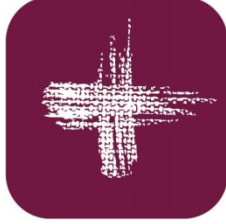
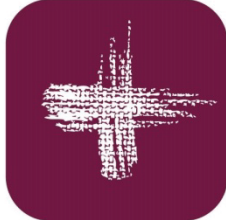




# St. Timothy's Gazette March 2014

"Encountering God through Scripture,  
Sacrament and Spirit"

# Lent



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**Services held at Sutherland Church**  
630 East 19th Street,, North Vancouver  
Sunday Sermons are available on our website  
[www.st-timothy.com](http://www.st-timothy.com)  
[www.facebook.com/StTimothysNVan](http://www.facebook.com/StTimothysNVan)

## Lent & Easter

*“If Advent/Christmas is a revelation of God’s presence with us, then Lent/Easter is a revelation of God’s desire to use all of life for our wholeness and our healing—the revelation that he will pull life from death.”*

—Greg Pennoyer

Lent, I think, gets a bad reputation as a season of dreary self-denial, imposed quietness and a heavy feeling that one ought not enjoy anything for the next 40 days. In a practical sense this boils down to no chocolate, beer or electronic media (at least during certain hours) gloomier music at church and a hint of self-congratulations for our minimal self-flagellation. As a result few of us look forward to Lent/Easter the way we do to Advent/Christmas.

As Pennoyer points out, Advent/Christmas is God’s revelation that he is present with us, Lent/Easter is God’s revelation that his is for us. Advent/Christmas tells us *that* God is with us, but Lent/Easter tells us *why* he is with us. Lent begins when darkness still dominates, the sun sits low on the horizon, the trees stand as skeletal reminders of our own frailty, and the promise of spring flowers still seems like an unfulfilled hope. Death is all around us. But Lent guides us in slow preparation towards new life. The end of Lent is the Great Feast of Easter, celebration of resurrection from the dead. In order, though, for us to enjoy the feast it is necessary to prepare ourselves for it. Not only is preparation required by the host; food, decorations, drinks, invitations and the like. Preparations are required by those invited too. What happens if just hours before going out to a grand feast (say a wedding banquet) full of the freshest most delicious food you could imagine, you stop by Tim Horton’s for a double-double, a salty soup and sandwich and a

half dozen maple glaze? What do you enjoy at the feast?

In the past there would be a long fast leading up to a feast where you would then have the joyous celebration, but without the preceding fast the feast falls flat. When we fast in preparation we become more aware of ourselves, our bodies and the demands our stomach places on us. But also when we fast our senses, taste and smell, become heightened, flavours are savoured as they dance on our tongue in longed for appreciation. Lent/Easter in not just about a physical feast, but even more so, it is a spiritual celebration and feast; one which require a slow preparation of our soul.

Lent remembers the 40 days Jesus spent in slow preparation in the desert before beginning His ministry. He deprived himself of normal supports that would have protected Him so that He could surrender himself to a deeper trust in God the Father. He could not rely on normal sustenance when the tempter came, only on His trust in the Father. The temptations He faced in the desert would be repeated over and over again right up to His death, ‘Are you king of the Jews?’ Pilate asked, and He made not answer, ‘you shall not put the Lord your God to the test’. Had He not surrendered to the Father in the desert He would not have been able to surrender to Him in the garden.

But what can we take from Jesus’ desert preparation? Father Ronald Rolheiser says this,

*“For us, Satan and the wild animals refer particularly to the chaos inside of us that normally we either deny or simply refuse to face: our paranoia, our anger, our jealousies, our distance from others, our fantasies, our grandiosity, our addictions, our unresolved hurts, our sexual complexity, our incapacity to really*

*pray, our faith doubts and our dark secrets. The normal ‘food’ that we eat (distractions, busyness, entertainment, ordinary life) works to shield us from the deeper chaos that lurks beneath the surface of our lives. Lent invites us to stop eating, so to speak, whatever protects us from having to face the desert inside of us. It invites us to feel our smallness, to feel our vulnerability, to feel our fears, and to open ourselves to the chaos of the desert so that we can finally give the angels a chance to feed us”.*

This is what we want to do this Lent, to ‘give the angels a chance to feed us’ as we slowly prepare ourselves for the great Easter Feast. This is an invitation into the desert, the wilderness, a place we intentionally try to avoid going, because we fear not only what we will find there but we fear even more what we might find there.

We have created a Lenten devotional guide which will lead us through Lent to Easter. The studies and the questions are personal, challenging and at times uncomfortable. They are meant to remove our normal supports which protect us from going into such places in our soul and avoid questions which leave us vulnerable. This Lenten guide is meant to be a personal slow journey so you need not worry that you will be asked to share what you write with others, it is only you and the Father in your desert place. Our Tuesday evening prayer and study time is meant to help you better understand the weekly study but not to complete it there. We will use evening prayer to guide us and take time to discuss the general topic offered up.

*“Lent. It is a season to slowly prepare our souls. It is a time to open ourselves to the presence of God in our lives and let the*

*angels feed us. It is a time to sit among the ashes, confident that love will abound in due time. It is a time to be washed by our tears into the water of new life, to come to real transformation and newness ready to celebrate the feast that is given us at Easter”.*

*–Ronald Rolheiser, ‘God For Us’  
Let us grow in faith Day by Day*

*ken bell+*

## **2 Letters from Naomi, in Rwanda:**

Tue, Jan 21, 2014

Dear Ken,

Greetings in the name of Jesus Christ,

I hope things are going on well in the New Year at Saint Timothy and I was very glad to hear from Hilary that you sent money for my further studies through Embrace Rwanda. After hearing that good news I went to the school for admission everything went well I am beginning this coming week end on 25th January 2014 am late for January intake but I hope to catch up, The next nearest intake is in April/2014 and I did not like to wait for it.

I had a good time with Lois and she will tell you more about me! Kigeme people appreciated the inspiring Lois 'book with her beautiful voice.(She sang for us) it was wonderful.

Regards to all Saint Timothy members I really miss you all. I hope God willing we shall meet again sometime.

Once again thank you very much, may the Almighty God bless the works of your hands

HAPPY NEW YEAR 2014

Love Naomi

## **2<sup>nd</sup> Letter from Naomi**

Date: Wed, Feb 12, 2014

Dear friends,

How are you over there? hope God is being on your side as he use to. We are doing well at Kigeme. As far as my studies is concerned, I am glad to have the admission letter with me, however am sending it to you as you find it attached, and so far the studies are going on well I go to Kigali on Friday and come back to Kigeme Sunday night,

Thanks once again for the fee of this semester which is ending before 6th April 2014. May God continue to provide to you all you need and keep the love to others.

Every blessing, Love Naomi

## **A Letter from Jane Holloway – YWAM Missionary**

Hello St Timothy's! My name is Jane and Ken+ has asked me to introduce myself and my ministry to you. In January, based on Ken's recommendation, you were kind enough to contribute to a very strategic international trip I needed to make. I am very grateful to you for your generosity and appreciate this opportunity to share with you about the ministry I'm in.

I've known Ken+ and Sonya since the late 1990's and they've been ministry partners with me since 1999. In that time they have seen much development in my ministry.

I am part of Youth With a Mission, more commonly known as YWAM (pronounced Why-Wham), an international organisation committed to "knowing God and making him known" in this generation. I work within YWAM's Frontier Missions ministry which is focused on the Unreached People groups of the world. These people groups are considered Unreached, or Least Reached, because there is no indigenous community of believing Christians with adequate numbers and resources to evangelize them.

My particular focus is a block of related Unreached People groups in Asia, with a strong emphasis on one of them. Let's call them Block A and People Group X. For security reasons I cannot name them in writing. However, I can tell you that the majority of these people groups live in rugged, remote, and often harsh environments. Quite a number live in challenging political climates too. Almost all of them belong to one particular religious worldview.

I've been involved in ministry with Block A for 16+ years and though they are in Asia, I have only ever lived in the West. Currently I live in northern England. What I do as a missionary looks different to the traditional image many people have.

However, all that I do is still very much about seeing the nations reached and discipled. If the tip of the arrowhead is church planting among the Unreached, then my work involves all the rest of the arrowhead provides. My work is essentially collaborative in nature,

I wear a number of hats. All of them are in some key way focused on the Unreached People Groups, particularly those of Block A, and emphasising People Group X. An image that I've found useful to capture how all my roles connect is to say that I am a ligament in the Body of Christ (Ephesians 4:16).

Central elements of my ministry include, networking, strategizing, mobilising, advocacy, resourcing and creating resources, facilitating, catalysing and member-care. The latter is primarily within the field team I work with focused on People Group X. This involves regular visits as well as ongoing communication when not there. Much of my work is with the Church in Europe, and with various international Block A and People Group X networks and partnerships.

This January you assisted me to attend a very strategic annual conference, the Block A field workers' network conference. This year's conference was particularly strategic as it was the 25<sup>th</sup> anniversary. It also turned out to be one of the best conferences I've gone to – ever. It was both strategic and personally extremely stimulating, encouraging and satisfying. In summing up this conference, one image seems to capture not only the



purpose of these annual conferences, but indeed, my whole ministry.

This image is the daily conference worship times. In past years, two or three indigenous Block A language worship songs led by a field-based ethnomusicologist were used. Most of the worship was Western. This year the worship band was almost entirely Block A musicians and 95% of the music was in Block A languages. Wonderful as that was, it wasn't yet the highlight for me. The highlight was that on day two, without any physical change, the authority and anointing for the worship subtly shifted from the westerners to the Block A musicians.

This is what it is about. This is the purpose of all our labours. That the Lord's name be lifted up among the Block A peoples.

Thank you again for your generous help in getting to this conference. There is already much fruit coming from my having attended.

~ *Jane Holloway*

### **Update on Sharyn Thomson - Bible Translator**

In December Sharyn was made Director of SIL for Mali, and expects to become a Director for Burkina Faso in March.

SIL International® is a faith-based non-profit organization committed to serving language communities worldwide as they develop the skills and capacity necessary to preserve and revitalize their languages. As an international nongovernmental organization (INGO), SIL actively participates in networks and partnerships—with government organizations, local groups and other INGOs—which are vital to the support of minority language communities in their own language development efforts.. She still lives in Burkina Faso, but travels to Mali, and asks for our prayers for both countries.

We continue to support Sharyn in her efforts to make bibles and tracts available to those who until now have not had access to these documents in their own language.

## **Council Update for 2013 (Fiscal Year)**

On Sunday, 23 February, we held our AGM and although the inclement weather meant a low attendance at Church, with over twice the quorum required, the meeting proceeded. The report from council – see below – was discussed, the financial statements from last year explained and the budget for 2014 presented and agreed to. Council members were elected for the next year, see the last page of the Gazette for names and contact details.

~~~~~  
During the past year, your Church Council has overviewed our direction at St Timothy's, with an eye to living up to our Mission and Vision statements, but it is only through the constant attendance and involvement of our congregation that we have been able to do this. Thank you for your involvement and comments which have enabled us to be successful.

This was the first full year as members of the ANiC (Anglican Network in Canada), a Diocese in the Province of the Anglican Church of North America (ACNA) after our constitutional changes agreed to at our last AGM. We are now integral members of like-minded, orthodox members of the Anglican Church in North America. The benefits are that we share our faith with local Clergy, Bishops and Archbishops, rather than the long distance relationship with Rwanda and others who supported our separation from the Anglican Church of Canada.

Our ongoing activities this year have been led by our "G" teams:

**Glorify:** Our worship services have remained traditionally Anglican in ethos. The primary sermon series this year focused on a 'Renewed Vision for St. Timothy's' built on the image of the tree. The themes included understanding 'Church and Culture- that the church

participates in the continuation of Jesus incarnation’, ‘Two Truths- that God is present in this world and in your life, and that God is for you not against you’, ‘Love the Lord Your God with all Your Heart & Soul, Mind and Strength- the type of church we want to be’ and finally ‘How we will do this- Glorify, Grow, Gather, Give and Go’.

Our services have been enhanced by the addition of our Honorary Assistant Priest Rev. Simon Chin and our potential Vocational Deacon, Grady Buhler, both of whom assisted with services and sermons through the year. Rev. Paul Carter also continues to assist at many services. The choir, under the able direction of Lois Carter enhanced the services, according to season. The unseen audio/visual group keeps services running seamlessly, the Chancel Guild do faithful service setting up for each service and our volunteer sides people, readers and prayer supporters contribute greatly, along with counters and equipment movers!

**Grow:** Regular activities that have been continuing this year, include: Kidz Church, held every Sunday for our younger members, weekly Bible studies at several locations and times, current library of books and DVD’s, available every Sunday at coffee, and St. Timothy’s Ladies Group.

We also established two ‘Grow’ initiatives this year. First 5 is held every other Friday evening in conjunction with Sutherland church, and while it is for children in Kindergarten -grade 5 several of the events have been for the whole family. In the fall we also introduced a ‘Leadership Cohort’ to start developing older children who attend. Approximately half the children who come out to First 5 are friends who have no church background. Also in conjunction with Sutherland, we held three ‘Men’s Breakfasts’ with speakers including

Rev. Josh Wilton, Dr. Rami Nader and James Copp (we plan to hold about four in 2014).

In addition to these ongoing initiatives we held a ‘Prayer Symposium’ with Bishop Trevor Walters which was well attended and received and we hope to hold another one in 2014 building on the theme of ‘Praying for others’.

**Gather:** As usual our Gather team was busy with festal (food) gatherings for Shrove Tuesday, Summer BBQ, Harvest Dinner, the Christmas Party, and spontaneous group dinners and outings by members. They also ensured we had coffee and treats after every service. Additionally they kept up our focus on pastoral care and prayer, making regular visits to shut-ins and those unable to make weekly services and our weekly prayer group.

**Go:** This team was particularly active this year. Thanks to the efforts of Matt, Ken+, Grady, Patricia and others we have seen significant growth this year in our Social Media face. Our website at [www.st-timothy.com](http://www.st-timothy.com) has had a complete makeover. Through our website members can (and do) celebrate the daily office – both morning and evening – in the privacy of their own home/office and at a time most convenient. We also now have a very active Facebook account which helps to keep not just our members but the public up to date on all our activities and events with pictures and reports as well as short writings and why we celebrate some of the things we do.

We also launched a new initiative, “Tasting Room Theology”, designed to give us opportunities to connect in a more meaningful way with those outside our church to explore and discuss aspects of Christianity in perhaps a less threatening environment. We hope to put on three more in 2014 with the next one being planned for end of April or beginning of May with coffee tasting and a talk on ‘God and Poverty’.

**Give:** Again this year, in keeping with our long standing tradition, we have donated 10% of our income to canonical support (our extended church) and an additional 10% (plus contributions due to the great effort of our Ladies Group) to outreach – including Mountain Valley Mission, The Table, Harvest Project, North Van Safe House, Missions to Seafarers, Mission Possible, A-Rocha, Kaduah Church, Rwanda school children (37), Rwanda University students (10) (thanks in large part to the scholarship fund established by the Taunton's), Bibles for Uganda, Sharyn Thomson – Wycliffe Bible translators, Naomi – Rwanda, Jane Holloway–Youth with a Mission, Christmas hampers to families in the community, The Trinity Mission and others.

During the year, Church council discusses many ideas on what we are doing well and what we should look for in our future. We focus on both our congregation and our community, and attempt to strike a balance acceptable to most. Ideas come from many sources, including our congregation, and all are mulled over for their practicality. All comments are considered, and many agonized over. Please continue all comments – to any council member. They are heard!

Financially the 2013 year finished slightly "in the red", an accounting euphemism for a deficit, our first since we were formed almost ten years ago. For the year it was fairly modest, as savings in planned spending mostly offset the \$7,000 shortfall from budget in parochial giving. With substantial accumulated reserves from prior years, council felt it was appropriate to maintain our outreach commitment despite the small deficit for the year that resulted.

For 2014, to attempt to attract a few more people and families to St Timothy's, our proposed Vision Budget provides for an increase in spending on Go and Grow activities such as First 5 and Tasting Room Theology.

Other spending is expected to grow with inflation or return to earlier levels. This will need slightly increased support through our giving and we hope that you will approve of our plans at the annual meeting.

As a council, we particularly applaud the significant effort contributed by those members of our congregation in ensuring the success of these ongoing activities. Thank you.

It was with sadness that we held funerals for Elsie Tyson, Daisy Scott, Sarah Lucas and Lois Knight. We remember with gratitude their contributions to St. Timothy's and pray for peace for their families, left to mourn.

In a way, this past year was a consolidation year, with sound activities established for a healthy future. Thank you for your participation.

Church Council – *Ken Bell+*, *Matthew Vondette*, *Rami Nader*, *Leddy Lilley*, *Patricia Young*, *Wendy Love*, *Chris Young*, *Grady Buhler*, *Peter Haigh*

## Reports from our "G's" Go

### Go out into the North Shore Community

#### Tasting Room Theology

The first foray into Bible and Beer or Tasting Room Theology, highlighting Faith, Philosophy and Culture, was held as a joint venture between St Timothy's Church and Sutherland. With approximately 50 in attendance, the evening started with a tour of the new facilities of the Deep Cove Brewery and Distillery, followed by a sample tray of 4 beers brewed by the facility, paired with an appropriate food type.

Iwan Russel-Jones from Regent College presented a very interesting talk about the sense of the sacred in modern Western society.



While the common view is that Western society has lost a sense of the sacred, Iwan argued that corporations use religious images and language in their marketing to draw on our deepest human needs for belonging and participating in something transcendent. He used the marketing of Coca-Cola through the decades as poignant example of this.

Thanks to Ken+ and Todd for their efforts in suggesting and implementing the first of many such events. Look for the next event at a Coffee Shop, and plan on attending!

~ Peter

## **Gather Groups** gather all ages into Christian fellowship

### **Pastoral Care**

We are a small team of dedicated parishioners who visit our dear friends in Evergreen and in the Lionsgate Hospital when our church family members are sick. Corinne through the Altar Guild distributes flowers from the altar following each service and they are offered to different parishioners each week; a little reminder that they are not forgotten.

In January, it was with great sadness that we said our farewell to Lois Knight a wonderful, cheerful lady who had given so much joy and friendship over our years at St. Timothy's. The funeral service was held at St Timothy's Church. She will be sadly missed especially in the Ladies Group and Altar Guild.

Please let us know if you know of anyone one who is admitted to hospital, becomes sick or cannot attend church, and would like a visit or communion.

~ Audrey Haigh 604-980-7809

## **Ladies Group Report**

We had our first meeting of 2014 on January 20<sup>th</sup> and planned our fund raising events for the first six months of the year. We decided as Easter was late this year to hold our Guess Who's Coming to Dinner event not only before Easter but before Lent! The Donaldson's hosted a delicious roast beef dinner and the Haigh's a roast lamb dinner – delightful conversation and food made for 29 very happy folk. A salmon lunch followed by games, scrabble, crib and whist made a much enjoyed afternoon for 14 more.

We are happy to announce that through the attendees' generosity, we have raised \$2,387.87 for outreach.

Our next fund raiser will be our Lenten Awareness Program which starts on the first Sunday in Lent. A form is included in this newsletter to help those families who would like to participate. All money raised will go to support our three students in Rwanda in completing their high school diploma. Florence Wilton has again spearheaded an interesting pamphlet which used daily through lent helps us remember to thank God for all our many blessings that we see in our homes and daily life and convert that to financial assistance for others. Please try and encourage your children to participate too – they will have fun looking for and counting all the various items in your home.

For those participating, please return all money/cheques (preferred) to a member of the Ladies Group by Easter Sunday. Cheques should be made out to "St. Timothy's Church" with Lenten Awareness on the bottom left corner of the cheque. All money collected is tax deductible so please remember to clearly identify it.

Sunday 11<sup>th</sup> May will see our third outreach fund raiser, the popular Mother's Day Cup

Cake Sale so please mark your calendars and bring extra coins for the cupcake sale.

During the year we plan on having various speakers. Lois Carter to give us a talk on her recent visit to Rwanda; a visit from the Northshore Youth Safe House and a photo extravaganza by Patricia Young of her trip to Rome are all on our agenda. Dates will be announced in the weekly bulletin. Everyone is welcome to all. Do feel free to come and join us!

~ Audrey

## Higher Spirits Club



In early February, just as our cold snap started, the Hiking group at St Timothy's decided to brave the elements and challenge the steep trail behind the "Chief" at Squamish, to summit the second peak. We were rewarded by spectacular views – and a rainbow, at the top. The walk is a grueling 6 hour hike over rough terrain, with a significant elevation gain, and tested the endurance of all. If you fancy joining the group on other outings, where we appreciate the spectacular scenery in which we live, just mention it to John Collings or Peter Haigh.



## Glorify God in Worship

### The Liturgical Calendar Explained

I recently came across this article (shortened version included) and I thought it might be useful to help us to understand our liturgical calendar. Specifically to understand that all of our liturgical practices point us to our Heavenly Father.

St. Augustine famously said: "I know what time is until you ask me for a definition about it, and then I can't give it to you." Christians have a unique perspective on time that is embodied in the Liturgical Calendar. Christian worship includes constantly retelling the memories from God's faithfulness in the past (story) and ritually enacting those memories (liturgical practice) in order to kindle hope in God's promised future and, thereby, be enabled to live freely in the present. Christians have halloved time by entwining the yearly seasons with the salvific story of Christ.

In order to understand the shape of the liturgical calendar, we begin with the fact that from earliest times, Christians have gathered for worship on Sunday. The Lord's Day because it was the day of Jesus' resurrection.

To honour God's work in raising Jesus from the dead, Christians gathered on this day to recollect Jesus' words and deeds, and celebrate the presence of the risen Christ among them in the bread and cup of The Lord's Supper. Story and meal formed the heart of worship each Sunday. Sunday was and is a festival in its own right.

While the whole gospel is celebrated on each Lord's Day, it is not surprising that early Christians found meaning in celebrating particular days that centred on a major event or aspect of the saving story. Gradually an annual



### Children's Liturgical Calendar - Positano,

calendar emerged. By the fourth century its major features were in place. That basic shape remains today. Whenever it has focused on the saving events of Christ it has played a major role in forming the faith of the people.

What we can discern of God's time in our

present calendar are two recurring cycles of extraordinary time undergirded by periods of ordinary time. Each cycle of extraordinary time commences with a period of preparation and anticipation, and culminates in a season of celebration. One cycle spirals around incarnation (Christmas), and the other around resurrection (Easter). Together they lead us through God's time. The times of the year that are not encompassed by these two sacred events are called Ordinary Time. Rather than referring to something every day or common, "ordinary," in this sense, comes from the word ordinal (meaning "numbered"), referencing the manner in which the Sundays of the period are numbered. As opposed to sacred time, Ordinary Time refers to two specific periods in the Christian calendar in which the occurring Sundays are not directly related to the Christmas or Easter holidays.

The purpose of the liturgical calendar is not to mark the passage of time, but to celebrate and understand more fully the entire mystery of Jesus Christ, from his incarnation and birth until his ascension, the day of Pentecost, and the expectation of his return in glory. The festivals and seasons of the Christian year offer a way to order the annual life of the church according to the life of Christ and the events of salvation history. The Revised Common Lectionary provides a set of Scripture readings from the Old and New Testaments that is both organized around the Christian year and attentive to the broad themes and narratives of the biblical story.

Humans have always sensed that the seasons are attuned to the mysteries of life and death. For Christians, the overlay of the liturgical calendar onto the seasonal calendar provides a deep and abiding meaning of the grace and redemption found in Jesus Christ.

~ Patricia Young



## Altar Guild

We welcomed our new member, Peter Haigh, in December. 'Peter is a lifelong member of the Anglican church, starting in Tasmania as a Server, age 8.

We were saddened to lose our dear friend Lois Knight, who died shortly after Christmas. Lois was a devoted member of the Guild since its inception 2003.

We were also sad to hear of Betty Thomson, member of St. Martins, who died in November. Betty was also one of the original members in forming St. Timothy's Altar Guild.

We thank all members who donate flowers to help beautify our services. Flowers are not required during Lent. Donations for Easter flowers, April 20 would be appreciated. You are invited to add your name on the flower chart on dates especially important to you, when you wish to supply flowers. Please tell Corinne the colour and type of flower you wish, place your donation in the offering envelope marked Altar Flowers, and let Florence know what you would like her to put in the leaflet – and thank you!

Our dedicated members are: Carol Anderson, Corinne Burns, Pres., Joan Buss, Peter Haigh, Norma Johansen, Marion Van Dusen, Ursula Vondette, Secretary and Martha Wright.

Members consider this ministry and their role a privilege and honour. If you are interested in becoming an Altar Guild member or would like further information, please contact Corinne or any member.

~ Corinne Burns

## Freedom.

"Just look at all that awful graffiti!" My mother gasped as the 7am. train rolled quietly to a halt at Northwood Station. Her words echoed across the platform but no one looked at her.

Everyone was looking at the carriages. Each car stood bejeweled with graphic images underlined with the word 'Freedom' - intended to both shock and bedazzle the onlooker. No one spoke.

The business commuters, mostly men in drab gray suits clutching a daily newspaper in one hand and a black briefcase in the other, filed onto the train like prisoners being led to solitary confinement.

It was always easy to spot the City gents because none of them ever looked at each other.

Yet when they opened up their newspapers in unison, the soft rustle whispered an audible goodbye to an empty platform.

Then silence descended in the carriage.

The sombre expression on each face made me wonder whether they were collectively reading the obituary column.

The train gained speed as we raced toward London. I sat staring out of the window

wondering what it must be like to write graffiti on the side of a train. Surely it's not the mark of inner courage to display your work in a public place and on property not your own?

However, graffiti still appears to me as an uncensored form of literary freedom.

Admittedly, I sympathized with those who defaced walls with graffiti in their search for meaning - although you'll be relieved to read I have never broken civil law in that regard!

My family lived in Germany when the great

graffiti-ed "Death Wall" of East Berlin was razed to the ground by the people trapped behind the concrete. They longed for freedom. Some had lost their lives trying to escape from a regime which restricted action, living, writing and some would even say - censored their thoughts.

But every thought, uncensored or not, paints a picture on the walls of the heart. Thought pictures remain hidden from public view unless spoken in words or turned into action - whether they be good or bad. Left unchecked, they have the potential of vandalizing the spiritual walls of the heart and so I especially thank God for this season of Lenten awareness.

And I count it a great privilege to lead St Timothy's choral musicians for this season. Together we seek to serve the congregation in Psalms, Hymns and Spiritual Songs, inviting God to cleanse the thoughts of our hearts by the power of his spirit and inscribe His Law of love on the walls of our hearts. His service is perfect freedom.

~ Lois

**GROW**  
to become more like Jesus,  
**Lent: A Practice of Preparation**



The focus of our Lent will be to help people form, day by day, a life of deeper faith. Beginning with Ash Wednesday we will consider our own humanity and mortality.

During the first three weeks we will focus on assessing our faith, "Where I am now in my faith?" and "What does God desire for my faith?" In the final weeks of Lent we will consider resolving, "How can I grow in my faith day by day?"

During Lent you can chose to use the Lenten book on your own or join one of two Bible studies which begin the week of March 10<sup>th</sup> and proceed for 5 weeks.

### Evening Bible Study

Leader : Ken Bell

Day & Time: Tues. @7:30 Starting March 11

Place: Sutherland Church Meeting Room

### Daytime Bible Study

Leader: Grady Buhler

Week Day (to be decided) at noon

Place: Downtown East Side JJ Bean





## Kidz Church 2013-2014

Greetings Church! The Children's Ministry at St. Timothy's gives praise to God for the children's eager hearts and minds to learn more about God and His ways.

In Fall 2013, the new school year began with the following:

- Also beginning Fall 2013, the children began a series in Abraham. From the prophesy of Abraham having "sons as many as the stars" to Isaac marrying Rebekah. In this series, the teaching focused on God's promises always be fulfilled-even if His timing isn't our own.
- In December, in addition to the children's artistic performance of the First Noel-sung and performed by them-the children also explored the Christmas story through the Liturgy. As teachers, we hope that we achieved our goal in having the children participate in a meaningful way (5-10mins long), becoming familiar with two prayers, and opening the discussion about why we do what we do. When we asked the children at the end of our piloting session if they enjoyed this way of doing the lessons, the children seemed to see the beauty that exists in our church service. Moving forward, our hope is that when we launch the Liturgy series in Fall 2014, that the children will continue to grow to love this style of worship... the Liturgy.
- The children have also explored the "Our Father Prayer" and recently moved into the story of Joseph, as the children learn how difficult but

necessary for healing it is to forgive. The children will continue learning about Joseph-with a break in the middle for Easter- until the end of June.

As Kidz Church progresses towards Easter and completes the 2013/14 school year, St. Timothy's Children's Ministry wants to thank all of the teachers, volunteers, children and administrative staff who make Kidz Church possible. A special thanks to Matt Vondette for working very hard on the new website and getting our online registration program up and running-thank you! Thank you also to Patricia Young for all of her hard work on St. Timothy's Facebook page-remember to like us on Facebook!

In His Joy and Peace,  
St. Timothy's Children's Ministry

~ Christina

## ACNA

(Anglican Church in North America)  
Friday 21 February 2014



Our Diocesan Bishops and Archdeacons (ANiC) completed 2 days of meetings, led by our Primate – Archbishop Robert Duncan - on the evolving structure of our diocese (which presently encompasses all of Canada). Local

clergy and lay members were invited to attend a wrap-up supper in Richmond, which in part was an opportunity to thank Archbishop Duncan for his leadership in the Anglican Church of North America (ACNA).

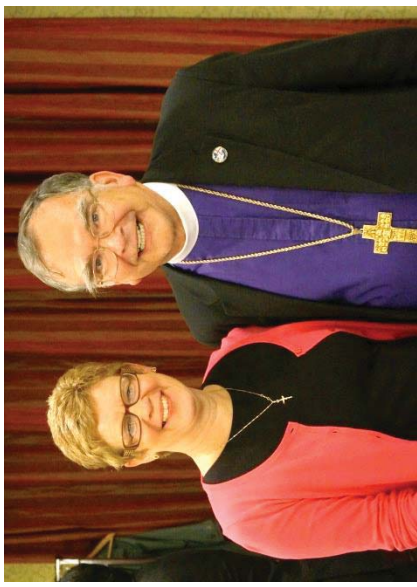
Archbishop Duncan will retire as Primate in the next 4 months and a new Archbishop will be elected. ++Duncan will take a sabbatical, during which it has been requested (and he is considering) that he write his memoirs of the evolution of the ACNA. He has also been invited to serve as Bishop of Pittsburgh again. We, in the Diocese of New Westminster, were part of an early movement nearly 10 years ago, which stood firmly against the liberalization of the Anglican Faith. Six years later, we were joined by several Anglican churches in Ontario and many Episcopal churches in the USA along with other provinces during that time. Initially, dissenting parishes accepted the oversight from Bishops in Rwanda, Nigeria, Southern Cone and others, as lifeboats adrift. But as the vision of our Common Cause has evolved, many of us have now united with the Anglican Network in Canada (ANiC) as part of the Province of the ACNA – a Biblical Mission of United Anglicanism formed in 2008/9. Its focus is to plant 1000 churches, across all Anglican traditions on both sides of the USA / Canada border, and Cuba.

Through inspired clerics, God has given us a framework to build His church, with appropriate constitutions and Canons. We have grown as a New Testament Church, addressing issues that were wrong, transformed by a reformation of behavior without resorting to the old ways that used to characterize us.

Those in attendance at the meal, attested to the inspired leadership of Archbishop Duncan as we have struggled together through the unknown and often seemingly insurmountable issues during the formation of ACNA.

++Duncan spoke humbly of his position over the past 5 years, and the joy of knowing that his successor will continue to develop the newest Province of the Anglican Worldwide Communion.

The evening served as a rare opportunity to mingle with our Bishops, Archdeacons and clergy from across Canada, and lay members of our local sister churches. St. Timothy's was well represented.



~ *Lois and Peter*

## Shrove Tuesday

The day before the beginning of Lent is known as Shrove Tuesday. To shrive someone, in old fashioned English (he shrives, he shrove, he has shriven or he shrives, he shrived, he has shrived), is to hear his acknowledgement of his sins, to assure him of God's forgiveness, and to give him appropriate spiritual advice. The term survives to day in ordinary usage in the expression "short shrift!" To give someone short shrift is to pay very little attention to his excuses or problems. The longer expression "to give him short shrift and a long rope," which formerly meant to hang a criminal with a minimum of delay.

On Shrove Tuesday, many Christians make a special point of self-examination, of considering what wrongs they need to repent, and what amendments of life or areas of spiritual they especially need to ask God's help in dealing with. Often they consult on these matters with a spiritual counselor, or receive shrift.

Shrove Tuesday is also called Fat Tuesday (in French, Mardi = Tuesday; gras = fat, as in “pate de foie gras”, which is liver paste and very fatty), because on that day a thrifty housewife uses up the fats that she has kept around (the can oif bacon drippings, or whatever) for cooking, but that she will not be using during Lent. Since pancakes are a standard way of using up fat, the day is also called Pancake Tuesday. In England, and perhaps elsewhere, the day is celebrated with pancake races. The contestants run a course while holding a griddle and flipping a pancake. Points are awarded for time, for number and height of flips, and number of times the pancake turns over. There are of course penalties for dropping a pancake. The day (or sometimes a longer period) immediately preceding Lent is also called Carnival, which means “farewell to meat”. “Carni” as in carnivorous, and “vale” as in valediction, valedictorian, etc. One last hamburger before the Lenten fast begins.

### **Prayer**

Mercifully hear our prayers, O Lord, and spare all those who confess their sins unto you; that they, whose conscience by sin are accursed, by your merciful pardon may be absolved; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*~ thanks to Corinne*

## **House of Cards** – A Pastoral Review

“People without imagination really have no right to write about ultimate things.”  
Rienhold Niebuhr

House of Cards is a television show starring Kevin Spacey and Robin Wright set in Washington DC, which looks at the deceipts and machinations that come with political power. Of course, this is not quite all there is to it, as it is not really a television show. Rather, it has been released by the internet streaming service called, Netflix. You can watch the show on your computer or maybe on your phone, or even on your TV (as long as your TV can connect to the internet). House of Cards may not be only about power, but any other theme in the show is dwarfed by the power hungry central character named Francis Underwood (yes, you are right about the initials).

The show is another of these that is a copy of an earlier British show. In this case the British version was of the same name though it ran almost 15 years ago. That version was written by a former Chief of Staff to Margaret Thatcher. One final technical note to mention is that the American incarnation of House of Cards is in its second “season”, though that word is not quite accurate either, as Netflix releases the show an entire season at a time. You could, if you really wanted to have a dark and despairing view of the world affirmed, watch all 13 episodes back to back.

Given only one word to describe the show, the most fitting is perhaps, “Machiavellian”. Niccolo Macchiavelli wrote the famous work, “The Prince” in 1513. He wrote it in the context of the City State of Florence and the work has become famous as a description of “the way that things really work”. Macchiavelli writes to a political leader and gives advice on how to achieve good and how

to maintain power. The basic premise of the book is that for the sake of the larger good and to hold on to power, a leader must, “learn how not to be good”. Francis Underwood, the Democratic Congressman / Vice-President in House of Cards, has certainly learned that lesson well.

So, how do I as a Christian and as a Pastor watch this show? I do watch it, but I can’t say that I enjoy it. One of the things that intrigues me about the show is that it seems to appeal to people of varying ages. Easily a 50 year gap between people who have spoken to me about this show and what they like about it.

Francis Underwood, played by Kevin Spacey is compelling, beguiling and deeply flawed. The same could be said for his wife Claire, played by Robin Wright. The viewer is drawn into an ongoing attempt to determine if Claire is more or less sinister than her husband.

The show is entertaining. It is well made and it moves at a good pace. It does seem to be true, that by the end of virtually every episode, the viewer is struck by just how far Francis is willing to go to get his way, to maintain and expand his power. By the end of the first season this was one of my complaints about the show. I did not see Francis drawn as a complex character, but rather in a two-dimensional manner. You never have to wonder what Francis will do. He will always do that which adds to his power. In terms of narrative, this becomes less and less interesting. There is virtually nothing “good” about Francis at all and the question arises, “how interesting is it to watch a sociopath”?

Secondly, Francis, in the show, has no foil (at least not yet). It is difficult to believe that every room into which he walks, every interaction he has (excepting perhaps with his wife) is driven first and foremost by him. The other characters are not really characters, but

merely pieces of a puzzle which Francis moves around. This might make for good drama, but it contributes to the necessary implausibility of the show. One of the quirks of the show is that from time to time Francis turns away from the actual scene, towards the camera and “speaks” to the viewer. These moments are when he gives particularly Machiavellian quips about the necessities of power or the weakness of other people. However, as a viewer it is easy to get sick of such arrogant and condescending lessons. I wonder if others could talk to the camera, what they would say? For me, as a viewer, these cut-aways have become not so much compelling as they are embarrassing. They show how small and petty Francis really is. His sinister smile makes me laugh.

Finally, my chief criticism of the show from a faith or pastoral perspective has also to do with its Machiavellian devotion. Goodness, in the show is clearly seen as naive and weak. There is, in fact, not a lot that can be described as goodness at all. Even the weaker characters and the bit players hold little romanticized worldview as such would be seen as childishly hopeful. This is, for me, a major challenge with the show. Like many well crafted television shows (Breaking Bad, Walking Dead, etc.) we see how it is apparently much more interesting to draw, depict and view darkness, despair and deceit than it is to narrate any hope or life or light. Some people of faith would be much more offended by other shows than by House of Cards. Maybe the language is worse or there is more obviously objectionable behaviour. Personally, I find House of Cards to be much more of an affront to my faith because it seems to call the viewer to admire and appreciate deceit and power, to be beguiled by darkness. We have, at times as Christians, taken up a rather simplistic way of considering movies, television shows and other artistic expression. How many swear words are



there? How could we watch a show that includes such and such? Maybe we can grow up here a little bit. I may well continue to watch House of Cards (though I will also continue to cajole against “binge viewing”), but I will also note that it has a dark and despairing view of reality and of humanity.

One of Machiavelli’s most famous sayings is that it is better to be feared than to be loved. He actually said that it is best to be both feared and loved, but if one must be chosen, then it is far better to be feared. It is true, that in the history of Christianity, God himself has been presented as a God who rules by fear rather than by love. Incomplete readings of the Old Testament can depict a God who reigns by terror and threat of punishment.

We are told, however, that the full revelation of the character of God is found in Jesus Christ. When I consider Jesus in light of “House of Cards” he comes across as either terribly naive or as the only one who truly knows.

How could we see a Machiavellian direction such as “one must learn not to be good in order to maintain power” in relation to Jesus Christ? In House of Cards, Francis Underwood has disdain for humanity in general. The only thing that he truly appreciates in others is the same kind of willingness that is in him to do whatever it takes to hold on to power. My faith helps me to see past all of this. Francis Underwood becomes not a strong, compelling character, but rather a weak and embarrassing caricature.

There are a few (decidedly the minority) of Machiavellian Scholars who believe that Machiavelli was being satirical and even sarcastic in the writing of “The Prince”. Machiavelli addresses the book to “Lorenzo the Magnificent” and proceeds to outline how the world really works. Is it possible that he was mocking Lorenzo all along? If he was, what does that say about the scores of political and

military and business leaders since then who read The Prince as a text on how to succeed? Francis Underwood, far from demonstrating that which is admirable, has to me become a joke. Power, and evil and control at all costs have always been, except that they can do so much damage, petty and ridiculous. So you can smash something. So you can destroy another person. So you can take whatever implement of power (a gun, a bomb, a law, a threat or a debt, a religious judgment) and use it to elevate yourself and cut down someone else. This demonstrates not impressiveness, but instead a pompous ignorance and despair. There is a scene in House of Cards (closest thing to spoiler alert) when Francis reflects to the viewer how he is sitting now in a place of real power, the actual chair, the actual room. He clearly feels as if he has “made it”. This, for me in my faith, is akin to the painting of Lorenzo the Magnificent I have seen, him with all the decorations and robes and garments of power. Lorenzo posing. Francis posing. They are a laughingstock, and incredibly uninteresting.

But to, fix my gaze on the author and perceptor of my salvation who, though he was in nature God, did not consider equality with God something to be grasped, but humbled himself

... You know the Psalm, right? It is the second one. If you watch House of Cards, remember these words:

*“Why do the nations rage and the peoples plot in vain.*

*The kings of the earth set themselves, and the rulers take counsel together ...*

*He who sits in heaven laughs, the Lord scoffs at them ...”*

Where will House of Cards go from here? Some of you may already know because due to the release of an entire season at a time viewers do not watch at the same pace as one another. I



have seen only 3 episodes of season 2, but it seems to me that there are three possibilities. One – Francis meets a foil. That is, a character is developed who is as strong and as deceitful as Francis himself. Two – Francis and his wife destroy one another. This is to me not a friendly possibility, but it is most plausible.

~ *Thanks to Todd Wiebe*

Evil eventually devours itself. Three – Francis wins. For this possibility to work, the show would simply have to end in mid-stream. This is because someone like Francis never says, “enough”. There is no place of power at which a Machiavellian disciple can rest.

## **St Timothy’s Calendar**

**Please join us for all our weekly Services  
Special events coming up – all at Sutherland:**

- 4 March Shrove Tuesday starting at 5:30 pm Pancake Supper**
- 5 March Ash Wednesday 7 pm**
- 11 March Lenten Studies 7:30 – 9 pm**
- 18 March Lenten Studies 7:30 – 9 pm**
- 25 March Lenten Studies 7:30 – 9 pm**
- 1 April Lenten Studies 7:30 – 9 pm**
- 8 April Lenten Studies 7:30 – 9 pm**
- 13 April Palm Sunday Service 9 am**
- 17 April Maundy Thursday Foot Washing Service 7 pm**
- 18 April Good Friday Service 10 am (with Sutherland)**
- 20 April Easter Service 9 am**

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