

Spring 2014 Newsletter

Rector's Message

Dear Parishioners ,



After a long winter and a spring that has been slow to arrive, we are finally beginning to enjoy the warmth and sunshine of spring. With the sun and warmth, many of us are working outdoors in the garden and enjoying the opportunity to get out to walk or run and enjoy the beautiful outdoors all around us.

In the Parish, we continue to celebrate spring in the great fifty days of the Easter Season. Since Easter Sunday, we have proclaimed Christ is Risen. Alleluia! Our common response is: The Lord is Risen indeed. Alleluia!

Throughout the Easter Season, our scripture lessons give us an insight into the life of the early church. One of the characteristics of the church was that it proclaimed the Good News of God's love and salvation through Jesus to everyone. Christians were not shy to invite others to join them in living the Christian life in a way that was both faithful and inviting. Non Christians would look at these followers of Jesus and see something different, something unique in the way they loved and cared for one another and for the way that they reached out beyond themselves to help those in need.

Our Reimagining Church program continues on Tuesday evenings in our parish. It is helping many to think about their faith and the way that we live as church. Questions arise such as what is working well that is fundamental and how might we adapt, change and respond to those who are unchurched among us. I invite you to come to one of the sessions which run on Tuesdays as 7pm until June 24th.

On June 8th we will gather to celebrate the Patronal Festival of St. John as we give thanks for our 261st anniversary of Foundation. There are some wonderful events happening in the parish that weekend. Check them out and plan to attend. There are several opportunities to invite a guest or family member to come along with you.



With the close of Sunday School, we bade farewell to Jennifer Green Heisler as our Sunday School coordinator. We are seeking to build a team of volunteers for our Sunday School. Please give this some thought and consideration over the summer, so that we can have a strong and healthy Sunday School beginning in September.

As we enter the summer season, let us enjoy some more time for rest and relaxation, while continuing our rhythm of Sunday Services. If you are unable to be here for a Sunday Service, join us on Wednesdays at 10am for our mid-week Services.

I wish everyone a safe and enjoyable summer.

God Bless you,

Michael+

Music At St John's

A note from Barbara

St. John's was host to two wonderful choral events in May. The first was a visit from the National Youth Choir of Canada on May 11 – 43 young adults, aged 18 to 25, from all areas of the country. They arrived early afternoon in time to explore the Fisheries Museum, and then enjoyed supper in the church hall before their evening performance - a program that highlighted the works of prominent Canadian composers. After a night in Lunenburg with various hosts they happily boarded their bus the next morning and headed back to Halifax.



The following weekend our guest choir was the Amadeus Choir of Toronto with Laura Smith as special guest artist. The music was wonderful and even on a holiday weekend about 250 came out to hear the performance - many of them entirely new faces at St. John's.

On May 24 St. John's Ringers headed to Halifax to participate in a workshop with other handbell choirs. These kinds of experiences are invaluable opportunities and I'm pleased that so many from our choirs are able to participate as occasions arise.

Wendell Eisener is organizing brass players once again to join us at the Patronal Festival on June 8. St. George's Choir conducted by Garth MacPhee will be our guests at a special evensong at 4 pm.

A cookie concert featuring Nova Scotia folklorist, performer and educator, Clary Croft, will take place on Saturday, June 7 at 2 pm. Clary collaborated with Dr. Helen Creighton for many years and catalogued her work. He will share with families some of Nova Scotia's history and culture in story and song.

A year-end get together and barbecue with all members of our music program will take place at my house in Oakland on Wednesday, June 11. Throughout the summer our choirs do not meet for regular rehearsals but members of the chancel and congregational choirs will participate regularly at morning worship.

On July 6 Richard Margison, one of Canada's foremost tenors, will be featured here in concert at St. John's. The event is expected to draw a large crowd as it is his only performance in the province.



It will be followed two days later by a concert with the British Columbia Boys Choir – comprising over 50 young boys who, with their chaperones, will be billeted in Lunenburg for two days.

On August 11, a choir from Ontario will join the Chester Brass, members of South Shore Chorale and members of our own Chancel Choir in 'Till the Boys Come Home' a 100th anniversary musical tribute to Canadians who served their King and Country in the Great War, 1914-1918.

Warm regards,

Barbara

Patronal Festival Of St. John

St. John's celebrates our Patronal Feast on Sunday, June 8th with a number of events.

The morning will feature a 10:30am Choral Eucharist with Organ, Choir, Brass Ensemble and Handbells, Archdeacon Michael Mitchell, preaching.

A special 4:00pm Traditional Choral Evensong will feature the Choir of St. George's Anglican Round Church in Halifax, along with their Organist and Choir Director, Mr. Garth MacPhee. Guest preacher at the Evensong is the Rev. Canon James Purchase, the Priest in Charge at St. George's. The service will be followed by a community BBQ. The wider community is invited to participate in both the Evensong and the BBQ.



St. Georges Anglican Round Church

St. John's, Lunenburg and St. George's, Halifax have several unique historic links. The congregation of the Round Church began at the much smaller Little Dutch (Deutsch) Church, located just a few blocks away at the corner of Brunswick and Gerrish Streets. German Lutherans, who were among the founding members of Halifax, many of whom came to settle in Lunenburg in 1753, gathered there to worship.

They were served by Clergy from St. Paul's Anglican Church in Halifax, founded in 1749, including the Rev. Jean Baptiste Moreau, who in 1752 became the spiritual leader of the group which was being consolidated before transfer to Lunenburg in 1753. The organization of St. John's parish therefore, began before the actual founding of the town in 1753.

These "foreign Protestants" used a house they had acquired after trading lumber and converted it into a one-room church, known as a "saalkirche". Construction on the pioneer church began in 1756 and was finished in 1758 and the steeple and belfry were later added in 1760.

Services were originally held in German, preached by both clergy and laypersons and were of an evangelical Lutheran bent, despite the church falling under the supervision of St. Paul's Church (Halifax). Just over 40 years later, the congregation outgrew the LDC and work on The Round Church began. St. George's Round Church built in 1800 with financial support from the Royal Family, is built in the neo-Classical Palladian style.

Another bond linking St. John's and St. George's is that they have both experienced serious fires. St. George's fire occurred in 1994 and St. John's in 2001. Both congregations restored their buildings with much faith and determination and with the financial and moral support of the wider community. Both churches are considered to be of unique Architectural value and they are Canadian National Historic Sites.

Come celebrate with us 261 years young!

Missing Schoolgirls: Archbishop Justin Welby Warns Over Difficulties Of Negotiation With Boko Haram; by Tim Wyatt, writing in The Church Times

THE whereabouts of more than 200 schoolgirls abducted in northern Nigeria remain unknown a month after their kidnapping. Never the less, the Archbishop of Canterbury has cautioned against military intervention by Western nations to find them.

Writing in the *Church Times* (below), Archbishop Welby says that defeating Boko Haram, the Islamist militants who snatched the teenagers from their school in Chibok, would take a combination of local police work, winning the hearts and minds of Muslims in the region, and economic development.

He also writes: "External intervention is always difficult. In the first place, our history as the colonial power, and the role of the USA in Iraq and Afghanistan, makes both countries (and indeed much of the 'Christian West') suspicious for many Muslims."

Since the global campaign on social media to raise awareness of the schoolgirls' plight - #BringBackOurGirls - Western nations have pledged assistance to Nigeria. On Tuesday, the United States revealed that it was flying surveillance aircraft and sharing satellite photos with the Nigerian government.

A group of advisers from the FBI, defence, and state departments have also been sent to Nigeria to assist in the search for the girls. The UK government has also sent a team of experts, as has France and China.

Some, including the US Senator John McCain and the Conservative MEP Daniel Hannan, have advocated sending soldiers or special forces to rescue the schoolgirls. Archbishop Welby said, however, that, while it was right to offer advice and support, military action would be extremely difficult.

"We need to offer help humbly and respectfully to a people of suffering in a country of great talent and potential. Above all, we are called to identify with the poor and suffering in prayer."

Before his present appointment, Archbishop Welby travelled to Nigeria on several occasions to help reconciliation efforts with various groups, including precursors of Boko Haram. Speaking to Radio 4 on Sunday, he also said that even though Boko Haram was a disparate and "irrational" group, the Nigerian authorities should try to negotiate with them.

"[Boko Haram] are very difficult to deal with and utterly merciless. [They] have a very difficult inner core and negotiation there is extremely complicated, though I think you need to try."

On Monday, Boko Haram released a video showing 136 of the girls, dressed in hijabs, and offered to exchange the girls for captured Boko Haram fighters in prison. The group claimed that the girls, who were mostly Christians, had converted to Islam.

In the video, the leader of Boko Haram, Abubakar Shekau, said: "I swear to almighty Allah, you will not see them again until you release our brothers that you have captured." Mr Shekau had threatened to sell the girls into slavery in a previous video last week.

The response from the Nigerian authorities has been confused. The interior minister rejected any prisoner exchange, while a government statement suggested that all options remained available.

Archbishop Welby said on Sunday that the Anglican Church in Nigeria had been working for years to counteract the violence of Boko Haram. "Archbishop Okoh and his bishops have worked very well, though great suffering and sacrifice of life, to work with Muslim groups that are seeking reconciliation. The vast majority of the population are not involved with Boko Haram, but are terrorised by them."

Primates around the Anglican Communion have also spoken out against the kidnapping, including those of Southern Africa, Brazil, and Canada. The Presiding Bishop of the Episcopal Church in the United States, Dr Katharine Jefferts Schori, said in a statement that the Church was horrified that those who should be addressing the crisis were "looking the other way".

"I pray that all Episcopalians, and all people of faith and good will, will pray and plead with their political leaders to find the kidnapers, liberate these girls, and restore them to the safety they deserve."

As the global spotlight on Boko Haram intensified, clashes between Muslim and Christian communities in Nigeria continued. The advocacy group Christian Solidarity Worldwide (CSW) reported on Monday that violence had broken out in southern Kaduna state, in the north-west of Nigeria.

Boko Haram Continued

A dispute between Muslim and Christian youths had led to the demolition of a church; and then two mosques had been burnt down in retaliation, CSW said. The predominantly Christian area had suffered violent attacks since 2011, and some felt that the security forces did not provide adequate protection.

'External intervention is always difficult'

Justin Welby sets out the challenges that are presented in tackling Boko Haram

BOKO HARAM was established in north-eastern Nigeria in the first years of this century. Called by a variety of names, it formed cells in different parts of the north-east, and carried out progressively more serious terrorist attacks mainly in the northern part of Nigeria, with the highest intensity in Borno state and the next-door states of Yobe and Adamawa. There were also major attacks in Kano, Kaduna, Jos, Abuja, and other places.

I spent a certain amount of time in these areas between 2005 and 2011. Groups have, at various times, fled the perceived (by them) corruption of the cities, and set up communities in the Bush. From time to time they clash with police or others, and they are easily radicalised.

On one occasion I met with one of these communities for a day's discussion, sitting on the floor of the mosque, talking about politics, theology, and how to lead a good life. High-technology IT, very conservative attitudes to women and to education, as well as a fear of outsiders, combine to create a potent mix, easily dominated by a charismatic leader.

Boko Haram's stated aim is to establish a radical and extremist Islamic caliphate in northern Nigeria. The Caliphate would next be extended to the rest of Nigeria, and beyond. Well-armed and funded, they have attacked Christians and their churches, as well as Muslims and mosques where they have encountered opposition. A number of Anglican dioceses have been especially severely affected.

They have also targeted government institutions - especially the police. There is the belief by many, including President Goodluck Jonathan, that members of the group exist in various parts of the Nigerian society, including the armed forces.

THE latest abduction of more than 200 schoolgirls, who were in the middle of their examinations, has rightly earned robust international condemnation, including by several Primes of the Anglican Communion. The Church of Nigeria is intimately involved, through interfaith dialogue and other efforts, in seeking a solution.

Any approach to tackling the problem will have to combine police action, hearts and minds' approaches to convince local populations that it is possible to oppose Boko Haram, and careful spiritual and economic development. It will take a long time. The area is vast, with poor communications.

The sources for the impact of Boko Haram are economic, historical, religious, and ethnic. Youth unemployment affects the majority of young people in the north-east. Power is erratic, industry is declining, and agriculture is poor, besides being affected by southward expansion of the Sahara. There is a perceived lack of good development, and much corruption.

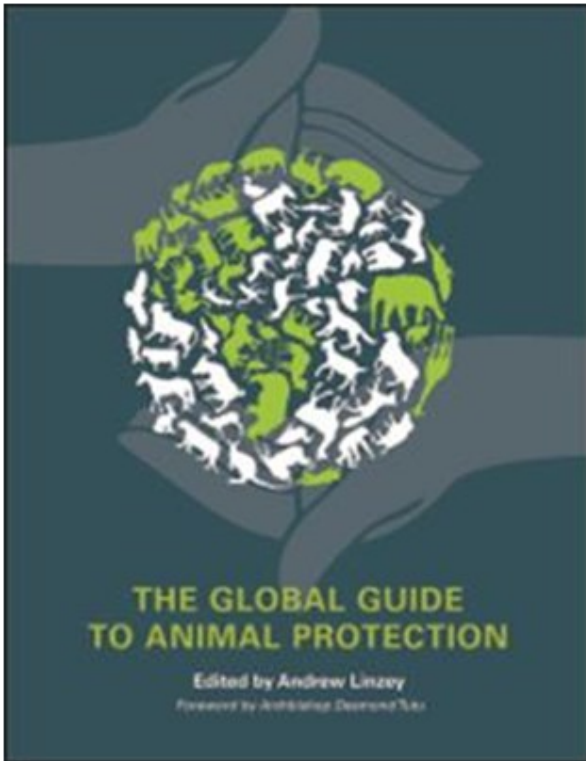
EXTERNAL intervention is always difficult. In the first place, Britain's history as the colonial power, and the role of the United States of America in Iraq and Afghanistan, makes both countries (and indeed much of the Christian West)'suspicious for many Muslims. In the period after 9/11, a huge proportion of children in some areas were named Osama'in support of Bin Laden.

In the fighting of recent years, the Nigerian Army has been put under very severe pressure, and there have been reports by international agencies (always strongly denied) of human-rights abuses.

External help should involve advice where it can be offered, support for those who are displaced, expertise in training and development, and, above all, support for reconciliation, which will be long and difficult.

The crisis has claimed many lives. We need to offer help humbly and respectfully to a people suffering in a country of great talent and potential. Above all, we are called to identify with the poor and suffering in prayer - and then to act as God calls us to be the answer to the prayer we pray.

Archbishop Desmond Tutu Calls the Faithful to Fight Injustice Against Animals



“It is a kind of theological folly to suppose that God has made the entire world just for human beings, or to suppose that God is interested in only one of the millions of species that inhabit God’s good earth,” says Archbishop Desmond Tutu in his forthright foreword to the recently published *Global Guide to Animal Protection*.

In his first major statement on animal welfare Archbishop Tutu says “Our dominion over animals is not supposed to be despotism. We are made in the image of God, yes, but God – in whose image we are made – is holy, loving, and just. We do not honour God by abusing other sentient creatures.

If it is true that we are the most exalted species in creation, it is equally true that we can be the most debased and sinful. This realization should give us pause ... There is something Christ-like about caring for suffering creatures, whether they are humans or animals.”

“I have spent my life fighting discrimination and injustice, whether the victims are blacks, women, or gays and lesbians. No human being should be the target of prejudice or the object of vilification or be denied his or her basic rights.

“But there are other issues of justice – not only for human beings but also for the world’s other sentient creatures. The matter of the abuse and cruelty we inflict on other animals has to fight for our attention in what sometimes seems an already overfull moral agenda. It is vital, however, that these instances of injustice not be overlooked.

“I have seen firsthand how injustice gets overlooked when the victims are powerless or vulnerable, when they have no one to speak up for them and no means of representing themselves to a higher authority. Animals are in precisely that position. Unless we are mindful of their interests and speak out loudly on their behalf, abuse and cruelty go unchallenged.

Archbishop Tutu concludes with his warm support for the *Global Guide to Animal Protection* and urges the reader to seek justice and protection for all creatures, humans and animals alike: “Churches should lead the way by making clear that all cruelty – to other animals as well as human beings – is an affront to civilized living and a sin before God.”

Desmond Tutu is archbishop emeritus of Cape Town and won the Nobel Peace Prize for his anti-apartheid work. Nelson Mandela described Tutu as: “sometimes strident, often tender, never afraid and seldom without humour, Desmond Tutu’s voice will always be the voice of the voiceless”.

The Global Guide to Animal Protection is the result of collaboration between the Oxford Centre for Animal Ethics, a world-wide association of academics from all disciplines, and the University of Illinois Press. Raising awareness of human indifference and cruelty toward animals, *The Global Guide* includes more than 180 introductory articles that survey the extent of worldwide human exploitation of animals from a variety of perspectives.

For more information (www.oxfordanimaethics.com).

ANZP First Province In Anglican Communion To Agree To Divest Fossil Fuel Shares

The Anglican Taonga province of New Zealand has become the first in the Anglican Communion to pledge to divest from fossil fuels.

The synod passed a resolution that requires the Anglican Church in **Aotearoa, New Zealand and Polynesia** “to take all reasonable steps” to divest its shares in fossil fuel companies by its next Synod, in mid 2016.

Rod Oram, who moved the proposal, told synod that it “gives us the opportunity to offer gives us the opportunity to offer leadership on, and to make a practical response to, climate change.

“Thus, it speaks to two marks of our Christian mission: care of creation and righting unjust social structures.

“Of all the ways in which we live unsustainably,” he said, “it is climate change that is causing the gravest harm – right now, here and around the world – to the very ecosystem on which our existence depends.” And climate change, he said, is being driven “simply by pumping a rapidly rising volume of carbon dioxide and other greenhouse gases” into the atmosphere.

Mr Oram, who is a journalist specialising in economic issues, said one of the key needs was to “shift the weight of investment away from fossil fuels into sustainable forms of energy” – and that had led to a worldwide campaign to persuade investors to sell their shares in fossil fuel companies. While the ethical imperatives for divesting are clear, Mr Oram said, there are also a number of practical financial reasons – to do with safeguarding returns for investors – for doing so.

The motion drew impassioned support from Tikanga Pasefika speakers, most notably Bishop Api Qiliho, who said the survival of Pacific Island people was at stake.

There were notes of caution, however, from Mark Wilcox, General Manager of the Anglican Pension Board. He told synod that the Pension Board manages \$160 million of funds on behalf of its members, many of whom are retired or serving clergy.

Mr Wilcox said the Board took its ethical investment philosophy seriously, and had wrestled with how to respond “to the growing tide of sentiment around the world for divestment of fossil fuel investments.” But it also had to take its fiduciary obligations to its members equally seriously. “Very broadly, if a divestment programme risks having a significant financial detriment, we cannot legally divest.”

In other words, if the Pension Board can’t reinvest the funds into other investments that offer a similarly good return/risk profile, “then we can’t do it.” Mr Wilcox advised that the Board had recently analysed its portfolio and determined that divestment within two years may not be possible. However, the situation would be monitored on an ongoing basis.

Two of synod’s Tikanga Pasefika members proposed an amendment (carried) which asked synod to set up a group to advise on reinvesting the divested funds into conservation of ecosystems and biodiversity “in regions that are vulnerable to climate change and sea level rise.”

But the Rev Michael Wallace called a point of order, asking for the motion to be put to the vote, there and then.

It was – as standing orders require – and was passed.



Bishop Api Qiliho
Photo Credit: ACNS

ACW News

The ACW will be holding their annual Lobster Burger Take-Out on Friday, June 20th.

Lobster Burgers **must be pre-ordered by Friday, June 13th.**

Cost for the meal is \$10.00.

This includes the Lobster Burger, Potato Salad, Lettuce, Tomato and a brownie for dessert.

They may be **picked up on Friday, June 20th from 11:00 am until 12:30 pm** at St. John's Parish Hall

For further information and to order, please contact Sharon Green at 634-8269 or

the church office at 634-4994.

PWRDF Receives Award for Bicycle Ambulance Program

PWRDF is proud to announce that it has received a 2014 Civil Society Effectiveness Award from the Canadian Council for International Cooperation (CCIC) for its bicycle ambulance program.

Executive Director Adele Finney accepted the award on behalf of the partners PWRDF works with in Mozambique, Burundi and Bangladesh to provide bicycle and boat ambulances to communities.

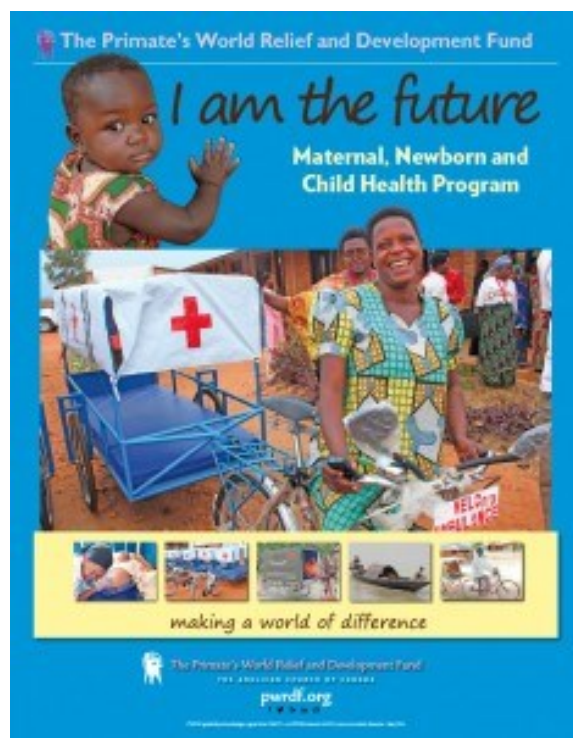
"In presenting the award," Finney said, "CCIC noted that PWRDF connected with hard to reach rural areas." Thanks to the availability of bicycle ambulances, institutional deliveries have improved by 59% in Burundi, 9% in Bangladesh and 29% in Mozambique. As well, villages in Mozambique that have access to bicycle ambulances reported a 14% drop in maternal deaths compared to villages without bicycle ambulances.

"Valerie Maier, Ottawa Diocesan Representative, ably and convincingly presented the PWRDF project and poster prepared by PWRDF staff Zaida Bastos and Christine Hills," Finney continued. "Both Valerie in her presentation, and I in my acceptance of the award, emphasized that PWRDF's aim is to support vulnerable people to become agents of change in their own lives and in their communities.

It was people in northern Mozambique who imagined and created bicycle ambulances, and people in other countries who adapted the idea to their own context."

"All of our work together, across four and more civil societies, made this possible. Thank you!"

By Simon Chambers taken from the PWRDF Website



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