audience gave a standing ovation to the choir members, to Paul Halley, our Cathedral Organist and Director of Music, and to trumpeter, Curtis Dietz.

Anyone who came to this concert would have first been welcomed, and then given an informative and a very helpful program, filled with well written descriptive contents for all who attended.

Our congregation thanks all the persons who offer their talents and devotion to our music ministries, and we wish all choristers a safe and restful summer break.

Submitted by Kent Doe



From Our Bulletin Feature “Ask a Theologian”

The question: People had trouble recognizing the resurrected Christ. Mary Magdalene at the tomb, and the travellers on the Road to Emmaus. He also appeared suddenly to the disciples in the Upper Room with all the doors locked. What was the form and nature of the body of the resurrected Jesus?

.....*Anonymous*

A Response:

Early in the Church's history controversy arose over the nature of Jesus' body: was it a disguise or cloak to cover an all-powerful, divine figure? The answer: no, he was truly human, like us in every way, sin excepted. I know of no comparable, official or agreed statement on the form and nature of Jesus' resurrected body. These are not matters of central concern to our Gospels nor is much made of non-recognition nor of the capacity to enter locked rooms. A more fruitful question might be to ask about the nature, meaning and purpose of the resurrection narratives, that is, the creative attempts to say the unsayable.

Our four canonical gospels were composed at different times and places and represent the pressing questions, needs and habits of thought of different communities. They differ widely in the details and purpose of their resurrection narratives and in their understanding of resurrection. The resurrection is narrated primarily in two forms: stories of an empty tomb and of Christ's appearances to followers that usually include some kind of commission, or grant some status or authority to a particular apostle. The empty tomb is an especially rich sign suggesting two important themes: (1) that encounter with the risen Christ begins at the tomb, that is, the sign of his self-offering on the cross, and (2) a physical continuity between the

body of Jesus, crucified and buried, and the risen Jesus. There is evidence, especially in the Gospels of Mark and John that they are combating a view of the resurrection as a miracle of power that overturns or cancels Jesus' self-offering on the cross. The narratives of Jesus' appearance to his followers after the resurrection emphasize the physical reality of his presence but with enough qualifications to discourage the conclusion of a re-animated dead body. The apostle Paul captures the same nuance in his description of the nature of the resurrection body of believers on analogy with Jesus' resurrected body as a 'spiritual body' (1 Corinthians 15:44).

Both the narratives of the empty tomb and the appearances of the risen Christ discourage reflection on the form and nature of the resurrected body of Jesus and direct our attention instead to concrete instances of his continuing presence with us: that is in the community of the baptized, those who have put on Christ, that is the church as 'body of Christ', in the concrete narratives of scripture, in acts of mercy and hospitality, in the needy neighbour, and especially in our worship and communion, where we experience his real presence in the bread and wine which recall and represent his death on the cross for us, and call us to offer ourselves to one another and to bear one another's burdens. Of course, to discern the risen Christ's presence is not our work alone but a work of the Holy Spirit in us. Perhaps the theological point of those narratives in which Jesus is not recognized might be that when we do come upon Christ we might think he is the gardener, or worse, when we come upon the gardener, or the prime minister, or the president, we might think he is Christ. A final point: meeting the risen Christ is never a proof but an invitation and a call to follow him.

Rev. Canon Fred Krieger



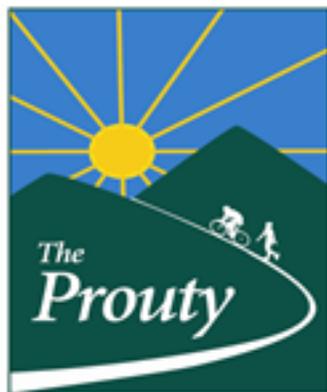
Does this sign look familiar to you?



You may have noticed this sign hanging in our Cathedral for the last number of years, indicating our operating costs. Recently, our Property and Finance Committees have updated this figure to give us a current cost per day. The amount is **\$2000**.

Prouty 2019!

Our Rector and Dean will be participating in **THE PROUTY 2019** on July 12/ 13 during his summer vacation in New Hampshire. Information about the event is on display in the Cathedral along with his biking jersey. He invites you to write names of people you would like remembered on his shirt – a show of support and a source of inspiration for him as he participates with his family in this annual cancer fundraiser.



The Ruth Ballah Memorial Bible Quiz # 5

1. Where is Pentecost declared a Holy Season in the Old Testament ?
2. Where is Pentecost observed as that Season in the New Testament ?
3. After the Resurrection, what did our Lord's Apostles expect Jesus to do?
4. What parable did Jesus speak to the disciples that had them confused and unclear about the teaching; having new life more abundantly.
5. Which of the four classical elements of the West is identified when followers of Jesus " are filled with the Holy Spirit " ?
6. What music instrument is the first "voice" heard by John while "in the spirit"?~ mentioned in the Book of Revelation.
7. What is the Middle East territory where citizens receive the Word of God, and then the Apostles Peter and John go there for Holy Baptism?

Answers are on page 6

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 Organized Crime Duo (Sarah Svendsen & Rachel Mahon)



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Concerts, recitals, workshops and hymn sings at Halifax churches:
 All Saints Cathedral, First Baptist, St. George's, St. James and St. Matthew's



DON'T MISS

A special concert featuring new work by Peter-Anthony Togni,
 in memory of organist David MacDonald,
 with Shimon Walt (cello) and Suzanne Lemieux (oboe)
 July 7, 4 pm at Cathedral Church of All Saints, Halifax

Tickets on sale now at tickethalifax.com
 For more information, visit changingtides2019.ca



SPONSORS: The Province of Nova Scotia, Department of Communities, Culture and Heritage,
 Nova Scotia Heritage Trust, Godfrey Hewitt Scholarship and The Estate of Mowry M. Costigan

Answers to the Ruth Ballah Memorial Quiz

1. **Leviticus 23:vss 15-22**
2. **Acts 2: vss 1-21**
3. **Acts 1. vs 6 - Restore the kingdom to Israel**
4. **Parable of the Door of the Shepherd of the sheep - John 10.1 ff**
5. **Acts 2: ".....like as of fire"**
6. **Trumpet - Rev. of John; Chapter 4**
7. **Samaria—Acts 8**

A friendly reminder

The Cathedral and Synod Offices are closed on Fridays at 12noon for the summer.



Our 2019 Greeters!



We thank this devoted group of volunteers, for carrying out such a vital ministry at the Cathedral.

Your 10:30 am Sunday Greeters

June

Mayann Francis, Denise Smith, Nancy Wood

July

Ruth Holloway, Brian Cuthbertson, Mayann Francis, Gay Hauser, Stephen Osler, Susan Tripp, Nancy Richards

August

Howard D'Arcy, Ron Gilkie



CATHEDRAL CHURCH OF ALL SAINTS
 1330 Cathedral Lane (formerly Martello Street and Tower Road)
 Halifax, Nova Scotia

TWO NOON-TIME ORGAN RECITALS
 by JAMES BURCHILL



Wednesday 24 July 2019 at 12.10 pm
 A Selection of Passacaglias

Wednesday 14 August 2019 at 12.10 pm
 Music by J. S. Bach

A COLLECTION IN AID OF THE ORGAN RESTORATION FUND WILL BE RECEIVED



THE KING OF INSTRUMENTS



Summer Organ Recital Series
at the Cathedral
Wednesdays at Noon

July & August 2019

July 24	Dr James Burchill	<i>Organist Emeritus All Saints Cathedral, Halifax</i>
July 31	Paul Halley	<i>Director of Music All Saints Cathedral, Halifax</i>
August 14	Dr James Burchill	<i>Organist Emeritus All Saints Cathedral, Halifax</i>
August 21	Gabriel O'Brien	<i>Organ Scholar The University of King's College</i>

FREE WILL DONATION

THE CATHEDRAL CHURCH OF ALL SAINTS 1330 CATHEDRAL LANE HALIFAX



LOOK
@ ME
NOW

Our Centennial Tree, planted in 2010 in celebration of the 100th Anniversary of the Cathedral.

Open Doors

A summer tour guide will be welcoming visitors and offering tours of the Cathedral from July 4 through August Tuesday—Saturday 9am—4pm.



Children's Page



WOMEN OF THE BIBLE WORD SCRAMBLE

1. esEhtr:

2. aryM:

3. aDboreh:

4. arSah:

5. ebElztiah:

6. haRab:

7. thBeabsha:

8. uRht:

9. Dleliah:

10. veE:

ELIZABETH EVE ESTHER RAHAB DEBORAH

RUTH SARAH BATHSHEBA MARY DELILAH

