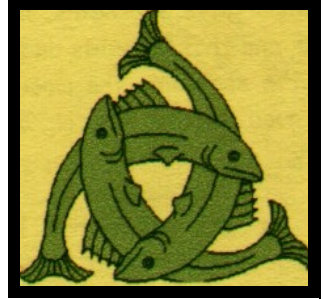


THE TRINITY NEWS



HOLY TRINITY ANGLICAN CHURCH SOOKE, BC

Vol. 3 No. 12

Our Clergy's Thoughts and Reflections

JESUS IS WORTH THE WAITING !!!

Have you met anyone who looks forward to waiting? Neither have we! The people we know are part of our impatient society: we want it yesterday. However, there is a real value the season of Advent, purposeful waiting, invites us to live. The more we think about it, the more we could conclude that whatever is truly worthwhile, is worth the wait: a baby (nine months), graduation from High School (12 years), a relationship with a life partner and God (a lifetime!); they all take time.

But waiting should not be equated with counting the days between today and December 25th. Waiting should not be idle, wasting time. It should not be equated with frustration in not being able to move time forward faster.

Waiting is the period of intentional living between where we are and where we are working toward.

It's not so much the time it takes between planting the seed and harvesting the crop which calls for our attention but our attitude toward the time and how we use that "between time."

Consequently, we shouldn't be surprised that waiting for God to fulfill promises made to the Jewish people for a Saviour also took centuries to fulfill.

Jesus took three years to teach his first followers the meaning of a spiritual Messiah who would teach through example and word God's unconditional love for every person.

Yes, the Jewish people were looking for a temporal Messiah, one greater than David who would rid them of the Roman occupation and restore their rightful place and prestige in the eyes of their neighbours. Jesus disappointed the Zealots, the Pharisees and the Sadducees because instead of fulfilling their hopes, he proclaimed the Reign of God

as spiritual, inclusive, just and peaceful toward everyone.

What kind of a Saviour are we preparing for? One who removes our ills and pains? Our sorrows and disappointments? Or someone who proclaims a God of caring, forgiveness, grace and life?

Someone who invites us to love one another as He has loved us? Advent is the perfect time to examine our hopes and expectations for God, ourselves, and others. But hurry, time is ticking away!

Sincerely, Alex+/Nancy+

Don't make the mistake of equating
"Advent waiting"
with the countdown to Christmas!

DEACON WALLY'S REFLECTION:

I understand what a 'religious retreat' is. Still, the word 'retreat' brings me an image of the painting 'Napoleon and the Retreat from Moscow' – troops struggling and dying in the Russian winter. Conflict!

I spent the first three weeks of November in Honduras for reflection – a 'retreat'. I soon secretly named the time as a 'pond' because that is the safe quiet place in the morning that I would read, listen, think, play.

I took the first 6 of 20 days to quiet my emotions and mind from normal life in Canada, and the last 5 days to cycle towards the world awaiting there. The middle of the pond is the deepest. All parts are necessary.

Here is a picture of the 'pond'. Really, it is a fusion of my body and mind in a time – because the 'pond' is a single prayer cycle writ slow and long.



Editors Note:

Religious retreats are held at places where the person can meet Christ in silence, solitude and prayer. These times alone in reflection allow men and women who desire communion with God an opportunity to do so in an un-distracted way. By leaving the noise and general pace of daily life one can enter a place of silence and solitude, and pursue a place to contemplate God within.

PRAYER FOR LIGHTING THE ADVENT CANDLES



In the darkness we light a flame of hope.

May it dance

not only upon our Advent wreath
but within each of our hearts as well.

Hope is the flower that blooms
from the ground of faith.

And so, with joy, we keep the tradition of
ages past as we encircle our Advent wreath
with love and prayerful expectation.

May this Advent season
bring us new birth of hope
in the ancient promise of God. Amen.

THE BETHLEHEM WALK

Join our friends again this year between Dec 11 - 13th from 6:30 pm - 9:00 pm at the Baptist Church for the Bethlehem Walk. There, at the Bethlehem Bakery, Holy Trinity will serve the best Dead Sea Rolls around.

Hot and complimentary!

THE SEASON OF WAITING

Waiting is so much a part of our lives; we wait for water to boil, we wait for the bus, we wait for plants to bloom, we wait for the babe to be born. ADVENT! Waiting is difficult, especially in an age of instant; be it coffee or pudding, instant replay or instant messaging. We are a culture of now.

It is all about time. The passing of years, the total number of heart beats allowed for the life of a particular heart. Good times, bad times, plenty of time, no time. It was in no time at all, that God created time itself.

“Tick-toc, tick-toc, tick-toc. Time keeps on slippin’, slippin’, slippin into the future.” Remember that song? Well, our time is now— right now; this is our life!

Now, in Advent, is a good time to take a hard look at the beginning of this new church year, and ask ourselves: what will we do with the time we have. How are we preparing to use it—schedule in a little quiet time, time for God?

Advent is not only a time for waiting, waiting as Mary waited, the Shepherds waited, the people in darkness waited, it is also a time for reflection. To reflect on God’s goodness to us in so many ways: in creation, in sending Jesus, in being there with and for us whenever we call. We do this intentionally when we gather around our Advent Wreath on the first Sunday. Each week, lighting one more candle; they represent Hope, Peace, Joy and Love. So what do we think about, what do we pray about?

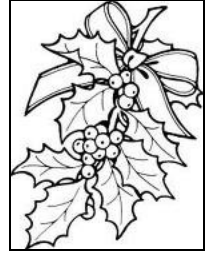
Isaiah says, “Darkness covers the earth and thick darkness, the peoples.” We certainly see the effects of sin in the world, and if we are honest we acknowledge that it is humankind that is the solely at fault, nobody and nothing else. But, as Christians we believe that the Light has come among us. That Light is Jesus. Don’t invoke Jesus to clean up our messes, but rather we engage each other to do it, and to prevent it from happening in the future. We are the Light-bearers. We are the ones that bring the Hope, Peace, Joy and Love into the world. It is up to us and other people of faith. It is our calling to be the Light of Christ and to see the face of God in all we meet. We call on Jesus to inspire us; to draw on for insight and courage, but ultimately, Jesus has left us in charge.

~ Nancy +

THE GREENING OF THE CHURCH

During Advent we don’t have flowers in the church but we do see the gradual “greening” take place. This heightens the sense of anticipation, expectation, waiting; what will it finally look like when it is completed?

Green represents renewal, new life, freshness, and rebirth. Plants such as pine, fir, holly, ivy, and mistletoe are called evergreens because they do not die; through the seasons of the year, they remain ever-green. Ever-alive.



So, is it any wonder then that we deck our prayer space with evergreens during this Advent season. Advent is the season of preparation for the ever-coming Christ, God’s gift to us of renewal and transformation.

Evergreens appear not to die each season; the ancients saw them as signs of things that last forever. Isaiah tells us that there will be no end to the reign of the Messiah. Therefore, we have a wreath of evergreens shaped in a circle, upon which we place our Advent candles.

The greens are placed in a circle, which in itself has no end. This signifies for us the kingdom of God, and reminds us of how Jesus the Christ taught us how to bring it about: the Kingdom of God is ever present when and wherever truth, justice, and peace prevail.

EARLY CHURCH and POT LUCK

On December 11th those gathering for the 5 pm Early Church will enjoy a pot-luck after the service. Alex+ and Nancy+ will bring a main dish and you are invited to bring complimentary side dishes or dessert.

In the New Year, on the second Saturday of the month, we will have a pot-luck gathering after Early Church.

VITAL VITTLES' SEVENTH ANNIVERSARY!

THANKS! and other grateful comments were heard at this celebration; people were most appreciative for the consistent gift this program has been to them and the Sooke community.

The Volunteers are the backbone of Vital Vittles, and we can't thank them enough along with those merchants who so generously donate.

And, an extra special thanks goes to **Shirley Roodbol** whose never-failing dedication brings it all together.

Holy Trinity and Sooke are very blessed.



About Those Carols We Sing ...or Don't!

What we would call the golden age of the Christmas carol - that would be the 16th century, and to a lesser extent the 15th century. The 19th century could, in another way, stake claim to this honour because of the abundance of carol collecting, translating, arranging, publishing, and related activities accomplished during that period along with the composition of some well-known carols. But for creativity, however, no period can match the late Middle Ages and Renaissance. Among those carols composed in or around the 15th century are the English carols: "I Saw Three Ships," "Coventry Carol," "The Boar's Head Carol," "The Cherry Tree Carol," "I Sing of a Maiden," and "There is No Rose of Such Virtue," as well as "Listen Lordlings, Unto Me." There is also the Dutch carol, "Jesus' Bloemhof," the French song "We Sing in Celebration" and the German carols "Joseph, Dearest Joseph Mine" and "Lo, How A Rose E'er Blooming." This last one is the very best of its era and due to its continued use in modern hymnals, is the one of the best known carols of all time. But the highest tribute would likely go to "Lo, How a Rose." This was the adoption of the melody by the great German composer Johannes Brahms (1833 - 1897 as the basis for an 1896 chorale prelude. To be associated with a master after a four century interlude is certainly one sign of excellence. To be well liked and frequently used after five centuries of considerable culture change is an even clearer indicator.

Now, take Agatha Christie's famed fictional detective, Hercule Poirot, who was invariably upset when he was called "French." The reaction of this both brilliant but egotistical sleuth is completely understandable because he was not French, but Belgian. And quite possibly the root cause for his response to misidentification is the propensity for the culture of his native country to be linked with those of its neighbour, France and the Netherlands. The salient example of this confusion may be in the language situation in Belgium. One of the two major languages is French and other is Flemish which is considered to be either a Dutch dialect or a very close relative of Dutch.

Even the carols of Belgium are often hard to differentiate from those of France and the Netherlands.

But there are some internationally known carols that clearly originated in the land of Hercule Poirot. The two most popular ones seem to be "The Three Kings," a folk song possibly from the 15th or 16th century, and "The Simple Birth," another folk song from perhaps the same period. If either of these were to dominate, it would be "The Simple Birth," a superior early nativity song. It has received at least five English translations, including versions entitled, "A little Child on Earth Has Been Born" and "Flemish Carol." The latter title possibly exemplifies the cultural identity syndrome of the Belgians, for it could be interpreted as suggestion that the song is the one and only Flemish carol of significance.

The tune for Brightest and Best, (Hymn # 159 in our Common Praise Hymnal) was composed in an unlikely setting: the slums of London. Here at the Gifford hall Mission in Islington section of the British capital, James Proctor Harding (1850 - 1911) presented the anthem from which the tune for this carol was derived. There have been at least 20 variations of the lyrics written; this long-time civil service clerk, church organist and amateur musician's words are the best known.

The sole constant factor in the carol is the image-filled poetry by Reginald Heber, whose words were published in 1811 under the title "Brightest and Best of the Sons of the Morning" and "Star of the East." In contrast to the shining visage and exuberant tone of the title, Heber's lyrics, although quite good, are neither the brightest and best of English carols nor of its author's hymnodical output. Heber, an Oxford-educated Anglican cleric, also wrote the superb and extremely popular hymn "Holy, Holy, Holy!" Both this masterpiece and "Brightest and Best," were produced during Heber's 1807-1823 tenure as vicar at the small village of Hodnet in Shropshire. After his artistically productive stay in this remote location in western England, Heber moved to an even more remote setting. From 1823 to his untimely death in 1826, he was bishop of Calcutta, India, which has also been noted for its share of slums.

~ Adapted from "The Christmas Carol Reader" by William Studwell

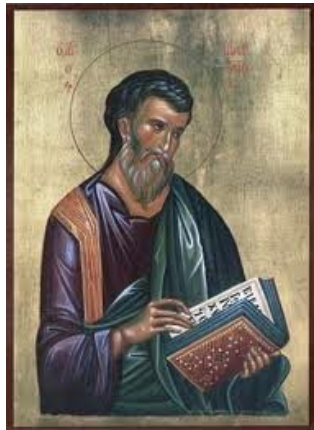
At Christmas:

Explore The Gospel of Matthew

Introduced in 1985, a major enrichment in our weekday/Sunday worship is the more extensive use of the Bible. Unlike the 1962 Book of Common Prayer which uses the same Bible readings every year, The Book of Alternate Services uses different readings in a three year cycle. This Advent we began Cycle A: the Gospel according to Matthew.

So, now we read more of the Bible but that alone will not enrich us spiritually as much as it could until we learn more about the culture, history, politics and economics of the first century Jewish people in Jerusalem in which Jesus lived and in which the Gospel was written. Even though he lived with Jesus, Matthew did not use the latest in technology to keep track of his first hand experiences. It was only after 20 or more years after his witnessing to Jesus, that he wrote his version of the Good News.

To grasp what Matthew intended to tell us, we also have to know the author, his reasons for writing and his intended audience. He did not write in Canada, nor in English, nor for Canadians of the 21st century.



To understand what Matthew actually wrote (remember, we are using translations) and what he meant (remember, he was not writing for us) we must use scholarly studies as background for our own efforts. Matthew was a Jew writing to help other Jews recognize Jesus as the fulfillment of Jewish Sacred Writings (OT). From Abraham on, he presents the male genealogy of Jesus, tells about the conception, birth and infancy of Jesus from Joseph's point of view, the visit of the Magi, flight into Egypt and the return to Nazareth. Pray, read, study and inwardly digest in order to be nourished by God's Living Word!

~ Alex+

In Greek : ἐπιφάνεια To us: Epiphany

Even before the year 354, the Western Church had separated the celebration of the Nativity of Christ as the feast of Christmas and set its date as December 25; it reserved January 6 as a commemoration of the manifestation of Christ, especially to the Magi, but also at his baptism and at the wedding feast of Cana. Hungarians, in an apparent reference to baptism, refer to the January 6 celebration as *Vízkereszt* or "water cross". In parts of the Eastern Church, January 6 continued for some time as a composite feast that included the Nativity of Jesus: though Constantinople adopted December 25 to commemorate Jesus' birth in the fourth century, in other parts the Nativity of Jesus continued to be celebrated on January 6, a date later devoted exclusively to commemorating his Baptism.

The West historically observed a twelve-day festival, starting on December 25, and ending on January 5, known as Christmastide or the Twelve Days of Christmas. Some Christian cultures, especially those of Latin America and some in Europe, extend the season to as many as forty days, ending on Candlemas (February 2).

According to ancient custom, the priest announced the date of Easter on the feast of Epiphany. This tradition dated from a time when calendars were not readily available, and the church needed to publicize the date of Easter, since many celebrations of the liturgical year depend on it. The proclamation may be sung or proclaimed.

Prior to 1976, the Anglican churches also observed an eight-day feast. Today the Epiphany is classified as a Principal Feast and is observed on January 6 or on the Sunday between January 2 and 8.

There is also an Epiphany season, observed between the season of Christmas and the first period of Ordinary Time. It begins at Evening Prayer on the Eve of the Epiphany and ends at Evening Prayer on the Feast of the Presentation (which may be celebrated on February 2 or on the Sunday between January 28 and February 3).

At Holy Trinity, we will celebrate The Feast of the Epiphany on Sunday January 2nd at the 10:00 am service.

~ Nancy+



CHRISTMAS BLESSINGS

AND

A BLESSED NEW YEAR

TO

EACH AND

EVERYONE OF YOU!

~ Your clergy and Parish Council

MARK YOUR CALENDARS FOR DECEMBER

- 10th 7:30 pm—Carli and Julie Kennedy Concert (Fundraiser!)
- 11th 9:30 am—Men's Breakfast @ Mom's Cafe
- 12th 4:00 pm—Advent Lessons and Carols: Christmas Story in Word and Song
- 15th 1:30 pm—Mothers' Union Meeting @ Pauline's
- 17th 11:30 am—1:00 pm Vital Vittles Christmas Dinner
- 22nd Noon Men's Luncheon @ Buffy's
- 24th 7:00 pm—Christmas Eve Holy Communion
- 25th 10:00 am—Christmas Day Holy Communion
- 26th 10:00 am—Holy Communion



January:

- 2nd 10:00 am—Feast of the Epiphany

Every Friday: Vital Vittles — 11:30-1:00 pm

Trinity News Editorial Board: Alex+, Nancy+, Barry Baldwin, Graeme Morton

Production: Nancy +

Photos: Nancy +, Deacon Wally, Shirley Roodbol

Holy Trinity Anglican Church

1962 Murray Road

P.O. Box 519

Sooke BC Canada V9Z 1H5

Office: 250-642-3172

Home: 250-664-6103

Alex's e-mail: nagyaf@yahoo.com

Nancy's e-mail: revsngn@yahoo.com

Website: www.holytrinitysookebc.org

CELEBRATIONS

Birthdays

- 3 Penny Coats
- 17 Norma Fitchett
- 29 Sheila Beach



Anniversary

- 15 Chrissy and Steve Ford

