Sunrise is an event that calls forth solemn music in the very depth of human nature, as if one's whole being had to attune itself to the cosmos and praise God for the new day, praise God in the name of all the creatures that ever were or ever will be. I look at the rising sun and feel that now upon me falls the responsibility of seeing what all my ancestors have seen, in the Stone Age and even before it, praising God before me....When the sun rises each one of us is summoned by the living and the dead to praise God.

Thomas Merton 1915-1968
Conjectures of a Guilty Bystander
CONTENTS

A View from the Lych-Gate Janice Lowell 3

Why Good Friday is Called Good Friday Ian McBeath 4

Naked Man On the Road: A Sabbatical Study Leave Angus Stuart 7

Recent Events and Programs 9

Financial Update Michael Berton, Treasurer 12

How Can I Contribute Financially to St. Francis-in-the-Wood 13

Thomas Merton A Hundred Years’ On Angus Stuart 14

Healing Ministry 17

Diocesan News 17

Ministries: Prayer Requests / Care Ministry / Driving Ministry 18

Messy Church 19

Prayer Shawl Ministry / Reel Reflections 20

The Ten Commandments (Revised) Angus Stuart 19

Strawberry Tea with the Vicar 23

Spring Calendar (back cover) 24

Cover Photo: Sunrise on the Rocks, April 24th 2014
The early Christians were smart in aligning our religious festivals with pre-existing ones. At this time of the year, the sun appears in the sky once more and death and darkness are behind us. Spring is the season of new birth and new life. Earth clothes itself with magnificent radiance and beauty, and animals give birth. Miracles of creation surround us. Sounds like a good time for Easter!

The Word and Spirit of God cannot be contained within a tomb. They burst forth and astonish. And at this Eastertide, we are given the same opportunity. We can remove the shroud of whatever keeps us in the dark, whatever prevents us from flourishing. “The glory of God is every creature fully alive,” writes Irenaeus. So let us emerge from whatever keeps us in captivity, leave it in the tomb, and walk into the brightness of the Light and into a new life.

Janice Lowell
Associate Priest
WHY IS IT CALLED GOOD FRIDAY WHEN THIS WAS THE DAY ON WHICH JESUS WAS KILLED?

A personal response from Ian McBeath, parishioner and former Church Warden.

This was the very insightful question asked by a boy who came forward for the children’s talk on a Sunday morning just after Easter last year. Janice answered his question, but it actually made me think how would I answer if it were asked of me?

On thinking more about it and then turning to two good sources of knowledge on the subject, the Bible and Wikipedia (!), I realized that it is hard to answer this question accurately, either historically, or even theologically.

There is a long tradition of calling any Holy Day a “Good Day” (e.g. Good Wednesday for the Wednesday in Holy week). We also sing the phrase “Good tidings” in certain Carols at Christmas time, so the word “good” is often used in the context of Christ.

Some would contend that it derives from a corruption of the word “God” as in “God Friday”. In German this day is also known as “Sorrowful Friday” however, “God’s Friday” in German, Gottes Freitag, may have been changed over time, into English, as Gut Friday or “Good Friday.”

The Bible says that the day was before the start of the Sabbath and the Passover. Some scholars have even suggested a date, Friday, April 3rd 33AD. This is based on astronomical observations and the timing of an historical eclipse and crucifixion darkness model.

Although “Sorrowful Friday” might seem an appropriate phrase for this day, others would contend that it is right to call it Good as this was the day that Christ died for the sins of the world, to make us “good” in the eyes of God. John 3:16 says "God so loved the world that he gave his only Son, that whoever believes in Him should not perish but have eternal life.”

Christ’s crucifixion is the central point and underpinning moment of the Christian faith. We hold the cross as the symbol of Christianity and we
celebrate each week Christ’s death in the Eucharist. Without Christ’s atoning death and our faith and belief in this, then there would be no salvation. It is so pivotal that Christ instructed us to break the bread and drink the wine in memory that he died, his body broken and his blood shed. He did this in love for us, so it certainly could be seen as a good day.

A number of years ago we took a short holiday to Israel and went to Jerusalem where we visited a place known as the Garden Tomb. It was a garden behind a wall in which there was a tomb carved out of the rock. The platform on which the body would have been laid showed that it had been hastily extended at one end as if the person placed there was taller than the person for which it was originally constructed. It also had at the entrance, a channel in which a round stone would have sat, which could be rolled in front to seal the entrance. No one knows whom the tomb was built for but it does have many aspects of which we read in the Bible, especially of Jesus’ body being taken by Joseph of Arimathea and placed in his own pre-prepared tomb. Joseph is said in the bible to have been a member of the Sanhedrin, a rich man who was “waiting for the Kingdom of God.”

Most significant to me was the view from the garden if you looked over the wall. The view was down onto the Jericho Gate, a main entrance into the old city of Jerusalem. Facing the gate and abutting the garden was a stone cliff face that had once been part of a quarry. The cliff face was in the shape of a skull. Could this indeed be the site of Golgotha, “the place of a skull” and could this be the site of Jesus’ crucifixion? We know that the Romans carried out crucifixions in public places so that the people could see their power and be afraid; what more prominent a place than right outside a main gateway into the City?

Though the cliff face is still there, the quarry no longer remains, having been covered over in the 1960s to provide a bus station. However, a quarry would also have been the place for stoning and perhaps this same place was also where Stephen, the first martyr, was stoned to death with the cloaks of thestoners being placed at the feet of one Saul of Tarsus.

So had we visited the place where the events of “Good Friday” actually happened? Where Jesus was, in the words of John, “the Lamb of God who takes away the sin of the world”? Where, as we say in the Nicene Creed “for our sake he was crucified”? Was this the place where the Lord was placed in a tomb within a Garden? Where the Angels rolled away the stone and Mary Magdalene met the risen Jesus face to face?
Whether it can be proven or not, this garden was a peaceful place away from the bustling, noisy, argumentative City. It was a place where the historical Jesus of the Bible felt very real, it gave substance to our faith. The events of that day so long ago may well indeed have happened here. But even if it was not precisely here, certainly it reinforced our understanding of why Jesus came and why therefore the crucifixion was indeed a Good day.

So, how would I answer the question if asked? I would have to say that it was a Good day because as we read in Romans 5:8 “God demonstrated his own love for us in that while we were still sinners, Christ died for us.” Gospel means “Good News”. It is certainly “Good News” that Jesus died to bear the penalty of our sins and bring us to God. As we repeat in the Creed, he was crucified, died and was buried and on the third day he rose again and is with God and he will come again, and we are promised we will be with him for eternity. So our Gospel good news is based on a very real day that, in my view, we can definitely call a “Good Friday”. Without this day we would have no Gospel good news.

Ian McBeath
As many readers of this Newsletter already know, I have been “performing” the Gospel of Mark for some years now under the title of “Testament of a Naked Man.” (See Mark 14:51-52 “A certain young man was following Jesus wearing nothing but a linen cloth. They caught hold of him but he left the linen cloth and ran off naked.”) It has been an ambition of mine to take this “on the road” and have a more intensive period of living with and reflecting on this Gospel.

All clergy in the Anglican Church of Canada are encouraged to develop and deepen their own spirituality and theological/pastoral understanding, and to this end are given three weeks per year study-leave to pursue this. They can, however, accumulate this over four years and take an extended period of study-leave. That is what I am doing as I am about to embark on this “Naked Man on the Road Tour.”

The tour begins in St. Mark’s Cathedral in Seattle on April 8 and concludes at Oasis United Church in Penticton on June 24. Overall a total of twenty-seven performances have been booked which will take me down the west coast, across the south through Arizona, Oklahoma, Texas, and into Florida where I will be performing at St. Luke’s Cathedral in Orlando and staying with Janice’s son, Matthew. Then up the eastern States taking in North Carolina, Maryland, New Jersey, Ohio, West
Virginia and Kentucky. The furthest east will be at St. Francis-by-the-Sea in Blue Hill, Maine, which seems appropriate. Then I return via Michigan, Illinois, and Wisconsin and across the Great Plains.

Most of the churches where I am performing are Episcopal (Anglican), but I will also be making retreats at two Catholic monasteries (performing at one of them). I will also be participating in the conference of the International Thomas Merton Society in Louisville, Kentucky where I will be leading a workshop.

Of course, I am greatly looking forward to all the adventures along the road and visiting all those churches and meeting their clergy and congregations. I am sure it will be a rich experience and that I will come home with many insights and ideas that will feed into our life here at St. Francis-in-the-Wood. And I am grateful to St. Francis-in-the-Wood for bearing with my eccentricities and crazy ideas like this! But I see what I am doing on the road as very much part of our ministry, and that I am taking the Gospel of Mark in this way to these churches on behalf of all of us. In my experience, St. Francis has always been an outward-looking church concerned with outreach and participating in the wider mission and ministry of the Church. I hope very much that what I am doing on the road will be understood as part of our ministry of outreach.

For me, too, this is an extended meditation on what it means to incarnate the Word, the Gospel – the Good News, in the world. At the beginning of the Gospel of John we read those famous words, “The Word became flesh.” In a very literal way, that is what I see myself doing, as I perform the Gospel of Mark. And this literal “performing the Gospel” is a parable, a metaphor, for what we are all called and invited to do as followers of Jesus. In our different ways that are unique to each of us our life is about performing the Gospel, incarnating the Word-made-flesh in the places we are called to be.

Some years ago, I read a book by Lawrence Cunningham, Performing the Gospel; this is a book about St. Francis of Assisi. The thrust of the book is that this is what Francis did in his life; the whole of his life was a living demonstration of the Good News of Jesus Christ, the Son of God. This is what I am trying to do in my very literal performance of the Gospel of Mark; and this is what we are all called to do as followers of Jesus continuing to live out the reality of the Word made flesh.

You can find full details of the tour at testamentofanakedman.com, where you can also follow my blog.

Angus Stuart
Rector
RECENT EVENTS & PROGRAMS

The Canadian Mental Health Association, North Shore Branch, provided an eight-week course, January 12 – March 9, on developing healthy thinking and behaviour. There was a good turnout and participants valued the course.

BRAIN TRANSPLANTS…NOT AN OPTION!

January 16, Debby Harsant, from Parc Retirement Living, provided a program on brain health – what we can do to keep our brains active and alert. The afternoon session was attended by a good showing of parishioners who appreciated Debby’s tips. She is working on another program and has promised to return when it is ready for presentation.

COLOUR YOUR SOUL

On January 17, Jeanette Stigger and Heather Lucock led a workshop for nine participants from St. Francis-in-the-Wood and St. Catherine’s, North Vancouver to explore spirituality through art.
LENTEN SERIES

MATTERS OF LIFE AND DEATH
Faith and Courage at the End of Life

Our series began on February 25 with a presentation of Death & Dying by Janice Lowell. Over twenty parishioners attended this overview of end-of-life-issues.

March 4, Dr. Paul Sugar came and spoke to well over 30 people about Palliative Care – what it is and how to access it. Dr. Marylene Kyriazis spoke about the Paul Sugar Palliative Care Support Foundation.

March 11, John Kessel shared his wisdom with us on grief, loss and bereavement.

March 25, Janice Lowell presented information on end-of-life decision making, including physician-assisted suicide.

April 1, Angus Stuart shared a selection of reflections on death in literature from the great and famous, and from the unknown but no less great.

MARRIAGE PREPARATION COURSE

March 20-23 and March 28-29

Four couples participated in the course facilitated by Angus and Christine Stuart, Fiona and Luigi Galvani and Janice Lowell. Topics include: family of origin, communication, conflict, attitudes towards money and the different types of love. Couples were also asked “Why get married?” and “Why get married in the Church?” The couples also received the results of their Myers-Briggs (personality preferences) and Thomas-Kilmann (conflict) inventories.
Dear Ladies of the
Exploding Quiche lunch,
here are a few memos of
our time together. Thanks
to Louise for these lovely
photos! Thanks to you all
for coming. Rhoda’s
address won’t go in. Can
someone forward this to
her?
Love, Anne

A memento of the “Ladies’ Lunch” that was offered at the Auction of
Promises in the fall by Anne & Joe Baird.
FINANCIAL UPDATE

We have begun 2015 with some wind in our sails. Receipts at $51,161 are modestly higher than both forecast ($48,063) and at this time last year ($45,213). At the same time our actual disbursements at $47,335 are lower than the $50,335 forecast and the $48,077 spent last year.

Two months of data are insufficient to draw any conclusions from, however it is good to see that we are operating in a reasonably strong state at the beginning of the year.

Our Fund balances are as follows:

- Heritage Fund: $82,407.34
- Vision for Growth: $19,598
- Legacy Fund: $196,212.31

We have been in discussion with our accountants about the changes requested in our Financial Statements that arose from the Wardens and from the Vestry meeting. They are making these changes and will soon provide us with the final version of the 2014 Financial Review. This will be available to all once ready.

As of the last day of March, I am looking forward to the data from the first quarter of the year to provide a better character to our financial year.

Michael Berton  
Treasurer
HOW CAN I CONTRIBUTE FINANCIALLY TO ST. FRANCIS-IN-THE-WOOD?

This is a question that comes up from time-to-time, especially from new people who are becoming members of St. Francis-in-the-Wood. So here our Envelope Secretary, Nancy Powers, outlines the main ways by which we can contribute financially on a regular basis to the life and ministry of our church. Nancy is the person you need to speak to if you have any questions about your contributions or, for example, if you need to update your banking or credit card details. She also issues your tax receipt early in the New Year. You can contact her at njpowers@shaw.ca or 604-921-8896. Nancy maintains strict confidentiality at all times.

All financial contributions of whatever amount are gratefully received with our fervent thanks. Donations to the Church can be made in several ways:

- Personally at worship services in church, either directly into the offering plate or more discreetly by using the generic envelopes provided in each pew. Cash, cheques, and VISA, MasterCard and Amex credit cards are all accepted;

- Using personalized but anonymous (numbered) offering envelopes, without having to provide your personal information with each donation. A supply of envelopes may be ordered from the Office;

- Monthly Pre- Authorized Donation (PAD) program, using either automatic debit or credit card. If you would like to consider this very convenient method of giving, please contact the Envelope Secretary for the necessary form.

Please note that the fees (paid by the Church) associated with credit card donations vary between 2.5 and 5% of the amount given, whereas the bank account debit fee is only 15 cents. To ensure that more of your donation is directed to the Church, you are encouraged to consider debiting your bank account directly.

Nancy Powers
THOMAS MERTON A HUNDRED YEARS’ ON:
FINDING A PLACE TO START

Following on from a very successful and well attended series in January and February of this year on “Readings in Merton,” our Rector, Angus Stuart, here offers some pointers for anyone wishing to explore Merton’s further...

January 31st this year saw the centenary of the birth of Thomas Merton, the silent monk who was so vocal and prolific in his writings on everything from spirituality and contemplation, through poetry and literary criticism, to justice and peace, civil rights and the war in Viet Nam. A hundred years after his birth and more than forty years after his death, his appeal seems greater than ever and his writings have never been more widely available. The question is: where to start?

Merton was born “down in the shadow of some French mountains on the borders of Spain,” the first son to two artists – his father from New Zealand, his mother from America. Shortly after his birth, they fled war torn France to live with his mother’s parents in Long Island, NY where his younger brother, John Paul, was born in 1918. Merton’s childhood and adolescence were marked by grief and instability. His mother died of cancer when he was six – she wrote him a letter from the hospital; he was not allowed to see her before she died. He then moved around quite a bit with his father – to the Caribbean, to France again, and then to England where his father died of a brain tumour when Tom was sixteen. Later, after Merton had entered the monastery, his brother, John Paul was killed in WWII, leaving him all alone in the world.

Completing his school education early, he toured Europe before beginning a disastrous year at Clare College, Cambridge at the end of which he returned to the U.S. to live with his grandparents on long Island. He then entered Columbia University in New York as an English major, and from here his life began to come together. Through the friendships he developed there, both with fellow students and faculty, he began to explore what life was about, with the backdrop of storm clouds over Europe and a growing disenchantment with mid-twentieth century American society.
Through various strange twists and turns, including a friendship with a Hindu monk, Merton found his way to Catholicism and was baptized in 1938 at the age of twenty-three. Just three years later, on December 10, 1941 he entered the Abbey of Our Lady of Gethsemani, a Cistercian (Trappist) monastery in Kentucky, where he became a monk for the next twenty-seven years until his death on December 10, 1968 from accidental electrocution while visiting Bangkok, Thailand.

At first, Merton thought he was leaving “the world” behind for good to take up a new identity as an unknown and anonymous monk. He thought he was done with writing. However, his superiors had other ideas... Merton was instructed to write the story of his spiritual journey that led him to the monastery. This resulted in *The Seven Storey Mountain* which to everyone’s surprise, not least Merton’s, became a runaway best-seller. Somehow it touched a nerve in the uncertainty and insecurity of the immediate post-war years. Young men were lining up to enter the monastery.

*The Seven Storey Mountain* is still in print today, and is a wonderful read, though Merton himself came to recognize some of the immaturity and over-enthusiasm of a new convert in its pages; the reader needs to forebear and forgive the young Merton at certain points for his negative attitudes to anything “non-Catholic.” As the years passed, his vision widened into a universal embrace that has become such a distinctive feature of his thought and writing, and contributes in large measure to his continuing and increasing appeal.

*Seven Storey Mountain* was followed by *The Sign of Jonas*, which is an edited selection of his journals in the early years in the monastery. This is one of my favourite Merton books, and gives a real insight into his life (and his struggles) as he began to explore his monastic vocation, and not without a touch of humour. *Sign of Jonas* also includes the classic piece, “Fire Watch,” in which Merton takes us through the sleeping monastery in the dead of night.

Another collection, originally based on his journals and notebooks from the 1950s, but not presented in that format is the classic *Conjectures of a Guilty Bystander* which takes the form of relatively free-flowing but interconnected *pensées*. This is a book to pick up, read for a bit, put down and ponder. It includes such golden passages as his description of the waking of the valley and the *point vièrge*, the virgin point of nothingness within, where God is found. It also includes the famous “Fourth and Walnut epiphany,” where he looks at all the people in the shopping district in downtown Louisville and realizes that he is one with
them, and that the separation he has been living in the monastery is an illusion. Here we catch glimpse of the universal vision that was to come to characterize him in the years that followed.

A fourth book to recommend to anyone beginning to read Merton would have to be *New Seeds of Contemplation*. As the title suggests, this is actually a revision of an earlier book (*Seeds of Contemplation*) but revised so much that it is really a totally different book and illustrates the way Merton’s outlook and thought grew and developed. The book is divided into short bite-size chapters that seek to throw light on “contemplation” – having initially said that it is very difficult actually say what contemplation means without having to unsay it. In my understanding, contemplation is about the direct, unmediated experience of reality, beyond words, concepts, thoughts. The last page of this book is classic Merton – exhilarating to read – and hints again at his broadening interfaith perspective that came to transcend and include many traditions whilst remaining deeply rooted in his Christian faith.

Four books with which to start a Thomas Merton library: *Seven Storey Mountain; Sign of Jonas; Conjectures of a Guilty Bystander; New Seeds of Contemplation*. From there you can go in many directions. You would certainly want to experience the *Asian Journal* at some point and see where it all led. *Raids on the Unspeakable* is a wonderful, though not easy, collection of essays. His complete *Journals* have now been published, as well as many volumes of his letters (it is staggering to conceive how he managed to find the time to write to so many people, as well as keep a journal, write articles and books and poems, and teach classes). Then, of course, there are many books about Merton including the definitive biography *The Seven Mountains of Thomas Merton* by Michael Mott.

For further information about Thomas Merton you will want to check out the Thomas Merton Society of Canada ([www.merton.ca](http://www.merton.ca)).

Angus Stuart
Rector

Angus Stuart is a board member of the Thomas Merton Society of Canada and former chair of the Thomas Merton Society of Great Britain & Ireland (2000-2004). He has written and presented numerous articles and papers on Thomas Merton, particularly in relation to counter-culture and the “Beat Generation.”
HEALING MINISTRY

The Holy Spirit has gifted us with a ministry of healing. For a number of years we have been offering the Laying on of Hands with Prayer for Healing at the Sunday 10:00 am service several times throughout the year and also at periodic Evensong Services.

On March 7, Mary Millerd and Janice Lowell facilitated a workshop on the laying on of hands with prayer for healing. It was a holy time, and we shared deeply. Several of those who participated are interested in assisting with our healing services.

On March 8 at 5:00 pm, we held Evensong with Laying on of Hands for Healing. May 3 and September 18 there will be also be services of healing at Evensong, at 5:00 pm.

On June 28, there will be Laying on of Hands with Prayer for Healing during the 10:00 am service.

The 116th Synod of the Diocese of New Westminster is scheduled for May 22 – 23 at the Italian Cultural Centre in Vancouver. Our delegates to Synod are Roger Sweeney, Graeme Watson, Deb Rollins and Youth Delegate, Sarah Thomas.

Beginning this year, the Diocese is moving to a biannual Synod, with a Conference on the off years.

More news is that the Synod Office will be moving from its downtown location to St. John’s, Shaughnessy. The basement is being refitted for the Diocesan Archives. The Archives had to move out of their location at the Vancouver School of Theology, as the building was sold to UBC.

The new offices will be much larger, complete with conference rooms for Diocesan meetings.
PRAYER REQUEST MINISTRY

There is a group who pray for those for whom prayers have been requested. These are for people who want to remain anonymous or who have friends or relatives across the country. The prayer requests go out via email, and a prayer journal is updated for those who participate in this important ministry. We have witnessed some wonderful stories of healing. If you feel that you might be called to this ministry, please contact Sherryse Corrow at: sherryse.leanna@gmail.com

CARE TEAM MINISTRY

Our care team provides companionship, support, care and homemade soup or other necessities when a parishioner is in any type of need. At Christmas, we delivered tins of home baked cookies and small poinsettia plants to about 25 of our parishioners, some of whom are no longer able to worship with us on Sunday. Several recipients wrote to tell us how much our Christmas wishes meant to them.

As with any ministry, we could always use a few more volunteers. If you are interested in joining us or know of anyone who needs some assistance, please contact Janice Lowell at revjanicelowell@gmail.com

DRIVING MINISTRY

This is part of our Care Team Ministry. Arleen Stiver coordinates drivers for our parishioners who are no longer able to drive to church. If you know of anyone who needs a ride, please get in touch with Arleen at 604-922-2620.
Messy Church meets the 4th Saturday of the month, 4 – 6 pm. This is a great opportunity for young families, grandparents & grandchildren to learn about God in a creative and fun way. We meet for an hour of fun activities related to the theme, and then have a brief worship service where we share the Bible story behind the theme, and then we all enjoy a meal together. A time for a sleepover with the grandkids???

MESSY CHURCH SCHEDULE FOR 2015

April 25                      Sept 26
May 23                       Oct 24
June 27

If you have any questions or would like to volunteer, please contact Rev. Janice Lowell @ revjanicelowell@gmail.com
Our little group has now provided prayer shawls, blankets and lap robes for 170 people in various sorts of need. We never know how God will use our hands when we create these tangible signs of God’s love. If you know of anyone who might benefit from being wrapped in God’s love, please see Janice about getting a shawl. We meet the 2nd Wednesday of the month (except July and August), at noon, in the lounge. I have a book of patterns designed for the novice to expert.

REEL REFLECTIONS

We meet the 4th Tuesday of the month at 7pm. As always, we will have suitable libations available.

Our first movie of the year was *The Name of the Rose*, starring Sean Connery as an intellectually nonconformist monk who investigates a series of mysterious deaths in an isolated Italian abbey, in 1327. Most engaging!

In February we watched a beautiful Persian film, *The Color of Paradise*. It is the story of an 8 year old blind boy who sees more than many of us with his hands and fingers.

In March, *Away From Her* was scheduled, but due to technical difficulties and low viewer turnout, we will re-schedule. This is a lovely Canadian film that depicts the struggles and frustrations for a man as he watches his wife disappear into the shadows of Alzheimer’s disease.

April 28  The Secret Life of Bees
May 26    The Motorcycle Diaries
June 23   Waking Ned Divine
THE TEN COMMANDMENTS (Revised 2006)

Some years ago, when I had to prepare a sermon on the Ten Commandments, I had a go at trying to reinterpret and rewrite them in a way that retained the essence of their original intent but made them more readily accessible and relevant for today. I recently rediscovered them when I was, again, preparing a sermon on that passage from Exodus, and shared them in church. A number of people have asked me for a copy, so I thought it would be worth reproducing them here. In doing so, I thought it would also be helpful to provide the original wording from the New Revised Standard Version of the Bible that we use in church.

Angus Stuart
March 2015

God spoke all these words:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

I AM who I AM, call me God if you wish but I am beyond all human names and ascriptions but I am intimately involved in your life and your story. I am the source of your life and I have brought you to this place where you now stand. If you look back at the path you have traveled you will see that this is so. There is only one God so have no others and do not imagine there are others – wherever you seek me and find me there I will be.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them: for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

Do not try to picture me because I cannot be pictured – this will only lead you into error and you will only a see a distorted image of yourself. That is not me. I am not an old man in the sky with a long white beard. Do not try to define me with your words and ideas … whatever you say about me remember that I am always more than that. Do not limit me with the finitude of your minds.
You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

Do not presume to speak in my name – be very careful that you do not attribute to me words that are not my words. [Even these words that you are writing now – you know they are not really my words and you must not let others think they are].

Remember the sabbath day, and keep it holy. Six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work - you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.

Remember what life is really all about: take time out to stop and stare, to relax and just to immerse yourself in the wonder of being alive, that life is a gift even with all the challenges and sorrows that must come your way. Come aside awhile and listen to me, tell me your troubles and share your joys and I will lift your heart.

Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

Do not neglect your family for that is a gift too, though it may not always seem like it. Remember your parents especially, for you will not always have them, and you will miss them when they are gone ... and one day, if you live long enough, you will find that you have become the older generation, and how you treated your elders will be how you may be treated yourself.

You shall not murder.

It should go without saying that you are not to commit murder but do not even entertain murderous or hateful thoughts in your heart – and when you do, show them the door. Work for all that enhances life and fight strenuously against all that would diminish it.

You shall not commit adultery.

Be faithful to those who you love and be true to the promises you make – remember you hold the happiness of others in your grasp.
You shall not steal.

Do not take what does not belong to you but share what you have with others, holding lightly to those things that you call your own – do not let yourself become possessed by what you own and remember: you can’t take it with you.

You shall not bear false witness against your neighbour.

Be honest – tell the truth and do not let yourself become entangled in a web of falsehood and deception.

You shall not covet your neighbour’s house; you shall not covet your neighbour’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Don’t be always wanting what you haven’t got, always something else, something more but enjoy what you have and the gifts that I shall bring your way – it’s OK to look forward to something better, something new (as a creator of new things I know how you feel) but don’t let yourself be consumed by it. And just because someone else has one doesn’t mean you have to have one too – be your own person! Just like me.

Angus Stuart
March, 2006

---

**STRAWBERRY TEA WITH THE VICAR**

(& Mrs. Vicarage!)

Sunday, June 28th 2015
3pm at the Rectory followed by Evensong in church at 5pm
Tickets priced $6 will be available from the Parish Office in June.
2015 SPRING CALENDAR

Here is an overview of some of what is happening in the next few months – further details of many of these activities can be found elsewhere in this newsletter.

APRIL

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 8</td>
<td>12 noon</td>
<td>Prayer Shawl Ministry</td>
</tr>
<tr>
<td>April 25</td>
<td>4:00pm</td>
<td>Messy Church</td>
</tr>
<tr>
<td>April 28</td>
<td>7:00pm</td>
<td>Reel Reflections: <em>The Secret Life of Bees</em></td>
</tr>
</tbody>
</table>

MAY

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 3</td>
<td>5:00pm</td>
<td>Evensong with the Laying on of Hands with Prayer for Healing</td>
</tr>
<tr>
<td>May 5</td>
<td>7:00pm</td>
<td>Parish Council</td>
</tr>
<tr>
<td>May 9</td>
<td>10am-4pm</td>
<td>May Day at Caulfeild Village</td>
</tr>
<tr>
<td>May 9</td>
<td>8:00pm</td>
<td>Caulfeild Cove Hall concert: <em>Wednesday @ Ernie’s</em></td>
</tr>
<tr>
<td>May 13</td>
<td>12noon</td>
<td>Prayer Shawl Ministry</td>
</tr>
<tr>
<td>May 22-23</td>
<td></td>
<td>Diocesan Synod</td>
</tr>
<tr>
<td>May 23</td>
<td>4:00pm</td>
<td>Messy Church</td>
</tr>
<tr>
<td>May 26</td>
<td>7:00pm</td>
<td>Reel Reflections: <em>The Motorcycle Diaries</em></td>
</tr>
</tbody>
</table>

JUNE

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 9</td>
<td>7:00pm</td>
<td>Parish Council</td>
</tr>
<tr>
<td>June 10</td>
<td>12noon</td>
<td>Prayer Shawl Ministry</td>
</tr>
<tr>
<td>June 23</td>
<td>7:00pm</td>
<td>Reel Reflections: <em>Waking Ned Divine</em></td>
</tr>
<tr>
<td>June 27</td>
<td>4:00pm</td>
<td>Messy Church</td>
</tr>
<tr>
<td>June 28</td>
<td>10:00am</td>
<td>Laying on Hands with Prayer</td>
</tr>
<tr>
<td></td>
<td>3:00pm</td>
<td>Strawberry Tea with the Vicar</td>
</tr>
<tr>
<td></td>
<td>5:00pm</td>
<td>Summer Evensong</td>
</tr>
</tbody>
</table>

*During this period there will be a special vestry meeting.*
*The date of this will be announced soon after Easter.*