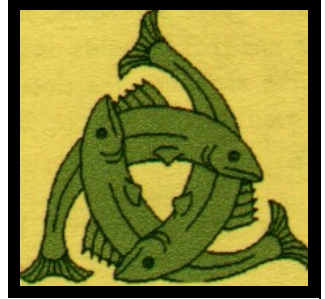


THE TRINITY NEWS



HOLY TRINITY ANGLICAN CHURCH SOOKE, BC

Vol. 5 No. 2

Our Clergy's Thoughts and Reflections

On January 14, 2012 during our Diocesan Synod, the Rev. Canon William J. Cliff offered these three rules for Bible Study. They are helpful to us; hopefully they will also assist you.

1. **The Gospel is always astonishing.** Its corollary is that if you are not astonished, you are not reading it correctly.
2. **The Gospel is not fair.** It's about grace: you get what you don't deserve. Its corollary is that mercy doesn't let you get what you deserve. Law is fair – grace is not. We are meant to be people who proclaim and embody grace.
3. **God always acts first.**

Consider *The Letter to the Hebrews*, chapters 10 -13. To whom is the text addressed? And whom is the *preacher* (author) addressing? A congregation that is physically tired and spiritually exhausted. The congregation is small, worn down and worn out, some are ready to walk away.

We need rest, Sabbath rest, which does not mean from work but the hinge understanding of what

God had done: a faithful confidence in what God has begun and has entrusted its completion to us.

Don't lose the plot. Through faith great things happen. There is a future. The congregation had lost the plot. The preacher is tracing the plot from Noah to them. Any time in church history is not the last time. Jesus is still to come.

**What better time than Lent
to study the Bible!**

The solution the author offers is preaching and Christology: a return to the long arch from creation until now. The current trouble is the current episode. Hebrews 11 reminds us of what

God has done. As God has acted in their favour then, so God is ready to act in our favour today.

Apply the three rules above. For more ideas, see pages six and seven of this newsletter. Then during Holy Week accompany Jesus by reading, reflecting and applying Mark's account of the Passion, Death and Resurrection of our Life and Hope.

Sincerely,
Alex+ /Nancy+



DEACON WALLY

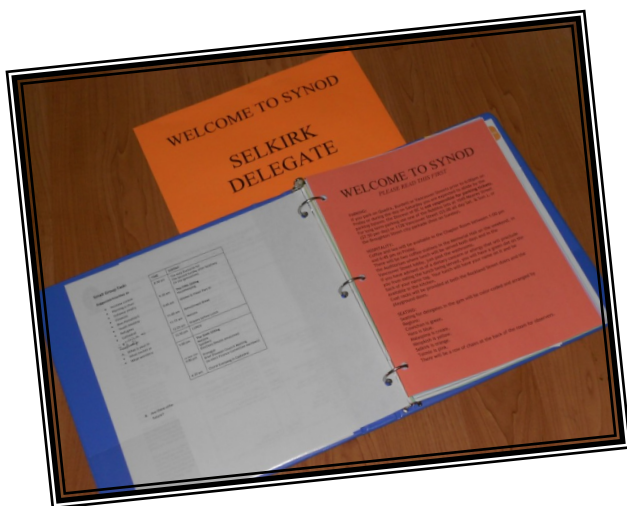
It took less than 15 minutes to know that the 2012 Synod was different than 2010. This time, people laughed easily.

In 2010, I remember the major issues were (1) whether to bless same sex marriages, (2) whether to combine historic churches, and (3) financial deficits. Singly and together, these issues brought division, confusion, and depression.

This January, the major issue was our financial situation. The presentations reduced confusion, built common understanding, and did not require inherently divisive decisions. Mid-course corrections to the financial decisions can be made, if required.

My judgment is that our group of churches is moving towards a powerful vision of community, creation and God. We need more time and effort to clarify that vision. Let's be patient and powerful going forward. As I said to this Synod, 'better to struggle with a good, powerful question than succeed with a trivial one.'

WELCOME TO SYNOD !



The Selkirk region filled 5 tables; some from HT and St Mary's, Metchosin, are featured here.

Our Chancellor Connie Isherwood was at the head table, of course!

Highlights from the Bishop's Charge:

- The exploration of ministries and discernment of new possibilities.
- Summer Camp ministry in the communities.
- Appointment of Rev. Ken Gray (our Regional Dean) as a Diocesan Canon.
- We have an opportunity, in this exciting space, place and time in our Diocese, to share the Good News.



THOUGHTS & REFLECTIONS

AFTER A WINTER'S STORM

Hands up all of you who enjoyed that week of storms which rolled through Sooke a week or two ago.

First, heavy, wet snow that made navigating area roads, to say the least, an adventure. Then driving rains and high winds moved in to perform a wicked, lingering dance. Power failures were a daily reality where we live, once for more than nine hours.

For someone who works outdoors, it was enough to try your patience and wonder why Mother Nature, or God, was putting us through this mid-winter trial. I confess I found myself thinking thoughts like, "yes, I know you are all powerful, but we mortals get a little tired of trying to cope with the results!!" One snowy day, I had just finished cutting up a fallen, 20-foot branch with the chain saw when another one of similar size came thundering down just a handful of feet away. Then, on a windy Sunday afternoon, two more Douglas fir branches punched holes in the roof of one of our greenhouses. As Mr. Scrooge would say, "Bah, humbug!!!"

After I pulled myself out of this black, grouchy mood, I started to understand that maybe God doesn't want us to have things so easy - that life, even for those who believe in God and live good lives, shouldn't be a smooth, straight highway - no detours, no potholes, no wrong turns. If your life didn't have obstacles to overcome, where would the challenge be? And I think God sees the best in his children when they strive, sometimes fail, but persevere. There's a lot to be said for "hanging in there."

I think of my parents Richard and Laura, who were young school teachers during the 1930s Depression. They were annually transferred to different one-room schools in every corner of rural Alberta, but kept up an eight-year courtship, mostly through long, romantic letters, before they were able to marry. If they had decided it was too much effort to keep their love alive, where would I be?

I think of Moses, who began life in a floating basket, brought his people out of slavery in Egypt, guided his fractious followers through 40 years of wandering in the physical and spiritual wilderness, only to bring them within sight of the promised land, but never to enter.

I think of Mother Teresa and her work among the poorest of the poor in India's slums.

I think of Canadian Jean Vanier, who gave up a life of privileged to found the L'Arche movement which brought modern society's most marginalized into communities of respect and warmth.

This winter is far from over, and there will likely be more snowfalls, more driving rain, more howling winds and downed trees to make my daily routine a test for both body and spirit. But instead of grouching about it, I will give my head a shake and try to remember what Jesus said in John 16:33: "In the world, you will have tribulation. But take heart, I have overcome the world."

And when the farm we live on looks a little "beaten up" in these dog days of winter - branches down, no blooms on the rhodos to counteract the leaden grey skies, I will try to remember what it looked like on those beautiful mornings last July, dew resting on the grass, the peas ripe for picking in the fields and the blackbirds warbling away on the edges of the pond.

And trust that it will look like that again this July, with my work and God's help.

C.S. Lewis is one of my favourite writers and wise men. And he was never wiser than when he told us, "the pain I feel now is the happiness I had before. That's the deal."

~ Graeme Morton

Thoughts to Ponder

Continuing this month are the reflections written for commercial spots on radio station in San Antonio in the early '80s by Alex+ and Nancy+. Along with the thought for the month there are also questions for you to ponder. We hope you enjoy continue to enjoy them as well as using them for discussion starters with family and or friends!

Transformation

What a strange understanding some Christians have of prayer. For some, prayer serves as an escape from their everyday responsibilities whether they be at home, at work, or at school. For some, it is a way to forget the tensions of the world, politics, multinationals and the nuclear arms race. The bugle calls us to advance. Prayer for Christians, then, is the transformation of, not escape from, the world, persons and community.

Questions for weekly reflection:

Week 1 – Reflect this week about what your prayers say about you.

Week 2 – How can I incorporate transformation into my prayers?

Week 3 – How does this new way of praying bring about change in me?

Week 4 – How can this style of prayer enhance this year's Lenten Season?



Hungry
Children and
Youth Have
More Health
Problems



HE ASKED FOR LOVE

God came to my house and asked for charity.

And I fell on my knees and
cried, "Beloved,

what may I
give?"

"Just love," He said.

"Just love."

~ *St. Francis of Assisi*

THE HOPE OF LOVING

What keeps us alive, what allows us to endure?

I think it is the hope of loving,
or being loved.

I heard a fable once about the sun going on a
journey
to find its source, and how the moon wept
without her lover's
warm gaze.

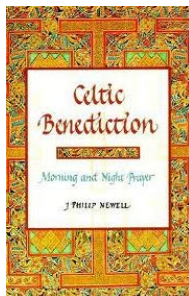
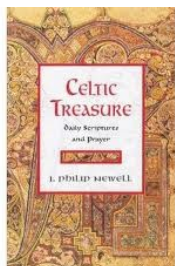
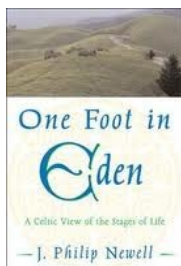
We weep when light does not reach our hearts. We
wither
like fields if someone close
does not rain their
kindness
upon
us.

~ *Meister Eckhart*

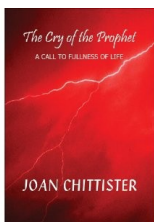
HAPPY VALENTINE'S DAY!

Lenten Reading

In the Lenten Season it is a good idea to consider some special readings. To begin you could consult the Parish Library as there have been some nice things added recently that you may find both helpful and enjoyable. Some recent additions include many on Prayer as well as Celtic Spirituality.



Should you be considering something you could purchase one recommendation would be: **The Cry of the Prophet: A Call to the Fullness of Life**, by Joan Chittister.



In this recently reprinted book she asks the reader to reflect on just what kind of faith we need. In her words, “It is so easy to make God to our own image and likeness. It is so easy to see only the images we make of the

Unimaginable, to the exclusion of all others. It is so easy to make God small and call that faith.

The evidence in every sector of human life makes the point all too well: open-mindedness, breadth of vision, the universal mind rise all too rarely in the human heart.

Fundamentalism, biblical literalism, reactionism and ideological extremism — all dispositions designed to freeze spiritual and social development to a given period — ride high now. The condition is not uncommon during periods of great social change and deep social stress. The situation begs for it, in fact. Given the loss of past absolutes and the shift in the social consensus on national values that come with technological development, major cultural transformations and new social realities, people cling to old certainties like shipwreck survivors to lifeboats.

It is precisely in times like those a world in flux needs a prophetic commitment to principle in the face of practices long since gone awry or begging to be reviewed again.

And a commitment to basic tenets of truth and justice and goodness and to the Will of God for all humankind. We need a faith than can function in the present, not a religion that mirrors the past.

It is not an easy task, this openness to the Spirit. It demands that we let go of our own ideas to make way for new manifestations of the presence of God in time. It is not a comfortable call, this invitation of God to a dark walk toward a distant future, but it is the ultimate manifestation of response to the Spirit.

It takes vision...to see good will where we do not see a similarity of ideas. It takes courage...to admit the weaknesses within us that corrupt our strength and erode our hearts. It takes openness of heart to see God everywhere and in everyone when we assume that godliness is common only to us, to our groups and our nation and our church and our ideas.

Vision and courage and openness to the Spirit call us to breadth of vision, to softness of heart, to the expansion of our souls beyond our parochial worlds and chauvinistic politics and segregated social lives and intellectual blandness that mask as faith and parade as religion.”



Sr. Joan Chittister, a Benedictine nun, has authored various books including: *The Gift of Years*; *The Liturgical Year*, which won a 2010 Christian Retailers Choice Award in 2010; *Welcome to the Wisdom of the World*; *In Search of Belief*; *Called to Question*; *The Friendship of Women*; *The Hidden Tradition of the Bible*; *The Breath of the Soul*; and *Uncommon Gratitude* with Archbishop Rowan Williams.

Should you consider this or other books to purchase for your Lenten reading you'll likely find them at the Koinonia Bookstore on Blanshard, in downtown Victoria.

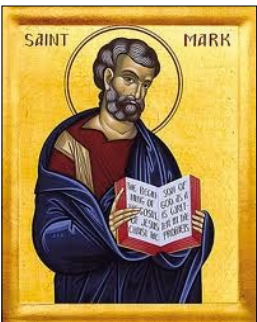
~Nancy +

LENT 2012

Lent is a season of reflection; it is a time for taking stock. It originated in the very earliest days of the Church as a preparatory time for Easter, when the faithful rededicated themselves and when converts were instructed in the faith and prepared for baptism. By observing the forty days of Lent, the individual Christian imitates Jesus' withdrawal into the wilderness for forty days. All churches that have a continuous history extending before 1500 CE observe Lent.

The word "Lent" isn't in the Bible so what is the origin of the name? Originally, "Lent" was nothing more than the English name of the season between winter and summer. The church observance took place during this season and in England, "Lent" came to mean the observance rather than the season, leaving the season without a name. Instead of saying odd things like "Lent happens during lent," English-speaking people invented the word "spring." Today, instead of calling the seasons winter, lent, and summer, we call them winter, spring, and summer. We use "Lent" instead of "spring" when we refer to the church season.

The following pages are to assist your this Lent.



Liturgically, 2012 is the year we read from the Gospel of Mark. Here is a brief overview of this year's Gospel:

The Gospel of Mark is the earliest written document we have on the life of Jesus; one that is preserved for us today. But this Gospel is more than an historical account; nor is it an attempt at objective biography. It is a story that seeks to draw us into its world, to lead us to a faith in Jesus as the Son of God, and to motivate us to a truer discipleship.

Christian tradition has long suggested that the author of the Gospel was "Mark," a companion of Peter who is mentioned in Colossians 4:10, 2 Timothy 4:11 and Philemon 1:24, and Peter is called "John Mark" in Acts 12:12, 25 and 15:37-39.

True, Peter occupies a unique role in this Gospel, but nowhere does the author ever explicitly identify himself. We will continue to call this Gospel "Mark's," but its actual authorship remains uncertain. Based on the kinds of unrest described in chapter 13 which are consistent with Nero's persecution of Christians and the Jewish revolt against Rome which culminated with the destruction of the Jerusalem Temple in 70 CE most scholars conclude that this Gospel was written sometime in the late 60's CE. There are many factors which point to the likelihood that Mark was composed for a community outside of Palestine. Christian tradition has suggested Rome as its originating location, but any number of places within the Roman Empire could also be possible.

Most scholars also agree that Mark served as a source for the Gospels attributed to Matthew and Luke. Though these other two Gospels, along with John, may provide a more polished and fuller account of Jesus' ministry, Mark remains, I think, as the most compelling story which hopes to draw its readers into a relationship with Jesus Christ, the Son of God who suffered and died for us. This Gospel also highlights the nature of discipleship, lived out in the relationship to Good Friday and Easter, and what that means for us as followers of Jesus.

To get you started with this Gospel, here is a very brief study of the first chapter in Mark.

Read Mark 1.1. "The beginning..." - It could also be translated, "A beginning..." Compare this phrase to Genesis 1.1.

"The good news" - This Greek word, *euangellizo*, may also be translated as "gospel." Like our English word, "evangelize," which comes from it, It has to do with announcing the good news of salvation and peace. See Isaiah 52.7.

"Christ" - This is a Greek word which is translating the Hebrew word "Messiah" which means "anointed." As a passage like 1 Samuel 10.1 indicates, in ancient Israel, a person was anointed to be made king. Mark 8.29 and 14.61 are two other key places in Mark where this term is used. *Continued on next page...*

"Son of God" - An honorific title denoting a person's relationship to God, especially in view of God's saving actions. Note its use in 1.11; 3.11; 5.7; 9.7; 14.61; and 15.39

Read Mark 1.2-3. The quotation is actually a combination of Isaiah 40.3, Exodus 23.20, and Malachi 3.1.

Read Mark 1.4-8. Compare John the Baptist with Elijah as described in 2 Kings 1.8. Now read Malachi 4.5 and Mark 9.11-13.

Read Mark 1.9-11. The same word for "torn apart" will be used again in 15.38. Regarding the heavenly voice, see Psalm 2.7 and Isaiah 42.1.

Read Mark 1.12-13. "Immediately" - Note how often this term is used throughout Mark. On Satan, also see Mark 3.23-26; 4.15; and 8.33.

Read Mark 1.14-15. "After John was arrested..." - See Mark 6.17-29.

Read Mark 1.16-20. In 1.20 it tells of how James and John left their father. See Mark 10.29-30.

Read Mark 1.21-28. "Authority" - Also see Mark 11.27-33.

QUESTIONS FOR THIS STUDY



Does it make any difference if we do or do not know exactly who wrote this Gospel? Is there any reason why it may have been written anonymously?

1 — The two biggest holidays in the church year are Christmas and Easter, but Mark has no birth story and no account of Jesus' resurrection appearances! What is given more attention in Mark? How does this shape your picture of Jesus?

2 — As you look at the outline to the Gospel and note the geographical references, what conclusions do you draw?

3 — Look at 1.1 again. List all the things you have to presume or know in order to understand what this phrase is saying.

4 — What new "beginning" has Jesus made in your life?

5 — What is the most significant title you use for Jesus? Why?

6 — Read 1.4. How do you explain the relationship between the terms "baptism," "repentance," and "forgiveness"?

7 — Read 1.9-11 again. Who exactly sees the event? Who hears the voice? What then does this event prove and to whom?

8 — Compare 1.10-11 with 15.38-39. What is the significance of paralleling Jesus' baptism with his crucifixion?

9 — Read 1.14-15. What is so good about Jesus' message?

10 — If you knew that the world was going to end tomorrow, what would you do today?

* Eat, drink, and be merry, for tomorrow we die!
* Get all my family and friends together for a final goodbye.

* Do exactly what I normally do.

* Plant a tree.

* Live it up like there was no tomorrow.

* Start praying to God like there was no tomorrow.

* Stand on a street corner with a sign saying, "The end is near!"

* What did Simon and Andrew and James and John know about Jesus before he called them?

* Why do you think they responded so quickly?

* How would you describe your steps in following Jesus? Something that happened quickly? Slowly? In spurts?

11 — When do the disciples ever fulfill Jesus' promise that they will "fish for people"?

12 — What do you think made Jesus' teaching authoritative?

13 — What makes it authoritative today?

14 — Who makes the more profound confession of faith: the unclean spirit or the people? What do you do when you experience a conflict of or with authority?

15 — What are the various authorities to which you are subject every day? How would you rank their importance?

MARK YOUR CALENDARS

- 1 Sooke Ministerial @ Holy Trinity 12 Noon
- 3 Plain Delight Concert with Harpsichord 7:30 pm
- 8 Selkirk Clergy @ Holy Trinity 12 Noon
- 14 Parish Council 7 pm
- 15 Mothers' Union 1:30 pm @ Terri Muir
- 19 Annual General Meeting immediately after 10am Service, then Pot-Luck
- 21 Shrove Tuesday Pancakes—Time: TBA
- 22 Ash Wednesday 10 am Ashes and Holy Communion
- 23 Diocesan Council meets @ Holy Trinity 1 pm
- 29 Worship Committee 11 am



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CELEBRATIONS

Birthdays

- 1 Elizabeth Tanner
- 3 Gayle Morton
- 5 Muriel Yates
- 16 Ellen Himmer; Doug Poston
- 21 Joan McKay



Anniversaries

- 26 Laura and Barry Baldwin
Doug Poston and Libni Pardo

