



# Trinity Dove

February 17, 2008 + Lent 2 + Things to Come  
Trinity Evangelical Lutheran Church

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## ✚ Sabbaths & Celebrations

### Sunday, February 24 ~ Lent 3

- ✚ Anchor Worship at 9:30 am (Parish update, 9:20 am)
- ✚ Community Fellowship at 10:30 am
- ✚ Nurturing Faith: Faith Adventures at 10:45 am
- ✚ Nurturing Faith: Adults. Caring & Coping (Mills)
- ✚ Sanctuary Worship at 5 pm

### Sunday, March 2 ~ Lent 4

- ✚ Anchor Worship at 9:30 am (Parish update, 9:20 am)
- ✚ Community Fellowship at 10:30 am
- ✚ Nurturing Faith: Faith Adventures at 10:45 am
- ✚ Nurturing Faith: Adults. Caring & Coping (Lankin)
- ✚ Sanctuary Worship at 5 pm

### Sunday, March 9 ~ Lent 5

- ✚ Anchor Worship at 9:30 am (Parish update, 9:20 am)
- ✚ Community Fellowship at 10:30 am
- ✚ Nurturing Faith: Faith Adventures at 10:45 am
- ✚ Nurturing Faith: Adults. Caring & Coping (Ward)
- ✚ Sanctuary Worship at 5 pm

### Sunday, March 16 ~ Palm Sunday

- ✚ Anchor Worship at 9:30 am (Parish update, 9:20 am)
- ✚ Community Fellowship at 10:30 am
- ✚ Nurturing Faith: Faith Adventures at 10:45 am
- ✚ Nurturing Faith: Adults. Caring & Coping (Anderson)
- ✚ Sanctuary Worship at 5 pm

### Thursday, March 20 ~ Maundy Thursday

- ✚ Affirmation Supper at 6 pm
- ✚ Worship at 7 pm

### Friday, March 21 ~ Good Friday

- ✚ Anchor Community Worship at 10 am
- ✚ Prayer vigil begins at 11 am

### Saturday, March 22 ~ Holy Saturday/Vigil of Easter

- ✚ Sanctuary Community Vigil of Easter at 7 pm

### Sunday, March 23 ~ Resurrection of Our Lord

- ✚ Anchor Worship at 9:30 am (Parish update, 9:20 am)
- ✚ TYGers' Easter Breakfast at 10:30 am

### Sunday, March 30 ~ Easter 2 / Dave Mello Sunday

- ✚ Anchor Worship at 9:30 am (Parish update, 9:20 am)
- ✚ There will be cake! at 10:30 am.
- ✚ Nurturing Faith: Faith Adventures at 10:45 am
- ✚ Sanctuary Worship at 5 pm

✚ *andré lavergne*

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## ✚ Pastor Anne ~ Things to Come

Grace and peace, friends.

I am still learning plenty about the “emerging church.” Between what we have been taking up in our *Living the Questions* study, and my own personal reading, I am constantly being challenged. A book that I have been enjoying lately is called *THE SHAPE OF THINGS TO COME* by Michael Frost and Alan Hirsch. The book takes a look at the emerging church in Australia.

Hirsch and Frost challenge the church to be constantly asking the question “What has God called us to be and do in our current cultural context?” (It’s not unlike the two-fold question that Kelly Fryer poses in her workshops: “What is God’s mission in our community *and* how can we help?”) The authors took a look at a current cultural festival and the elements that are central to its existence. They found six key factors that were important to the successful involvement of people in the festival:

**Belonging.** All are welcome. All may belong and participate.

**Survival.** Venturing into the wilderness without the comforts of consumerism.

**Empowerment.** No one is without talent. All can create.

**Sensuality.** Life is experienced through all of our senses.

**Celebration.** Liberation and joy are part of the experience.

**Liminality** (Latin *limen*, threshold). A brief in-between-time period of transition and transformation.

Frost and Hirsch found that all of these elements were central to the festival which sees people return year after year. They believe that this and other festivals have important things to teach the world in general and the church in particular. Hirsch writes “the transformative power of the gospel of Jesus Christ is greater than anything offered at the festival. But we are realistic enough to admit that the unless the church recovers its role as a subversive missionary no one who has been to that or other festivals will be the least bit interested in it.”

That got me to thinking. What is happening at Trinity? How do we engage/reflect/interpret these elements in our own community? How can we strengthen our faithful journey?

**Belonging.** If, as we claim, *all are welcome* at Trinity, how

do we live out that welcome in our everyday interactions?

**Survival.** We are challenged by the gospel to live within our needs rather than our wants. We challenge the consumer belief that more is better. How do we live that?

**Empowerment.** We all have talents to share. Each of us has a place in our community. How do we encourage one another to share our gifts?

**Sensuality.** Music, art, touch, the taste of really good food—all of our senses are needed that we may fully explore and appreciate our life in Christ. How can we engage our senses more deeply in our faithful journey?

**Celebration.** Giving thanks is important to every aspect of life from birth to death. How can we demonstrate the gospel’s sense of thanksgiving with each other?

**Liminality.** Ours is a community of transformation and there are “thin places” to be experienced in our journey together, places where the sacred and the ordinary collide and we are changed.

They occur at worship, in conversation and in our common life. How might we encourage such *liminal* opportunities?

*THE SHAPE OF THINGS TO COME* offers a helpful starting point for us to explore our community life together. If we believe that we are the church together, how might we begin to shape our faithful journey to take advantage of the insights put forth by Hirsch and Frost? Asked another way: What is God’s mission for us? How can we help?

✚ *anne anderson*

## ✚ New Direction for ELW

The ELW will see some interesting changes, this year. We are moving our regular monthly meetings, on a trial basis, to 12:30 noon (from 7:30 pm) on the First Monday of the month in Trinity Hall. Women are invited to bring a brown-bag lunch and to enjoy some fellowship before the program. As well, the executive is reviewing our program options and welcomes suggestions. We are investigating resources from the Eastern Synod and our national ELW. We are also planning some activities with Trinity’s TYGers and other congregational groups.

In March and April, we will be exploring the teachings of the Bible and of Martin Luther on prayer. All are welcome!

✚ *mildred knackstedt*



## ✚ Sacraments & Seasons

### Births

We rejoice with Chris and Kelly (Jardine) Jantzi at the January 6 birth of Meghan Ashley; and with Julie (Steinberg) & Troy Ferguson at the December 31 birth of Sydney Janet. Blessings, friends. We look forward to some Easter baptisms!

### Death

Our community grieves the January 18 death of Earl Eichler at the age of 76. Blessed are those who mourn.

### March Birthdays

1 - Nancy Ropp, Linda Bjerre Danner, TJ Godlewski; 2 - Helen Roth, Jim Szanto, Christine Gascon; 3 - Sandra McCorkindale, Caley Klaassen; 4 - Walter Briner, Taylor Randerson; 5 - Brenda Ingold, Manfred Chiduck, Dick Bakker, David Hillar, Griffin Smith; 6 - Dave Mello, Kelsey Briner, Abby Burchatzki; 7 - Todd Nickolas, Caitlin Sostar; 9 - Melissa Racho, Michael Schiedel, Willow Racho, Heather Heise; 10 - Bruce Junker, Paul Ramseyer, Bonnie Long; 11 - Elaine Bowman, Dorothy Jardin, Jaida Regan; 12 - Kathryn Genrick, Ron Preikschas, Jackie Currah, Shaelyn Lindner, Jairus Eastlake-Keller; 13 - Wilfred Greulich, Pete Goodyear; 14 - Tom Pearson, Valarie Ceccardi, Mark Beavis, Robert Johnston, Kristopher Stefansson; 15 - Arlene Meyer, Kim Ruthig, Bryan Chester, Carl Seltzer; 16 - Mel Snyder; 17 - Rita Coxson, Del Yutzi, Kelly White; 18 - Lloyd Hagen, Angela Snider; 19 - Jim Snider, Matt Ceccardi, Jason Faulkner, Adam Jantzi; 20 - Carl Schroeder, Gerry Baan, Lisa Hagen, Jacob Aicken; 21 - Paul Morrison, Misty Parsons, Lucas Ruby, Christian Thomson, Nathan Reidel; 22 - Ron Witzel, Mackenzie Normandeau; 23 - Bob Steinberg, Brooke Wettlaufer; 24 - Edward Ingold, Glad Roth, Jim Hammer, Conner Glencross; 25 - Lynn Buehlow, Tom Otto, Nancy Brodrecht, James Patton, Breanne Pauli; 26 - Tim Scheerer, Erica Buehlow, Erin Persaud; 27 - Kathy Hancox, Tom Hinz, Kevin Erb, Sadie Bowslaugh; 38 - Michael Klosch, Maggie Siegel, Jeanette Long, Joshua Knackstedt, Caitlin Livingston; 29 - Merva Zehr, Bob Hillar; 30 - Kevin Becker; 31 - Bonnie Hell, Aidan Ruthig. Happy birthday, friends!

### March Wedding Anniversaries

4 - Richard & Sheila Zoeller, Andy & Jane Knackstedt; 9 - Joan & Bob Cook 10 - Pat & Paul Diebel, Joanne & Steve

Aitken; 16 - Bruce & Janice Junker; 21 - Elaine & John Bowman. Congratulations, friends.

✚ *jill merner*

## ✚ Interfaith ~ Honour Your Anger

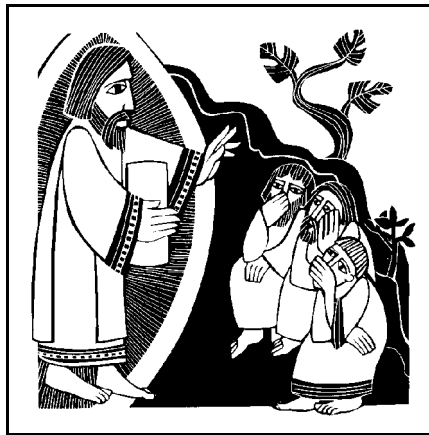
Interfaith will be hosting a six-week series in which participants will be invited to explore and learn new skills to help themselves and others to deal more effectively with anger. Brochures at the church. Register, by February 27, for this Wednesday-evening, 6:30 to 9 pm, March 5 through April 19, series. Cost is \$150. Need some financial assistance? Speak to a pastor in confidence. Details: 519.662-3092.

✚ *alex munroe & ada vandenberg*

## ✚ There Will Be Cake!

Council Proclamation: Sunday, March 30, 2008, shall be observed as Easter 2 and celebrated as Dave Mello Sunday. As always, there will be cake!

✚ *andré lavergne*



## ✚ Trinity Presents...

### *Faith in Film: Interpretations of a Faithful Journey*

We gather, the last two Tuesdays of February, March & April, at 6 pm, in Trinity's Bruce Hammer Theatre to screen a film. Sherry Coman —writer, teacher of film & lover of the arts— is leading our conversation. Everyone is welcome. Bring a brown-bag lunch. Popcorn provided.

For additional information, contact Sherry Coman at [sherry.coman@gmail.com](mailto:sherry.coman@gmail.com). For Sherry's movie blog you may visit [hanadreaming.blogspot.com](http://hanadreaming.blogspot.com). Trinity's films are licensed by Audio Ciné Films.

- February 19 - Babel (Alejandro Iñárritu, 2006)  
If you want to be understood... Listen!
- February 26 - Amélie (Jean Pierre Jeunet, 2001)  
One person can change your life forever.
- March 18 - Jésus de Montréal (Denys Arcand, 1989)  
A passion play plays out.
- March 25 - Heaven (Tom Tykwer, 2002)  
What would you risk for love?
- April 22 - Mary (Abel Ferrara, 2005)  
The courage of embracing the truth.
- April 29 - Trois couleurs: Bleu (Krzysztof Kieslowski, 1993) - Touching death. Touching life.

✚ *sherry coman*

## ✚ Dear Kim, This is what I believe...

*Explaining Christian Faith Today*

*Each month, by kind permission, we publish an extract from Bill Loader's book, Dear Kim, This is what I believe...*

### Chapter 2 (continued): What About Jesus?

#### Jesus as Good News (continued)

How could people convey the magic of what Jesus was on about? The disciples tried almost everything. Many Christians became obsessed with Jesus as an authority and lost sight of his message. At worst they were in danger of heaping onto Jesus all the honourable titles they could lay hands on. But such devotion easily produced a Jesus looking quite the opposite of the Jesus of the earliest records: a stern royal ruler rather than a humble caring human being. This is just another version of people foisting onto God (Jesus, in this case) their own value systems. It is too easily forgotten that the earliest setting of royal imagery for Jesus is the imagery of irony: the crowned crucified Jesus.

Terms like Son of God and Lord became popular. They can carry positive and negative connotations depending of how much of the story of the real Jesus is remembered. Son of God came to be a way of saying that Jesus belongs to God's family. That is an image which tries to grasp the intimate link between Jesus and God. If any human being is son of God, Jesus is and more. This fits well with his tender language about God being like a caring father and with his special closeness to God. On the other hand, it is quite misleading to take the language literally as if we must insert God into Jesus' family tree. The wonderful legends of Jesus' birth to a virgin should not be used in this way. They represent in a fabled way an attempt to say that God meant Jesus to be the way he was and had a hand in it from the beginning.

Other Christians soon used popular mythology as a way of expressing the truth about Jesus. Some circles used to speak of Wisdom (Greek: Sophia) as God's partner and assistant in the creation and ordering of the universe. It is not always clear whether they were thinking of an actual being, like an angel, or just using personal imagery. Wisdom is often pictured as a woman. Some linked the figure with God's Law or God's Word, the Jewish scriptures. Others defined it in such a way that it represented what humans could grasp of God: the image or likeness of God. It was also seen as something like the meaning that holds all of reality together. For Christians

Jesus was now the meaning that held the universe together. He was the image and likeness of God. He was God's Word. As such they also found it easy to say that the one we see in Jesus was in the universe from the beginning. In the historical Jesus we see this one taking on human flesh and blood.

#### When words and explanations fail

In all these attempts categories failed to grasp adequately what had happened and what people believed. The event was larger and more significant than could simply be put into words. In the long run the Church fixed certain pegs of belief in the ground and left the rest to flap, so to speak, but the tent of faith it erected was enough to shelter what people cherished. Those pegs included: Jesus was a real human being, not just one on the outside. He really did live and die at a particular time and place in human history. It really was God whom people encountered in Jesus, not a second god, not an angel or some other kind of being.



For me, to say Jesus is human means I believe that he was not a walking encyclopedia, knowing everything from his birth onwards. He was a human being of his time, living under usual human limitations of knowledge and education. He doubtless believed in a world populated by demons like his contemporaries and probably believed the world was more or less flat, with the sky as a dome in which the stars and moon shone by night and the sun by day, the common Old Testament picture. His expectations about history were those of his time. He lived in a community which thought history was soon coming to an end. His healing practices reflect the methods of his world.

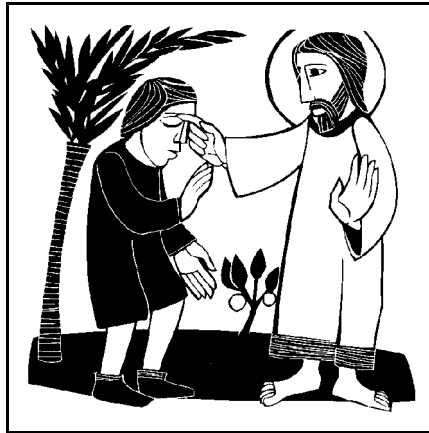
In his particular time and place and culture, however, I believe he was in touch with God like no one else I know. He expressed this reality in the world of his time and as a person of his time. He was genuinely human. I believe this also with regard to what he was able and not able to do. I cannot think of him as a human being carrying around with him, as it were, a divine power pack of cosmic proportions. He was not a superman.

#### Sinless?

Another motif commonly linked with the picture of Jesus is that of his sinlessness. People who preferred the language of sacrifice to speak of Jesus' death highlighted this. A sacrifice had to be spotless and perfect. He was spotless and perfect. Others hailed Jesus as the righteous one as a way of declaring their belief that Jesus was truly speaking and acting in harmony with God. Unfortunately,

later centuries extrapolated from this that Jesus was sinless in a statistical sense and even had to be - from the cradle. This gave rise to legends of his childhood where he acts in total maturity. Later, artists were even inclined to portray the baby Jesus with a grown up's face.

To my mind nothing in the early tradition demands that we should believe Jesus was anything other than a normal child and adolescent. I find it quite compatible with my faith to believe that Jesus, too, will have had to learn by his mistakes and will have had the usual ups and downs characteristic of being human in this world. Certainly, the gospels do not shy away from picturing him as having experiences of human sadness and anxiety. The portrait of Jesus bent in agony in Gethsemane and of crying out words of despair on the cross should hold the peg firm against any attempts to make a superman out of him. Jesus struggled. And there, too, he opens a window for us. Yet, I still hear Christians saying (and singing) that if you're on God's side your life will be trouble free!



### The Trinity

One of the structures linking some of these pegs, which the Church hammered in to hold together its belief, is the doctrine of the Trinity. It says God is three: the Father, the Son and the Holy Spirit; and these three are one. On the surface it is a contradiction: how can three be one! Yet it is an attempt to hold together some essential ideas which don't fit together well and yet which seem to belong. On the one side, all our talk about God in Jesus must never lead to the idea that there is more than one God. On the other side, Jesus cannot be described just simply as God; otherwise he is hardly a human being. The third figure, the Spirit, is also sometimes spoken of separately: for example, God sent the Spirit. The one we meet in all is the one God, yet the language allows for three figures to be spoken of.

In many ways the problem seems easier to solve with the Spirit which is perhaps best taken as just another way of speaking of God in a particular mode of relating. The word, Spirit (old English used 'Ghost'), goes back to Greek and Hebrew words which mean spirit, breath and wind. Spirit can be a more intimate way of speaking of God, like God's breath. Traditionally it is also a way of describing God's creative power bringing about new possibilities and realising future hopes and visions.

With Jesus things are considerably more complicated. Is he a combination of a human being and something else, namely, God? Did he have two personalities? I find most of this rather meaningless speculation. Perhaps we shall never be able to offer an adequate explanation. I prefer to

understand Jesus' relationship to God, exemplified by his praying to God, primarily as one of total human devotion and to avoid theories which demand some kind of shared combination of beings in the human Jesus. It was precisely because he was such an in-touch human being that God shone through his life so brightly.

Yet in general people make no difference between Jesus and God when they think about the present living Jesus. One person prays to Jesus, another to God, the Father. Really both are praying to God. This has made it easier for people to say simply, Jesus is God. To be in touch with Jesus is to be in touch with God. Thinking of Jesus in history leads us to stress his humanity, while thinking of Jesus in the present leads to a stronger emphasis on his divinity. The creeds of the church seek to hold onto both aspects.

Some people get excited by abstract models of God as a single community of beings, but I must say I find this too abstruse. I'm happier with what some of the traditional structures are meant to affirm than I am with what people think they affirm when they work with them in a more literal way. A lot of the problems

which have arisen in such speculative discussions have come about because of the popularity of one particular model of thought about Jesus in the time leading up to when the creeds were written, especially from the second century of Christianity onwards.

*Next month: Just a set of good ideas?*

✝ *bill loader*

### ✝ World Day of Prayer at Trinity

Seven local churches are coming together to celebrate this year's World Day of Prayer. This year's theme, created by the World Day of Prayer team from Guyana, is "God's wisdom provides new understanding."

The service will be held on Friday, March 7, 2 pm, here at Trinity. There will be a staffed nursery and a time of refreshment following.

Pastor Anne will be speaking while leadership will be offered by women from all seven churches. Music will be provided by Pastor Anne and by Alecia Becker.

All are welcome. Do come and join us!

✝ *shirley unrau*

## ✝ Tintinnabulations

### February 25 ~ Blood Donor Clinic

Our next clinic will be held on Monday, February 25, from 2 to 8:30 pm at W/O.

### March 3 ~ ELW Gathering

Trinity's ELW gathers, 12:30 pm, for a regular monthly meeting. Bring a brown-bag lunch. All women are welcome. Contact Mildred Knackstedt, 662-3739, or Shirley Unrau, 662-1515, for information.

### March 4 ~ Prayer Circle Update

Shirley Unrau & pastors meet, 9:30 am.

### March 5 ~ Congregate Dining

Community Care Concepts organizes a monthly lunch for seniors and adults with a disability. Current details are posted in the narthex. The March gathering will take place at Nithview with doors open at 11:30 am. Details: (519) 669-3023.

### March 18 ~ Gentle Friends

The Gentle Friends Readers gather, 7:30 pm, at members' homes. Information from Kathryn Ritz, 519.662-2960. This month's pick: *Silent Spring* by Rachel Carson.

### March 20 ~ DOVE Prep Team

The DOVE Preparation Team gathers at 9 am.

### March 20 ~ TT@MM!

Faith in the Public Forum. Wilmot Township Mayor Wayne Roth joins us for conversation, 7 pm. All welcome!

### Mondays, 8 pm ~ CLEAN

CLEAN - Community Link Empowered Against Narcotics

### Tuesdays, 6:45 pm ~ TOPS

TOPS - Taking Off Pounds Sensibly.

### Saturdays, 8 pm ~ A/A

A/A meets for an open meeting in Trinity Hall.

✝ *andré lavergne & jill merner*

## ✝ Adults: Caring & Coping

In this series, we look at how partners and family members care and cope in difficult situations, typically around ageing, medical and related issues.

February 24: Care-giver stress & respite with Interfaith's Marian Mills. Example: "I just can't take it any more. Isn't there anywhere I can get help?"

March 2: What is CCAC? with Community Care Access Centre's Laurie Larkin. Example "We need help but we don't know where to turn. We've heard about 'CCAC'"

March 9: What is palliative care? With Dr. Donna Ward. Example: "They're telling us that it's time for palliative care... What does this mean?"

March 16: Putting Ourselves in the Story. Pr. Anne does a wrap-up.

✝ *anne anderson & andré lavergne*

## ✝ Soup, Sandwich...

Trinity is participating in the New Hamburg and Area Ministerial's *Soup, Sandwich, Sermon and Song* series held Wednesdays, at noon, during Lent.

This year, we're reflecting on the "I am" sayings of Jesus. We gather at Zion United Church on Peel Street.

✝ *andré lavergne*

## ✝ CLWR Baby Bundles ~ Time to Knit!

First... a word of thanks to all who supplied knitting for the Mitten Tree and for last year's We Care Baby Bundles. The response was overwhelming. Well done!

Again, this year, we're working on CLWR baby bundles. Every year, we do baby bundles containing sleepers, shirts, a knitted sweater, diapers, receiving blankets, face cloths and diaper pins. As ever, we're hoping that some of the knitters in the congregation will knit a sweater or two for the project. Look for the familiar yellow "We Care" bags in the narthex. Those who do not knit can make donations!

Speak to Florence Sebert or Betty Ritz to assist.

✝ *betty ritz*



## ✚ Finances to January 31, 2008

	General Fund	Capital Fund	Transfers
Income	\$ 17,007	\$ 1,163	\$ 609
Outgo	25,620	-	587
Balance	(\$ 8,613)	\$ 1,163	\$ 22

### PAR Update

We receive \$10,767 monthly from 81 PAR households. Of this, \$9,534 is earmarked for the General Fund. That's about 45% of our General Fund requirements for the year. The rest is allocated to Capital, Global Hunger, etc.

✚ bob ruthig & andré lavergne

## ✚ Nurturing Faith

### Faith Adventures

This year's Faith Adventures Lenten offering will help purchase farm animals to support families around the world. Come and fill up our barn with your offering so we can buy some goats!

Our regular Sunday morning rotation continues. We are looking at some new parables and would be happy to welcome you!

Don't forget to drop off your completed evaluation sheet. We need your feedback. Place it on the offering plate or at the Faith Adventures registration table in Trinity Hall.

### Affirmation! Grades 7 & 8

Please check the on-line calendar for information!

Grade 7: Tuesday, March 25, 7-8 pm - Regular Session.

Grade 8: Tuesday, March 18, 7-8 pm - Regular Session.

✚ anne anderson

## ✚ Look for On-Line Photos

Last month, there was mention of our on-line wedding pictures. They are quite lovely, if I do say so myself. And, I do. And there's more. Look for a page of recent Sunday morning pictures taken by digital wiz, culinary mascot, and impresario of the coffee hour, Dave "Chef" Mello.

✚ andré lavergne

## ✚ The TYGers' Den

### Junior TYGers (Grades 6-8)

An All-Day Game Extravaganza is coming, March 14, 9 am to 3 pm, in Trinity Hall. Look for Killer Bunnies, Guitar Hero, Dance, Dance, Revolution and more. Pizza and drinks for lunch & snacks provided. Bring \$5 to help with the cost of food. All are welcome. Make sure you sign up to reserve your spot!

### Senior TYGers (Grades 9 and up)

On Sunday, March 9, from 1 to 4 pm, we'll be Tubing at Chicopee! If there isn't sufficient snow, we'll have an alternate event at the church. Sign up so we can make sure we have rides for everyone! Cost is \$18 for tubing. Snacks are extra. If cost is an issue please speak to Pastor Anne in confidence. We don't want anyone left out!

### Halifax-Bound TYGers

**Edgewood Work Day** - Come and meet fellow travellers and help our camp. Get your painting clothes on as we will be painting indoors. Bring a brown-bag lunch. Snacks will be provided. Please sign up so we can arrange rides. We understand that not everyone will be able to attend due to family holidays. Still, let's all do our best. Wednesday March 11, 2008 9-2pm.

**Quilt Raffle** - The Trinity Quilters have made another beautiful quilt people which is on display in the Katie Luther Room. Now is our time to sell the tickets. For information and to get your materials, please contact Judy or Darrin Gueguen at 519.662-3720.

**Recycling Program** - The Merner family will be collecting aluminum pop cans through June. Everyone is asked to keep a box or bag in your garage and to save your cans so we can raise funds for Halifax by taking them to the recycling plant. We will collect your stuff in the spring but ask people to start saving now. Questions? Speak with Dave Merner at 519.662-6530.

✚ anne anderson

## ✚ Artwork

The images in this issue of Trinity Dove are drawn from the Gospels for Lent 1 through Palm Sunday. As usual, they are the work of artist Brother Steve Erspamer, SM.

✚ andré lavergne

