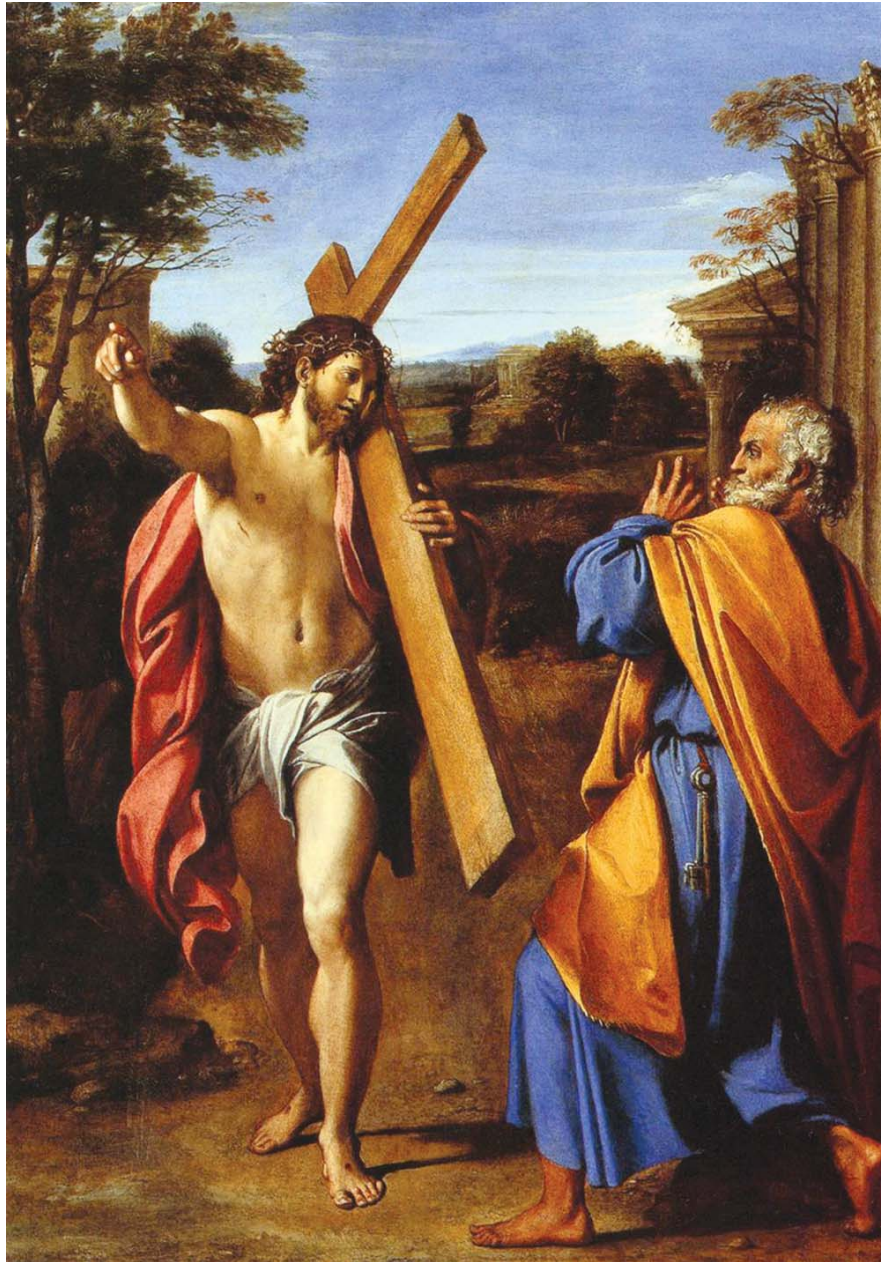




Domine, quo vadis?



Domine, quo vadis?

Artist: Annibale Carracci

Year : c. 1602

Type: Oil on panel

Dimensions: 77 cm x 56 cm

Location National Gallery, London

DOMINE, QUO VADIS? is a painting by the Italian Baroque

painter Annibale Carracci. Dating from c. 1602, it is housed in the National Gallery, London.

The work shows Saint Peter in the moment in which, while fleeing Rome on the Via Appia, he meets Christ, who is walking toward the city. Peter asks him, Domine, quo vadis? ("Lord, where

are you going?"). His Lord replies, Eo Romam iterum crucifigi, ("I am going to Rome to be crucified again."), by which Peter understands that he (Peter) must return to the city to face the martyrdom God intended for him.

Wikipedia

(last modified on 7 February 2012)



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VOLUME 67 NUMBER 4

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week of January.

When Billie meets the pothole from Hell and the pothole wins

THIS MAY BE the season of rebirth in the church but here by the Bog it has been the season of mud and potholes.

On many of the roads our beloved rector has to travel we have potholes large enough to swallow a small car. We have deep ones and wide ones. Ones with sharp edges and ones that fill with water so you are not aware of the size until your front wheels sink into them. We have whole stretches of road that look like Swiss cheese and bits that seem to be safe until you drive across them and your teeth chatter along the dashboard effect that our open winter has left in its wake.

Rev Billie has found herself at the mercy of such roads over the past few weeks. She has been out tending to her flock like a shepherd, delivering home Communion to the shut-ins, visiting the sick and caring for us all. But the roads won last week.

Billie was late for an appointment at our local "eldercare" home, she knew that the staff would have the folks all lined up in the parlour, ready for the small service she had planned for them and she did not want them to wait too long. It isn't wise to keep such dear folks waiting or afternoon naps



ST. BART'S BY THE BOG

Sarah Neish

would take over and she would be facing a row of nodding heads as she preached her little sermon. Irene James and a few of the choir were following in Irene's van. They planned to sing some Easter hymns for the residents.

So off they set from the church, Billie leading the way and Irene following. The road looked like "no man's land" from the First World War. Billie assured Irene she knew the best path through the minefield that was the road. The rector was taking her own car because she planned to continue on to other parts of the parish and the choir planned to stay on for

a visit with the residents. A few stuffed bunnies and chocolate eggs were in baskets as gifts.

It had rained heavily the night before so the road was slick and the potholes filled with water. Billie was driving at her usual speed ...too fast... when her front wheel on the driver's side hit a new jagged hole in the pavement. Billie did just what she was told NOT to do, she turned the steering wheel sharply and there was an almighty bang that could be heard in Irene's van. As a matter of fact, Irene almost followed Billie into the offending hole.

Everyone jumped out of both vehicles and stood there staring at Billie's SUV leaning at an unhealthy angle on the road. Then it started to rain again. The women looked at the car for a few moments, Billie said a very quick prayer that no one had been hurt and they scampered back into the van.

Thank goodness for cell phones and roadside assistance. A call was made to the local garage and a tow truck was sent out to haul the Rector's car back to The Bog. The driver of the tow truck diagnosed a broken tie rod and a bent wheel rim. All of the ladies nodded knowingly like they had any

idea what he was talking about, and Billie dared to ask how long before she would have her car back in service.

By this time everyone was soaking wet but the show must go on so off they set for the Nursing home, the van filled beyond capacity with damp choristers, a wet clergy woman and baskets of Easter goodies. When they arrived everyone was waiting in the parlour, a few had nodded off but soon came awake when they heard the laughter of the staff and other residents. Billie asked for towels for herself and the choir, everyone dried their hair as best they could, Billie donned her vestments and the Eucharist began with all the solemnity that wet rats could muster. The choir sang some Easter hymns and following the service everyone joined the choir in singing "Here comes Peter Cottontail, hopping down the bunny trail". The baskets were handed out to the residents, stuffed bunnies going to those who were on sugar free diets and Billie stayed on to enjoy the time with some of her special flock.

Happy Easter everyone from St Bart's by The Bog.

I'll keep you posted,
Aunt Madge

Archbishop of Canterbury Rowan Williams to stand down

From <http://www.bbc.co.uk/news/uk-17399403>

ARCHBISHOP OF CANTERBURY Dr Rowan Williams has announced he is to stand down in December. He is stepping down and will take the position of Master of Magdalene College at the University of Cambridge from January 2013, his website says. Dr Williams, 61, was appointed the 104th Archbishop of Canterbury in 2002. In a statement on his website, the head of the 77 million-strong the Anglican Communion said serving as archbishop had been "an immense privilege". He said stepping down had not been an easy decision. He added that during the time remaining there was "much to do" and thanked those in the Church of England and the wider Anglican Communion

who had "brought vision, hope and excitement" his ministry. "I look forward, with that same support and inspiration, to continuing to serve the Church's mission and witness as best I can in the years ahead," he said. Lambeth Palace said the Queen, as Supreme Governor of the Church of England, has been informed. Dr Williams will continue to carry out all the duties and responsibilities of the Archbishop of Canterbury, both for the Church of England and the Anglican Communion, until the end of the year, Lambeth Palace said. The Crown Nominations Commission (CNC) will consider "in due course" the selection of a successor. The Archbishop of York, Dr John Sentamu, said he had received the news "with great sadness".

"The last decade has been a challenging time for the Church of England and the Anglican Communion," he said in a statement. "Thankfully, Archbishop Rowan is a remarkable and gifted leader who has strengthened the bonds of affection. Despite his courageous, tireless and holy endeavour, he has been much maligned by people who should have known better. For my part he has been God's apostle for our time."

Dr Williams' resignation marks the end of more than 20 years as a bishop and archbishop. He was consecrated bishop of Monmouth in 1991 and elected archbishop of Wales in 1999.

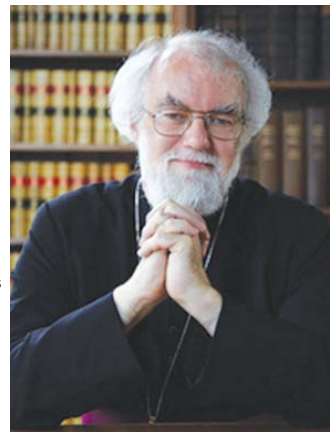
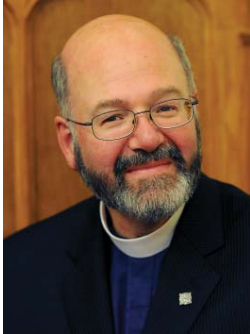
Dr Rowan Williams,
Archbishop of Canterbury

Photo: Church of England

His departure comes after tensions within the Anglican Communion over the issue of homosexuality and women bishops.

BISHOP'S MESSAGE

The Lord is risen, share the good news



*The Right Reverend Ron Cutler,
Suffragan Bishop of Nova Scotia
and Prince Edward Island.*

IN A PARISH I ONCE SERVED IN, I was told a story about an Easter morning appearance that gave a few early morning church goers more than they were looking for. The first Eucharist of the day, the sunrise service, had ended and the congregation had left the church. It was a beautiful morning, still only just light and the rector decided to take a walk in the church yard as he waited for the next service to begin. Imagine the surprise of the people walking up the hill to the church, to see a bearded man dressed in white weaving his way through the headstones in the soft new light of Easter morning!

Was it surprise only or perhaps some fear as well that they experienced? The writers of the New Testament were not usually very concerned about the interior life of those whose stories they told. However, in the various accounts of Easter Day we see plenty of emotion on display. There is sadness, alarm, surprise, fear, terror, amazement, confusion and some anger. There is plenty of doubt and a little bit of belief. As the day wears on, there is a dawning sense of joy and wonder. All of these reactions are entirely understandable as the disciples and the wider group of Jesus' followers grapple with the news of the empty tomb. Their concern causes them to either 'say nothing to anyone' or at most share this news with those of the community who share similar concerns. They retreat behind closed doors where they take comfort in one another's presence, wondering what this might mean both for their faith and their future.

It is only over time, as they come to encounter the risen presence of Jesus that their sorrow is turned into something that surpasses joy and turns into exultation; "Alleluia, the Lord is risen, The Lord is risen indeed, Alleluia." It was this good news

that the apostles proclaimed. It was this sense of exultation that encouraged them to travel widely, sharing the story of Jesus with anyone and everyone, including places where this proclamation was greeted with anger. It was from the perspective of the risen Lord that the early Christian communities saw every aspect of life: from questions of cosmic importance to how to get along in family relationships.

We have described ourselves as "Easter People". So much of our life as Christians revolves around the twin stories of the death and resurrection of Jesus. Every Sunday, in our worship, we observe 'a little Easter', even in the middle of Lent! Sometimes, our gathering for worship resembles the gathering of the community on the first Easter Day. In a safe environment, behind closed doors, with people who share our joys and sorrows, we turn to the resurrection to put our faith and our future in perspective. But where do we see the effects of Easter in our life outside of worship? The experience of the risen Jesus caused the disciples to recall everything that he had spoken about in their time together. In some sense, it confirmed what he had told them of God's hopes and dreams for the world - God's Kingdom. That kingdom is not confined to buildings or to the gathering of the community of the faithful. The joy of the good news of the resurrection is not a prize to be hoarded, but a gift to be shared!

In this season of Easter, how will you share, by word and deed, the good news of God in Christ?

+ Ron

Finding resurrection in the everyday

ALLELUIA! CHRIST IS RISEN!

An Exclamation, a Proclamation and a Prayer wrapped up in just a few words. Is there any better prayer that sounds out our greatest celebration and our deepest hope? Our Lord's flesh is now resurrected flesh; life anew to serve anew. Our Lenten journey of prayer and reflection has reached a spiritual climax with Easter but we still might ask what it means for me day to day. Jesus came to enter into the everyday experiences of everyone. Prayerfully meditating on the normal everyday occurrences of life may give us a little insight of what resurrection is about. I had the opportunity to take a few days of retreat this lent. During the course of one day I had several encounters that offered me the opportunity to meditate on what resurrection might mean for my own life now. I share these thoughts as a prayer and invite you to find resurrection in the everyday events of your own life for your own meditations.

As I walked through a small village of houses on narrow, cobbled streets, I heard a familiar squeak. I stopped and turned to see a line of clothes. It came swinging along with each pull of the line. There were clothes of all shapes, sizes, and colours; children's, men's,

women's; all having served to



Prayer

Steve Laskey

adorn, protect and keep a body warm. In daily life and work they had become dirty and needed to be washed. Now, here they were, clean and fresh and after drying, they would take up their life again. My prayer: Lord, though I may feel tired and worn by the changes and chances of this life, by your resurrection wash, refresh and renew me to continue to serve you now and every day.

A little later that day I sat in a café and listened to the clinking and clanking of dirty plates,

cutlery as they were removed from tables. Day in and day out these hold food for diners. Once again they were on their way to be washed and dried so that they could return to service fresh and clean, to humbly hold nourishment for those who sit before them. My prayer: Lord, some of the things I do to serve you feel very repetitive at times. Though I may have done some things a thousand times, by your resurrected life help me to see how important my service to others really is so that it may be as fresh as it was the first time.

Later on, along with several local people, I was sitting near a fountain which had water flowing and spraying from it. We all watched as two children played not far off in the grass. After a time the children paused, exchanged a few words then got up and came over to the fountain. They washed their hands, and drank some of the water. They shook their hands in the air to dry them and finished by wiping them on their shirts and pants as they sat on the fountain edge. They talked with a couple of the people there and a few minutes later returned to their play in the grass and dirt. My Prayer: Lord by your resurrected life help me to remember the cleansing waters of my baptism

and the living water you offer that refreshes me and strengthens me to return to those places you send me to serve all the more.

In the early evening I sat in a small church. People began to gather for the Eucharist. It had been a long day for many. I could see the weariness of their faces. We listened to the Word, shared the peace and bread and wine. As the service concluded there was a different atmosphere. Those weary faces were smiling now. People greeted one another and even greeted me, a stranger in their midst. My prayer: Lord by your resurrected life, when I am weary by the troubles of the day, nourish me with your gifts of bread and wine and the fellowship of your community gathered from our scattered lives and then sent out to share good news.

'Alleluia! The Lord is Risen!' We can respond to that prayer in the everyday of our own lives; fresh and new, strengthened to serve anew. It is our way of putting flesh on the response to that prayer: 'He is Risen indeed! Alleluia!'

Steve Laskey is the Rector of Christ Church, Dartmouth and Diocesan Rep for the Anglican Fellowship of Prayer.

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ANNOUNCEMENTS

Rev. Brianna Andrews submitted her resignation as rector of the Parish of Springhill/Joggins as of May 15, to accept an appointment as rector of the Parish of French Village.

Mr. Robert Elford has been appointed the incumbent of the Parish of Trinity Church, Halifax as of May 1 2012. Rob will be ordained as a transitional deacon June 11.

Coming this Summer from AST's Diploma in Youth Ministry program (no, you don't have to be in the program)

Engaging Youth in Worship

When: June 1 - 2, 2012
Where: Bedford United Church
Facilitator: Rick Gunn
Cost: \$275
Summary: What do youth need on Sunday morning - Sleep? Sports practice? Worship? If we want them to choose worship, we all need to feel free to be who we are, and we need a vision of who we might become as Christians. Come explore ways of making church something youth need on Sunday morning.

This workshop is open to anyone (clergy, youth leaders, parishioners, organists and other worship musicians) who is interested to attend; you don't have to be a Diploma in Youth Ministry student.

To download the Personal Registration and Learning Unit Registration forms, or

for more information on the DYM in general: <http://www.astheology.ns.ca/youthministry/>

Advance Notice: Atlantic Theological Conference 2012

Date: June 26th - 29th

Location: St. Peter's Cathedral, Charlottetown, PEI

Topic: The New Atheism

The 2012 Atlantic Theological Conference

will take place this year from June 26th-29th at St. Peter's Cathedral in Charlottetown, PEI. The topic of this year's conference will be The New Atheism. Papers will include such topics as "Original Sin and the Evil of Religion," "Religion and Science," "Nietzsche and the Existence of God," and "The Bible: foundational document for the New Atheism."

The speakers will include among others Rev Duncan Dormor, President and Dean of Chapel, and Director of Studies for Theology at St. John's College, Cambridge; Dr. Victoria Goddard, Teaching Fellow at the University of King's College; Dr David Deane, Professor of Historic and Systematic Theology, Atlantic School of Theology, and Rev Dr Gary Thorne, Chaplain at Dalhousie University and the University of King's College. The Conference Website at: <http://www.stpeter.org/conf.htm> is in the process of being updated and Conference brochures will be available soon.

Canada Water Week: discover your water footprint

Reducing water use is easier than you think

CANADA WATER WEEK is a celebration of water from coast-to-coast-to-coast, taking place from March 19 to 25, 2012 with special events for UN World Water Day on March 22. This year's theme is "Discover Your Water Footprint."

What is a water footprint? Well, the food we eat, the clothes we buy and the products we use are all embedded with something called virtual water (for example, the water used to grow the cotton for our jeans and t-shirts). When combined with the water we use in our homes, it adds up to create our entire water footprint.

So how big is your water footprint? According to a 2011 RBC/Unilever poll, Canadians consistently rank water as the country's most precious resource, yet we are among the highest consumers of water in the world. The average Canadian consumes nearly 6,400 litres of water every day, which, to put it in context, is more water than a daily 10-minute shower produces in two months. More than 90 per cent of that falls in the embedded water category, and the numbers may surprise you:

Coffee: It takes 1,100 drops of water to produce a single drop of coffee.

Car: It takes 400,000 litres of water to produce a new car. That's enough to ice eight NHL regulation-sized rinks. Gardening: In the summer, municipal water use doubles. A typical lawn sprinkler running for one hour uses about the same amount of water as two five-minute showers, one load of laundry, two dishwasher cycles and 10 toilet flushes combined!

Wine: About 120 litres of water are used to create one 125-millilitre glass of wine. Most of this usage comes from grape production. Canada's Okanagan Valley uses about 13 billion litres of water a year to bring the region's wine to your table.

Hamburger: Take one all-beef patty from Alberta, one whole-wheat bun from the prairies, lettuce grown in Québec, and tomatoes and cheese from Ontario, and you're looking at a recipe with a water footprint of about 2,400 litres.

So have we convinced you to give up your car, wine and fast food? Don't worry, we're not asking you to. The good news is that there are lots of other ways you can reduce your water footprint and most are easier than you think.

If you're thinking about renovating your bathroom, Tim Morris, Fresh Water Program Manager at the Walter and Duncan Gordon Foundation, has this tip: "Make sure

to look for the WaterSense® label on toilets and fixtures. This will ensure you get a quality product that uses at least 20 per cent less water. Since toilets can account for almost 30 per cent of your indoor water use, switching to something more efficient can make a real difference."

Okay, so it sounds easy enough to conserve water but why is it important? If you think about it, water is a renewable resource, which means the water we're using now is the same water we'll be using a generation from now.

"Water may be a renewable resource but we still need to conserve it; reducing your household water use helps reduce the energy required to treat and supply water," said Kat Hartwig, Executive Director of Living Lakes Network Canada. "Getting involved in Canada Water Week is a great way to learn about what you can do to make a difference today and for decades to come."

In Canada, we have a lot to be thankful for. Our breathtaking rivers and lakes are the envy of the world. And now we have a week-long celebration called Canada Water Week during which we can pay tribute to this precious resource. To find out more, visit www.canadawaterweek.com.

The Cathedral Church of All Saints hosts:

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Reach for the sky!



Photo top: front view of the Cathedral Church of All Saints with the new Shannex building.

Photo right: view of the new Shannex building form the corner of Martello Road and College Street.

Photo bottom: view of the Shannex building and the Cathedral Church from the back.

THE NEW SHANNEX PARKLAND development on the grounds of the former Anglican Diocesan Centre has hit its final height. It replaces the ADC and three homes formerly occupied by our bishops, cathedral dean and other diocesan officers. Due to open in the fall of 2012, the design of the new building compliments the existing All Saints Cathedral and Chapter House.



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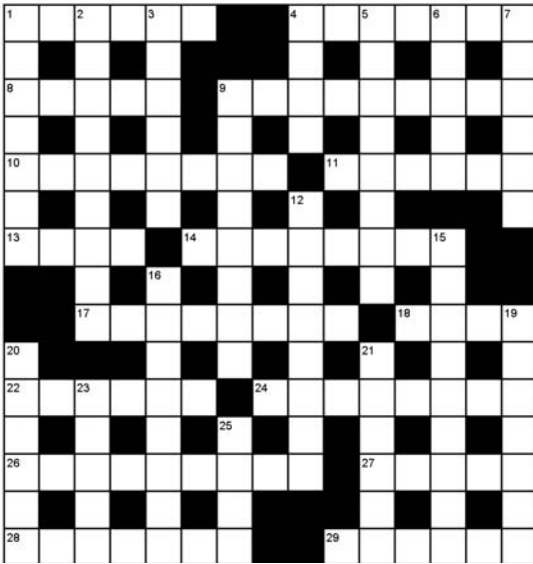
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Bible Crossword

by Maureen Yeats



APRIL 2012 Clues

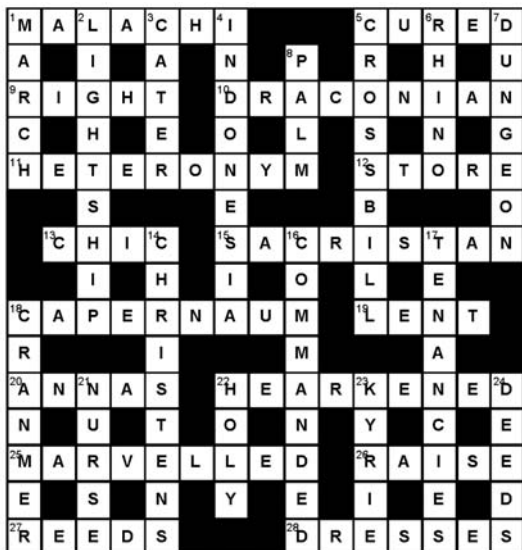
ACROSS:

- 1 - Available power (6)
- 4 - Green precious gem (7)
- 8 - Brother of Moses (Exodus 4:14) (5)
- 9 - A type of chrysanthemum (9)
- 10 - A New Testament letter (8)
- 11 - Vestments worn only by the ordained (6)
- 13 - Engrave with acid (4)
- 14 - Musical setting for Psalm 51, such as one composed by Allegri (8)
- 17 - "----- are not greater than their masters", butlers, etc. (John 13:16) (8)
- 18 - A son of Noah (4)
- 22 - Distresses (6)
- 24 - Some wind instrument players (8)
- 26 - "Do not store up for yourselves _____ on earth", valuables (Matt. 6:19) (9)
- 27 - A play or an opera (5)
- 28 - Dwells (7)
- 29 - Drinks to the health of (6)

DOWN:

- 1 - "I have set you an _____", pattern or model (John 13:15) (7)
- 2 - Arms of eyeglasses (9)
- 3 - A spice (6)
- 4 - Old Testament book (4)
- 5 - Gave a claim to (8)
- 6 - Month when the Feast of St. Mark is observed (5)
- 7 - A kind of fabric (6)
- 9 - Recklessly extravagant, as in a parable of Jesus (8)
- 12 - Non-Jews, as in Matthew 10:5 (8)
- 15 - A New Testament letter (9)
- 16 - "God was able to do what He had _____", given assurance of (Rom.4:21) (8)
- 19 - Service books used by clergy at the Altar (7)
- 20 - Chief Christian feast (6)
- 21 - Workroom of an artist (6)
- 23 - Endings for prayers (5)
- 25 - Upper limbs (4)

March Solution



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(in plain English)

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2. Teach new believers
3. Help people in need
4. Work to make things fairer
5. Look after the planet



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*Church-bells beyond the stars heard,
the souls blood,
The land of spices,
something understood.*

Prayer - George Herbert

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REVIEWS



Reviews Editor

Paul Friesen

What a terrific decision it was several months ago to create a Diocesan Times column dedicated to reflections on prayer. And what healthy and hearty contributions Steve Laskey, the rector of Christ Church, Dartmouth is making to our diocesan life by his monthly meditations. Prayer is far too important for it not to be the chief reason we gather together on Sundays, as Christian communities, to worship the Holy Trinity. Prayer is far too fundamental to Anglican worship to describe our liturgies as anything else but

prayer. Prayer is far too ancient and precious a gift to not repeat on our lips or in our hearts the 'strange and beautiful' words of our ancestors in the faith. And prayer is far too powerful to be restricted to the pews on Sunday mornings and far too creative not to come out in our own fresh words in our daily rounds and in prayer groups. But what precisely is prayer? John DeVries has some helpful thoughts for us.

Paul Friesen

This little book is devoted ... to positive teaching on prayer

John DeVries, *Why Pray? 40 Days—From Words to Relationship* (David C. Cook, 2005).

THIS BOOK, which has been published by various publishers under several titles at various times, beginning in 1998, comes out of a 'particular corner of God's vineyard'. If the world of American evangelical Protestantism, or the mention of the word 'missionary', or talk of 'specific answers to prayer' makes you twitch in your seat, you may be in for a ride. But it would be a pity not at least to consider the message and insights of this book. Christians around the world, East and West, North and South, have a whole lot to learn from each other about their shared faith—before we could (in my view) turn to Buddhists (for instance) and say, with a straight face, that we are actually informed enough about our own faith, and experienced enough in it, to make genuine 'dialogue' about prayer, possible.

John DeVries speaks unapologetically out of his world, but he does so disarmingly at many points. Near the end of the book he says: 'One of the highlights of my spiritual life was a prayer conference with seventy other pastors. When I got there I was shocked to learn that we would be praying for three days; not speaking about prayer and watching videos. I was desperate to get out. But all of us found that the experience not only was among the most enjoyable of our spiritual life, but we also did not want it to end three days later.' That's the wonderful thing about this book. It is honest to the point of helpful embarrassment, continually revealing the author's failures and the author's growth.

This little book consists of forty meditations on prayer, divided into weekly sections: 'Why Pray?'; 'Why Pray First?'; 'Why Pray for Neighbours?'; 'How Should We Pray?'; and 'Three Foundations and Three Functions of a Home of Prayer'. An Epilogue entitled 'Building a Home of Prayer Every Day' follows. DeVries is plain-spoken and revels in stories, and as he writes he echoes in his own way many of the insights of the great

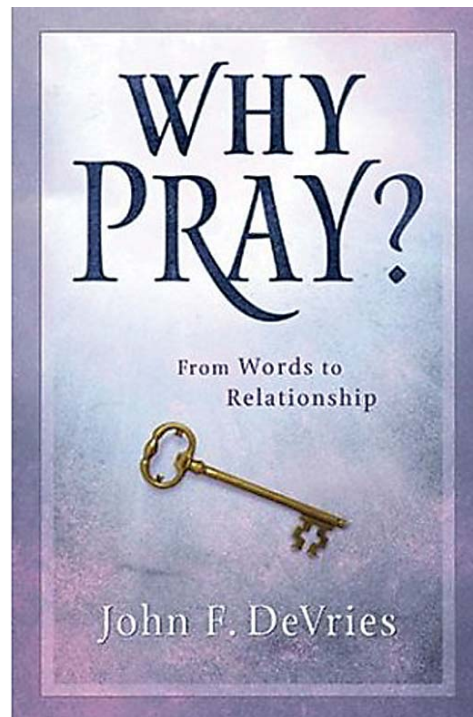
masters of Christian prayer in the Anglican, Orthodox, and Roman Catholic and Protestant worlds.

With forty meditations in hand it is hard to communicate all of the author's insights or enter into a detailed evaluation of them. Undoubtedly, different readers will find different meditations more or less helpful; it was the case with me. But several critically important themes guide many of his reflections.

The first key theme is our creation in God's image: 'He not only created [us] to be like Him; He created us in his likeness (see *Genesis* 1.26). Just what does this mean? It means we look like God in some ways. We look like God through our loving each other and caring for each other. We look like God in our capacity to forgive. We look like God in our capacity to suffer for one another.'

This means that prayer is fundamentally an ongoing conversation with the Holy Trinity: so, 'when we view prayer in terms of the number of answers we get and when we track our answers in prayer journals just to be sure our time is well spent, are we not wrecking our relationship with God? Do you evaluate every conversation with your spouse or with a dear friend in terms of what you get out of it?...This is why we must never "prostitute" prayer, degrading it (and our perception of God) into some mechanical programme for getting our way.' DeVries can be blunt!

And DeVries' bluntness extends to the 'professional' ways we slip into as church communities devoted to programmes of growth and relevance. At one point DeVries was asked to be a consultant to a 'large suburban church', and after listening to a two and a half hour presentation (with wonderful graphics) said: 'What makes this flow chart Christian? You could use the same thing to sell fast food or



life insurance. I've listened to your for more than two hours but I have not heard a word about prayer!'

Lest you get the wrong idea, the greater part of this little book is devoted not to 'deconstructing' unfortunate forms of prayer or congregational planning, but to positive teaching on prayer. DeVries also believes that prayer is not a substitute for getting our hands dirty in ministry, but rather that prayer and other forms of ministry need to go hand in hand. This is true, for instance, in outreach to homes troubled by poverty or anger and estrangement: 'Every time you pray for that home, start by thanking God that he is the perfect Father and that the persons living in his home are His created image bearers. Thank God for the wonder of his creation in their lives, and praise Him for his goodness and gifts to each... Tear down the walls of doubt and despair that surround that home and set up walls of praise and anticipation at what God can do and will do it.' This isn't an example of the 'power of positive thinking' but of a 'true and living hope' emerging from the divine-human relationship.

In this context DeVries speaks much of 'answered prayer'—of healed bodies and lives and communities. He speaks of the lessons we can learn from Christian communities in India, and of his hopes for North America. One hopes we aren't too proud to learn.

If I were to meet John DeVries I would want to thank him for all of this and ask him questions; questions about linking the prayer of worship around the Lord's Table to the rest of the life of prayer, and other fruitful questions that come out of helpful discussions between 'Christian cousins'. But above all I would want to pray with him.

And my guess is that if he were told someone had a choice between reading his book and praying, he would heartily recommend the latter. Fortunately both reading about prayer and prayer itself are possible for most of us if we make good choices.

Paul Friesen

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When I got there I was shocked to learn that we would be praying for three days ... I was desperate to get out.



The Catholic workout

Michael Carrera, *The Catholic Workout* (2010)
 ISBN: 978-0-9809448-0-8
 www.thecatholicworkout.com

Reviewed by Susan MacNeil

Michael Carrera's *The Catholic Workout* is a refreshing book designed to assist readers in strengthening their physical health while simultaneously building ones faith and relationship with Christ. This book is far from your average fitness-inspiration offering.

Carrera is sincere in his desire to share the importance of physical and spiritual wholeness and he uses quotes from Church Fathers and Saints to support his convictions. I could personally relate to the deluge of worldly distractions that so often keeps us from change. The honest inclusion of stories involving stumbling blocks of: fear, lack of discipline, humility and "excuseitis," gently cause the reader to ponder further the spiritual walk. Before we come upon the actually workout, Carrera weaves a necessary reliance on God to invoke change and introduces the simple, humble prayers of the Rosary. A review of the scientifically agreed upon benefits of resistance training sets the stage for the workout. Excuses appear futile as we read, "Dear children, time is not a problem, the problem is love. Because if you love something and care about something you will always find the time for

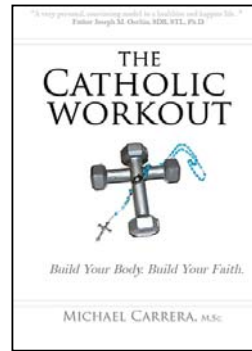
it." p. 48. The unashamedly Catholic Carrera is sensitive to the non-Catholic Christian and offers "The Christian Unity Workout" for those who are not comfortable with using the prayers of the Rosary. The brief history of the Rosary and the explanation that Catholics don't worship Mary, but use the humble prayers of the Rosary to focus on aspects of Christ's life is worthwhile.

The actual exercises of the workout are simple and the scriptures for meditation draw us deeper into the desired contemplation of the Passion. Carrera doesn't miss a step in the walk the reader must take to be successful in the journey of spiritual and physical wholeness. It is interesting for me to note that there were so many instances that my reading of this book seemed to be sabotaged. I finally had the time to open it up while I was on my way to a retreat in the States. I didn't think it would have the substance I desired because books on fitness and the whole "gym" world seem shallow and self-centered. Of course I understand the physiological benefits of fitness and the spiritual benefits of prayer, but with my family and schedule, what could another "workout" book do for me?

As I headed to a community where guys and girls live to overcome various addictions through daily concrete prayer, work and sacrifice; my preconceived judgment was the

book would be weak. To my surprise, I was immediately drawn in by the two main goals of the book. I felt the walk the community is on, to be parallel to the journey laid out in *The Catholic Workout*. It is so simple yet we all struggle with our own poverties and often we feel there is no hope or help. Laziness, arrogance, pride- whatever our weaknesses may be, is not to be overcome alone. God has given us the armor; we must humble ourselves and use it.

While reading *The Catholic Workout*, I was constantly reminded that we are His hands and feet and it has inspired me to dig deeper and give the workout a chance. A healthy body and spirit are assets we can draw on to reach our full potential. Carrera's faith journey is not unlike others I've heard before, what is unique is the amalgamating of basic exercise into that spiritual walk. Blending our strengths with our weaknesses should be more obvious but often we need to hear it from a fresh source. The flowcharts with the prayers and exercises are clear and the photographs are all you need to begin. I have the Rosary beads, now all I need are the weights! This book is an encouraging and user-friendly guide to better physical and interior health. If we seek and serve God first, the world will be a much better place. I have already been to the Catholic Workout website and I can't wait to get started!



Anglican prayer beads, also known as the Anglican rosary or Christian prayer beads, is a loop of strung beads which Anglicans, as well as Christians of other denominations, use as a focus for prayer. This particular way of using prayer beads was developed in the mid-1980s by Episcopalians in the United States participating in a study group dealing with methods of prayer. The beads have since been adopted or adapted by Lutherans, Methodists, Baptists, Disciples, Presbyterians, and non-denominational Christians, thus giving rise to the term "Christian prayer beads".

Anglican prayer bead sets consist of thirty-three beads divided into groups. There are four groups consisting of seven beads with additional separate and larger beads separating the groups. The number thirty-three signifies the number of years that Christ lived on the Earth, while the number seven

signifies wholeness or completion in the faith, the days of creation, and the seasons of the Church year.

The groupings are called "weeks," in contrast to the Dominican rosary which uses five groups of ten beads called "decades." The beads between and usually larger than the "weeks" beads are called "cruciform" beads. When the loop of beads is opened into a circular shape, these particular beads form the points of a cross within the circle of the set, hence the term "cruciform." Next after the cross on Anglican prayer bead sets is a single bead termed the "invitatory" bead, giving the total of thirty-three. The beads used are made of a variety of materials, such as precious stones, wood, colored glass, or even dried and painted seeds.

Anglican prayer bead sets are made with a variety of crosses or, occasionally, crucifixes. The Celtic cross and the San Damiano cross are two which are often used.

Unlike the traditional rosary used by Roman Catholics, which focuses on the seminal events in the life of Christ and asks the Virgin Mary to pray for their intentions, Anglican prayer beads are most often used as a tactile aid to prayer and as a counting device.

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