



Trinity Dove

February 22, 2009 + Transfiguration + Joyous Light
Trinity Evangelical Lutheran Church

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✚ Sabbaths & Celebrations

Wednesday, February 25 ~ Ash Wednesday

- ✚ Holy Communion with Imposition of Ashes at 7:30 pm

Sunday, March 1 ~ Lent 1

- ✚ 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... Currents in Social Justice II and Food. Lindsay Joseph & the Hundred Mile Diet.
- ✚ Sanctuary Worship at 5 pm

Sunday, March 8 ~ Lent 2

- ✚ 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... Currents in Social Justice II and Child Poverty. Brice Balmer.
- ✚ Sanctuary Worship at 5 pm

Sunday, March 15 ~ 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. Look for the March Break all-ages event! Great stuff!
- ✚ Nurturing Faith: Adults... Currents in Social Justice II and War & Peace. Bob Kelly.
- ✚ Sanctuary Worship at 5 pm

Sunday, March 22 ~ 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... Currents in Social Justice II and Immigration. TBA.
- ✚ Sanctuary Worship at 5 pm

Sunday, March 29 ~ 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... Currents in Social Justice II and the Environment. Bob Radunske.
- ✚ Sanctuary Worship at 5 pm

✚ Ponderables

Love must be as much a light, as it is a flame.
— Henry David Thoreau

Where there is much light, the shadow is deep.
— Johann Wolfgang von Goethe

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✚ Pr. André ~ Joyous Light

Friends, I have found it difficult to write anything this week. Somehow, I simply can't get it together. By kind permission, I offer an old friend's most recent essay. When I wrote her the other day, she simply wrote back "of course." We are grateful.

✚ *andré lavergne*

✚ Sabbath Blessing

The Bird

I can't call it stained glass, because the glass isn't coloured. I can't really call it art glass either, because that implies both creativity and artful technique, and I used someone else's pattern, and my technique is kindergarten level. So I'm not sure what to call it.

Just call it the bird. It's a simple piece of four curved pieces of textured, clear, iridescent glass that I have succeeded in glueing together with solder (not too bad for a first-timer), forming a small fat bird. I would have loved a streamlined dove, but what I've got is a sort of chickadee with a big silvery solder eye.

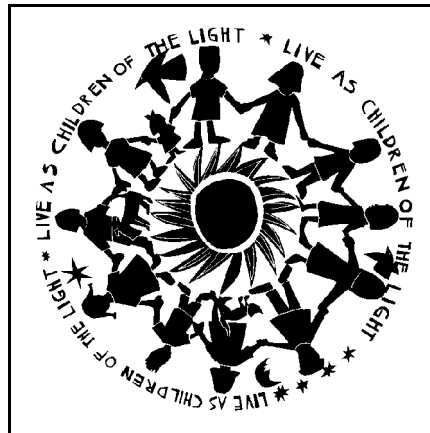
I've been thinking about this for a while. I've usually been found, in the past, with a stick and a bit of fibre, whether it's embroidery or spinning or weaving or knitting, but I had a sudden outburst of need for *colour*. This may have to do with the fact that we, in Eastern Ontario, are now in the depths of Forevruary, that interminable period between Christmas and Easter when the landscape is bleached into white, grey, charcoal, and sepia. Bleagh.

Glass has *colour*. So it was worth checking out. Also, it's a new form of geekiness. I am a sucker for arcana, the language and craft and trade secrets of weird old stuff, like how to knit chain mail and what the name is for the bits of a loom that go up and down to make the pattern (answers: garter stitch and harnesses). Now I know that "came" is a noun, and an ancient one.

And finally, every time I get hands-on with another way of creating, my admiration of those who create in this medium goes right through the roof. I will never be a water-colour painter, or a potter, or a real weaver, but I have now tried these things and am awe-struck by those who have mastered them. You can't appreciate what makes good hand-made pottery until you've tried to throw a pot (a disaster, in my case). I haven't actually tried blowing glass, but I've watched it enough to be seriously intimidated by the skill involved.

Crafts are good for the humility, which in turn is good for the soul. Please feel free to email this to the fitness-freak high-achievement techno-financial guru of your choice.

Now, I've tried something that goes back a couple of millennia, one of the ur-art forms: taking pieces of glass — this weird frozen liquid of silica and pigments — and making something out of it, joining it to create. It's a bit mind-blowing. What's even more mind-blowing is the art and beauty going back centuries upon centuries of people making glass, cutting glass, putting glass together, to make God-language.



The bird is nothing special, by art-glass standards. I had to learn the very baby steps of cutting out pieces of glass and then putting them together. Since I am either-handed and not much coordinated, this was particularly tricky. I have learned that — at least for now — I cut glass left-handed and solder right-handed. I remember what master weavers say about weaving: "There isn't a mistake that you can make that I haven't made before you." Right. Grasping, however lightly, the functional end of a soldering iron is not a good idea. I have a blister to prove it.

But I made the bird. Not a dove, but a fat sparrow. I made it out of clear glass for a reason. A little of the reason was nervousness; I'm not stepping out into the thin air of colour without giving it some thought. But most of the reason was spiritual. I wanted light to come through my bird with colour, but without being coloured. Hence iridescent glass. On the way home, I thought: Our job is to be glass through which God's love passes to the next person, and how we transmit that love is going to vary tremendously.

Some glass is opalescent; it quietly diffuses light so that it comes across softly as a glow, and that may be important for the needy-of-love who can't bear any brilliance. Some glass is transparent, so that the light comes across full-force, but coloured by whatever colours the glass.

I wanted the light to reach me unbroken by opalescence or colour, but given the dance of iridescence — its playfulness, its delicacy and delight. It's what I've always wanted and rarely achieved.

My bird is waiting to be put up on its home window by my computer. I'm hesitant about the next project. But I have signed up for a course....

✚ *molly wolf*

✚ Sacraments & Seasons

Births

On January 21, Logan Bradley was born to Jennifer (Schwehr) and Brad Becker. Wonderful!

March Birthdays

1 - Nancy Ropp, Linda Bjerre Danner, TJ Godlewski; 2 - Helen Roth, Jim Szanto, Christine Gascon; 3 - 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; 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, 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, 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, Sierra Dupuis; 24 - Edward Ingold, Glad Roth, Jim Hammer, Conner Glencross; 25 - Lynn Buehlow, Tom Otto, Nancy Brodrecht, James Patton; 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, Nancy Dale, 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.

March "Wow" Anniversaries

John & Elaine Bowman (50 years; March 21)



✚ jill merner

✚ Sanctuary's Joyous Light

During Lent, the Sanctuary Community is inviting the congregation to gather with them on Sunday evenings for Holden Evening Prayer and Communion.

Holden Evening Prayer is a setting of a contemplative and uplifting—and very beautiful—service composed by Marty Haugen at Holden Village about 20 years ago. The first piece of music in the service is called *Joyous Light of Heavenly Glory* and may be found in our worship book at number 561. The tune will be familiar. Another piece from Holden Evening Prayer is *Let My Prayer Rise Up* (232). Haugen also wrote *Awake! Awake* (242), *As the Grains of Wheat* (465), *Gather Us In* (532) and *All Are Welcome* (641), among many other fine songs.

Holden Evening Prayer is an exquisite service which will yield to some contemplation of the Day's Gospel and gathering at God's table.

Gather with the Sanctuary Community, Sundays at 5 pm. All are welcome.

✚ *andré lavergne, with nancy dale & rob wiesner*

✚ Soup, Sandwich, Sermon & Song

As ever, Trinity will participate in the New Hamburg and Area Ministerial's *Soup, Sandwich, Sermon and Song* series held Wednesdays at noon during Lent. The series begins on Ash Wednesday, February 25, 2009. This year's theme is "The Parables of Jesus." Trinity will host the second lunch on March 4 (Zion does Ash Wednesday).

Pastor André will be on-deck. Pat Schmetzer and friends will co-ordinate the lunch effort. We gather at Zion United Church on Peel Street at noon. A free-will offering supports the work of the Canadian Bible Society.

✚ *andré lavergne*

✚ World Day of Prayer

The annual World Day of Prayer service will be held on Friday, March 6, at 7 pm, at St. George's Anglican Church. Come, celebrate the witness of Papua New Guinea with Fr. Jesse Dymond. Look for the poster in the narthex. All are welcome!

✚ *shirley unrau*

✚ 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...

What about being Christian? (Chapter 6, continued)

Life after death?

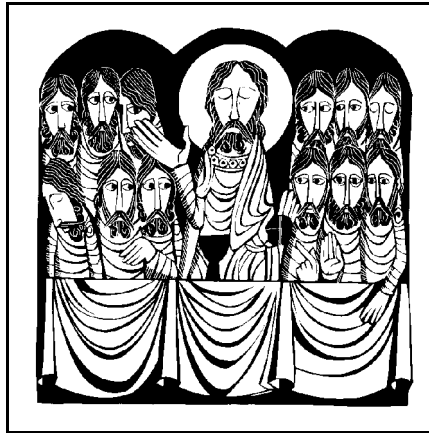
But what about life after death? Some people try to prove this by recounting so-called contacts with the dead through spiritualism or by noting what people report who have technically died for some minutes and then been revived and who speak of out of the body experiences. It seems that it is common for such people to report strong sensations of well-being, of meeting significant people of their past and of seeing bright lights. Perhaps this is a form of hallucination. Possibly there is more to it. Then there are phenomena such as extra sensory perception or long distance mental communication which seem to suggest other levels of reality, but at most these make me doubt the sufficiency of current scientific hypotheses.

Yet in the choice between denying or affirming life after death, I come down on the side of belief. My starting point is God and I am confident that in death I am not cut off from God. I believe that, as with Jesus, I go to be with God. I don't think I need to know any more. God is enough; the rest is imagery. In making this affirmation I am going far beyond what can be proved and you may feel I am believing too much. I ought to be able to say more than I can about how I envisage the relationship between the human body and brain and such life without body and brain. I certainly envisage a continuity of awareness (I will know this is me!). I do not mean simply a carry over of life force or impersonal soul into some other being such as in the ideas of reincarnation which hold so much fascination for many, because I don't really understand that as living. I would not know this is me.

A vision to live by

But there is another set of images about the future which are much more powerful for me. These belong within the framework of thought about a future kingdom of God and about a second coming of Jesus. Do I believe in the second coming? I can't answer that with a simple yes or no. I need first to say what I understand these terms to mean.

Jesus spoke of the kingdom of God or God's reign as something people could look forward to. He said the poor and hungry could be glad because of the hope it would bring. They would be fed. They would find justice and peace. The current power structures in the world would be changed. There would be room for the outcast and despised. The powers that oppress people within themselves and within the wider human community would be removed. Jesus picked up the imagery of the prophets who spoke of men and women from all the peoples of the earth coming together in peace, beating their swords into plows and their spears into pruning hooks. One common image he used for this was of a meal in which all would share.



Jesus taught his disciples to pray: Your kingdom come! Yet he did more than this. He took his image of hope as an agenda for living here and now. In his life he showed God's generosity; he included outcasts; he affirmed the worth of people of different race; he showed God's acceptance and love towards the least lovable in society. And one of the characteristic ways in which this happened was by his taking the unusual step of eating meals with them. That

meant departing from the normal custom of not eating with those considered unworthy or unacceptable in society. By using meals to show his openness and acceptance towards outcasts, Jesus made meals into a kind of advance statement of how the world was to be. They showed Jesus living out future hope in the present.

As we saw in the chapter on Jesus, Jesus' last meal was seen as the culmination of such meals and the starting point of the Christian practice of Holy Communion. The earliest believers met regularly for such meals. In them, on the one hand, they remembered Jesus (it became a memorial meal) and, on the other hand, they celebrated in advance the day when the kingdom of God would come fully and they would be joined again by Jesus. Very quickly they spoke of sensing Jesus' being present with them when they ate the meal together. The Lord's Supper, as it came to be called, became a holy 'communion' or fellowship with him as well as an act of thanksgiving (the meaning of the word 'Eucharist') for his life. And in celebrating it they also looked forward to Jesus' return.

Thus in the hands of his first disciples Jesus' hope and vision for the future came to include also a hope about him. Here is where the so called second coming of Jesus fits in. They hoped for the kingdom's coming and continued to pray in the Lord's prayer: your kingdom come! They also hoped to see Jesus again and prayed: Marana tha! (Aramaic for: Our Lord come!). The first

generations of Christians even believed that this hope would reach its fulfilment within a short time. Paul seems to have thought it would be in his lifetime! Jesus probably left it very open, but must have left behind the impression that fulfilment was not far away.

Urgent Hope

This had a lot to do with the political and social crises which the Jews were living through at the time. Roman suppression of their religious movements and exploitation of their land through heavy taxes meant that many were reaching the breaking point of desperation. Surely history could not go on like this! Christianity was born in this atmosphere and its hopes were not easily separable from the cry for religious and political liberation. Certainly Jesus' hope seems to have envisaged the kind of practical transformation of society which would be good news for the poor, for his fellow Jews in Galilee.

Unlike Jesus, some of his fellow Jews opted for armed rebellion. They succeeded in instigating a major revolt against Rome in 66-70 CE. The result was a disaster. The temple was destroyed. That kind of Judaism was all but finished and certainly met its end half a century later when the city was levelled. It was left for the surviving Jews who did not join the great revolt to reconstitute Judaism and lay the foundations for the Judaism we know today.

New twists in the urge for change

Meanwhile Christianity was finding it had a much greater following among non-Jews than among Jews. Visions and images of hope were becoming progressively disentangled from their Jewish nationalist roots. This development had the potential to unleash a movement living for justice and peace in every society. It also had the potential to transform Christianity into a movement no longer concerned with such an earthly fulfilment of the kingdom of God, but focused primarily on the individual and on the spiritual world. In history both options have at times been taken. On the one hand, we see Christians, already in the first century, transferring God's reign into the invisible world of heaven or the soul. Hope becomes escape from this world into the next by death or during this life by mystical contemplation. But, on the other, at its best, we can also see Christianity offering a universally valid lifestyle, combining a deep sense of oneness with God in prayer and community with a practical devotion to live out the vision of the kingdom in everyday life, the vision of a transformed society.

Feeding on life and hope - in the community

Looking back on all of this, I find the simple eating of bread and drinking of wine at Holy Communion an event which tells me without words who I am and what I am about. It connects me with the vision of Jesus and with my life agenda. It feeds me with what he was and is. Eating and drinking becomes a symbolic way of opening myself again to that simple, yet profound love that matters most. It also connects me with all others who feed on this food and seek to live in this way.



I do this with others in community, usually in a church. I don't pretend that the others with me are saints or that they understand things the way I do. And sometimes things can go on which make me feel quite of place. But that is what it means to drink at this stream. I am not a saint either. I am not always appropriate. I don't mean I just have to sit back and put up with things I might not find helpful in the church; I can say something; so can others. But I am celebrating something which says there is a place here for every one of us.

Yet I also have understanding when people sometimes say it is asking too much to stay with a congregation where we need to make an enormous effort each time to connect with the heart of the gospel. On the one hand, I can get worried about people shopping around for a comfortable church congregation. Looking for people who are just like me or who fit in with my ideas may entail surrendering an important aspect of the gospel: that there is room for all here. But, on the other hand, when one gets the message that something other than the gospel is predominating - such as fundamentalism, narrow mindedness, mutual comfort of the comfortable without commitment to justice, ideology and activism without spirituality - then why continue to offer support?

Next month... **Belonging to Christ in the church**

✚ *bill loader*

✚ Growing Through Marriage

Contemplating marriage at Trinity? In preparation for marriage, couples are invited to take a preparation course which includes an exploration of communication, conflict resolution, faith, finances, intimacy and extended family. We recommend *Growing Through Marriage* offered through Interfaith. The course runs March 7/8 and registration forms are available in the church office.

✚ *andré lavergne*

✚ Tintinnabulations

March 2 ~ ELW Gathering

Trinity's ELW gathers, 12:30 noon, for a regular lunch meeting. All are welcome. Contact Mildred Knackstedt, 662-3739 for information.

March 3 ~ Prayer Circle Update

Shirley Unrau & pastors meet, 9:30 am.

March 4 ~ Congregate Dining

Community Care Concepts organizes a monthly lunch for seniors and adults with a disability. Details re posted in the narthex. In general, meals are served at Zion United with doors open at 11:30 am. However, this lunch is at Nithview. Details: (519) 669-3023.

March 6 ~ World Day of Prayer

The annual World Day of Prayer service will be held on Friday, March 6, at 7 pm, at St. George's Anglican Church. Come, celebrate the witness of Papua New Guinea with Fr. Jesse Dymond. All are welcome!

March 17 ~ Gentle Friends

The Gentle Friends Readers gather, 7:30 pm, at members' homes. Information from Kathryn Ritz, 519.662-2960. This month's pick: *The Good Earth* by Pearl S. Buck.

March 19 ~ DOVE Prep Team

The DOVE Preparation Team gathers at 9 am.

First & Third Mondays, 8 pm ~ CLEAN

CLEAN —Community Link Empowered Against Narcotics— meets in the Martin Luther Room.

Tuesdays, 6:45 pm ~ TOPS

TOPS —Taking Off Pounds Sensibly— meets in the Martin Luther Room.

Saturdays, 8 pm ~ A/A

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

✚ Adult Learning

Currents in Social Justice II

On March 1, we resume Advent's Social Justice series with a new group of guest speakers.

March 1 - First at bat: New Hamburg's Lindsay Joseph & the *Hundred Mile Diet*. There's a copy of this book circulating in the parish. Check the narthex.

March 8 - Brice Balmer offers a session on Child Poverty.

March 15 - Bob Kelly does a session on War and Peace.

March 22 - We hope to do a session on Immigration. The leader is TBA.

March 29 - New Hamburg's Bob Radunske offers some insight into the Environment.

Faith in Film III: Feasts & Celebrations

Feasts and Celebrations is the theme of the Easter, 2009, Faith in Film movie series to be hosted by Sherry Coman.

Sherry writes:

The series will be held on Tuesdays in April and May, starting April 14. From the outrageous to the sublime, join us as we spend the first half of the series attending weddings, and the second half gathering for meals of unusual and far-reaching meaning.

Titles will include...

- Four Weddings and a Funeral (1994), Mike Newell
- After the Wedding (2006), Susanne Bier
- Father of the Bride (1950), Vincente Minnelli (with Spencer Tracy and Katherine Hepburn)
- Guess Who's Coming to Dinner (1967), Stanley Kramer (also with Tracy and Hepburn)
- Big Night (1996), Stanley Tucci
- Babette's Feast (1987), Gabriel Axel

.... and great news: only two of these films are subtitled!

Info? Drop Sherry a line at sherry.coman@gmail.com. Trinity's films are shown through a licence held with Audio Ciné Films Inc of Montréal.



✚ Finances to January 30, 2008

	General Fund	Capital Fund	Transfers
Income	\$ 16,290	\$ 1,191	\$ 2,770
Outgo	23,423	-	800
Balance	(\$ 7,133)	\$ 1,191	\$ 1,970

It's January!

You've got to wonder. Is it in the Lutheran Confessions? Somewhere in the Bible? Did we learn it in confirmation?

Every year, regular as clockwork, good Lutherans give twice as much in December and half as much in January (though better this year than last). Is there a rule about that somewhere?

OK folks, let's do our part.

✚ bob ruthig & andré lavergne

✚ Oberammergau Tour

Pastor Judi Harris is hosting a *Treasures of Europe* tour August 3-18, 2010, featuring the Passion Play at Oberammergau. Contact Pastor Judi for information at revjudi@sympatico.ca or (519) 883-8276.

✚ andré lavergne

✚ Scholarship Applications

Eastern Synod scholarship applications are out. Many Trinity youth have benefitted from E/S scholarships over the years. Interested? Forms are out in the narthex. Deadline is May 18.

✚ andré lavergne

✚ TRINITY DOVE Online

A number of Trinity families have elected to view TRINITY DOVE online rather than to receive a hard-copy. Simply supply us with an e-mail address and you'll receive notification of the latest issue as it goes to press. Good stewardship!

✚ andré lavergne

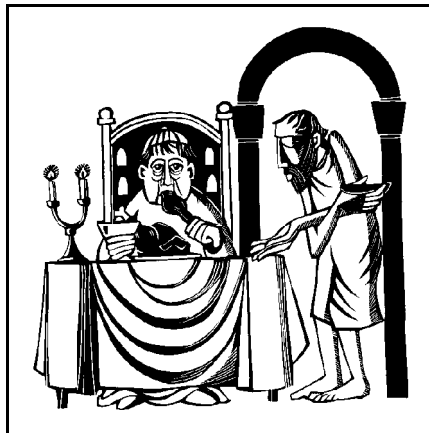
✚ The TYGers' Den

Facebook Group

All TYGers: To participate, e-mail anderson@telc.ca with your Facebook info. I'll get you signed-on.

✚ anne anderson

✚ News from CLWR



Partnership & Lenten Calendar

As this issue of TRINITY DOVE goes to press, we have received quantities of CLWR's *Partnership* and CLWR's *Lenten Calendar*. They are both terrific pieces.

Partnership includes word of the unfolding growth of MESH, the life-work of Trinity's beloved Joan Nabert. I thought you would want to see it so I have ordered more copies. Whether they will arrive in time to be included here is not clear. If the stuff isn't in this copy, look to the narthex in the days to come.

Time to Knit

We extend a word of thanks to all who supplied knitting for the Mitten Tree and for last year's We Care Baby Bundles. Well done, good and faithful servants!

At present, we're working on CLWR baby bundles. They contain 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 soon to appear in the narthex. Those who do not knit can make donations! Speak to Florence Sebert or Betty Ritz to assist.

We frequently make yarn available in the narthex from donations received from our people. The family of the late Lorene Wallace was especially generous in this regard. Not able to knit? Have some spare yarn? Get it to us so that we can put it to work!

✚ betty ritz and andré lavergne

✚ There Will Be Cake!

April 5, 2009, shall be observed as Palm Sunday and celebrated as Ken Seltzer Sunday.

✚ andré lavergne