



The Substance of Things Hoped For.

The Rev'd Don Trivett

Dr. Frederick Buechner in 'Magnificent Defeat' writes, "Anxiety and fear are what we know best in this fantastic century of ours. Wars and rumors of wars, everything is threatened or already in ruins. We have heard so much bad news that when the news is good we cannot hear it." Yet the Gospel proclaims all is well – there is hope! So what's going on? Is that whistling in the dark? How do we have hope when things seem hopeless? It all depends on what you mean by hope. There is one sort of hope that hopes to win the lottery: a Santa Claus like hope. Then there's the farmer who plants seed and expects a good harvest. Based on experience, that seems like a realistic hope. In a fact-based world we have many hopes like that. What happens when things don't work out as usual? Where is God when it hurts?

Christian hope begins in those moments when you sense something beyond, an image seen only darkly, that is calling us. The Wise Men were Scholars with experience who never lost a sense of wonder and a vision of something they could not quite define. Their search for a star led them to the desert. There were several false starts. Then once fulfilled "They went home another way."

Writing to Roman Christians, Paul says (15:13) "May the God of Hope fill you with all joy and peace by your faith in Him, until, by the power of the Holy Spirit, you overflow with hope." This Christian hope is a power source, which comes from a relationship between you and God.

Imagine Paul's setting. He was in jail writing to Christians who were living "Underground". They were regarded as enemies of the state because they refused to acknowledge the Emperor as God. This made them seem dangerous subversives. Think how many fear suspected terrorists today. To be a Christian put their home, families and their lives on the line. So Paul reminds them of their unique resource. God, as author and source of hope, gives them something special. That provides strong motivation. Beyond the present outlines they see a vision that is unfolding.

People who make a difference are motivated by that kind of hope. They are the guys who build wells in Africa, the fireman who puts his life on the line to rescue a child, the person who fights aids or works for the outsider, or the paramedic who works to save lives at a crash scene. In the dark days of the Second World War, King George quoted a poem by Louise Hoskins that summed up the outcome of Christian Hope:

"And I said to the one who stood at the gate of the year, "Give me a light that I may tread safely into the unknown." And he replied "Go out Into the dark and put your hand into the hand of God. That shall be to you better than a light and safer than a known way."



"Newly appointed PWRDF Youth Coordinator encourages other youth to become involved."

The PWRDF (Primates World Relief and Development fund) was mandated in 1999 to engage young people in the social justice and international development work of PWRDF. There are three components to that program: Networking, Education + Advocacy and International Partnerships. There is now a National Youth council with one representative from each ecclesiastical province.

"As the Youth Initiative we are committed to the goals, values and activities of the PWRDF. We will encourage growth of individuals and communities in the North and in the South. We are compelled by our faith to unite in solidarity with each other and our partners in Canada and in the Global South, ensuring that all enjoy the blessings of peace, human dignity and integrity of creation. We are rekindling hope by turning our beliefs into actions. We strive for justice, with the spirit of compassion."

First National Conference, August 2000

A young woman from the Parishes of Grand Bay and Ketepec, has been appointed Diocese of Fredericton PWRDF Youth Coordinator.

Victoria Garrett attends both St. John's Church in Grand Bay and St. Anne's in Ketepec.

She has been active, serving on the church altar at both churches as well. Victoria has also taught Sunday School at St. Anne's and cared for children in the Nursery at St. John's. She is a second year Science student majoring in Chemistry at the University of New Brunswick. She lives at Joy Kidd House Residence, where she serves as the PR and Alumni Representative on House Committee. she is also involved in the UNB Cheerleading Club.

Victoria brings enthusiasm and commitment to justice to the position and will be a valuable asset to the PWRDF.

Young people who would like to be involved in PWRDF activities for youth can contact Victoria at:

UNB Fredericton : 457-3923, Grand Bay : 738-8752,
email : t51w3<t51w3@unb.ca and the PWRDF website -
<http://www.pwrdf.org/>



What is Epiphany?

It is a season...
It means getting ready for Christmas...
It is someone's name...
It is another word for Life!!

Epiphany.

Oxford calls it:

"The manifestation of Jesus to the Magi." *show plainly to the eye or mind*

Matthew doesn't call it such, but tells the story of how the Magi found Him.

Their journey *show plainly to the eye or mind*
Their gifts

The Manifestation of Jesus to the Magi. *show plainly to the eye or mind*

The child in us conjures up Christmas Card Images
Of stable kings
Laying gifts *goldfrankincensemyrrh*
At a King's manger.

Adults, consult scripture for deeper understanding and storytell.

Sunday School children perceive:
Epiphany.
It is a 'season'...
It means getting ready for Christmas...
It is someone's name...
It is another word for Life!!...

The Manifestation of Jesus To the Wise. *show plainly to the eye or mind*

This form of poetry was given to 'divine inspiration'; an avenue for expressing the way children interpret Epiphany. The implied meaning is that, as adults, we read the scripture and try to figure out the story, the details, what actually happened, etc. - and we do - deepen our understanding of what Epiphany is, bringing a new, ever-evolving personal interpretation to life. Pondering the children's simpler perceptions, we can make the connections in our minds and recognize that the child in all of us really does know what the season is in a 'big picture' way.



Musical Notes



A History of Some Christmas Hymns
From "A Treasury of Hymns" by Leiper & Simon,
1953

O Little Town of Bethlehem

by Phillips Brooks
(1835-1893)



Brooks, one of the great American preachers, composed this charming picture of Christ's nativity in 1868, with memories of a visit to Bethlehem, two years before, still fresh in his mind. Although written specifically for young folk (his Sunday School class at Holy Trinity, Philadelphia), the hymn has become a great favorite with people of all ages.

He attended the Boston Latin School, Harvard University

(where Phillips Brooks House was named after him) and Episcopal Theological Seminary in Alexandria, Virginia. He became an Episcopal priest in 1860, and became Rector of the Church of the Advent, Philadelphia, Pennsylvania. He was known for his support of freeing the slaves and allowing former slaves to vote. In 1869, he became Rector of Trinity Church in Boston. In 1872, he helped design the Trinity Church building which today stands in Boston's Back Bay. In 1891, he became Episcopal bishop of Massachusetts.

Brooks wrote about his horseback journey from Jerusalem to Bethlehem, where he assisted with the midnight service on Christmas Eve, 1865: I remember standing in the old church in Bethlehem, close to the spot where Jesus was born, when the whole church was ringing hour after hour with splendid hymns of praise to God, how again and again it seemed as if I could hear voices I knew well, telling each other of the Wonderful Night of the Savior's birth.

O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by.
Yet in thy dark streets shineth the everlasting Light;
The hopes and fears of all the years are met in thee tonight.



**"Try our Sundays.
They're better than Baskin-Robbins."**

**"Searching for a new look?
Have your faith lifted here!"**

**"People are like tea bags -
you have to put them in hot water
before you know how strong they are."**

**"Fight truth decay
- study the Bible daily."**

**"How will you spend eternity
- Smoking or Nonsmoking?"**

**"Do not wait for the hearse
to take you to church."**

**"It is unlikely there'll be a
reduction in the wages of sin."**

**"If you don't like the way you were born,
try being born again."**



Bumper Stickers

"Dusty Bibles lead to Dirty Lives."

**"When down in the mouth,
remember Jonah.
He came out all right."**

**"Come work for the Lord.
The work is hard, the hours are long
and the pay is low.
But the retirement benefits are
out of this world."**

**"If you're headed in the
wrong direction,
God allows U-turns."**

Parish Partnership Ministry Steering Group

Archdeacon Claude Miller (Chair)
Archdeacon Geoffrey Hall
The Rev'd Donald Trivett
Sandra Morton (Recording secretary)
Grand Bay: Debbie Black - Parish Vision
Gordon Brown - New Facilities

Greenwich: Wanda Porter - New Facilities
Keith Lane - Financial Visioning
Ketepec: Andrew Logan - Financial Visioning
Cindy Price - Communications
Westfield: Gerry Peer - Existing Facilities
Dick Black - Community Building

We encourage you to contact any one of your Steering Group representatives if you have any questions or concerns surrounding this ministry project – or if you wish to assist in any particular task group. Your involvement is important!

Your Communication Contacts -

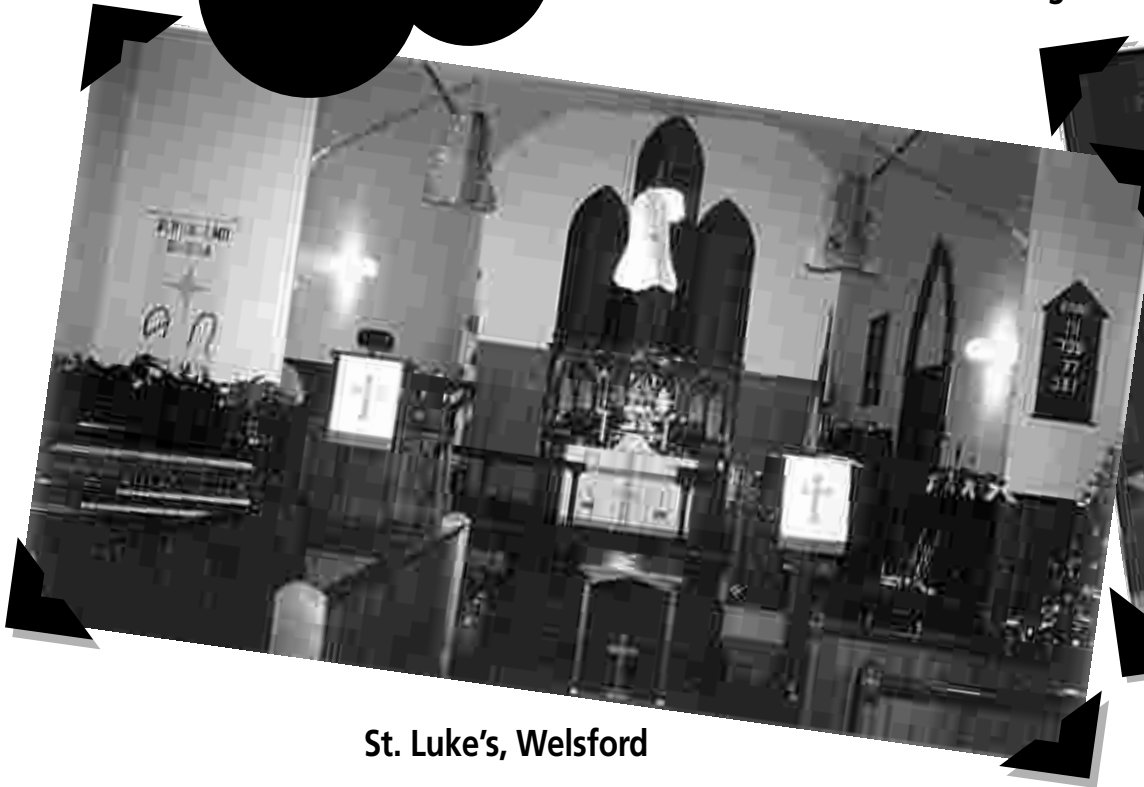
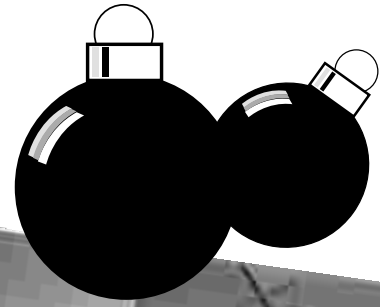
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Parish of Ketepec Cindy Price, 674-9199 Parish of Westfield Ruth Ann Phinney, 757-2701

Editing - Florence Cosman, Roberta Lee, Phyllis Sawyer



Noteable Advent Imagery

Shown below and pictured beside St. Luke's is the 'Memorial Tree' together with the Nativity scene.



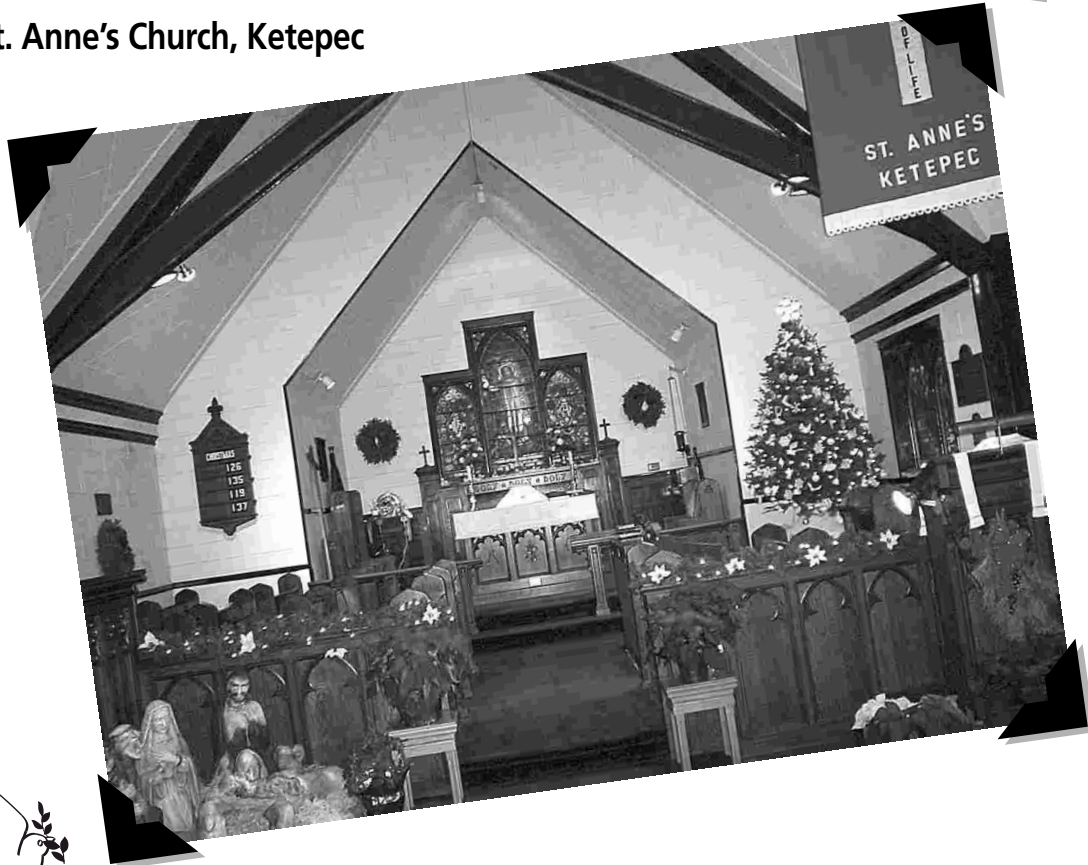
St. Luke's, Welsford



The Westfield Elves preparing Christmas baskets for our friends in the community less able to get out and about.



St. Anne's Church, Ketepec



Marion Lucas-Jefferies, and her grand-daughter, May Jefferies, chat with The Rev'd Donald Trivett following the Deanery Confirmation service at St. Margaret's Church, Mace's Bay, on January 5, 2003. Marion and three other candidates from our deanery were confirmed by The Right Rev'd William Hockin. Marion expressed her thoughts as:

"It was an amazing, beautiful and emotional ceremony and I am fortunate to have been able to experience it at a time in my life when it would have so much meaning."



St. John's Church, Grand Bay





The Golden Telephone

An American decided to write a book about famous churches around the world. For his first chapter he decided to write about American churches. He bought a plane ticket and took a trip to Orlando, thinking that he would work his way across the country from South to North.

On his first day, he was inside a church taking photographs when he noticed a golden telephone mounted on the wall with a sign that read \$10,000 per call. The American, being intrigued, asked a priest who was strolling by what the telephone was used for. The priest replied that it was a direct line to heaven and that for \$10,000 you could talk to God. The American thanked the priest and went along his way.

Next stop was in Atlanta. There, at a very large cathedral, he saw the same golden telephone with the same sign under it. He wondered if this was the same kind of telephone he saw in Orlando and he asked a nearby nun what its purpose was. She told him that it was a direct line to heaven and that for \$10,000 he could talk to God. The American thanked the nun and went on his way.

He then traveled to Indianapolis, Washington DC, Philadelphia, Boston and New York. In every church he saw the same golden telephone with the same \$10,000 per call sign under it.

The American, upon leaving Vermont saw a sign for Canada and decided to see if Canadians had the same phone. He arrived in Montreal, and again, there was the same golden telephone, but this time the sign under it read 10 cents per call. The American was surprised so he asked the priest about the sign. "Father, I've traveled all over America and I've seen this same golden telephone in many churches. I'm told that it is a direct line to heaven, but in every state the price was \$10,000 per call. Why is it so cheap here?"

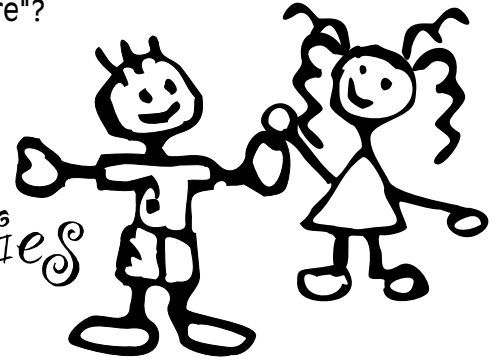
The priest smiled and answered, "You're in Canada now son, it's a local call".

A kindergarten teacher was observing her classroom of children while they drew. She would occasionally walk around to see each child's artwork. As she got to one little girl who was working diligently, she asked what the drawing was. The girl replied, "I'm drawing God." The teacher paused and said, "But no one knows what God looks like." Without missing a beat, or looking up from her drawing, the girl replied, "They will in a minute."

A Sunday school teacher was discussing the Ten Commandments with her five and six year olds. After explaining the commandment to "honor thy Father and thy mother," she asked, "Is there a commandment that teaches us how to treat our brothers and sisters?" Without missing a beat one little boy (the oldest of a family) answered, "Thou shall not kill."

An honest seven-year-old admitted calmly to her parents that Billy Brown had kissed her after class. "How did that happen?," gasped her mother. "It wasn't easy," admitted the young lady, "but three girls helped me catch him."

Kid Stories



A three-year-old went with his dad to see a litter of kittens. On returning home, he breathlessly informed his mother that there were two boy kittens and two girl kittens. "How did you know?" his mother asked. "Daddy picked them up and looked underneath," he replied. "I think it's printed on the bottom."

A teacher was giving a lesson on circulation of the blood. Trying to make the matter clearer, she said, "Now, class, if I stood on my head, the blood, as you know, would run into it, and I would turn red in the face." "Yes" the class said. "Then why is it that while I am standing upright in the ordinary position, the blood doesn't run into my feet?" A little fellow shouted "Cause yer feet ain't empty."



*It is you who light my lamp; the Lord, my God,
lights up my darkness. Psalm 18 : 28*

Lord, you are the light of hope that shines steadily on through my darkest nights and brightest days.
In you I dare to hope because your light never fails.



THEN AND NOW

Recently I picked up a book "Faiths of Our Fathers" by Roger M. Holdsworth written to salute centennial Churches of New Brunswick. It was a pleasure to read because it was warm, imaginative and humorous. What touched me most was its nostalgia. It reminded me of things I know from my own spiritual nature.

My spiritual mentor was a grandmother who was a frontier missionary's widow. She was a devout and gentle lady. Her principal reading was Pilgrim's Progress and the Bible. In a warm and loving way she introduced me to her friends, Moses and Daniel, etc. and Jesus. I still have her annotated Bible and her diary. Reading Mr. Holdsworth's booklet was a journey back into time.

He reminded me that like my Grandmother the Loyalists most profound commitments were to God and the Crown. As we know, the Church of England became the established Church in N.B. while the North Shore mainstay was the Roman Catholic denomination. There were other groups as well, but they were less well recognized.

Going back in imagination I recalled some features of Church life then. In the early days church buildings were scarce. Led by layreaders, such as Col. Nase of Westfield, people met in barns or clearings and sometimes in homes. When parishes were established they were very localized. They had to represent an area that could readily be reached on horseback. Cash was scarce. When church buildings were built, the minister would plan to locate it in the center of the community to provide ready access. He would determine size based on how many parishioners the cemetery would hold. Today we consider how many parking spaces we need. Then, many families walked to church. For some, it could take several hours. The fortunate had horses, and some church buildings provided stables behind the buildings.

Sunday was the Lord's Day and was very serious indeed. Nothing was allowed to infringe on Sabbath observance. If there were bridge tokens they were cancelled. You might take guests home to lunch, but there was no outdoor recreation; no fishing, no swimming, no boating. You stayed home and read the Bible and got caught up on the gossip. Church services were long, perhaps half a day. The preacher preached Hell, Fire and Damnation and if he felt people were dozing off, would suddenly shout and bang on the pulpit. Just as well because buildings were not heated. "Stoves were considered a sacrilege." Church going was basic not only for devotion, but for social reasons. The church building was the social center and the place to catch up on the news and gossip.

Holdsworth says, "These rural churches together with the one room school house were the foundation of rural New Brunswick."

Then he cites our dilemma when he suggests, "There is a crisis. Congregations spend most of their time trying to keep church buildings up to the exclusion of all other Christian activity." One approach to the problem is to pool our resources and create a new center providing for today's needs – and to do it in a manner that keeps our history and traditions. I pray daily that God will lead me from my grandmother's heritage to His solution.

- contributed by Rev'd Don Trivett

Church
Wise



The
Rivers'
Light

"Why do Church Buildings Face East?"

There are several reasons for the importance placed on the eastward direction for the Christian.

First, if not most importantly, our Lord was born in the East, Bethlehem, and it is reasonable to believe it is in that direction that Christians might be likely to see him when "he shall come again with glory." The sun (Son?) rises in the east and has long been considered a direction to which people of faith who hope and count on God's gift of the beginning of each new day might face as they look to the future which belongs to him. "New every morning is the love our waking and uprising prove ..." An ancient Advent hymn reminds us of the direction when in a mood of anticipation it urges "People, Look East! The Time is Near." When Christians rise again at the last day, it is often understood that we will look to the Lord, (east?) which is also why most Christian burial grounds are oriented with the feet of the interred in the eastward and headstones in the westward direction.

Customarily Anglican churches are built facing east; that is, in such a way that the orientation of the congregation during worship is eastward. The part of the church containing the sanctuary is referred to as the church's liturgical "east" whether or not the geographical reality is so or not. A church's "west" door is the main door, usually at the opposite end from the chancel/sanctuary. The gospel side (from which the Gospel is usually traditionally read is the liturgical "north" (left facing forward) while the epistle is read from the south side. In many places it is customary for those worshipping within a traditional church structure to face "east" when reciting the Creed (and sometimes the Gloria in excelsis) which explains why we still commonly see choir members and servers seated in the sanctuary or chancel turn 90 degrees to the left or right when the Creed begins.

Of course someone will always point out a particular example where a geographical orientation does not match a church's liturgical one. Sometimes the local reality of where the road already happens to be, or the topography of the church lot, dictates a different wisdom when construction begins. It is rather amazing, however, just how often those who have gone before us and were involved in the building of Christian churches everywhere have followed the traditional pattern. It might be fun to check this out for yourself with the examples of church architecture with which you are familiar?

ChurchWise is a new column addressing any questions about why it is the way it is within our faith. If you have a good question, please send it in to anyone on the Communications Task Team or The Ven. Geoffrey Hall, heaven11@nbnet.nb.ca who will research your questions and The Rivers' Light will publish in the next issue.



The Bulletin Board



COMING SOON! IN YOUR CHURCH BULLETIN!

"Have You talked to God Today?"

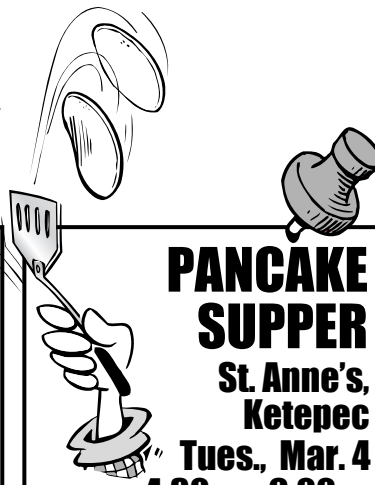
Conversations and celebrations
about personal prayer

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explore how we pray

Music, small group discussions,
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No experience required!

Saturday, March 22, 2003
9:00am to 2:30 p.m.



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Tickets at the door,
or call Wes Cosman
738-8306

All proceeds going to
the PPM Project.



The PWRDF Youth Council recognized that to live God's vision in the world today is truly a radical act.

There are alternatives to the corporate-driven model of globalization that is violently dividing the world, both within and between nations, and advancing those alternatives is a bold act of faith.

The Youth Council hopes that young people who share their vision will become engaged with the PWRDF Youth Initiative, in Canada and around the world.

Side by Side, an international event for youth 16 - 24. To be held May 2003, date to be announced.

For more information, call:

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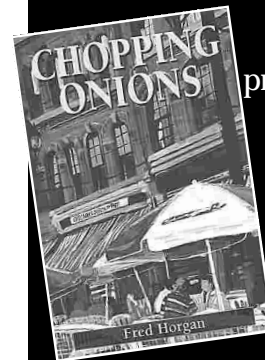


Anglican House.

Yours to Discover.

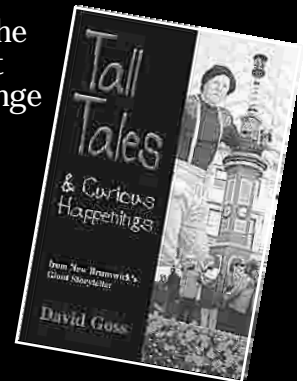
*A good book is the best of friends,
the same today and forever.*

- Martin Tupper



This local author provides a compilation of his familiar essays published with the Telegraph/Evening Times, focusing on memory; people, places and events.

A collection of the storytellers best tales of the strange and weird occurrences that have been hapening in New Brunswick for years. Wonderfully entertaining.



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