

Lent & Easter 2012

Newsletter

Rector's Message

Dear parishioners,

We are about to embark upon the Season of Lent. The journey begins on Ash Wednesday and continues through six Sundays into the sacred days of Holy Week. Lent calls us back to ourselves, to reflect upon the quality of our personal lives and relationships, our family life, church and community.

As Christians, we face growing challenges to family life which are having a major impact upon us, our family and parish. We see a move away from community to the individual. More families are spending less time eating together around a common table and many spend their leisure time alone with their computer, iPod or Blackberry. In an aging population, increasing numbers of people are spending more time alone. There is a wholesale abandonment of the Sabbath; which leaves little or no Sabbath time for self, family, church and society. Sunday has become a very crowded place and church is often caught between hockey, other sports and recreation activities, and time to catch up in people's busy lives. Religion has become a private thing, with little or no connection to the church. We see this most visibly in church on Sunday mornings, where we experience fewer people in church, aging congregations and declining participation in Sunday School.

Lent offers some tried and true medicine to bring healing and wholeness to our lives. The traditional disciplines of Lent include **prayer**, both personal and corporate, to help direct our focus on a generous God. **Fasting** from something that is good may help us to realize that we do not always get what we want, but we become more caring persons as we make sacrifices for God. **Giving** to someone in need takes many forms, a gift of money, becoming a volunteer, visiting a parishioners as a member of the pastoral visiting ministry or any number of things we can do to be of service to others. The spiritual disciplines, while very ancient, are still today, powerful tools to help us learn to focus outside ourselves toward a God who loves us so much as to be willing to give his only Son.

I am pleased that St. John's is again offering its popular Lenten program following the Sunday morning services. Our program this year has been designed by Anglicans from around the globe and will be used by millions of Anglicans around the world. We will pray and study as members of a world-wide church which includes people struggling to survive in places such as Sudan and parts of Africa, Christians persecuted for their faith in Muslim and other states, as well as folks like us in nations that are blessed with freedom, democracy and abundance.

I wish you Lenten blessings and Easter joys as you share in the many opportunities for spiritual growth, here at St. John's Parish.

Your friend in Christ,

Michael+



Music At St John's

A note from Barbara

Our first major event of the new year began with an association with Maritime Concert Opera. *Amahl and the Night Visitors*, a one act opera in English, tells the family-friendly story of a young crippled boy and his encounter with the Three Kings. The performance was presented on Epiphany Sunday. Two of our choir members, Mary Meisner and Betty Lou Olivier, sang in the chorus. It was a beautiful story with major roles played by musicians in the area, and directed by Nina Scott-Stoddart. Also in January, Edmund Brownless directed a two hour workshop with the chancel choir. It is always a pleasure to work with Edmund and he shared many helpful hints with us. On Saturday, Feb. 11 our music committee and chancel choir got together and planned a '*souper market*' in the Parish Hall. We served hearty bowls of homemade soups, accompanied by delicious rolls, tasty desserts, tea and coffee. The hall was prepared with a Valentine theme - a café setting on one end and a colourful market on the other. Our guest list topped 150 and we raised \$1,800 for our music program. Most of all though, we had lots of fun. Other endeavours are in the works and I will keep you posted in the weeks and months ahead.

Our second annual '*Sheer Joy of Singing*' Workshop takes place on Saturday, March 10 at 10 am. Last year we hosted the Elmer Iseler Singers in a workshop for area choirs. This year it is the *Vancouver Chamber Choir* and they are presented by the St. Cecilia Concert Series. This choir, one of Canada's finest, is featured first in concert on Friday night, March 9 in the church. The singers stay in Lunenburg overnight to be available for the workshop the next morning and then head to Halifax for another performance on Saturday evening.

A second concert of interest is on Thursday, March 15. One of the featured artists is baritone *Tyler Duncan*. Tyler was born in British Columbia but now lives in New York. He is the nephew of Blake Starratt, a member of our chancel choir. Tyler is a huge talent and you may want to come out to hear him. CBC will be on hand to tape his concert at St. John's for national broadcast. March 15 is the last St. Cecilia concert for the season and it is also the date when I officially hang up my hat as its Artistic Director. I've had a wonderful 23 years with St. Cecilia, a chamber music series which I began in Halifax in 1989. Its first home was at St. Andrew's United Church in Halifax and its home since 2000 has been the Maritime Conservatory of Performing Arts. I will devote my time now to both Musique Royale and my work here as your Director of Music, developing programs and featuring many of the artists that have brought concert goers and music lovers to St. John's. St. Cecilia is downsizing its programming but will continue to present concerts from time to time in the area.

Attention is also focused on *Music and Meditation* which begins Ash Wednesday, February 22. Each Wednesday at noon we provide an open invitation to spend a half hour in the quiet sanctuary of St. John's to hear various friends of our music program. The line-up for Lent, 2012 is:

Wed., Feb 22 at noon – Judith Burdett, *soprano*; Garth MacPhee, *organ*
 Wed., Feb 29 at noon – Rachel Kristenson, *violin* and Margit Coltvet, *piano*
 Wed., Mar 7 at noon – Heather Abriel, *harp*; David Abriel, *mandolin*
 Wed., Mar 14 at noon – Nina Scott Stoddart, *mezzo soprano*; Lynn Wahlstrom, *piano*
 Wed., Mar 21 at noon – Paul Buchanan, *piano and vocals*; Eilidh Campbell, *Scottish fiddle*
 Wed., Mar 28 at noon – Lunenburg's Madrigal Choir
 Wed., April 4 at noon – Sharon Gow-Knickle, *piano*

Warm regards,

Barbara

The 2012 Lenten Ecumenical Service Schedule

Date	Place	Preacher	Scripture/Theme
February 26 - Lent 1	Zion	Joe Christensen	Mark 11:1-11
March 4 - Lent 2	St. John's	Vivian S. Roberts	Mark 11:12-19
March 11 - Lent 3	St. Norbert's	Michael Mitchell	Mark 11:20-13:37
March 18 - Lent 4	Central	Alvin Westgate	Mark 14:1-11
March 25 - Lent 5	St. Andrew's	Grace Caines-Corkum	Mark 14:12-72
April 1 - Palm Sunday	St. Barnabas	Laurence Mawhinney	Mark 15:1-47

Each service, planned and led by the hosting congregation is scheduled to begin at 7:00pm, and is to be followed by an informal social/fellowship time.

The offering will go to the Lunenburg Inter church Food Bank.

On Good Friday we will meet at St. John's for the Ecumenical Outdoor Way of the Cross, beginning approximately 11:30am. Each congregation is asked to provide one or two persons to help carry the cross.

Pretzels Courtesy of Full Homely Divinity

The pretzel has been used during Lent for over 1500 years. It is thought that originally pretzels were made to resemble arms crossed in prayer. This bread can have deep spiritual meaning for us during Lent. Since basically only flour and water are used, pretzels can remind us of Lenten fasting. They are also reminders of the call to deep prayer which we hear in Lent. Here is a recipe which the whole family or a church school class can make together. Why not invite friends to an evening of pretzel making and prayer.

Soft Pretzels



Dissolve 1 cake of yeast in 1½ cups of water.
 Add 1 teaspoon of salt and 1 tablespoon of sugar.
 Blend in 4 cups of flour.
 Knead the dough until smooth. Cut into small pieces. Roll into ropes and twist into desired shape. Place on lightly greased cookie sheet. Brush pretzel with beaten egg and sprinkle with coarse salt. Bake immediately at 425 degrees for 12-15 minutes.

Pretzel Prayer

Heavenly Father, we ask you to bless these little breads. Each time we eat them, may we be reminded of the special season of prayer and fasting that we are keeping. May they remind us of our need to come closer to you in prayer. May they remind us of those in need. Keep your loving arms around us, O Father, to protect us always, through Jesus Christ our Lord. *Amen.*

The Easter Garden – a Modern Tradition with Medieval Roots by Janice Kenefick



Easter Garden, Canterbury Cathedral, Canterbury, England

A crèche or nativity scene is a staple among Christmas decorations. Most of us have at least one of our own. However, it's hard to find an equivalent for Easter, even though it's a far more important Christian festival.

The exception is the "Easter Garden," which can be anything from a small dish of potting soil with twig crosses to a life-sized scene with waterfalls and real flowers. Easter gardens are being made in homes and churches all over Britain and North America. Each garden is unique as it is home-made. The Easter Garden appears to have resisted commercialisation, so far.

Perhaps it is becoming so popular in our culture because Christians are searching for alternatives to the more secular traditions and decorations such as coloured eggs, chocolate bunnies, and baskets of toy chicks and candy.

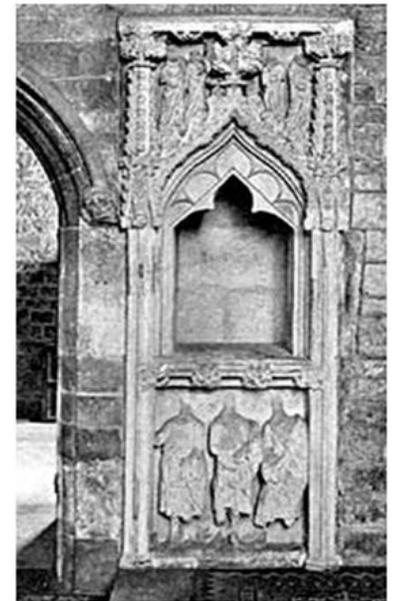
Although it's hard to tell exactly when people started making Easter gardens, the tradition may be linked to the Sepulchre ceremonies which reached their zenith in medieval times.

Their purpose was to commemorate the visit of the women to Jesus' tomb on Easter morning.

The sepulchre, representing Christ's tomb, was a decorated wooden structure or stone niche in the church. On Good Friday, the clergy would place a cross or crucifix, consecrated Host and other holy items inside it. Choristers sang, incense burned and all the congregation attended. Then they closed or covered the sepulchre entrance. At dawn, on Easter morning, the priest opened it and took everything out. Parishioners carried the cross around the church, and the priest returned the Host to the altar. The congregation sang and lit candles. Up until the 1500s, Easter Sepulchres were found all over Britain and Europe.

The Reformation ended all that, especially in the newly formed Church of England, the forerunner to the Anglican Church. In their zeal, Protestant reformers dismantled wooden sepulchres, and turned them into items as mundane as shelves for china. Only two wooden sepulchres in all of England have survived to modern times. Most stone sepulchres were damaged or destroyed.

However, the desire to celebrate Christ's death and resurrection couldn't be suppressed. New traditions began, and it's the Easter Garden that focuses on the tomb visit, just as the Sepulchre tradition once did. Photos and instructions for making an Easter Garden are available on many Internet sites. Although they vary, an Easter garden should have three essential features. These are a mound with at least one cross to represent Calvary; a stone structure or something else to suggest the tomb; and lots of real or silk greenery and flowers. You can add figurines and other features. And for those who can't imagine Easter without rabbits or chicks, you can always tuck a few in between the flowers in your Easter Garden.



Easter Sepulchre, Navenby, England

Making Your Own Easter Garden

1. Start with the mound by filling a shallow dish or tray with soil from the garden or potting compost. Arrange the soil so that there is a hill on one side. Cover the soil with moss or stones, whatever you prefer. Make a cave in the bottom of the mound or near it for the tomb where Jesus was laid. The tomb opening can be made from something as simple as a section of paper towel roll. Place a stone near it. Leave the tomb open until Good Friday.
2. Make three crosses with dried twigs or popsicle sticks and thread. Put them on the hill. On Good Friday, close the tomb by putting the stone in front of it. You can add a gravel path from the mound to the tomb. This will remind you of the disciples running to the tomb and finding it empty on the first Easter morning.
3. On Easter morning, open the tomb and decorate the mound with flowers to symbolize the new life that has sprung from death. If you have a small light, you can add put it in the tomb to symbolize Christ, the Light of the World.



Below are some websites where you can find more information:-

Easter Garden Photos

<http://www.flickr.com/search/?w=all&q=easter+garden&m=text>

Anglican Easter Traditions -Full Homily Divinity Website

<http://fullhomelydivinity.org/articles/easter%20customs%20full%20page.htm>

Easter Garden Instructions

<http://www.aholyexperience.com/2009/03/make-easter-garden-visual-parable/>

<http://happyhomefairy.com/2011/04/01/an-easter-garden-celebrating-the-empty-tomb/>

http://amysfreeideas.com/English/How_to_make_an_Easter_Garden.html

<http://embracingnow.blogspot.com/2011/04/making-easter-garden.html>

“Our beginning, and our mortal fall, began in a garden.

*Christ’s beginning to right that fall began in a garden, passion anguish dripping great drops of blood.
Our new beginning began in a garden, stone rolled away to that echoing tomb, shroud whispering in the
wind.” ...Ann Voskamp*

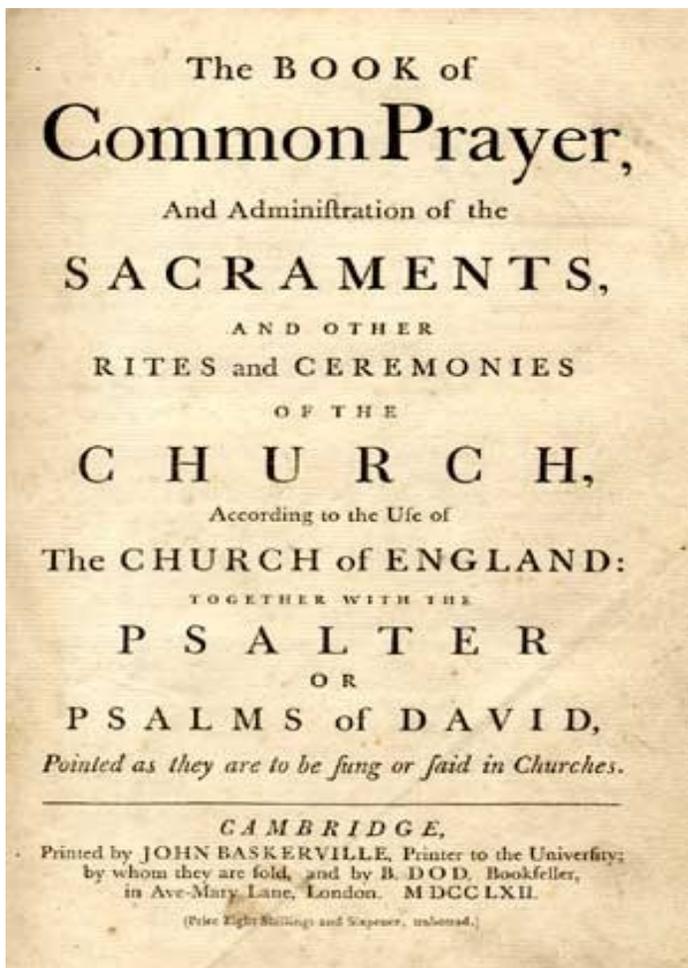
Book of Common Prayer - 350 Years Old by Brian Kenefick

The title of our Book of Common Prayer in its 1662 version is:

The Booke of Common Prayer, and Administration of the Sacraments ~ And other Rites and Ceremonies ~ of the Church According to the use of the Church of England together with The Psalter or Psalms of David ~ Pointed as they are to be sung or said in Churches, and the Form and Manner of Making, ordering & consecrating of Bishops, Priests, & Deacons.

The modern short title, The Book of Common Prayer (BCP), reflects the several related prayer books that are in use in the Anglican Communion and other Anglican Churches. When Henry VIII of England broke from the Roman Catholic Church and reformed the English Church, he tasked the Archbishop of Canterbury, Thomas Cranmer, with producing an English version.

The first version appeared in 1549 and a second version, also by Cranmer, in 1552. In 1553 Queen Mary returned England to the Roman Catholic Church and banned the BCP. Queen Elizabeth I restored it with a few modifications to placate more traditionally minded worshippers.



After the English Civil War, Oliver Cromwell outlawed the BCP and replaced it with a *Directory for Publique Worship*. When James II was restored to the throne in 1660 the BCP was also restored in both English and Scottish Churches. Along with this came calls for a revision, most strongly from the Presbyterians who wanted to remove all ceremonial, and any “objectifying” of worship, such as the ring in marriage or the sign of the cross in baptism. They were opposed by the newly restored Bishops, who wanted even more ceremonial. As with the English Bible, James called a conference at the Savoy hospital. Bishops and Presbyterians were equally represented at the conference. William Sancroft, later Archbishop of Canterbury, finalised what was called the “Fair Copy” for presentation to the Convocation. The Convocation did not accept all the proposed changes. However those that were adopted were published in what is called the “Convocation Book.” The Convocation Book was then written in manuscript form, and attached to the Parliamentary Act of Uniformity, that authorised

With thanks to <http://justus.anglican.org/resources/bcp/1662/baskerville.htm> this is a printing from 1762

the 1662 Book of Common Prayer.

The 1662 version has remained the official prayer book of the Church of England. A BCP, with local variations, is used in the Anglican Communion in over 50 countries and has been translated into more than 150 languages.

Life in the Eucharist

The Anglican Church of Canada and the Diocese of NS and PEI are presenting

“Life in the Eucharist” a Communion Preparation Program for Children and Youth

Life in the Eucharist 2012

will take place on three Saturdays, April 14, April 28 and May 12. Each session is from 10:00 am - 1:00 pm. Lunch is included in each meeting. All sessions are at St. John's Parish Hall, Lunenburg

Each meeting is a family event meant for the young person, both parents and if possible, the child's God parents and grandparents. If you have a child or youth to prepare for Holy Eucharist, please contact the office to register for *Life in the Eucharist*.

PLEASE NOTE TWO OTHER IMPORTANT DATES:

Tuesday, April 12th @ 7:00pm - Parent Introduction Night, and

Sunday, May 13th @ 10:30am - Day of First Communion

Our religious development and understanding of the Christian faith is a 'lifelong process'. Our young people must continue to be nourished and instructed in the faith throughout their lives - both at home and in the parish. St. John's Parish admits children to Holy Communion anytime after Baptism. *Life in the Eucharist* is intended to give children and youth seven years and older a greater understanding of Holy Communion and their life in the church. *Life in the Eucharist* will help them to grasp more fully what the Eucharist is and the central role it will play throughout their Christian life.

Children have always played an important role in the life of the church. A sign of this is our active Sunday School program, programs for Confirmation and other youth activities.

Baptism is the way in which the Church receives people into the family of God. At the time of Baptism, the person is formally received as a member of the Church, and may receive Holy Communion - the Lord's Supper. Baptism is the beginning of a lifelong relationship with the family of God. At Baptism we become full members of the Church and are given a share in the Lord's table, the Eucharist.

The Book of Alternative Services says: "Baptism is the sign of new life in Christ and unites Christ with his people" (p. 146). Throughout life, individuals renew their Baptismal Covenant with God to strengthen and reaffirm their relationship in Christ.

As parents, we make a commitment on behalf of our child, to bring them up to understand God's purpose for the world and to encourage them to share fully in the worship and life of the Church. As baptized individuals, we also promise to support the work of our local congregation and diocese with our time, talents, and resources.

All children in our parish are by virtue of their Baptism, full members of the church. They need and desire to participate in our life of worship - both at Family Services and at celebrations of the Holy Eucharist. Children blossom as their gifts and talents are recognized and encouraged. They also need to know that their sorrows, concerns, and questions are being heard. Children have much to bring to our life of worship. *Life in the Eucharist* is designed to both nurture children and to allow adults to learn from them.

Lieutenant Governor's Faith in Action Award 2012

The Atlantic School of Theology is pleased to announce that nominations are now open for the Lieutenant Governor's *Faith in Action Award* 2012. This annual award continues Her Honour, the Honourable Mayann E. Francis's deep commitment to community development, by providing recognition to those whose religious faith has motivated them to significantly enrich the lives of Nova Scotians from the wider community of which they are a part. The award is open to people from any religious tradition. A recipient will be selected by a committee that includes representatives from Atlantic School of Theology and the Nova Scotia Interfaith Council. The 2012 award will be presented at AST convocation on May 5, 2012.

More information about the award and how to nominate a potential recipient can be found on the AST website at www.astheology.ns.ca. All submissions must be received by Thursday, March 8, 2012.

Madagascar School Project

Kathy Lucking has been rescheduled to visit the parish on February 26th. Kathy, of the Madagascar School Project, introduced this project to the parish last year and she is returning to give us an update. We are pleased to welcome her back to our parish.

Throughout this past year, many of you have knitted vests and given support to the project.

Maundy Thursday

On the night before his death Jesus had a final meal with his friends. This meal was one of the festival meals for Passover. Before the meal Jesus did something which surprised his friends. He washed the feet of every person, a task which was normally done by a servant. By doing this he wanted to show his followers that they should love one another in humble ways. Later in the meal which is known to Christians as 'The Last Supper', Jesus passed round bread and wine. He said the bread was his body broken for them and the wine was his blood shed for them. He was telling them that he was going to die and that when they share bread and wine they should remember him. Christians share bread and wine at their church services all year round, but it is even more special on Maundy Thursday. Jesus also told his friends that they should love one another. It was later on this night that Judas betrayed Jesus in the Garden of Gethsemane.

As a way of showing love for others, there was a custom in England before 1689 for the king or queen to wash the feet of the poor in Westminster Abbey every Maundy Thursday. They also gave them gifts of food and clothing. In the 12th & 13th Centuries "Maundy Coins" were heated on a fire before being thrown to the crowd from the Cathedral balcony. People could then only get one coin as they had to toss them in the air to cool them, and could not hold more than one in their hands. In Queen Victoria's time men received clothing, shoes and stockings and women 35 shillings.

Today our Queen does not wash feet or give clothing. Instead she gives out something called Maundy money, which is specially made for the occasion. In 2012 this is given to 86 male and 86 female pensioners, because she is 86 years old this year. The coins are given in special white and red leather purses. The white purse contains silver Maundy coins matching the Queen's age in pence - 86p, while the red purse contains ordinary money. The service takes place at a different cathedral or abbey each year and people are chosen to receive the money because of good work they have done in their community.

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