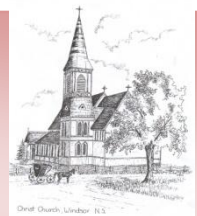


Christ Church Chronicles

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Rector's Ramblings

The winter has passed, perhaps. Spring is upon us, perhaps. What is for certain are the realities of Christ's Passion, his Death and Resurrection. They are the things that belong to the spring of our souls, to the triumph of eternal grace over the passing woes of human experience.

This year Passion Sunday fell on March 25th, so-called Lady Day, the day which for more than a thousand years marked the beginning of the year. So much so that we still name September, October, November and December on the strength and basis of that understanding; in their literal meaning, the seventh, the eighth, the ninth, and the tenth month, and yet all within a twelve month year, because of this date, March 25th, a date which marks the entry of eternity into time through the intellectual conception of Christ in the womb of Mary through her 'yes' to God. It marks the actual beginning in time of his Incarnation. Upon what basis, you may ask? The 25th of March is exactly nine months before the 25th of December, the celebration of Christ's holy birth.

The paradoxes are huge. Christ comes and goes, and we are saved, we might say.



The angel's *Ave* contrasts and yet complements Christ's last word on the Cross, "*Father, into thy hands I commend my spirit.*" A beginning and an end, we might say. And, of course, that is just the point. It is altogether about the glory of God. "*Let all God's glory through*", the poet Gerard Manley Hopkins puts it, "*God's glory which would go through her and from her flow off, and no way but so.*" Powerful stuff which arrests our minds and makes us think of the deeper truth of our humanity which is to be found in our humble awareness of God's grandeur who seeks our good in spite of our foolish and fallen selves. Christ's Passion ushers us into the deeper mysteries of human redemption. "*We are wound /*

With mercy round and round / As if with air," he says of Mary and of the mercy that surrounds and enables our journey through the agonies of deep Lent and brings us to the greater joys of Easter morning.

Death and Resurrection. The tomb becomes the womb of new life, the new and abundant life of the Resurrection. "*Christ being raised from the dead dieth no more; death hath no more dominion over him.*" What does this mean for us? It means that death is changed, radically changed. Christ's Resurrection is the triumph of good over evil, of life over death, the triumph of the divine love for our good. It means that we have an end with God, the God who died and lived again that we might have life and have it abundantly, the abundant life of the everlasting Spirit. All the stories of the Resurrection are about our encounter with this new reality. It changes us, if we will let it, whether we are on the road to Emmaus, running away in fear from the scene of the crucified and his death, our hopes, it seems, having been dashed to pieces, or huddled behind the closed doors of our

minds, fearful and anxious, dead to all hope, closed in upon ourselves as in a tomb.

Christ comes to us and teaches us through his presence with us, in the breaking of the bread, in the showing of his wounds, and, above all, in his exegesis of the Scriptures that offers a way of understanding the wonder and the mystery of the radical new creation that is the Resurrection.

The Easter proclamation is the simple statement: *"Christ is risen from the dead. He is risen indeed."* And from that simple proclamation arise all our alleluia songs. Something is changed for us and in us that changes how we look upon suffering and death. The great triumph of the Resurrection is only through the overcoming of sin and death willingly embraced by Jesus in his love for the Father. The first and last word from the Cross are his address to the Father. *"Father, forgive them for they know not what they do."* *"Father, into thy hands, I commend my spirit."* These powerful words provide us with a whole new direction and way of live. It will be, as Christian baptism suggests, entirely about dying and rising, about death and resurrection, in short, dying to ourselves so as to live for God and for one another. It is our Christian profession. We

only live, if we truly live, in the Son's undying love for the Father in the bond of the Holy Spirit.



The winter has been a challenge for us. Our sojourn in the Hall continues to be, I think, a great blessing, not just economically, but spiritually. It is, after all, about the reality of the limitations of the finite. An aging parish, many found it difficult to get out on any kind of regular basis. A Sunday snow-storm and a leap-year affected the number of Sundays and, hence, the amount of offerings. This has resulted in a shortfall of several thousands of dollars in comparison to last year. I appeal to your generosity in the Easter season to help us stay on track.

The Christ Church Concert series continues with The Acadia String Ensemble(s) performing Easter Monday, April 9th at 7:30pm and an organ recital by Garth MacPhee, Saturday, June 9th at 7:30pm, The admission charge for the concerts is \$ 10 & \$ 5 (students).

The last of this season's *Christ Church Book Club* will be held on Tuesday, April 17th, 7:30pm with a brief look at Alan Jacob's *Reading for Pleasure in the Age of Distraction* along with Umberto Eco's and Jean-Claude Carriere's, *This Is Not the End of the Book*.

On Friday, April 27th at 3:00pm, Choral Evensong with the KES Cadet Corps will be held at Christ Church, the beginning of the Cadet weekend at the School.

On Saturday, April 28th, the spring *Newfoundland, Irish & Country Evening of Musical Entertainment* will be held in the Parish Hall from 7-9pm.

Looking a bit further ahead, I would remind you as well of the *Annual Lobster Supper* on Saturday, May 12th. Be sure to get your tickets in advance. The cost is \$ 25.00 per person, take-out or eat-in.

In the last several months, two more of our parishioners have been welcomed into the 90 year club, Eileen Demone and Thelma O'Leary. Both are understandably quite proud of the congratulations they have received from the various levels of government. To those letters, we add our congratulations.

In every way, we arise to sing: *Christ is Risen! Alleluia! Alleluia! The Lord is Risen, indeed! Alleluia! Alleluia!*

Fr. David Curry

