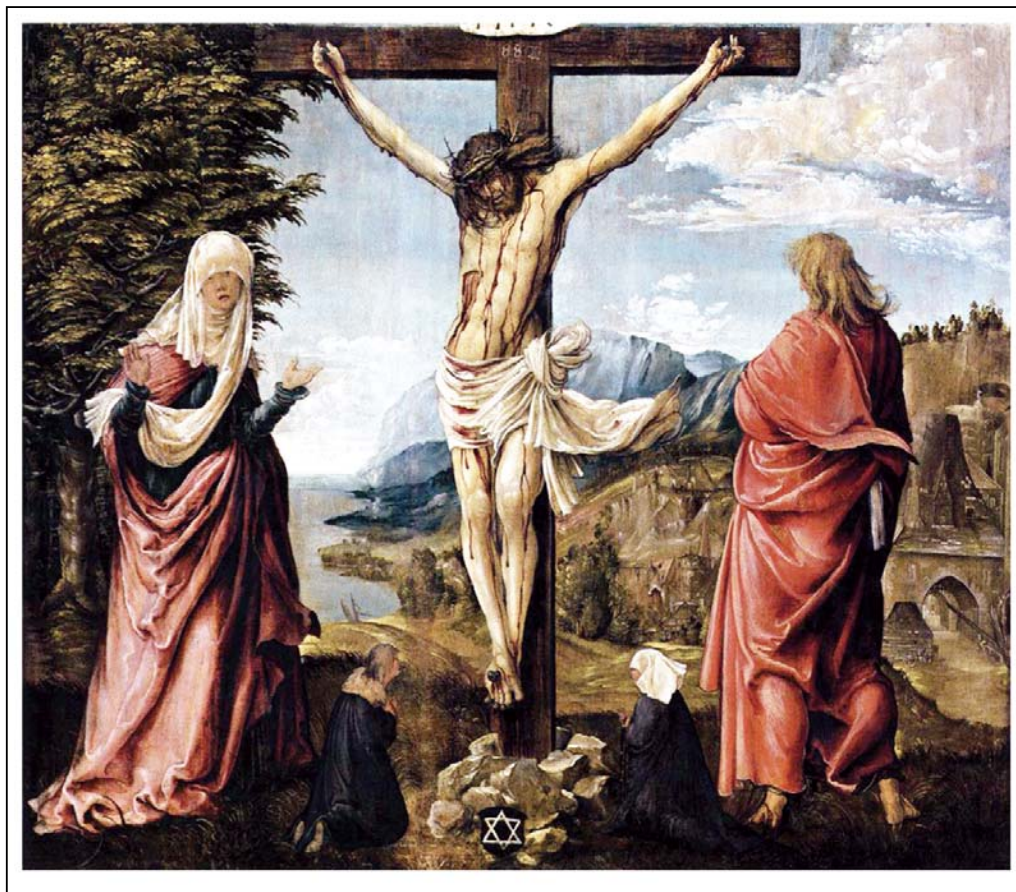




Christ on the Cross between Mary and St. John



ALTDORFER, Albrecht (b. ca. 1480, Regensburg, d. 1538, Regensburg)
Christ on the Cross between Mary and St. John c. 1512
 Limewood, 102 x 116 cm
 Staatliche Museen, Kassel

Keeling in prayer beneath the cross are the tiny figures of the unknown couple who donated this crucifixion panel, which would have hung above the family tomb in a Regensburg church or cloister. At the foot of the cross, where in other such

works one finds the skull of Adam, said to have been buried at Golgotha and whose sins Christ atones for by his death, is their coat of arms, with a hexagram. On either side of Christ, who is represented not in an idealised manner but with the signs of his injuries, the landscape stretches away into the far distance.

From the *Britannica Concise Encyclopedia*, crucifixion is defined as a method of capital punishment among

the Persians, Seleucids, Jews, Carthaginians, and Romans from about the 6th century BC to the 4th century AD. The condemned man was usually whipped and forced to drag the crossbeam to where the upright was standing. His hands were tied or nailed to the crossbeam, which was attached to the upright 9 – 12 ft (2.5 – 3.5 m) above the ground, and his feet bound or nailed to the upright. Death was by heart failure or asphyxiation. Political or religious agitators

and those without civil rights were crucified. Its overwhelming association today is with Jesus. Crucifixion was abolished by Constantine I in AD 337 after his conversion to Christianity.

"I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die."
 -- John 11:25-26

COLUMNIST

Waiting for the alleluias to ring out by the Bog

IT IS APRIL and we are still singing Lenten hymns here By the Bog! Not that we don't love singing about repentance and "fasting forty days in the wild," but the sun is getting warmer each and every day, the evenings are longer and longer and I for one am ready for Easter!

My Orin dug out his mother's old Prayer Book last evening to check that list in the front. You know the one; it was called "A Table of Moveable Feasts for Fifty Years". There were all sorts of lists to be found there; The Table of Lessons, Proper Psalms, A Table of Psalms which may be used on Ordinary Weekdays. Imagine someone making up such a table for our use....and why hasn't someone made up a new table! Now we have to check for the date on the secular calendars hanging in our homes and in this day and age such dates can be missing so as not to offend any special religious group. On behalf of



ST. BART'S BY THE BOG

Sarah Neish

the ACW I will "plug" The Church Calendar which will fill such needs; the photos are always lovely too!

As children we could check when Easter would fall every year well into the future. Long before Game Boys and other such electronic toys existed it was a good diversion during a long and incomprehensible sermon for the young ones. If the truth be told for some of the old

ones as well!

Those were the days when Lent was Lent and nothing much but a new snowfall happened in our lives. We all were ready for the new Easter Bonnets and happy Hymns after the Forty Days.

In our memory we have never had to wait this long for the Alleluias to ring out and we are ready! The Bog has had enough snow and ice and cold winds to last a few winters. Some folks are calling this winter an old fashioned winter. I am calling it quits as far as heavy coats and scarves and boots are concerned. I want to be able to step outside without having to pull on those boots and wrap that muffler around my neck. I want Spring and EASTER!!

Rev Billie has done very well throughout the hard winter. She has a new ('to her' she adds in a hurry) 4-wheel drive car that can get her up the long lanes around the

parish. She is a fearless if erratic driver who will never let a bit of black ice stop her and we have learned to leave her in the caring hands of her Lord who seems to hold her close to Him. I for one hate driving in winter and am always glad to see bare pavement. Billie, on the other hand, seems oblivious to the perils of snow. So far she has been safe. I think even she will be happy to see the mud rather than ice in those long lanes.

And so as April draws to a close we await the joys of Easter. It should be warm enough to wear any new outfits that have been purchased for the day. The children will be able to go outside to run off their chocolate and sugar highs after family Easter dinners. The crocuses we planted along the path to the front door of St Bart's should be in bloom and the promise of a new growing season will be filling Billie's father-in-law and his buddies with grand ideas for their gardens.

I guess the old expression "if something is good, it is worth waiting for" will be true this year. We all know that Easter is well worth waiting for and our Alleluias will be sung with gusto here By The Bog.

I'll keep you posted, Aunt Madge



THE DIOCESAN TIMES

VOLUME 66 NUMBER 4

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Review Editor

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Published monthly except in July and August by The Diocesan Times Publishing Company.

Available electronically at:
www.nspeidiocese.ca/times/times.htm

Printed by and mailed from Signal Star Publishing Ltd., Goderich, Ontario.

Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated. All material subject to editing.

SUBSCRIPTION RATE FOR THE DIOCESAN TIMES and ANGLICAN JOURNAL: \$20 per year Single copies: \$2

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BISHOP'S MESSAGE



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

What does Easter mean to you?

RECENTLY CLERGY AND LAY READERS IN THE DIOCESE had an opportunity to listen to a workshop on preaching given by the Rev. Canon Herbert O'Driscoll. Canon O'Driscoll is a former Dean of Christ Church Cathedral in Vancouver and Warden of the College of Preachers in Washington DC. During his time with the clergy, he told a story of receiving a phone call from the CBC one year on the morning of Good Friday. The producer wanted to know if he would do an interview about the meaning of Easter. He was just about to leave his house to go to the cathedral for the Good Friday liturgy but agreed to meet the interviewer before worship. When the recorder was all set up, and the interview was about to begin, Canon O'Driscoll asked a very important question; "How much time do I have"? The answer was, "about 90 seconds".

How do you explain the significance for Christians of Good Friday and Easter in 90 seconds? Great volumes have been written and countless sermons preached about the events that took place during what we call 'Holy Week'. There are many variations on how people of faith look at the resurrection, and many more by people who do not profess a faith in Jesus. What is Easter for you? How can you explain that faith in 90 seconds?

For me, Easter is about life – the life of Jesus. The disciples lived through the very painful experience of watching Jesus die. They watched not only a friend and teacher die on Good Friday, they also experienced the death of hope and an end to the inbreaking of God's kingdom. If there had been no experience of the resurrection the story would have ended there. In fact we probably would never have heard anything about Jesus of Nazareth. Who

remembers the names of the thousands of other people crucified by the Roman Empire? Just as the disciples felt the pain of the death of Jesus, they also felt an overwhelming, almost inexpressible joy in encountering Jesus after his death. The resurrection of Jesus was real for his disciples. They could not explain this reality, they did not try, they simply experienced it. They had an awareness of the continuing presence of Jesus among them – even though they had watched him die. They knew him in a different way than they had before the crucifixion. The resurrection Jesus carried the scars of death but it was obvious to the disciples that death had not destroyed Jesus or the kingdom he proclaimed. This was both reassuring (giving a sense of peace) and at the same time filled with the challenge to live in their own lives the life they had seen Jesus live.

To this day we celebrate the living presence of Jesus among us. The risen Lord continually calls us to live as he lived and to proclaim God's kingdom in all that we do. Our response to the call is found in baptism. Relying on the grace of God and the strength that only comes from the same spirit found in Jesus, we commit ourselves to live as he lived and to proclaim God's kingdom.

Christians are an Easter people. Easter is the cornerstone of our faith not only because it marks a moment in history when a small group of people experienced the resurrection of Jesus of Nazareth but because the death, resurrection and continued presence of Jesus, is the great 'YES' of God to life.

What does Easter mean to you?

CURSILLO

Signs of Spring

by Rick Ratcliffe

Signs of spring are already appearing! The days are getting longer and the Anglican Cursillo Movement here in our diocese is preparing for the upcoming Cursillo weekends! Those who have attended a weekend are already in prayer for those who have yet to attend. The teams have been chosen and preparations have begun. Excitement is building and God is preparing the hearts of those who are being called to attend the weekends.

Cursillo had its beginnings in Spain in the late 1940's. Since then, the Movement has spread world-wide and has been embraced by the Roman Catholic, Anglican, Lutheran, United and Presbyterian communities. Each weekend provides an opportunity for individuals to reflect upon their personal Christian journey and experience first-hand the love of a Christian community at work. The upcoming May weekends in will be the 33rd such weekends held in our diocese. The men's weekend is May 5 - 8, and the women's is May 12 - 15; both will be held at St. James' Church in Kentville, Nova Scotia.

The weekend provides an opportunity to grow, experience, and share with new

friends attending the week-end and beyond that, with members of your own community at home. The rewards for such a small personal investment of your time are great, but the effort is remarkably minimal.

Each year, those who have attended a Cursillo weekend are encouraged to invite their friends to a Cursillo weekend experience. This year is no different; if you are approached and invited to attend, we encourage you to give serious consideration to accepting the invitation. Someone who has attended a weekend is often referred to as a Cursillista and these individuals can speak with you about the application process. The cost to attend a weekend is \$95; if this is a burden for you, discuss it with your sponsor (the one who invited you to attend) or with your parish priest.

Parish priests have applications and can direct you to those who have already attended a weekend. Also, applications may be obtained by contacting coordinator Dawn Purcell at sdnm.purcell@ns.sympatico.ca or at (902) 852-3046. The dead line for applications is April 20, 2011. Or visit our Cursillo web site <http://nspeicursillo.chebucto.org> for additional information.

Make this the year you take this big step, "for nothing will be impossible with God" Luke 1:37



LETTERS

Dear Editor and Friends of Religious Buildings:

The Annual Symposium on the Conservation of Religious Buildings and their Settings sponsored by Heritage Trust of Nova Scotia will take place on Saturday, April 16th, 2011, 9 am—4:30 pm at the Atlantic School of Theology Chapel, 634 Francklyn Street, Halifax, Nova Scotia. Once again Musique Royale is collaborating with Heritage Trust. At 3:15 pm, Barbara Butler and Chris Norman will reflect on concerts in churches, exemplified by a concert of Scottish and baroque-rooted music by the Musique Royale duo Chris Norman and David Greenberg starting at 3:30 pm.

A highly qualified array of speakers will give presentations on the following topics:

- The privilege of heritage ownership
- The new Heritage Properties Act
- Building conservation
- Barrier-free strategies
- Energy conservation
- Cemeteries
- History of NS churches
- Historic church restoration
- Structural restoration

of timber and masonry

- Rural church inventories
- Why are pews empty?
- Pipe organs

Concerts in churches/religious buildings, followed by the Musique Royale concert by Chris Norman and David Greenberg. Early registration costs \$50 before March 1st, regular registration \$60 before April 8th. The fee includes lunch, refreshment breaks and the Musique Royale performance. This Symposium is open to all persons interested in preserving their religious built heritage but space is limited. For a poster, registration form, and/or Symposium program, please visit the Heritage Trust of Nova Scotia website (www.htns.ca). Inquiries may be directed to Peter Delefos, President, Heritage Trust of Nova Scotia at 902-826-2087 or by e-mail to president@htns.ca.

Yours sincerely,
Peter Delefos
President, Heritage Trust of Nova Scotia
(902)828-2087

Dear Editor,

Faye Tetford's letter in the February issue of Diocesan Times is a well written piece. Obviously she is quite sincere in what she says. Unfortunately, she is sincerely wrong.

Faye correctly identifies the fact that 'non-heterosexuals' exist in every facet of life. She correctly points out that the loss of their contribution would make our lives poorer. She correctly points out that people expect to find loving acceptance in God's house and that churches are meant to mirror Christ's teaching of love and acceptance. She correctly points out that God created everything and that Christ died once for all.

Faye errs, however, in the way she extends those correct statements. God did indeed create all things; however, the fall shows that, since creation, what we have is not the good created order God made but rather the fallen order resulting from our disobedience. Christ did indeed die for all – in order to restore us to fellowship with God through the forgiveness of our sins. Yes, God's love is for us all but not everyone benefits from that love because not all repent of their sins and are willing to be beneficiaries of His forgiveness. So, to mirror Christ's teaching of love and acceptance, we need to also mirror His call for people to return to fellowship with God through repentance and faith. You can't have one without the other!

Faye also errs in her claim that God's love is unconditional. This statement is often made but can not be supported from Scripture. How often in Christ's teaching do we hear that not all will be allowed into the Kingdom of God? How often do we hear that many are called but few are chosen? God's forgiveness is absolutely available to everyone. But that forgiveness requires an intentional act of repentance. Christ did, indeed, die for everyone; but not everyone accepts that act. Faye errs, yet again, when she states, "Debating inherent human traits created by God reflects a condescending and adversarial attitude toward God. We are what we are – made by God

in God's image..." Inherent means, "part of the very nature of something, and therefore permanently characteristic of it or necessarily involved in it". If this were true of homosexuality, it would be impossible to have people who have left the 'gay' lifestyle – yet this has and continues to happen as evidenced by members of the Zacchaeus Fellowship (www.zacchaeusfellowship.com) at the General Synod this past summer. God did not make us to be controlled by our desires and unable to choose to follow Him, He made us free agents – how we choose to act is our responsibility. I fear that people involved in pedophilia or other acts could well justify their actions with the claim, "Well that's how God made me."

Faye errs most, however, when she states, "Debating what should not be issues of division amongst Christians can dilute our focus ..." Her error here is that this issue is not even, ultimately, about sexuality. It is about our view of Scripture. Is it the Word of God or does it merely contain the Word of God? If it is the Word of God, we need to follow its clear teaching. If it merely contains the Word of God – and we can choose which words are which – then we should stop pretending to be Christians and accept that we are a group of people who like to get together and nothing more. Yes, this is an issue which must be seen for what it is – the very ground upon which the Church is built – the Word of God.

Homosexual practice is a sin. Yet we are called to love everyone. This does not stop us from hating the sin but loving the sinner. I pray that every one of us will welcome all people with open arms. But I pray that we will also call every person to be the person God wants us to be. The Word of God tells us that all have fallen short of the glory of God and that all of us are sinners. Yet, we can all be of one fellowship with God through the forgiveness of our sins. Let each of us repent of our wrongdoing and follow our risen Lord, Jesus Christ.

Stephen Ashton, Rector,
Trinity Anglican Church,
Halifax

Dear Editor,

May I respectfully suggest that the excellent article by Faye Tetford [Diocesan Times, Feb 2011] become mandatory reading for every Anglican. In fact I would go so far as to suggest it be read from every pulpit....then, perhaps this pre-occupation with human sexuality might end, and Anglicans might finally understand the meaning of Love.
Jerry Maloney,
Bedford, NS

ANNOUNCEMENTS

Rev. Lorraine Quinn will take a Leave of Absence effective immediately.

Rev. Evelyn Knorr appointed rector of the parish of Strait Chedabucto effective April 1, 2011.

The parish members want to let everyone know that The Tainted Saints at St. John the Baptist Church in North Sydney are at it again. They are practicing hard for the third annual dinner theater production of "CRUISIN". The previous two have certainly provided people with wonderful evenings and we are certain that this one will be no different. The performances will take place on April 29th, and 30th, as well as May 6th and 7th at 7pm. Come join us for delicious food, excellent company and top-notch entertainment for the small sum of \$25. per person.

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~ John 3:16

Now it's Happy 105th Birthday, Harriet!



Photo: Harriet Dean and Rev. Laura McCue

by Selma Doucet

It was only 5 short years ago the we wished Harriet Dean "HAPPY HUNDRETH HARRIET" in the April 2006 issue of the Diocesan Times, On Feb. 16th , Harriet was treated to another major birthday party at the COVE which included Mayor John Morgan, Municipal Officials, Police Dept representative Scott Reeves (Harriet's oldest son was a policeman in Sydney for many years) her new rector, Rev. Laura McCue, representing the Parish of the Resurrection, Church of Christ the King, (of which Harriet has been a member for many years)

along with a host of family and friends from near and abroad. Harriet stated that she was angry at herself for falling and injuring herself because it took away a good bit of her independence but it has not slowed her down at all. She remains active in the Cove attending church services regularly; taking in all of the activities and entertainment; doing the daily puzzles in the newspapers and keeping her mind busy. God Bless you, Harriet; see you at the 110th.!

Photo is Harriet Dean and Rev. Laura McCue

Many hands make light work

Many hands make light work. By Carole Elliott Members of the motivated congregation of the Church of Saint Andrew, Cole Har-

bour are proudly displaying a newly erected sign for their church. The sign shows the name of their rector, advertises times for church services and other

events taking place at their church. This project was financed by their ACW through various fund-raising events.



Photo above: Some of the parish volunteers pose beside the new sign promoting the church's activities.

Home, at last

BY BILL LANE

The Parish of Tangier is the proud recipient of the 2010 Gospel Book, which traveled around the diocese for the 2010 Celebration. The Parish of Tangier consists of seven churches, spread over a wide geographic area; the Gospel Book will serve as an agent of unity for all. The Parish was delighted that Bishop Ron Cutler was able to formally present the Gospel Book to Rev. Kevin Frankland during his recent Episcopal Visit, at a combined Parish Service in St. Peter's, Murphy Cove in February.



Photo left: Bishop Ron Cutler presents the 2010 Gospel Book to Rev. Kevin Frankland.

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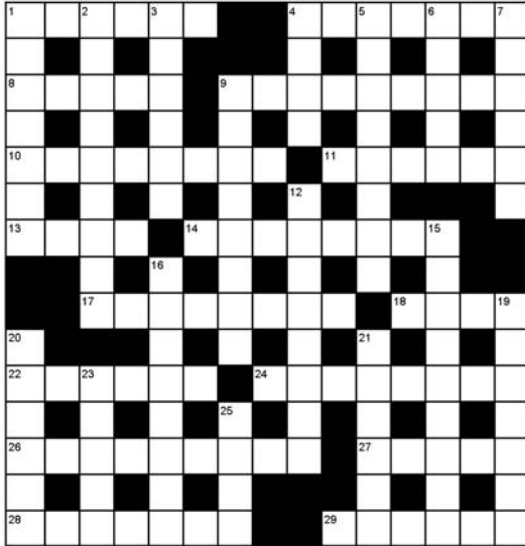
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Bible Crossword

by Maureen Yeats



April Puzzle Clues

ACROSS:

- 1 – Chief festival of Christianity (6)
- 4 – Christians who have died for their faith (7)
- 8 – Summits (5)
- 9 – A sacred book (9)
- 10 – Associates (8)
- 11 – Prophet who anointed Solomon king (1 Kings 1) (6)
- 13 – Consumes (4)
- 14 – Adversary (8)
- 17 – Something that nourishes (8)
- 18 – Rachel's older sister (Gen. 29) (4)
- 22 – Respect paid (6)
- 24 – Members of a particular Christian denomination (8)
- 26 – Energy emitted as particles or waves (9)
- 27 – A weekday on which no ecclesiastical festival is celebrated (5)
- 28 – Where Martha, Mary and Lazarus lived (John 11:1) (7)
- 29 – Legendary English saint (6)

DOWN:

- 1 – Pattern or model (7)
- 2 – "A _____ woman came to draw water" (John 4:7) (9)
- 3 – Member of a Jewish sect active in 1st century AD (6)
- 4 – A Gospel writer (4)
- 5 – Substituted (8)
- 6 – "I have kept all these since my _____" (Luke 18:21) (5)
- 7 – "...to keep them from _____ the light of the Gospel..." (2 Cor.4:4) (6)
- 9 – Angelic (8)
- 12 – A steep natural elevation (8)
- 15 – One who is in charge of the money (9)
- 16 – Marks like those of the wounds of Christ (8)
- 19 – One held for ransom (7)
- 20 – A celestial being (6)
- 21 – Smother (6)
- 23 – "In the _____ of the congregation I will praise you" (Ps.22:22) (5)
- 25 – Neat (4)

Racquet Champ Vida Large died in 2008.



This Sunday at 10:15 a.m. she'll welcome newcomers to worship.

Vida was a champion tennis and badminton player, inducted into the Nova Scotia Sports Hall of Fame in 1980. She knew the importance of practice and discipline.

Vida practiced her faith through the discipline of regular worship. She also championed her faith by leaving a generous bequest to the All Saints Cathedral endowment fund. Her legacy of faith lives on in lives helped through our church's ministry.

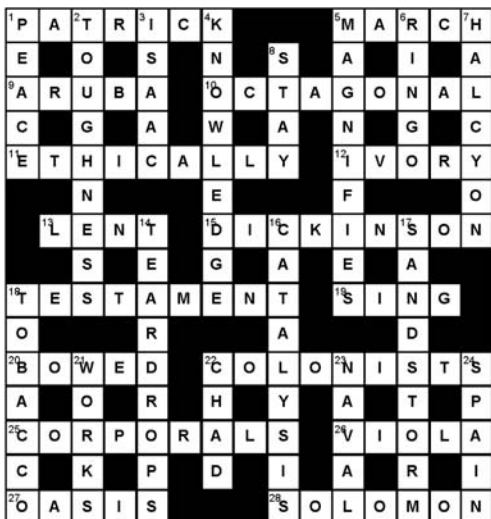
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REVIEWS



What do you get when you cross an Anglican priest with a poet?

Heaven in Ordinary: George Herbert and his Writings, ed. Philip Shelldrake (Canterbury Press, 2009).

Why should we care about yet another DWEM—you know, another 'Dead White European Male'? Thankfully, books by a wonderful variety of other authors have flourished in the past decades. But this DWEM is certainly one worth remembering.

*What do you get when you cross an Anglican priest with a poet? In some moments this question must be an invitation to give way to comedy, along the lines of the old joke about elephants and peanut butter. So (the politest) answers to the question, about really impoverished clergy and even more difficult to understand poets, are fair enough. But in other moments, when the question is answered in the spirit of it being asked, the first answer must be... well, George Herbert. It seems that more than 400 years after his birth (1593) and close enough to 400 years after his death (1633) we haven't been able to forget him, as the dozens of books about him in our provincial 'Novanet' university library system indicate, and as just two (well-edited) collections of his poetry (among many) indicate—Ann Pasternak Slater's *George Herbert: The Complete English Works* (Everyman's Library, 1995) and Helen Wilcox's definitive *The English Poems of George Herbert* (Cambridge, 2007).*

And, intriguingly, we don't really remember George Herbert for his aristocratic parentage or his early successes as politician, and as the 'University Orator' of Cambridge University. We remember him in the last three years of his short life... the three years leading up to his fortieth birthday, the three years following his ordination as a priest (1630-1633). We remember his three-year ministry in the humble and obscure parish of Bemerton and Fugglestone, as a married rector who with his wife cared for their three adopted children, the three daughters of his deceased sister. And we remember, above all, his book on Anglican priesthood, *The Country Parson* (completed in 1632) and his more famous collection of poems called *The Church* (later renamed *The Temple*) which was first published later the following year, the year of his death.

It seems it is the combination of George Herbert's pilgrimage as a Christian and the words he left behind that makes him worth hearing four centuries later, though he could easily be loved for either. Philip Shelldrake's *Heaven in Ordinary* gives us more than a sampling of Herbert's writing. He introduces George Herbert's writings, with the focus on both his books, though he feels it is Herbert's poetry which is the more enduring.

Shelldrake begins with a short, but helpful introduction to George Herbert's life, and the political and theological world of his day. In his days, at least following the death of Queen Elizabeth, the ultra-protestants of England (the 'Puritans') were hunting out suspicious traces of Roman Catholicism which they believed should have been thoroughly purged from the 'Church of England' fifty years earlier, in the days of the first *Books of Common Prayer*. George Herbert, as one of those we call the 'Caroline Divines', was not willing to throw away either 'protestant' justification by divine grace through faith nor the riches of the 'catholic' inheritance of English Christians. In this sense Herbert is one of the fathers of what is rightly called 'Anglicanism', rather than allowing himself to be forced to choose between 'protestant' or 'catholic'. It is something Herbert makes clear, Shelldrake later points out, in his poem 'The British Church' in which he steers clear of 'She on the hills' (the Pope and those churches in communion with him) and also steers clear of 'She in the valley' (the ultra-protestants outside of England, typified by the churches of Geneva, reformed by John Calvin).

And as one of those we've come to call the 'metaphysical poets', George Herbert was (for instance) neither keen to downplay the spiritual realities beyond the celebration of Holy Communion, nor did he want to get rid of the earthly, common experiences, buildings, objects and liturgies of worship (in the widest sense) through which these spiritual realities became present to humanity who, after all, had been redeemed by a God made incarnate in Jesus, born of a human mother.

Shelldrake divides Herbert's poems (and writings) into one of seven groups, each further subdivided as the seven chapters of this book

progress: 'Bible and Liturgy', 'God and Jesus Christ', 'Incarnational Spirituality', 'Sense of Place', 'Discipleship and Inner Struggle', 'Prayer: The Soul in Paraphrase', and 'Pastoral care and Service'. In each he offers useful points of interpretation. But above all, he includes a generous collection of poems and selections of writings so the reader can hear George Herbert speak for himself. And I hope you will enjoy hearing his voice, for the first or seventh time, in the poem 'Prayer (I)' which you can find on this page of the *Dioecesan Times*.

Paul Friesen

Prayer, the Church's banquet, Angel's age.
God's breath in man returning to his birth,
The soul in paraphrase, heart in pilgrimage,
The Christian plummet sounding heaven
and earth;

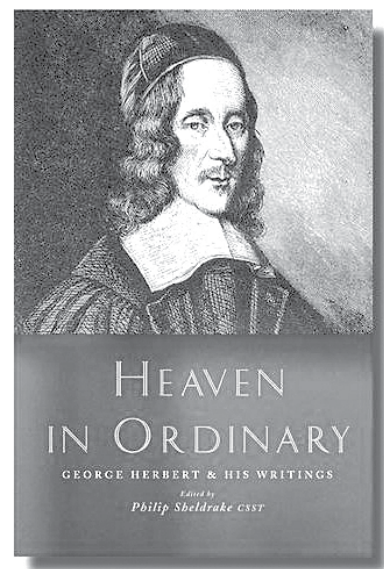
Engine against th' Almighty, sinner's tower,
Reversed thunder, Christ-side-piercing spear,
The six days' world-transposing in an hour,
A kind of tune, which all things hear and fear;

Softness, and peace, and joy, and love, and bliss.

Exalted Manna, gladness of the best,
Heaven in ordinary, men well drest,
The Milky Way, the bird of Paradise,

Church-bells beyond the stars heard, the soul's blood,
The land of spices, something understood.

by George Herbert 1593-1633
source: *The Poetical Works Of George Herbert*, ed. George Gilfillan. Edinburgh: James Nichol, 1853



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Sue snags sabbatical grant for 2011 Pastoral Leaders Program

The Louisville Institute is pleased to announce the award of thirty-seven grants in its 2010 Sabbatical Grant for Pastoral Leaders program. This year's grantees were selected from a pool of 400 applicants from across the United States and Canada.

This program is designed to afford pastoral leaders the opportunity for a sustained period of reflection and renewal apart from the weekly rhythms and tasks of their work. The Louisville Institute believes that such time apart will strengthen and deepen the habits of heart and mind so crucial to the faithful practice of pastoral leadership—habits that all too often become marginalized by the daily and weekly demands of ministry and congregational life. Such reflective attention to personal and vocational re-



*Bishop Sue Moxley,
Diocese of Nova Scotia and Prince
Edward Island*

newal will equip pastors for more deeply fruitful, faithful, and fulfilling ministry, and will extend the Louisville Institute's mission to support those who lead and study North America's religious life.

Awards were made for eight or twelve weeks of study with a stipend of \$10,000 and \$15,000 respectively. We are pleased to announce that Rt. Rev. Sue E. Moxley of Diocese of Nova Scotia & Prince Edward Island in Halifax, NS was included among this year's grantees for a project titled *May I Have This Dance?* In the *Dancing Stillness...* As part of her proposal summary, Bishop Moxley included the following: Joyce Rupp in her book *"May I Have this Dance"*, suggests that spiritual life may be likened to a dance with God as partner (Rupp, 1992). Dancing with a partner requires time with, and attention to, the partner. When I was a parish priest, I seemed to be able to keep a reasonable balance of time for prayer, family, friends, dancing or gardening and work. Since becoming

bishop, I have been gradually seduced into thinking that I must get more work done! So now I do not have time for those things that are essential to balance in my life! The attention to my divine dancing partner has been declining! This Sabbatical will enable me to regain balance, so that I am again dancing with God. Then I hope to be able complete this last stretch of professional ordained ministry with energy for myself and the diocese, living in a way that models a healthy, balanced life for the people of the diocese. Founded in 1990 as a center for research on and leadership development for North American Religion, The Louisville Institute seeks to nurture inquiry and conversation regarding the character, problems, contributions, and prospects of the historic institutions of North Ameri-

can Christianity in ways that are beneficial to both scholars and religious leaders. The Louisville Institute is funded by Lilly Endowment of Indiana, and is based at Louisville Presbyterian Theological Seminary in Louisville, Kentucky.

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Cathedral Box office opens—

Fridays from March 25 1-4 pm & Sunday after all services

For additional information 423-6002

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