



St. Timothy's Gazette Advent 2012

*For Members – Please Note insert for Notice of
Constitutional Changes Vote – page 4!*

Our Vision:

St. Timothy's **Vision** is to be
a nurturing, biblically-based community growing Christ's Kingdom.

Our Mission:

St. Timothy's **Mission** is to:
Go out into the North Shore community to
Gather all ages into Christian fellowship,
so that we may
Glorify God in worship,
Grow to become more like Jesus Christ, and
Give of our time, talent and treasure to serve others.

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Services held at Sutherland Church
www.st-timothy.com

Table of Contents

Message from our Priest the Rev. Ken Bell	3
Constitutional Amendment	4
Reports from our "G" Leaders	
Gather Reports	5
Ladies Group.....	5
Glorify – Why do Anglican Clergy wear Vestments?	6
Grow Reports	10
Children's Ministry	11
Great Books to Read	12
Christian Salvage Mission.....	14
Film Ministry	13
Christmas Gifts.....	14
A Prayer	15
Parishioner Profile – Wendy Love.....	15

St. Timothy's Anglican Church

Sunday Services at:

Sutherland Church

630 East 19th Street,, North Vancouver

All Services at 9:00 a.m.
Including Children's Program

Sunday Sermons are available on our website

www.st-timothy.com

Advent Message from the Rev. Ken Bell 2012

*How silently, how silently the wondrous gift is
given!*

*So God imparts to human hearts the blessings of his
heaven.*

*No ear may hear his coming, but in this world of
sin,*

*Where meek souls will receive Him, still the dear
Christ enters in!*

These familiar words were written by Phillips Brooks shortly after touring around Bethlehem Christmas Eve 1865. He said, “It seemed as if I could hear voices I know well telling each other of the ‘Wonderful Night’ of the Saviour’s Birth.” He would later say how he was awed by the wonder and magnitude of the ‘wondrous gift’ that had been given. On that night God presented mankind with the most precious and beautiful gift he could, one wrapped in swaddling clothes lying in a crude manger in Bethlehem, a city of a prophecy mostly forgotten.

For generations the people of Israel had been waiting for God’s promised gift of salvation, of rescue and of redemption. For 400 years they waited; no sign, no word, nothing. Some had grown weary of the wait, their faith waning. For others hope remained, watching, waiting, wondering, ‘When O Lord will you come and set your people free? Israel’s strength and consolation, hope of all the earth thou art, dear desire of every nation, joy of every longing heart. When will thou come?’ This was the season of their Advent

Today, some 2000 years later we are waiting again, waiting for his promised return. Some have grown weary and their hope and faith eroding. Other still wait, watch and wonder in eager expectation, for that gift of Christmas to come again in glory, that we might celebrate with all the heavens. We join our voices to those long dead, “Come, thou long expected Jesus, born to set thy people free; from our fears and sins release us, let us find our rest in thee. Born thy people to deliver, born a child, and yet a king, born to reign in us for ever, now thy gracious

kingdom bring.” This is the season of our Advent; we wait for his good and perfect gift.

As we prepare ourselves to again mark his good and perfect gift, we want to take time to contemplate all the gifts of Christmas. Gifts given to different people, yet meant for us to receive in our hearts. We began with the gift of Hope given to Zechariah, a gift telling him that his prayers had been heard. A gift of hope, that through him and his wife Elizabeth, the gift of the last prophet, the one who would prepare the way of the LORD, would finally be given.

Next comes the gift of Peace to Mary and Joseph. A gift meant to increase their capacity to handle strife, difficulty and fear. The gift of the Prince of Peace is offered to the whole earth reminding us that we are never alone for we have Emmanuel.

Then we have the gift of Joy given to the Shepherds and outcast, to all those who have been told they are not good enough, they do not measure up, they do not belong. The gift of the Christ Child is given to those such as these. Jesus comes that our joy maybe complete.

There is also the gift of Love to the Magi and to the whole earth. God’s gift is not just for Israel, his chosen people, but for all of his creation, for by his birth Jesus announces that all people are God’s people. Because of this gift, we know what love is, a love that lays down his life for my sake and yours. We love because he first loved us.

These gifts of Christmas, Hope, Peace, Joy and Love are gathered together and made perfect and complete in the gift of the Babe of Bethlehem. *How silently, how silently the wondrous gift is given!*

Lord God we pray that as we prepare our hearts this advent season to receive these thy gifts and most especially the gift of your Son, that you would work in our hearts and minds to forgive those who have trespassed against us, and allow us to receive this gift anew as if for the first time.

Thank God for his Son—a gift too wonderful for words! 2 Corinthians 9:15

Your Servant in Christ, *ken bell+*

Constitutional Amendment

At our Extraordinary General Meeting held June 17, 2012, St. Timothy's vestry passed (by a margin of 38 to 2) a motion that:

a.) requested that St. Timothy's be permanently received into the Anglican Church in North America (ACNA) (locally expressed as the Anglican Network in Canada (ANiC)) and placed under the Episcopal oversight of Bishop Trevor Walters;

b.) requested that Rev. Ken Bell & Rev. Paul Carter transfer their licenses from Rwanda to ACNA with immediate effect; and

c.) provided for a period of around 8 months grace, before we had to adjust our constitution to comply with the requirements of the ACNA and ANiC.

In the past months, Council compared our existing constitution with the constitutional model of the ACNA and ANiC. In an effort to minimize costs, consultation was made with other churches joining the ACNA and ANiC to review the changes that they had made. A number of proposed changes were drafted. Council then formed a committee to review the proposed changes. This committee was comprised of five parishioners who were all involved in the organization of St. Timothy's some nine years ago, and included 3 signatories to our original incorporation documents.

The committee met to review our original constitution and bylaws, and compare the proposed changes to the original. The committee agreed with Council's intent that the proposed changes should be the minimum changes required to bring us into compliance. The committee considered each proposed change in detail including the rationale for the change and the impact(s) of the changes on our governance. Through careful review, discussion and reflection the committee agreed to final proposed changes as being appropriate, reasonable and required in our new episcopal relationship. The committee also requested that the proposed changes be referred to the Network chancellor to obtain written confirmation that they would bring St. Timothy's constitution and bylaws into compliance with the ACNA and ANiC, prior to presenting these changes to the congregation. This has been done, and the changes outlined below are confirmed as the minimum necessary to bring us into compliance, if agreed to by St Timothy's vestry

Committee members: Chris Vondette, John Hopkins, Peter Haigh, Patricia Young, Matthew Vondette

Notice is hereby given

that immediately preceding the next Annual General Meeting of St Timothy's Church, to be held on Sunday February 24, immediately following the 09:00 am service, that: A motion to change the bylaws will be presented. Details for members are included with this Gazette.

Reports from our "G"s Gather Group

Gather all ages into Christian fellowship

"They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." Acts 2: 42

Gather offers the gift of service to the body in many ways. The coffee after church is prepared by the ladies working with Hazel, a wonderful time to meet and greet, but also to invite a visitor or newcomer to welcome them with hospitality. Those in hospital or shut in at home receive regular visits from members of the pastoral care group headed up by Audrey.

Peter goes to great lengths and a great deal of fiddling to put together the gazette which is so useful to keep us up to date on various activities in our congregation family. Personally, I found the Gazette very helpful to get to know the family of St. Timothy's before moving here to North Vancouver from Abbotsford.

Florence and her team of prayer warriors are always available to listen and to pray for your needs and requests, especially after the church service on Sundays, where two are always waiting in the corner at the back of the sanctuary. "For where two or three have gathered together in My name, I am there in their midst." Matt 18:20

The Ladies Group meets regularly to plan and enjoy a wide variety of events.

And, we plan and prepare the many social events, such as the summer BBQ celebrating our anniversary, a Harvest Dinner, a Christmas event, and Shrove Tuesday Pancake supper before Easter, which are so very important in giving each of us an opportunity to touch the life of someone you may not have otherwise. These functions are an important way to welcome newcomers or visitors.

When the time arises, we celebrate the arrival of babies, or weddings with a shower.

I believe that what we do as Gather is to serve the body, mind and soul of those with whom we come in touch, with the love of God.

Blessings, ~ Wendy

Ladies Group Report

We have had a very busy and successful 2012. We were very pleased to welcome three excellent speakers to our meetings. Steve Monks who came to talk to us about his work at the Medical Missions in Mexico, Kevin Lee from the Harvest Project and Heather Wright giving us a wonderful presentation on her trip with Habitat for Humanity and life in Guatemala. Having these speakers helps us as a group focus on the needs both in our local community and abroad.

Through our numerous outreach fund raisers we have been able to give the following funds this year Lenten Awareness -Rwandan Scholarship for 4 High School students (\$900)

Guess Who's coming for Dinner \$1020 + Cupcake sale \$203 + Games afternoon \$250 distributed as follows -

The Table (Andy Withrow) \$700

Mountain Valley Missions (Barclay Mayo) \$500

Sharyn Thomson (Wycliffe Bible translator) \$200

Churchill House/Amica/Coffee Hour Craft Sales + additional sales \$1000 distributed as follows -

Northshore Youth Safe House \$400

Harvest Project - \$1000

In 8 years we have now raised a total of just over \$35000!

Much work goes into organizing these events and special thanks at this time of the year goes to Ursula Vondette for her enthusiasm and work that she does to make the beautiful items for our sales. Special thanks also to Carol Anderson for her wonderful new scarves and cosmetic bags that made such a hit this year.

Finally on Monday 3rd December we "Ladies" had our Annual Christmas Luncheon and we were able to raise a further \$55 for the Harvest Project as well as having a happy time together - celebrating two birthdays Muriel Newton's 95th birthday this week and Joan Buss. Lois Carter played some wonderful

music to accompanying our joyful singing of our favourite carols

We were sad to say goodbye to Myrna our “second in command” in the summer but we are delighted to welcome Ana Cerna as she joined our group.

We will start up again on Monday 21st January at 1.30p.m. at Sutherland Church and welcome anyone who would like to come and join us for fellowship, fun and fundraising for those who need our love and support.

God bless, Merry Christmas and thanks to all who have supported us so generously this year, with your time, talent and treasure.

~ Audrey

Glorify God in worship

Why do Anglican Clergy wear Vestments?

The short answer is that they do not all wear vestments or robes. The dress code for Anglican clergy varies greatly from church to church and is more likely mandated by the traditions of a local church, than imposed. However there is tradition and history in the vestments or robes worn by bishops, priests, deacons, lay readers, cantors, servers and choir during the Liturgy, the worship services of the Church.

Vestments are not like costumes in a theatre. Vestments do not involve pretending or play acting, but rather are worn in worship when we come together in the presence of the living God. Vestments are more like a judge’s or lawyer’s robes which denote dignity and are worn when fulfilling an official function or office.

A vestment can help cover over the identity of the persons wearing them. We cannot, for example, tell whether a person is rich or poor by the clothes they wear hidden under their vestments. In this way a person’s wealth, status and personal idiosyncrasies can disappear behind the Lord they serve .In worship our Lord must increase, we must decrease (John 3:30). Vestments help us to focus on the

ministry being exercised and the liturgy, rather than the individuality of the worship leader. Vestments reconnect us with our past and act as means of continuity with our brothers and sisters who have worshipped Christ for two thousand years.

Origins

Many of the Church’s vestments have their origin in the everyday wear of the Roman Empire. As fashions came and went in the Empire the Church did not show concern with trying to keep up with what was “in”. The clergy maintained the simple clothes it had always worn. Over time their clothes were so out of date that they did not resemble everyday wear at all and they became the distinctive mark of the clergy. Many of the vestment’s symbolic meanings evolved later.

Vestments in the Anglican Tradition

The first Book of Common Prayer, issued in 1549, instructed that “Upon the day and the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white Alb plain, with a vestment [a chasuble] or a Cope.” If a deacon or subdeacon assists the priest they were instructed to wear albs and tunicles. For other services the priest was instructed to wear the cassock and surplice.

The first Book of Common Prayer did not satisfy the more extreme reformers in England who felt the Church had not gone far enough in reforming its life and liturgy. The second Book of Common Prayer was issued in 1552 and reflected significant changes directed in a more protestant fashion. The traditional Eucharistic vestments were not permitted. The cassock and surplice were the only vestments allowed. Some Anglican clergy of the period influenced by Calvinism shunned vestments altogether and chose to wear secular clothing both in daily life and leading worship, often to the dismay of their congregations and bishops. They saw any vestment, even the simple surplice, as a symbol of the excesses and errors of the Roman Catholic Church from which they had broken away.

During the reign of Queen Elizabeth I the third Book of Common Prayer was issued in 1559 and

attempted to reflect a balance between protestant and catholic minded Anglicans. It restored the use of the traditional Eucharistic vestments of the alb, chasuble or cope. Out of the reformation the cassock and surplice appeared as the standard vestment worn by Anglican clergy for all services of divine worship for centuries. This is our standard at St Timothy's.

The 1830's saw the beginning of the Oxford Movement in the Anglican Communion. Often described as the Catholic Revival, the Oxford Movement sought to reconnect the Anglican Church with its reformation roots and the spirituality and customs of the undivided catholic church tradition. The Oxford Movement believed that the changes in the teachings and liturgy of the Church by later reformers did not reflect a church which claimed to be both reformed and catholic. One of the Oxford Movement's greatest contributions to the church was its emphasis on the centrality of the Eucharist in the Christian's life and community and the re-introduction of a wide variety of the traditional vestments into Church use that we see commonly today.

Eucharistic Vestments

The Holy Eucharist has always been the central act of worship of the Church and so most of the Church's vesture evolved from what was worn when celebrating the Holy Communion. In the early days of Christianity the small church communities were directly led by its bishop (from the Greek *episcopos* "overseer") their chief pastor or shepherd and spiritual father. As the Church grew it was impossible for the bishops to preach and celebrate the sacraments with all the flocks under their care.

Many of the episcopal (i.e. bishop's) responsibilities were shared with the presbyters or priests and deacons such as preaching and celebrating the Eucharist. So, bishops, priests and deacons share many of the same vestments. This remains so today.

Alb - The alb (from Latin *albus* - white) was the basic



garment worn in the Roman Empire by professional people. It is a simple ankle-length white robe. The alb resembles the white robe given to the newly baptized in the early Church as a symbol of having their sins washed away and the new life in Christ. The child's baptismal "gown" is a remnant of that custom. It is a symbol of the Christian's striving for purity and holiness.

It did not become a specifically Christian vestment until the fifth century, although Jerome (341-420 CE) distinguishes between everyday clothes and a special 'suit of clean clothes' for church wear.

Cincture - The cincture is the rope belt worn by the clergy and others. It symbolizes having truth encircling your inward being (Ephesians 6:14).

Amice - The amice (from Latin *amicio* - "I wrap around") is a rectangle of cloth tied around the face of the wearer like a head kerchief and then pulled down around the shoulders. It originated as hood to keep clergy warm in unheated churches and symbolically represents the "helmet of salvation" in St. Paul's "armour of God" (see Ephesians 6:10-17).

Stole - The stole is a long scarf-like cloth that hangs around the neck, over the shoulders and down the front of bishops and priests. Deacons wear the stole around the neck and across the chest. The stole was the insignia of Roman magistrates and governors. It was originally a symbolic towel indicating that the magistrate was sweating or working hard on behalf of society. It was worn at the Imperial court and for public ceremonies. In the Roman era it meant that power also required becoming a servant.

When the Roman Empire fell, bishops were in a natural position to take up the leadership roles left in the chaotic void of Roman government and order. Bishops adopted and adapted the stole as their own. The symbols of might and power of Roman Empire on the stole (e.g. The Imperial eagle, weapons etc.) were replaced with crosses as a symbol that Christ was our true king and the conqueror of sin and death. The crosses on the stole also symbolizes that a bishop's authority came not from armies and empires, but from Christ himself as he said to Peter and the apostles, "I will give you the keys to the kingdom of heaven: whatever you bind on earth

shall be considered bound in heaven....” (Matthew 16:19).

The stole was made of white sheep’s wool symbolizing that, like Christ the good shepherd, a bishop must care for the sheep of his flock.

The stole originally wrapped around the neck and down the back and front. Eastern Orthodox bishops still wear the stole (called an omophorian in Eastern Christianity) in this way. In Western Christianity it is called a pallium and is worn by the Pope and high-ranking bishops of the Roman Catholic Church. It ceased to be part of the Anglican bishops vestments at the reformation but can still be seen in Archbishop of Canterbury’s coat of arms and the coat of arms of the See (diocese) of Canterbury - the “mother” church of the Anglican Communion.

The stole was uniquely an episcopal vestment, but came to be worn by priests as they came to share some episcopal duties. As priests had no specific dress of their own, the stole became the distinctive mark of the ordained ministry. Before the sixth century the priest’s stole was called an orarion (from the Latin word orare - to pray) and indicated the role of priests in leading the prayers in public worship. Stole is a Greco-Latin word meaning “garment” or simply “cloth” and may be the origin of the phrase “man of the cloth”.

A deacon wears the stole over the left shoulder; priests and bishops wear it with the ends hanging down the front. Since the Reformation, when the colours of the liturgical year were fixed, stoles have usually been in liturgical colours.

Wearing the stole symbolizes the taking on of the yoke of Christ’s service (Matthew 11:29,30). The



stole has a small cross in its middle at the nape of the neck. The bishop or priest may kiss this cross before putting on the stole as a symbol that they take on Christ’s yoke and carry his cross in

the spirit of willingness and love.

Chasuble - The chasuble is the poncho-like garment worn by bishops and priests while celebrating the Holy Eucharist. Chasuble comes from the Latin casula meaning “little house” as it was thought to resemble a little hut. It became a formal garment in the late Roman period. As it was worn on special and festive occasions, the Eucharist being one of them, it became synonymous with the celebration of the Holy Eucharist.. It didn’t become a vestment until about the ninth century, when in the West it was accepted that the priest or bishop presiding at the Eucharist wore a chasuble over their alb. It is generally in the appropriate liturgical colour, and may be decorated with strips of embroidered fabric or tapestry called orphreys, or with other liturgical symbols.

The chasuble reminds us of the seamless garment Jesus wore on his way to the cross (John 19:23, 24). As the bishop or priest wears the chasuble it reminds us that they are our vicars, that is, they vicariously and symbolically enact on behalf of Jesus the eucharistic action of taking bread, blessing it, breaking it and giving it to the people of God until his coming again.

Dalmatic and Tunicle - The dalmatic was a large formal woollen overcoat in the Roman era worn by both men and women and remains unchanged in appearance to this day. The dalmatic receives its name from the Roman province of Dalmatia (in the former Yugoslavia). Wool imported from this province was once used to make the dalmatic. The dalmatic is worn by the deacon at Solemn Eucharists. The tunicle is virtually the same vestment as the dalmatic and can be worn by subdeacons, crucifers (processional cross bearers) and thurifers (incense bearers.)

Cope - The cope is a cape and has a similar origin to that of the chasuble as a style of Roman overcoat. It differs from the chasuble in that it is ankle length and open at the front and attached by a simple or ornate clasp. The triangular or semi-circular flap of fabric that hangs from the back shoulders of the cope is the vestige of what was once a hood.

The cope came into use as a garment for warmth in cold churches and outdoor processions. As these outdoor processions celebrated great festive occasions (e.g. Palm Sunday) copes became very ornate and richly embroidered. Copes are usually worn today to mark festive and important holy days in the Christian calendar. Anglican custom also allows the celebrant to wear the cope at the celebration of the Holy Eucharist.

Cassock - The cassock is the long ankle-length robe with long narrow sleeves, worn by clergy and others such as servers and choir members, is not itself a vestment but is universally worn under all eucharistic vestments. In 1602, Anglican church law forbade clergy to go out in public "in the doublet and hose without coats or cassocks." Not long ago the cassock used to be the everyday wear of priests in some Anglican circles, but it is rarely so today. As mentioned before, priests had no distinctive garment of their own. For centuries they wore the simple long robe in varying colours of the common man. By the Middle Ages black became the common colour for the priest's robe denoting simplicity and austerity. It was originally fur-lined to keep clergy warm. The bishop's cassock is purple or scarlet. Purple and scarlet were once the colours of Roman imperial authority. They came to be adopted as episcopal colours as bishops began to assume leadership roles at the fall of the Roman Empire. Cassocks worn by servers, lay readers and choir can be of any colour.

The plain clerical shirt worn today by the clergy is a remnant of the longer cassock. The clerical collar worn by clergy evolved in the seventeenth century. During that period fashion became sombre and subdued. One of the few things that had any flair was the broad collar made of fine linen and intricate lace work. These collars were costly and would immediately display a person's wealth and position in society. As an example to others not to get caught up in expensive and vain shows of status priests began to tuck their collars inside their cassocks and jackets leaving only a thin strip of simple white linen showing around the neck. As fashions in men's neckwear changed, the clerical collar changed along with it, but always with the idea of simplicity in mind. The modern clerical collar of

today comes from the starched collars of the nineteenth century.

Surplice - The surplice is a white loose-fitting linen garment with wide sleeves. Its name comes from the Latin *superpelliceum* meaning "over the fur garment" referring that it was worn over the once fur-lined cassock. It is one of the many different vestments that evolved from the alb and is not restricted to the clergy. It is Anglican custom that the cassock and surplice are the minimal vestments that clergy should wear when leading "formal" worship. The cotta (from old German *kozza* - "over mantle") worn by servers is a short square necked version of the surplice. The surplice represents simplicity and dignity in worship.

Tippet or Preaching Scarf - The tippet is a long black scarf that resembles a stole but is completely different in origin or meaning. The tippet originated as a scarf of squirrel or bear fur to keep clergy warm. The fur is now gone but the black colour remains. It is sometimes referred to as a "preaching scarf" as the tippet is worn by bishops and priests for Morning and Evening Prayer which are liturgies of the Word and preaching. In some dioceses lay people licensed by the bishop to preach are permitted to wear a tippet of varying colours.

Rochet - The rochet is a white ankle-length surplice worn by bishops. Its large puffy sleeves are gathered at the wrists by cuffs.

Chimere - Worn by bishops, the chimere is a scarlet or black sleeveless ankle-length vest. The chimere was originally an outdoor riding jacket. The pleats in its back were meant for the fabric of the chimere to fan out over the horse's back making it easier to wear when riding. As a riding jacket the chimere symbolizes the bishop's role as an apostle, apostle meaning "one who is sent" to travel the world to preach the good news of Jesus Christ.

Vestment Colours

The early church did not assign any specific symbolic colours to its vestments. What was important is that the vestments were clean, in good repair and made of the best fabric available. Now, although many vestments have set colours like the

white alb or surplice, the eucharistic vestments change colours in accordance with the colours of the Church Season: See the last Gazette for Liturgical colours.

Conclusion

Vestments are a means to an end. They are a way to enrich our worship with beauty and symbolism and can connect us with our Christian heritage and traditions. The point of vestments is to help us focus our minds and hearts on Christ himself.

As a caution not to get these ends and means mixed up, Jesus has something to say. He reminds us that the Kingdom of God is not about what we wear (Matthew 6:24-34). Jesus also cautions us of the danger of an outward show of shallow religiosity while we neglect the greater issues of justice and love (see Matthew 23:1-32).

*Let your priests be clothed with righteousness;
let your faithful people sing with joy.
I will clothe her priests with salvation, [says the
Lord] and her faithful people will rejoice and sing
Psalm 132:8,17*

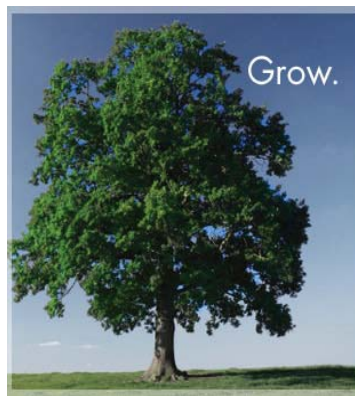
*Partly from an article by Dean Rose, St. Peter's
Church, Oshawa, Diocese of Toronto
~ Peter Haigh*

Grow Reports

***GROW: to become more like Jesus
Christ***

*I hear the accuser roar,
Of ills that I have done;
I know them well, and thousands more;
Jehovah findeth none.
(From an old hymn by Samuel Grandy 1780-
1851))*

In between all of this busyness of Advent and Christmas, I am trying to remember to keep God and His incarnation on earth as Jesus Christ, foremost in all I do. One way that I am doing



this is by attending my home group which is presently learning about God's purposes from a study called, "The Overview" prepared by St. Helen's Bishopsgate in London, England. The purpose of the study is to "work out how all the various pieces of the Bible fit together to tell of God's one great plan for all eternity." The study, which will probably take up to a year to complete, begins with Ephesians 1: 3-23 and then takes us back to the Old Testament to Genesis, Exodus, Leviticus, Samuel 1 and 2, Kings 1 and 2, Isaiah, Ezekiel and Nehemiah. Eventually we will study selections from the New Testament: Luke, Galatians, Colossians, Hebrews and Revelation. It is a challenging study, but I am learning so much! The Bible passages that we study reveal God's overall purpose and plan, helping me to learn more about God's sovereignty, patience, compassion, creativity, rescue, judgment and salvation.

As Ken has been teaching us in the recent sermon series titled "Does church matter?" belonging to a home group is just one way that helps us to pray, listen and pay attention to what God is doing all around us. This helps us to "grow to become more like Christ". As we grow, we come to understand that God is present in our lives and that he is for us and not against us, and then we can help others to understand this too. We can also learn from the saints who have gone before us and take up spiritual practices like scripture reading, fasting, worship, simplicity & solitude.

While listening to a sermon recently by Timothy Keller (Author & Pastor of Redeemer Presbyterian New York) I heard this quote from the Psalms.

*“Be still, and know that I am God.
I will be exalted among the nations,
I will be exalted in the earth!” Psalm 46 : 10*

Too often we are far from “still”; we are busy doing all the work and giving God none of the credit. We believe that by “lifting up our hands” and by “taking courage,” we can survive and thrive by the sweat of our own brow. We think we can do it all on our own, without any divine dependence. One commentary suggests that there is an irony in this term “be still.” While we must take the initiative to fulfil our responsibilities and live our lives, the uncertainties of living in a world of sin and woe will continually challenge us. Personal initiative is no substitute for reliance upon God. This verse reminds us we are finite, and that God is infinite. We need to drop our hands, go limp, relax and “chill out”. “Be still, and know that I am God” that we may enjoy a calm confidence in Him who gave us his Son.

I encourage you over the Advent and Christmas season to spend some time in prayer and devotion with our Heavenly Father. Use the joint Sutherland-St. Timothy’s Advent Devotional or ask me to show you one of the Devotionals that are available in St. Timothy’s Library. Prayerfully consider joining a Home Group in the New Year. There are also booklets available at the library. Please investigate at your leisure.

~ Patricia Young
Grow Team Leader

The Children’s Ministry at St. Timothy’s

Kidz Church Newsletter

Welcome to a new season in Kidz church. This letter is to inform you on some of the things we have done and can look forward to this November-June.

In 2012 we have covered the majority of the gospel of Mark. The children have been learning new vocabulary words and stories. There are a lot of challenging topics covered in this account of the gospel. By the end of December 2012, we will have completed our time in the gospel of Mark.

What’s new for Kidz Church?:

Kidz church has made it into the leaflet on Sunday mornings. It gives a glimpse of what is being covered that day. Check it out on the bottom of the first page titled “Today in Kidz Church”. Thank you Matthew Vondette for countless hours put into creating the leaflet every week.

We had our first Art show in June. The Art demonstrated some of those lessons covered this year. Thank you to the children of Kidz Church for all your wonderful art work and to the teachers. Thank you to Christina Palmeri, Andrea Nader, and Patricia Young for your hard work in making the day a success.

Teacher’s meeting update:

In June we had our annual teachers’ meeting. It was a great meeting with lots of ideas. We decided on “teaching teams”. The teams are made up of 3 teachers, drawing on the strengths of each teacher. Each teaching team will decide on how the lesson will be presented. The bible story will be presented in different ways to attempt to engage different learners and personalities. This means that the teachers will always teach the bible story but the activities, prayer, worship, games, crafts, dramas, etc. will be decided by the team. We hope this will give the teachers even more freedom to adapt and grow with the needs of the children. How do you, the parents, know what is being taught on a weekly basis? No fear... in addition to the leaflet information “Today in Kidz Church” a colouring sheet will be sent home weekly coloured or not. We hope this colouring sheet will spark conversations at home about what was taught that day.

Over the summer we had Family Services, to allow a much needed rest time for everyone. It was a great opportunity for the children to be a part of the adult service. Thank you to Rev. Ken and Lois Carter for time spent in adjusting the service to make the children feel special. We may see some more

Family Services to come. Our next Family Service being on December 30.

On December 2 we look forward to celebrating a joint Christmas service with Sutherland Church. The children will hear the gospel, reconnect with friends and celebrate Jesus birth with fun activities.

We would like to extend our congratulations to Christina Hodson our Children's Ministry Assistant on becoming Mrs. Christina Palmeri. Christina and Marco had a beautiful beach wedding surrounded by close family and friends.

What's new in 2013?

Bible stories: Starting in January 2013, we will take the children back to the very beginning in Genesis with creation and work our way through. We may hit some familiar stories hopefully adding a deeper understanding.

Our Teachers this year are: Patricia Young, Ashley Chapman, Rita Seiki, Andrea Nader, Rami Nader, Christina Palmeri, Sonya Bell, Darin and Christy Mahoney. Thank you to the teachers.

Starting January: Due to the number of teachers volunteering, we will be having teaching teams made up of 2 adults. We will be asking another adult volunteer to stay based on the number of children attending that Sunday. We will continue to offer a nursery for those children not quite ready for the Kidz Church program, but since we always need to have at least 2 adults in the room the nursery will be set up at the far end of the same room used for Kidz Church.

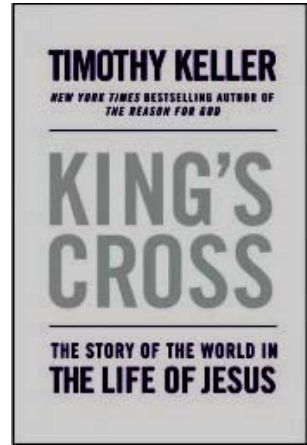
If you have any questions, concerns, or comments, please contact Sonya Bell by e-mail: sonyabell@gmail.com or by phone: 604-980-7521.

~ Sonya



Great Books to Read!

“King’s Cross: The Story of the World in the Life of Jesus”



I recently read and very much enjoyed this book by bestselling author Timothy Keller who is the Pastor of Redeemer Presbyterian Church in Manhattan. Beginning with an introduction to the Apostle Mark, the book then essentially leads the reader through the

entire Gospel. Focusing intently on the actual words and actions of Jesus Christ, Keller's Gospel is particularly effective in exploring Jesus' life. The book uses many illustrations to understand the Gospel and weaves in relevant references. For example, Keller explains the Trinity quoting from C.S. Lewis where Lewis describes the Trinity as a “dynamic, pulsating activity, a life, almost a kind of drama. Almost, if you will not think me irreverent, a kind of dance.” I find the Trinity very difficult to understand, but I find an illustration such as this is very helpful.

Keller also uses some of the prayers in Thomas Cramner's Book of Common Prayer to help us understand more about Mark's Gospel. In one example, he uses the Prayer of Confession to explain Mark 7: 24-30 where Jesus responds to the Greek Woman who begs Jesus to drive the demon out of her daughter. Jesus' response to the woman is a combination of challenge and offer that teaches the woman that although she is unworthy, based on Jesus' goodness she can receive. Keller suggests that “When we read this prayer we are invited into this woman's shoes and approach Jesus boldly, with rightless assertiveness. Taking up both the offer and challenge of God's infinite mercy.”

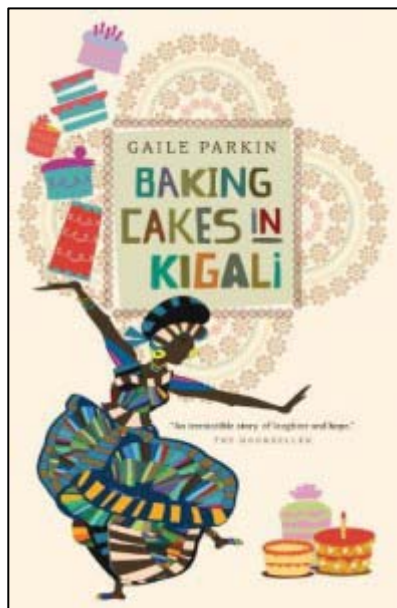
This book is available at book stores and at the local library.

~ Patricia Young

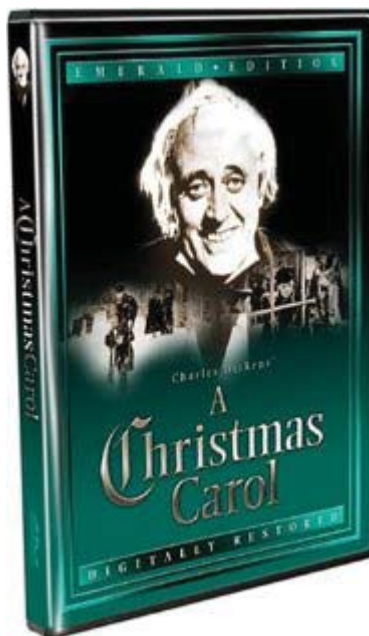
“ Baking Cakes in Kigale”

I have just finished reading “ Baking Cakes in Kigale” by Gaile Parkin. It was a very good read. Based in Kigali, Rwanda we learn how the Rwandans are now coping years after the awful genocide and their present living conditions. The story revolves around the main character Angel Tugaraza who bakes and decorates cakes. She is a loving and wise person and people come to her, hence different situations flow through the book. We can learn from the way that she patiently listens in a non-judgmental way. The book is available in St. Timothy’s library.

~ Martha Wright



Film Ministry



I have not purchased any new films for the film collection recently, but I would like to recommend that over the holidays you borrow from St. Timothy’s film collection the movie “Scrooge”. This is the 1951 film

adaptation of Charles Dickens’ Christmas Carol starring Alastair Sim. This is a real classic and my favourite movie to watch at Christmas time. Indeed Christmas Eve at our home wouldn’t be the same without watching the redemption and transformation of Ebenezer Scrooge.

Quote from Scrooge prior to Transformation:

Spirit of Christmas Present: *So! Is your heart still unmoved towards us, then?*

Ebenezer: *I’m too old and beyond hope! Go and redeem some younger, more promising creature, and leave me to keep Christmas in my own way!*

Spirit of Christmas Present: *Mortal! We Spirits of Christmas do not live only one day of our year. We live the whole three-hundred and sixty-five. So is it true of the Child born in Bethlehem. He does not live in men’s hearts one day of the year, but in all days of the year. You have chosen not to seek Him in your heart. Therefore, you will come with me and seek Him in the hearts of men of good will.*

Quote from Scrooge after transformation:

Ebenezer: *[to Bob Cratchit] Well, my friend, I’m not going to beat around the bush. I’m simply not going to stand this sort of thing any longer. Which*

leaves me no choice, but to raise your salary.

[starts laughing hysterically]

Or, the following:

Ebenezer: *After all these years, can you ever forgive a pig headed old fool, who has no eyes to see with, no ears to hear with?*

~ Patricia Young

Grow Team Leader

Christian Salvage Mission

Earlier this year, Monica Craver organized a collection of used Bibles and religious materials from St. Timothy's for this organization, based in Hamilton, Ontario which sends recycled Christian materials in response to requests from throughout the world.

The Western Representative, Allan Armbruster, recently sent out a message for all contributors, which included the following:

"So that completes the chapter from Western Canada for this year! My records show 72 pallets expedited in 32 shipments, similar to 73 skids in 31 shipments for 2011. It has been a privilege to share out of our abundance, with grateful folks overseas. On behalf of CSM, and of the many appreciative recipients, our sincere THANKS TO ALL who donated, gathered, packed & prayed, and transported throughout this year!"

Please keep aside any Christian books/ magazines you no longer need and plan to donate them to Christian Salvage Mission. A box for contributions will be available near the basement exit starting mid December (print materials only). For more information contact Florence Wilton.

~ Florence

Christmas Gifts!

Over the years I have received lots of wonderful Christmas gifts, but there is one gift that is very clear in my memory. It would have been about 1965

or 1966, when I was about 7 or 8 years old, and my favourite past time was playing with my Barbie dolls. I remember endless hours of dressing Barbie up in swimsuits, coordinated dresses, hats and coats and fancy party dresses. Any gift related to Barbie was going to be a winner!

This particular Christmas my gift didn't need unwrapping as it was "on display" under the Christmas tree. My Mum had made me a set of furniture for my Barbie doll! Well before the days of internet craft websites and craft stores with infinite supplies, Mum had found the idea in a woman's magazine showing how to use household items to creatively create Barbie furniture. She had made the bed from a shoe box and the bed's head board using the lid. There was a chair made from a Windsor Salt container and stuffed with tissue for a soft seat for Barbie. The vanity table with mirror was made from inverting a Nestlé's Quik chocolate tin and the matching stool from a cold cream container. They were all beautifully covered with quilted pink vinyl material and then adorned with pink flowery ruffles and cushions. I can still remember the sheer delight of seeing the pretty pink furniture with my Barbie doll sitting at the vanity table. The floor of my bedroom closet was soon made into Barbie's house and needless to say the furniture was played with for years. Thirty years later they were played with again when my daughter Meredith had her own Barbie dolls.

~ Patricia Young



The Gift I Shall Never Forget

Just after the 2nd World War, in Europe there were many people who were displaced from their homes. Their homes were gone, families gone, and so they were moved into Displaced Persons Camps until places could be found for them to live. They were alone without family or money, and their lives were very bleak.

In the late 50's, an Organization was formed, which was called the Adoption Committee for Displaced Persons. This was started with the idea that you could

“adopt” a person and would keep in touch by writing to them and becoming a friend, so that they did not feel so alone in the world.

My husband and I did this. We were given a man in his late 60's. He was Ukrainian and was living in a Camp in Germany. As these people could not speak English, the Organization had people acting as translators.

When we wrote to Ivan (that's what I called him as I could never pronounce his name), we would send the letter to the translator who would return it to us translated into Ukrainian, and then we would send it on to Ivan. The same thing happened in reverse when we received an answer back from him. This grew into a wonderful relationship, as we told him all that was happening in our lives, and he did likewise. We sent photographs of the children and we received the odd one back from him. This went on for a few years and it was always a blessing to get his letters. Over the years, we would send him a gift or two, and he was always so appreciative. We were very happy when he was finally moved into an apartment away from the Camp, and we kept in touch until he died.

After Christmas one year, I received a parcel from the mailman, and I was a little bewildered as to who it was from, in fact so much so that I had to open it right away! Inside was a beautifully wrapped parcel, tied with coloured ribbons and bows. I could see that it must have taken a great deal of time and care to wrap it. I took off the paper, and inside was a pen for my husband, a string of pearls for me, a wind up car for my son, and a doll for my daughter. I could not stop the tears from flowing when I saw that it was from Ivan. I can still remember the spot in the

kitchen where I was standing, when I opened it. Ivan had obviously spent the money we had sent him for Christmas, to buy these gifts for us. Here was a man who had nothing, and yet was prepared to give it all away.

I shall never ever forget this Christmas gift, and whenever I think of it, I feel the love of God, and realize that this is the spirit in which Christmas gifts should be given.

~ Kathleen Stewart

A Prayer ~

Loving God, we thank you for the many blessings you have given to our church and seek your continued guidance. We ask that you make each of us continually mindful that all things come from you and aware that the culture around us seeks to blind us to your majesty and the needs of others and stresses our personal desires and gratification. We humbly ask that you help us as we seek to follow the path shown by Jesus, personally and through our roles at St. Timothy's. Amen

~ Florence Wilton

Parishioner Profile – Wendy Love

Wendy Love, one of the sopranos in St. Timothy's choir, was born in Prince George. Her father and mother were both from the coast – Surrey and Ioco respectively – but through her father's job transfers as a travelling salesman, the family moved around the province. Wendy has one brother, eight years older. When she was six months old, the family moved to Kelowna, where Wendy was baptized in the Cathedral. Her mother, who was a real estate conveyancer, and later secretary to the District Superintendent of Schools in Kamloops, had won a gold medal at Sprottshaw for her secretarial skills. In 1973 when she was 15, her parents ran a hardware store in Barriere and Wendy worked in the store for several years before going to study music at UBC. She had started singing lessons at the age of thirteen and they have always continued to be an important part of her life. After two years of study at

UBC, she married a medical student and she studied privately while her husband continued his medical studies. From 1983-85, he had a medical internship in Regina, where Wendy studied at the Music Conservatory and won a silver medal for overall achievement.

Her husband's first work as a qualified doctor was in Williams Lake in Emergency. Wendy travelled to Vancouver every two weeks for singing lessons on Friday and Saturday, including during her first pregnancy. Amy was born in 1986, then in August, the family moved to Abbotsford, supposedly for one year, but it became twenty-one years! Sadly, their second child was stillborn, but Patricia and James came along later. Amy still lives at home and is planning further studies in some area of medical care, Patricia lives in Abbotsford and works in a store and James lives in North Vancouver and is starting an apprenticeship in auto body.

When they were in Regina, Wendy and her husband had spent a lot of time with her husband's aunt and uncle who were very warm, loving and accepting Mennonites. It was very easy to believe the Gospel through them and the family became involved in the Mennonite Church, then the Lutheran Church. In Abbotsford, they settled into the Baptist Church for nine years, but later returned to the Mennonite Church.

For the first few years of schooling, Amy went to a private Christian Reform Church School, but when she was in Grade Four, it was felt that the school situation was unsatisfactory and Wendy began home schooling which lasted until Amy was in Grade 10.

She also home-schooled Patricia from Grades 1-6 and James from Kindergarten to Grade 5.

In 1995, Wendy's long-time singing teacher passed away and it was a devastating blow. This relationship had been very important to her for many years. In 1999 she started participating in musical theatre in Abbotsford under the musical direction of Bill Bourns. Wendy's first production with the group was "The Pirates of Penzance", which was very successful and encouraged them to undertake other productions.

In 2000, the family spent three weeks on a mission trip to Argentina helping to build a church. They saw all sides of life, including squalor and scavenging, but also some situations where people were very well off, but not to Canadian standards.

It was a very worthwhile experience for all the family.

Although her relationship with her husband had always been problematic, Wendy became more aware that not only she was being badly affected emotionally and psychologically, but also the children were feeling ill effects. In 2001 she asked her husband to move out and she started a new life alone with the children. She went back to her maiden name and rediscovered herself. She continued home-schooling, even though Amy became seriously ill with anorexia and bulimia from which Amy is finally recovering. God has been their Rock and Refuge during this time.

In 2001, Wendy met Chris Bond in the production of "Iolanthe" and they gradually started a friendship. His caring way of treating her was and is much appreciated. They were married in 2005, lived in Abbotsford for three years, and then moved to North Vancouver in 2008. Both Chris and Wendy, encouraged by Leddy, had attended our church at Harvest Project, then at the North Vancouver Rec. Centre. Wendy was aware that the Holy Spirit was with us, so was pleased when she and Chris moved to North Vancouver and they could join us and be involved in the choir.

Wendy was elected Head of Gather last February. It has been daunting because of the disunity issues which have been disappointing and challenging.

However, her knowledge that God allows disasters which frequently lead to new growth, enables Wendy to understand that God is in charge and she trusts that He will bring new growth through past conflict.

We at St. Timothy's are very fortunate to have Wendy among us, not only because of Wendy's valuable contribution in the "Gather" area, or because she sings in the choir, but also because of her faith and Christian growth with us.

~ Florence Wilton

Please join us!

In all our Activities during this Festive Season

Details in Weekly Bulletin –or phone 604 908 HOLY (4659)