

# THE GOOD NEWS

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### Advent Quiz



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## ADVENT REFLECTION

SUBMITTED BY FATHER JOHN STOPA

I have a confession to make. I have envy. I am envious of those for whom Advent is their favourite season of the Church year. I think of people like Bishop Peter Coffin and one of the many Mary's of our parish who have told me that it's their favourite season. They see it as a time of hope and anticipation, of joy and newness. It is a valuable spiritual time: a time of preparation for Christmas. I am sure that there are many like Bishop Peter and Mary, for whom Advent is the most favourite liturgical season.

This year, for the first time ever, all going well, both churches in our parish will be using the colour blue as the liturgical colour. It used to be that purple was the colour – purple is a sign of penance, and Advent, like Lent (one of my favourite seasons – yes, I am a bit twisted) was seen as a time of preparatory penance for Christmas. Over time, however, our theology around Advent has changed: it **is** a season of hope, joy, peace and love. We celebrate these things as we journey toward Christmas in which we see the ultimate culmination of love, peace, joy and hope in the birth of Jesus. Blue represents a colour of hope. It is a colour of peace (think of the colour that Peacekeepers wear – we don't hear much about them anymore, do we?)

I like to look at the dictionary definition(s) of words and their origins to learn how they came to be. From *Merriam-Webster*, we get the following about the origin of Advent:

Middle English, borrowed from Medieval Latin *adventus*, going back to Latin, "arrival, appearance," from *advent-* variant stem of *advenire* "to arrive" (from *ad-* AD- + *venire* "to come," going back to Indo-European \**gʷem-*ie-) + *-tus* suffix of action nouns

There is implicit within "Advent" this notion of a journey, one in which we arrive at a destination... OR is it one in which God arrives at a destination in US? The Latin root of the word has a connotation of "appearance" as well, as God through his Son Jesus appears to us – and in us.

In our professions of faith – in both the Nicene Creed and Apostles Creed – we profess that "Christ shall come again." As Anglicans, we don't put as strong an emphasis on the Second Coming as other Christians might. We tend to stress the here-and-now mission of the Church. But we cannot lose sight of the reality that we do profess that Jesus will return at the end of time. Part of Advent's mission is for preparation for that Second Coming too.

(cont'd on page 6)

## Advent Quiz

- 1) What is the meaning of Advent?  
 a) Coming  
 b) Going  
 c) Receiving  
 d) Giving



And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them,



“Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Saviour has been born to you: he is Christ the Lord. This will be a sign to you: You will find a baby wrapped in strips of cloth and lying in a manger.”

Luke 2:8-12



Glory to God in the highest,  
 And on earth peace to men  
 On whom his favour rests.

Luke 2:14

## Advent Quiz

- 2) How many Sundays are in Advent?  
 a) Three  
 b) Four  
 c) Five  
 d) Six



## What Is Advent

Definition and meaning behind Christmas Tradition (christianity.com)

The word “Advent” comes from the Latin word *adventus*, meaning “coming,” a translation of the Greek word *parousia*. Scholars believe that during the 4<sup>th</sup> and 5<sup>th</sup> centuries in Spain and Gaul, Advent was a season to prepare for the baptism of new Christians on the January feast of Epiphany, the celebration of God’s incarnation at the visit of the Magi to the baby Jesus (**Matthew 2: 1**), his baptism in the Jordan River by John the Baptist (**John 1: 29**), and his first miracle at Cana (**John 2: 1**). During this season of preparation, Christians would spend 40 days in penance, prayer, and fasting to prepare for this celebration. Originally, there was little connection between Advent and Christmas.

By the 6<sup>th</sup> century, Roman Christians had tied Advent to the coming of Christ. But the “coming” they had in mind was not Christ’s first coming in the manger in Bethlehem, but his second coming in the clouds as the judge of the world. It was not until the Middle Ages that the Advent season was explicitly linked to Christ’s first coming at Christmas.

Today, the season of Advent lasts for four Sundays leading up to Christmas. The new Christian year begins with the

twelve-day celebration of Christmastide, which lasts from Christmas Eve until Epiphany on January 6. Advent begins on the Sunday that falls between November 27<sup>th</sup> and December 3<sup>rd</sup> each year. **Advent 2021 begins on Sunday, November 28<sup>th</sup>, and ends on Friday, December 24.**

Advent symbolizes the present situation of the church in these last days (**Acts 2:17, Hebrews 1:2**), as God’s people wait for the return of Christ in glory to consummate his eternal kingdom. The church is in a similar situation to Israel at the end of the Old Testament: in exile, waiting and hoping in prayerful expectation for the coming of the Messiah. Israel looked back to God’s past gracious actions on their behalf in leading them out of Egypt in the Exodus, and on this basis, they called for God once again to act for them. In the same way, the church, during Advent, looks back upon Christ’s coming in celebration while at the same time looking forward in eager anticipation to the coming of Christ’s kingdom when he returns for his people.

To balance the two elements of remembrance and anticipation, the first two Sundays in Advent (through December 16<sup>th</sup>) look forward to Christ’s

second coming, and the last two Sundays (December 17<sup>th</sup> – 24<sup>th</sup>) look backward to remember Christ’s first coming. Over the course of the four weeks, Scripture readings move from passages about Christ’s return in judgment to Old Testament passages about the expectation of the coming Messiah to New Testament passages about the announcements of Christ’s arrival by John the Baptist and the Angels. While it is difficult to keep in mind in the midst of holiday celebrations, shopping, lights and decorations, and joyful carols, Advent is intended to be a season of fasting, much like Lent, and there are a variety of ways that this time of mourning works itself out in the season. Reflection on the violence and evil in the world causes us to cry out to God to make things right—to put death’s dark shadows to flight. Our exile in the present makes us look forward to our future Exodus. And our own sinfulness and need for grace lead us to pray for the Holy Spirit to renew his work in conforming us into the image of Christ.



**God of hope, I look to you with an open heart and yearning spirit. During this Advent season, I will keep alert and awake, listening for your word and keeping to your precepts. My hope is in you.**

Matthew Kelly

# A BRIEF HISTORY OF CHRISTMAS COOKIES

SOURCE: BRETTE SEMBER. THE HISTORY OF CHRISTMAS COOKIES—FEARLESS FRESHE

Why do we eat cookies for Christmas? For lots of people, it's not Christmas without cookies. Our kids leave cookies out for Santa, we spend weeks baking and decorating our cookies, and there's always a cookie plate at any party.

Cookies have been around a long time (they probably originated as drops of grain paste spilled on hot rocks around a fire), but they became associated with Christmas in Europe in the 1500s. Gingerbread was a similar food, but laws restricted its baking to guildsman, however at the holidays these regulations were relaxed and people were allowed to bake their own at home, making a very special once a year treat.



Gingerbread originated in the Crusades and was originally made using bread-crumbs, boiled with honey and seasoned heavily with spices. It was pressed onto cookie boards (carved slabs of wood with religious designs) and dried. Eventually it became associated with



Christmas when speculaas

(gingerbread cookies) were made into animal and people shapes and used as holiday decorations.

Germans are also responsible for associating Christmas trees with *Christmas cookies*.

As early as 1597, Alsations hung *oblatten* (decorated communion wafers) on



their *tannenbaums*.

Today some people hang faux gingerbread men on their trees, continuing the tradition.

In the more recent history of Christmas cookies, *cut-out cookies* are now almost universally associated with the holidays in the US.

We can trace these cookies back to *mumming*, a Christmas tradition in colonial areas where the Church of England was influential. In *mumming*, Christmas stories were acted out and food was used to help depict the stories. *Yule dows* were cut-



outs made in this tradition, often in the shape of the baby Jesus.

In the 1800s, Pennsylvania Dutch children created large cut out cookies as window decorations.



Around this same time, Yule dows became popular again and were called Yule *dollies*. They were made with tin cutters and shaped like people, elaborately decorated with icing (like today's gingerbread men). In the 1840s, Santa became associated with Christmas.



Some of these cookies were so beautifully decorated that they weren't actually meant to be eaten (like today's gingerbread houses). Yet another connection to Santa comes from the Dutch, who believed that *pepernoten* cookies were thrown around on Christmas by Black Peter, Saint Nicholas's helper.



## PEPERNOTEN



INGREDIENTS  
SERVES: 4

- 250g self-raising flour
- 125g soft brown sugar
- 100g butter or margarine
- 50ml milk
- 1 1/2 tablespoon spice mix
- pinch of salt

### METHOD

PREP: 30 MIN >

COOK: 15 MIN >

READY IN: 45 MIN

1. Preheat oven to 180 C. Line a baking tray with parchment.
2. In a large bowl, beat butter with an electric mixer until light and fluffy. Mix in flour, brown sugar, spice mix, salt and milk. Knead (by hand, or with electric mixer using the dough hook) until the mixture has combined.
3. Roll into small balls (about 1.5 cm) and arrange on baking tray, leaving a little space in between each one.

Bake for about 15 minutes in preheated oven until browned. Cool on the baking tray.

### SPICE MIX

INGREDIENTS  
MAKES: 33 G  
SPICE MIX

- 15g ground cinnamon
- 5g ground nutmeg
- 5g ground cloves
- 2g white pepper
- 3g ground aniseed
- 3g ground ginger

### METHOD

PREP: 10 MIN >

READY IN: 10 MIN

Mix all ingredients and store in a airtight container.



**Advent Quiz**  
3) What is the traditional colour of Advent?  
a) Red  
b) Green  
c) Purple  
d) Yellow



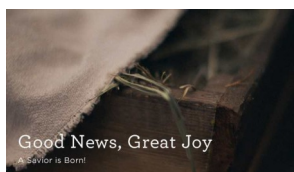
Lo! He comes with clouds descending,  
Once for favoured sinners slain;  
Thousand thousand saints attending  
Swell the triumph of his train: Alleluia!  
Christ appears on earth again.

Rev. John Connick &  
Rev. Charles Wesley



On Jordan's bank, the Baptist's cry  
Announces that the Lord is nigh;  
Awake, and harken, for he brings  
Glad tidings of the King of kings.

Translated from C. Coffin by  
Rev. John Chandler



Good News, Great Joy  
A Savior is Born!

**Advent Quiz**  
4) What is not sung or recited during Sunday mass in Advent?  
a) Gloria  
b) Creed  
c) Sanctus  
d) Our Father



# WHY DO PEOPLE CELEBRATE ADVENT WITH A WREATH AND CANDLES?

WHEN DOES ADVENT START 2021, BEGINNING DATE, MEANING OF WEEKS (CROSSTALK.COM)S

SUBMITTED BY LORRAINE MADORE



The History of the *Advent Wreath*

The Advent wreath first appeared in Germany in 1839. A Lutheran minister working at a mission for children created a wreath

out of the wheel of a cart. He placed twenty small red candles and four large white candles inside the ring.

The red candles were lit on weekdays and

the four white candles were lit on Sundays. Eventually, the Advent wreath was created out of evergreens, symbolizing everlasting life in the midst of winter and death.

The circle reminds us of God's unending love and the eternal life He makes possible. Advent candles are often nestled in the ever-green wreath.



## ADVENT WREATH AT HOME

REV'C CANON NANCY ROWE ADVENT WREATHS AT HOME—ST GEORGE'S ANGLICAN CHURCH (STGEORGESGEORGETOWN.COM)

A wonderful way to provide focus on the meaning of Christmas is to set up an Advent wreath on your dining table. A simple wreath with four candles around the outside and



one in the middle is perfect. The can-

dles represent the coming of the light of Christ into the world. At the beginning of each meal light one of the candles around the outside of the wreath and say a short prayer. Suggestions for Advent prayers for the next two weeks are included. For the entire week, the same candle is lit. The next week, that candle is lit plus another one. The third week, three are lit and so on. On Christmas Eve, the candle in the middle is lit.

Children love to watch a candle and the Advent wreath marks this time of the year as something special. This is a simple and a special way to recapture the true meaning of Christmas.

### Prophet's Candle

First week of Advent beginning Sunday, November 28: **Hope**. We light this candle to think about Jesus and His coming



Into our world. Jesus is like a light that shines on us and shows us the way out of darkness.

### Bethlehem's Candle

Second week of Advent, beginning Sunday, December 5: **Peace**. We light this candle to remember that Mary and Jo-



seph went on a journey to Bethlehem. We too are on our own jour-

ney. We travel toward Christmas and the birth of Jesus because we want to know Him better, to feel His love to see His face in our life today.

### Shepherd's Candle

Third week of Advent, beginning Sunday, December 12: **Joy**. We light this candle to remember Mary's joy in God's favour and the shepherd's joy



at the good news told to them by the angels.

We too rejoice. We rejoice that Jesus is born in Bethlehem.

cont'd on page 5

# WHAT CHRISTMAS MEANS TO ME

SOURCE: C.S. LEWIS, GOD IN THE DOCK—ESSAYS ON THEOLOGY AND ETHICS

Three things go by the name of Christmas. One is a religious festival. This is important and obligatory for Christians; but as it can be of no interest to anyone else, I shall naturally say no more about it here. The second (it has complex historical connections with the first, but we needn't go into them) is a popular holiday, an occasion for merry-making and hospitality. If it were my business to have a 'view' on this, I should say that I much approve of merry-making. But what I approve of much more is everybody minding his own business. I see no reason why I should volunteer views as to how other people should spend their own money in their own leisure among their own friends. It is highly probable that they want my advice on such matters as little as I want theirs. But the third thing called Christmas is unfortunately everyone's



business. I mean of course the commercial racket. The interchange of presents was a very small ingredient in the older English festivity. Mr. Pickwick took a cod with him to Dingley Dell; the reformed Scrooge ordered a turkey for his clerk; lovers sent love gifts; toys and fruit were given to children. But the idea that not only all friends but even all acquaintances should give one another presents, or at least send one another cards, is quite modern and has been forced upon us by the shopkeepers. Neither of these circumstances is in itself a reason for condemning it. I condemn it on the following grounds.

1. It gives on the whole much more pain than pleasure. You have only to stay over Christmas with a family who seriously try to 'keep' it (in its third, or commercial, aspect) in order to see that the thing is a nightmare. Long before December 25th everyone is worn out — physically worn out by weeks of daily struggle in overcrowded shops, mentally worn out by the effort to remember all the right recipients and to think out suitable gifts for them. They are in no trim for merry-making; much less (if they should want to) to take part in a

religious act. They look far more as if there had been a long illness in the house.



2. Most of it is involuntary. The modern rule is that anyone can force you to give him a present by sending you a quite unprovoked present of his own. It is almost a blackmail. Who has not heard the wail of despair, and indeed of resentment, when, at the last moment, just as everyone hoped that the nuisance was over for one more year, the unwanted gift from Mrs. Busy (whom we hardly remember) flops unwelcomed through the letter-box, and back to the dreadful shops one of us has to go?

3. Things are given as presents which no mortal ever bought for himself — gaudy and useless gadgets, 'novelties' because no one was ever fool enough to make their like before. Have we really no better use for materials and for human skill and time than to spend them on all this rubbish?

4. The nuisance. For after all, during the racket we still have all our ordinary and necessary shopping to do, and the racket trebles the labour of it.

We are told that the whole dreary business must go on because it is good for trade. It is in fact merely one annual symptom of that lunatic condition of our country, and indeed of the world, in which everyone lives by persuading everyone else to buy things. I don't know the way out. But can it



really be my duty to buy and receive masses of junk every winter just to help the shopkeepers? If the worst comes to the worst I'd sooner give them money for nothing and write it off as a charity. For nothing? Why, better for nothing than for a nuisance.

## Advent Quiz

5) What do evergreen branches of Advent Wreath symbolize?

- a) Faith
- b) Hope
- c) Eternal life
- d) Love



## Advent Wreath at Home (cont'd)

### Angels Candle

Fourth week of Advent beginning December 19: [Love](#)  
While we have been preparing our hearts for Christ-



mas, God has been leading us, guiding us to the true meaning of Christmas — that He has come into the world in Jesus to be with us, to be close to us.

## O Come, O Come, Emmanuel



## Advent Quiz

6) Which feast follows Advent?

- a) Easter
- b) Christmas
- c) Transfiguration
- d) Pentecost



**Parish of Fitzroy Harbour**

192 Shirreff Street  
PO Box 191  
Fitzroy Harbour, ON  
K0A 1X0

Phone : 613 623 3882  
Email: stthomas.stgeorge@outlook.com

**www. anglican  
fitzroyparish.com**

**Check out our parish  
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If you know  
of or have  
any pic-  
tures of  
events that  
you would like to have includ-  
ed in the next newsletter  
please send them to Cathy or  
Lorraine at church office  
613 623 3882



**Prayer Requests**

Do you have a special prayer  
request, or a concern that  
needs prayer support? Click  
[here](#) or call the Parish Office  
at 613-623-3882

**The Parish of Fitzroy Harbour is a community  
inspired and strengthened by the Holy Spirit  
guided through spiritual discernment,  
to Support, Share and Serve in the World**

*St. George's and St. Thomas' are strong churches, beautifully warm sanctuaries brimming with history, love and devotion. The sacred religious traditions are carried out by Father John Stopa. The dedicated congregations, actively keep the church-going practices alive.*

## ADVENT REFLECTION (cont'd)

In that sense, everyday has an Advent theme as we wait with hope for Christ's return, as did Christians before us. Many, like St. Paul and Martin Luther, were convinced that the return was imminent, mere moments away. Imagine what they would think of our times? Yet, we don't know when that time shall come, but we look with anticipation for it to happen.

To all of you, for those for whom this is a much-anticipated season, and for all of us as we journey through it, I pray that this year will be a special Advent, and that we will be richly blessed in all that we are and do. Let us be steadfast in hope, joy, love and peace! Pax et Bonum!

Fr. John+

## December and Christmas Schedule

**Regular Services: 9:00 am at St Thomas' 11:00 am at St. George's & Zoom Service**

November 28th	First Sunday of Advent
December 4th	Pre-order St. Thomas Cookies
December 4th	Bethel-St Andrews United Church Christmas Bazaar 10:00 am—2:00 pm at the church
December 5th	Second Sunday of Advent
December 11th -	Pickup St Thomas Cookie order 10:30 am — noon St. Thomas' Church
December 12th	Third Sunday of Advent
December 19th	Fourth Sunday of Advent
December 24th	Christmas Eve 6:00 pm at St. Thomas 8:00pm at St George's
December 25th	Christmas Day 10:00 am Zoom Service
December 26th	First Sunday after Christmas 10:00 am at St. George's & Zoom Service



## January Services

**Regular Services: 9:00 am at St George's & Zoom Service 11:00 am at St. Thomas'**

### Advent Quiz Answers

1 a) Coming 2 b) Four 3 c) Purple 4 a) Gloria 5 c) Eternal Life 6 b) Christmas

## A PRAYER



Loving, gracious God, while we wait and watch, we long for you. We want to draw nearer to you. We yearn for the presence of your Promised One. In our anxious want-  
ing, calm our desire with your peace and grace. In your precious name we pray.  
AMEN.

by Tanya Lynn Bennett