



## Bringing Shared Ministry to Life



Members of the Pinawa Christian Fellowship.

By the Rev. Robert J. Murray,  
the Pinawa Christian Fellowship  
in Pinawa, Man.

In October 1963, a unique congregation was born in the small town of Pinawa, Manitoba. The Pinawa Christian Fellowship (PCF) is an ecumenical shared ministry recognized by the Anglican Church of Canada, Mennonite Church Manitoba, the United Church of Canada and The Presbyterian Church in Canada. We are not four congregations worshipping together, but one congregation with four affiliations. We are also a congregation without a building or property; we rent space for all our needs. You can find out more about the details of our history, and even dig into the nitty-gritty of how we organize our life together, on our website at [pinawa.church](http://pinawa.church). I have served this community of faith for over 23 years now, and here are a few of the things I have learned about ecumeni-

cal ministry along the way.

When I began ministry with this community, I wondered if an ecumenical shared ministry would mean giving up anything distinctive and provocative in order to meet in the middle. Would we become just a grey mush of undefined spirituality? Like any congregation, we have people whose primary identity is with the local congregation and who wouldn't care to wear a denominational label. But in its 57 years, this congregation has had five people ordained to ministry in four denominations. One member entered ministry in the United Church. A married couple were both ordained as deacons, and then priests, in the Anglican Church. Two young women, raised in the congregation, have gone on to ministry; one with a Mennonite church and one with the Presbyterian. Lay members of our congregation have served as Moderator and as Chair of the presbyteries in two denominations, and

on regional and national committees of four denominations. We have ordained Presbyterian ruling elders and Anglican lay-readers. This is not a community without convictions or experience of the wider church. I find that I have become a better, more defined, Reformed and Presbyterian Christian because I interact daily with people who have their own deeply cherished traditions and convictions, and who are curious about my faith.

I've learned that denominational bureaucracies are voracious! We fill out four sets of statistical returns and do our best to honour our commitments to our denominations, Diocese, synods, presbyteries, regions and conferences. We contribute financially to the regional and national structures of four denominations and to the associated mission and service organizations. I have served on presbytery standing committees in two denominations, visited neighbouring congregations

in crisis, served as interim moderator, moderated presbytery and synod, led workshops, and consulted with Bishops and task groups. Then there are the "extras": the requests to serve with Spiritual Health Advisory Councils, Provincial Interfaith Council, as well as the boards of related charities and religious institutions. The invitations are never ending, particularly when you straddle denominations, and it's seductive. Small town ministry is mainly the business of learning to love people whose difficult ways you know only too well—people who know your own difficult ways just as intimately. I've been enriched by the experiences offered by the denominations, and I have learned that saying yes to too many requests from outside the congregation often means missing out on those challenging opportunities for building deeper relationships closer to home.

Ultimately, I've learned that shared

ministry comes to life because there is so much common ground among Christians, whatever our labels. When our congregation gathers, we're not simply members of different denominations, we're conscientious objectors and veterans of armed service, gay and straight people, Indigenous and non-Indigenous Peoples, social conservatives and liberals—all united by our desire to witness and worship together in the community where we live. There is a wonderful, gracious spirit that, most often, abides here and allows us to say, if this isn't "my thing," I can quietly celebrate or endure it until "my thing" comes along.

Those of us who choose to worship and serve together do so because we feel a call to love our neighbour, whoever they may be, not just the people who share our convictions. We are convinced that we are a better witness when we worship and serve together.

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## MESSAGE FROM THE MODERATOR

# Engaging in the Ministry of Ecumenism



By the Rev. Amanda Currie,  
Moderator of 2019 General Assembly

Thank you to Barb Summers and the *Presbyterian Connection* newspaper for choosing to focus on ecumenism in this issue. With my personal interest in ecumenical co-operation and dialogue toward Christian unity, it is so encouraging to see all the ways that Presbyterians in Canada are engaging in the ministry of ecumenism.

During my year as moderator, I have been finding opportunities to preach and teach about ecumenism, as well as visiting and connecting with ecumenical ministries of which we are a part. Besides our denomination's active engagement in all the ministries of the Canadian Council of Churches, along with our participation in the World Communion of Reformed Churches and the World Council of Churches, many Presbyterians work together with other Christian congregations in their communities to share in worship, fellowship, dialogue, common witness and common mission.

As I write this in late January, the Week of Prayer for Christian Unity is just drawing to a close, and I am so happy to see that Presbyterian congregations across the country have joined with others in praying together, and specifically, praying together for the unity of Christ's church.

When I served a Presbyterian

church in Saskatoon between 2003 and 2017, the Week of Prayer for Christian Unity was like a Christian pilgrimage for the churches of the city. The week was filled with services, Bible studies and times for fellowship and connection—like early morning services hosted by different churches each day, big celebrations on Sunday afternoons with diverse representation and often guest preachers who were leaders in the ecumenical movement, plus workshops, lectures and other special events to fill up the week. Many people in that community came to understand and to enjoy the prayer forms of other Christian traditions, and they became friends across the differences that previously divided them.

I've used this quotation before, but I'm going to use it once again because it is just perfect for what I want to say. Speaking on the matter of reconciliation between the churches, Cardinal Mercier of Malines, an ecumenical pioneer, said this: "In order to unite with one another, we must love one another. In order to love one another, we must know one another. In order to know one another, we must go and meet one another."

During my travels this year, I've seen some of those meetings happening in the ecumenical cooperation that occurs in our theological colleges. Our students and faculty research, study, explore and worship together across denominations, and their work is deeply enriched by the sharing. The staff at our denominational office also make significant efforts to work with other churches that are engaged in similar and overlapping ministries. They lead us in sharing resources, learning from one another and co-operating in shared ventures whenever possible.

In quite a few churches across our country, there are also ecumenical shared ministries that include Presbyterians. Pinawa Christian Fel-

lowship in Manitoba is an excellent example of this and I was able to visit in October 2019. A Presbyterian minister, the Rev. Rob Murray leads a congregation that is comprised of people from four Christian traditions (Anglican, Mennonite, Presbyterian and United), and it is formally affiliated with all four denominations. In one congregation that meets, worships, serves and engages in mission, the gifts and traditions of all are honoured and involved, and a spirit of love and inclusion permeates the community.

You may know that I have an additional reason for my enthusiasm for ecumenism and shared ministries. My personal conversion to the ministry of Christian unity came after my marriage to a Roman Catholic theologian, Nicholas Jesson, who currently serves as the Ecumenical Officer for the Archdiocese of Regina.

Interchurch families experience first-hand the scandal of the divided church. And when I say "interchurch families" I don't just mean people with two different church backgrounds who marry each other and pick one of those churches over the other. An interchurch couple includes partners who come from two different church traditions (often a Roman Catholic and another Christian). Both of them retain their original church membership, but so far as they are able, they are committed to live, worship and participate in their spouse's church also. If they have children, parents must exercise a joint responsibility under God for their progeny's religious and spiritual upbringing, and teach them by word and example to appreciate both Christian traditions.

Interchurch families choose to keep both churches, to participate in both, and to share both together as couples and families. For some, that means alternating Sundays, or going back and forth on some kind of flexible schedule that works for

them. For my family, it means that my Catholic husband always worships with me on Sunday mornings at my Presbyterian Church, and we worship together in a Catholic parish on Saturday or Sunday evening every week, too.

I wonder if you have any interchurch families in your congregation, or in your own extended family. When I bring up the topic in Presbyterian circles, I almost always have someone come to me afterwards to tell me they're married to someone from another branch of Christianity, and often they're struggling to work out that difference. Certainly, all of our Presbyterian congregations include people in mixed marriages, but only some of the time have they worked out a way to share both of their Christian traditions and communities together as a family.

The worship and prayer life of an interchurch family can be very rich and meaningful, but we are also reminded of the division each and every week. We are very aware that we go to two different places to worship every week, and that the communities are still divided over disagreements, different gifts and priorities, and that we've aligned ourselves with different leaders. In many cases, we cannot yet gather around a common table to celebrate the Lord's Supper as one church. We regularly hear misunderstandings and stereotypes about the other church, and occasionally even hateful sentiments against the other.

As a member of an interchurch family, Cardinal Mercier's formula for growing unity makes perfect sense to me. He says that unity is rooted in love, and love is rooted in knowledge of the other, and knowledge requires meeting and sharing together across differences and divisions. After nearly 20 years as a couple, we've spent a lot of time together in our two Christian communities, and our knowledge of the churches has grown along with our

love for each other's church family.

I have experienced a degree of unity with my Roman Catholic friends in Christ that is much deeper than the average Presbyterian has because I have spent time in the Catholic community, with Catholic colleagues in ministry, and with Catholic faithful at worship, fellowship and service in the parish. I have experienced the love and hospitality of the Catholic community, received some of their gifts, and shared some of mine as well.

I have suggested (in jest) that the ecumenical movement could be sped along more swiftly if we were to arrange for more marriages across denominational lines. It could be the way arranged marriages used to be set up to unite different kingdoms and achieve peace! But seriously, relationships of knowledge, friendship and love across divisions are needed. We need to prioritize participating in ministerials, councils of churches and ecumenical dialogues. Building friendships with ecumenical colleagues and neighbours is so important.

We need to keep on doing what I know our theological colleges, national office staff and ecumenical shared ministries are doing as a matter of best practice—not just doing ecumenism by going through the motions, but doing things ecumenically. We must keep in mind the Lund Principle, articulated by the World Council of Churches in 1952—that the churches should act together in all matters except those in which deep differences of conviction compel them to act separately.

If we commit to acting together as much as possible, we're going to have to go and meet one another and get to know one another. God willing, we'll begin to love one another. And then maybe, one day, God will make us One. After all, that is Jesus' prayer for us—that we may be one as the Holy Trinity is One—so that the world will believe.

## Ecumenical Shared Ministries

Ecumenical shared ministries are places where Christians of different traditions worship and serve God together while still maintaining their denominational identities and connections. There are at least 13 Presbyterian congregations across the country in shared ministries.

There are different models of ecumenical shared ministries. Some congregations share a building and maintain their denominational ministry and services. Sometimes several denominations share a minister but have different services. In some places, each denomination has its own minister and service of worship. In other places, several denominations may share a minister but maintain church buildings in a number of locations.

The Ecumenical Shared Ministries Handbook (available at [presbyterian.ca/equipping](http://presbyterian.ca/equipping)) contains guidelines prepared jointly by the Anglican, Lutheran, Presbyterian and United churches in Canada to help facilitate and support shared ministries at the congregational level.

## MESSAGE FROM THE GENERAL SECRETARY

# Inviting Children to the Lord's Table

By the Rev. Ian Ross-McDonald,  
General Secretary  
Life and Mission Agency

The first time I celebrated communion was with people living with Alzheimer's and dementia in a residence in Chatham, Ont. During the hymn, one woman sang "Twinkle, Twinkle, Little Star" so enthusiastically that Lenore, the wonderful pianist, transitioned from the hymn she was playing so everyone could join in the singing of the lullaby. A resident accepted the bread as if it were from a tray of canapes. While serving the wine, someone lamented loudly that the wineglasses were too small. Near the Table, Ruth, a joyful and wise retired Christian educator and elder who had accompanied me to the nursing home, was dancing with a resident who had asked for "the pleasure of the next dance." The traditional service I planned had become a party and people were taking second and third helpings of the bread and wine. Was the service done decently and in good order, as instructed in 1 Corinthians 14? Probably—the people were built up and fed and blessed in the joyful mystery that deepened our union with Christ and each other, as *Living Faith* says. Far from being a disturbance, the disruptions had become the means of grace along with the bread and wine.

Today, only I am still alive of those who experienced that remarkable celebration. Yet every time I celebrate communion, the people from the service are present around the Table in some way. Their presence, and Christ's, are part of the feast but I always wonder who is missing. In many congregations, it is the children who are not gathered around

the Table.

In 1987, the General Assembly encouraged Sessions to invite baptized children to the Lord's Table. "We come to the Lord's table not because any individual goodness gives us a right to come, but because Christ welcomes us. He loves us, gave himself for us, and invites us to receive his body and blood to our spiritual nourishment and growth in grace. Baptized children may participate, with parental permission, the Session's approval, and have received instruction in the meaning of the Lord's Supper" (from *A Catechism for Today*).

There are reasons congregations do not invite children to the Table. Some rightly believe children are not yet able to comprehend the meaning and specialness of the Lord's Supper. Remembering what we have learned about all that Christ has done for us is an important feature of communion. But remembering and knowing aren't the whole matter, otherwise my friends in the nursing home would have been denied the sacrament. (The same could be said if the concern is that children will cause disruptions in the service.) Can anyone understand the mystery in which Christ is really present with us, or how a little bread and wine is a feast that tastes like grace? At the Table, Christ said, "Take, eat. Do this in remembrance of me." Those around the Table at that first Last Supper couldn't have comprehended what Jesus meant. They just ate. Some of the most important things in faith are best learned by doing more than through instruction, like prayer.

A colleague writes, "Children will grow into an understanding of theology; but they already understand

what it means to be offered a gift. Children need to be taught about the Reformed tradition; but they already understand the wonder and delight of a feast. Children need instruction about symbolism, but they know goodness and love when they taste and see it. Children have an innate sense of spirituality and mystery and we have to be careful, as those who have taken baptismal vows for our children, not to trample that sense of wonder and openness to God. We can teach them to approach the sacrament with a sense of awe and talk about what it means. In the bread, they can meet Jesus. In the family of faith, they have a place with us around the Table. The Holy Spirit will take care of the rest."

In the early church, communion was likely celebrated whenever the community gathered for worship and children must have been present in those gatherings. At times in the Middle Ages, lay people received communion on an annual basis and often just bread. John Calvin thought this practice of only celebrating rarely was "an invention of the devil" and wrote

that "... the Lord's Table should have been spread at least once a week for the assembly of Christians, and the promises declared in it should feed us spiritually," and "... we ought always to provide that no meeting of the Church is held without the word, prayer, the dispensation of the Supper, and alms" (Institutes Book IV. XVII). Nevertheless, by the 1800s Holy Communion was celebrated in some places only rarely and often offered to a select few.

Conversations about how and when Holy Communion is celebrated and who is invited to the table are worth having regularly to hear what the Spirit is saying in congregations. There are many good questions that have to be wrestled with, and there are people and resources (visit [presbyterian.ca/worship](http://presbyterian.ca/worship)) in the church who can help us learn what our communion practices mean, how they have changed and why. Customs and practices may change but the God who we taste and see is good; and who was made flesh in Christ and is present among us by the Spirit at communion remains the same yesterday, today and tomorrow.



## PRESBYTERIAN **Connection**

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### Moderator of 145th General Assembly: The Rev. Amanda Currie



### Presbyterians Sharing

**Presbyterians Sharing** is the national church fund that supports the overall mission and ministry of The Presbyterian Church in Canada. The *Presbyterian Connection* newspaper is funded in part through gifts to Presbyterians Sharing.

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The national office of The Presbyterian Church in Canada is on the traditional territory of the Huron-Wendat, Petun, Seneca and, most recently, the Mississaugas of the Credit Indigenous peoples.

## ATTENTION CONGREGATIONS

The new and improved online ordering portal for all PCC resources has launched!  
**[presbyterian.ca/portal](http://presbyterian.ca/portal)**

Contact [communications@presbyterian.ca](mailto:communications@presbyterian.ca) if you need your congregation's unique login information or any assistance with using the portal.





## PRESBYTERIAN SHARING

# Thank You!

By Karen Plater, Associate Secretary,  
Stewardship & Planned Giving

Every year Presbyterians across Canada generously and faithfully support the mission and ministry of The Presbyterian Church in Canada through their gifts to Presbyterians Sharing. The PCC is grateful for the \$8,389,514 that came from congregations, individuals, Women's Missionary Society, Atlantic Mission Society, foundations and others in 2019.

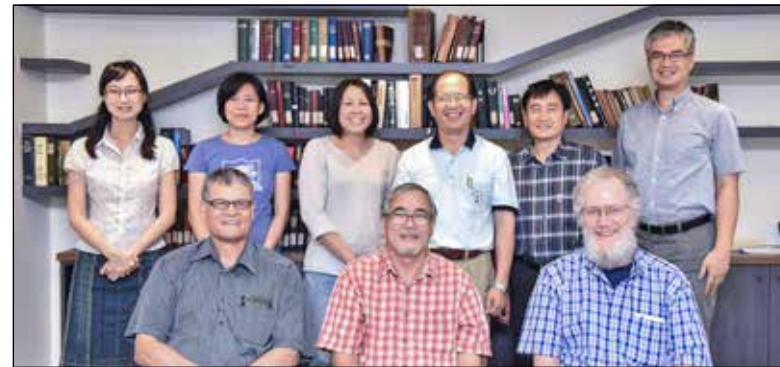
These gifts are helping to renew and expand congregations, accompany international partners, support theological students, encourage youth, implement justice initiatives, support Indigenous ministries, work toward healing and reconciliation, equip congregations—and so much more. Supporting Presbyterians Sharing is one way that we participate in God's kingdom. When we put our gifts in God's hands, God does remarkable things.

*"The Fellowship Centre offers a place of belonging and has an understanding of the people we serve. We walk with them with sincerity, compassion and acceptance."*

—Yvonne Bearbull, Executive Director,  
Kenora Fellowship Centre, Kenora, Ont.

*"We thank God for the gifted servants who are helping to translate and publish the Bible so that everyone can share the good news in their own mother tongue."*

—The Rev. Dr. Paul McLean,  
Bible Translator, Taiwan



PCC staff accompany international mission partners. The Rev. Dr. Paul McLean is helping to translate Bibles into minority languages in Taiwan.

*"One of the most exciting and moving moments in reaching out to new immigrants is to see how Christ is at work in the midst of our outreach."*

—The Rev. Sampson  
Afoakwah, Montreal West PC,  
Montreal, Que.



Congregations like Montreal West Presbyterian Church are finding ways to reach out to newcomers.

*"I saw God at work in the people. Despite all they've been through and go through every day, they maintain their faith, their hope, their commitment to non-violence."*

—Jim Evans, St. Giles, Calgary, 2019 Middle East mission trip



The Blanket Exercise helps promote understanding as part of healing and reconciliation between Indigenous and non-Indigenous Peoples.

*"We have improved our reporting, our thinking, our grassroots involvement and our opportunities to give. Inspired by Dr. Callahan and mentors, we realize the important link between generosity and mission."*

—The Rev. Dr. Karen Dimock, on Stewards by Design



Mission trips encourage international partners through learning and solidarity.



Events like the Stewards by Design and Transform conferences give congregational leaders skills for change.

## LETTER TO THE EDITOR

### Affected by Brain Disorders

Claire Huene's article regarding seniors and dementia (Cover story, Winter 2019 edition) was excellent. Dementia is only one of many brain disorders—Parkinson's Disease and epilepsy are others that can affect anyone at any age, not just seniors.

Epilepsy is a seizure disorder of the brain, often mistaken for dementia, drunkenness or being drugged. Seizures vary: petit mal (person caught

in a sudden "daydream" lasting seconds) and a grand mal seizure, also known as tonic-clonic (person falls, loses consciousness and body goes into a shaking spasm lasting seconds, minutes or more). Epilepsy varies with each patient.

Excellent neurologists and medications, good diet and sleep have allowed me to live an active, productive life for over 36 years, freelancing as a dressmaker, magazine writer and

designer (I was the typesetter/production assistant for the *Presbyterian Record* magazine for five years).

My active community service included Toronto Police School Crossing Guard for over 16 years and volunteer service on numerous community boards. My epilepsy was accepted, and co-workers went the extra mile to learn about it and how to handle a seizure should it occur. I thank them.

An estimated 250,000 Canadians

are affected by epilepsy. Children often outgrow seizures as the brain develops. Others, however, require risky brain surgery.

Please ask a person about their condition and do research before judging. Sadly, some label people with epilepsy as "drunk," "drugged," and I have even been accused of "faking" a seizure.

Regardless of what people think, dementia, epilepsy and countless other brain disorders will always be with

us. A (deceased) friend I helped care for had Parkinson's Disease, a physically disabling illness that trapped a strong, capable mind in a useless, wasted body that grew weaker every day as she aged. Surrounded by four children, a loving husband and numerous grandchildren, she passed away quietly in her sleep. Love defeated the agony caused by Parkinson's Disease. I was honoured to know her.  
—Ida Fedor-Baan, Toronto, Ont.



**FEATURE**

# My Life as An Ecumaniac

*By the Rev. John Congram, former editor of the Presbyterian Record magazine*

I became a Presbyterian when I was a teenager. I like to think it was divine intervention, but some might describe it as an accident of fate. Sometimes the two are not so different. When I was 10, our family moved from Toronto to the hometown my parents had grown up in, the small town of Wingham in Western Ontario. Not wishing to become involved in the disputes in the congregation they had grown up in, my parents decided to temporarily attend the Presbyterian church.

This move lasted for months, then years and finally became permanent. In my late teens, when I decided I wanted to be a minister, I was baptised and became a member of The Presbyterian Church in Canada.

Having come from a denomination where only members of the church could participate in communion and where membership in other denominations was not recognized as valid, I resonated with what I felt was the ecumenical spirit of Presbyterianism. Again, I liked to believe it was God's Spirit speaking to my inner being. I learned that Christians of any denomination were welcome to participate in

communion, and that Presbyterians recognized their baptism and their membership in whatever denomination they came from as valid. I found this belief both exhilarating and freeing.

In 1962, I graduated from Knox College and was sent to Biggar, Saskatchewan, to be minister of St. Andrew's Presbyterian Church. At that time, John the 23rd was the Pope. With his reforms came a new openness in the Roman Catholic Church to other Christians. I became friends with the local priest, but discovered that among the many churches represented in the local ministerial the Roman Catholics were not included. The local minister of the Church of God objected to a priest's presence, but when I insisted he had more in common theologically with the local priest than I had with either him or the local priest, he agreed to give it a try.

By the time I arrived in Hamilton in 1965, Pope John the 23rd had died and relationships between Roman Catholics and Protestants had once again cooled. I felt a personal loss when Pope John died, recognizing the attitude of the Pope had a tremendous influence throughout the Roman Catholic Church.

I soon became the minister of two small churches in the north end of



Hamilton, Ont. Despite the neediness of the area, there was little interaction between the churches. Together with the Baptist minister, we established NECA (North End Christian Action). It brought together most of the churches in the north end and, among other things, we established The Listener, a 24-hour phone answering service for those in need. Later, when Telecare was established throughout Hamilton, The Listener was folded into it.

Interestingly, our ecumenical activity got a shot in the arm when the Mennonites established a store-front mission. It was during the Vietnam War and Mennonites, as pacifists, came from the United States to do alternate services in our area.

In many ways, I look back on the 1960s as the golden years for the Ecumenical Movement. The Canadian Council of Churches, formed in 1944, embraced most denominations and provided leadership to the local churches in many areas. A number of church coalitions, such as Ploughshares, were born and helped the church work together toward justice and equality throughout the world. Presbyterians in that period supplied more than their share of ecumenical leaders—people like E.H. Johnson of

the Board of World Mission, and the Rev. Wilfred Butcher, who was general secretary of the Canadian Council of Churches. The Presbyterian Church in Canada had become a charter member of the council. But some Presbyterians, remembering the formation of the United Church in 1925, remained suspicious of the council, believing it would work for some kind of organic union of the churches. In the 1960s, when organic union was actively discussed, Presbyterians did not participate. Many young Presbyterians were against this resistant stance. Some, like David Hay of Knox College, expressed alarm at this isolationist attitude arguing Presbyterians needed to be involved both for their own sake

and for the wider church.

But what I sensed over the years was that the ecumenical spirit was a minority movement in the Presbyterian church found mostly, with a few exceptions, among the clergy like David Hay. As an interim moderator, I learned that when a congregation sought a new minister there was only one area that ranked lower in the congregation's priorities for their new minister than presbytery and General Assembly. That was interest and action in ecumenical activity. Ecumenical activity was labour intensive and most congregants were content to concentrate on their own congregation.

Today, it seems to me, ecumenical activity is born usually out of necessity—fewer financial and human resources—rather than a joyful response to Christ's prayer that believers should work to become one (John 17:11, 21–23).

Having said that, I would in no way want to denigrate the wonderful examples of denominational cooperation to meet human needs, especially considering the national and international scene in the present generation.

But sadly, I conclude that despite the wonderful vision of Presbyterian inclusion that I first encountered when I became a Presbyterian, we have not lived up to our reputation. And, at least during my time here on earth, Presbyterians have not moved substantially closer, nor have they offered serious responses, to the challenge of Jesus' prayer that Christians should be as one.

# United in Prayer

*By the Rev. Matthew Sams, Willowdale Presbyterian Church in Toronto, Ont.*

Do church signs litter the streets of your community saying, "Come worship with us"? Other than for local tragedies, do you ever worship together? What might the early apostles say about that?

There are four Presbyterian churches in a small Ontario city where I once served. Whenever one of them held a dinner, people from all four churches would attend. Some had left one church for another and vice versa; these dinners were common ground where they could reconnect in Christian fellowship. Finding common ground, holy ground, to stand on strengthens our bonds as

members of the Body of Christ.

Christian churches have made a habit of fracturing and re-forming. Yet we come together at times to worship and serve. Our local community of Willowdale at the north end of Toronto has a church coalition with more than 30 congregations as members across many denominations. It's not your usual ministerial that meets regularly. It's more elastic. The coalition shares news and acts together when the need arises. But we don't often worship or pray together. So, we decided to pray together.

## Week of Prayer

The Canadian Council of Churches (councilofchurches.ca) has been an



A special event marked the World Week of Prayer for Christian Unity on January 23 in Toronto. All participants were worship leaders from: Cummer Avenue United Church, Faith Church, A House Church, The Peoples' Church, St. Edward the Confessor Catholic Church, St. George on Yonge Anglican Church, St. Theodore's of Canterbury Anglican Church, Vaughan Community Church, Willowdale Baptist Church, Willowdale Christian Reformed Church, Willowdale Pentecostal Church and Willowdale Presbyterian Church. PHOTO CREDIT: ABEL PANDY

active part of the Canadian church and advocacy landscape for more than 75 years. If you're a Christian

in Canada, your church is probably a member or an observer. The CCC develops worship and study group

resources for the Week of Prayer for Christian Unity based on the an-



## FEATURE

# Walking the Way Together: CCC Turns 75

*A reflection on the Canadian Council of Churches by the Rev. Stephen Kendall, Principal Clerk, who is serving as President of the Council from 2018–2021*

In 1944, as the long years of the Second World War were drawing to a close, the 3rd Canadian Infantry landed at Juno Beach in Normandy. Christians in Canada were yearning for ways to come together at a time when war was tearing people apart.

For many in the churches of the day, the Canadian Council of Churches (CCC) was the answer to that yearning. Over the past 75 years, the Council has grown to include 26 member churches that represent virtually all traditions, and whose combined membership includes 85 percent of Christians in Canada.

Today, the Canadian Council of Churches is well aware that the place of the church in society has shifted dramatically. Churches have been coming to grips with dwindling membership, instances of abuse within our walls and a legacy with Indigenous people in Canada that demands response and reconciliation.

Being a Christian in Canada today can be a counter-culture act, and it can be seen as irrelevant. Together, our church communities are seeking to live with integrity in the way Jesus Christ is calling us to. How is the Canadian Council of Churches contributing to this?

**The Council seeks to be builders of peace.** How will we walk that way together? Our research institute, Project Ploughshares, works with churches, governments and civil society in Canada and abroad to advance policies and actions to prevent war and armed violence and build peace.



The governing board of the Canadian Council of Churches, November 2019.

It focuses on disarmament efforts and international security, specifically in the areas of the arms trade, emerging military and security technologies, nuclear weapons, and outer space security.

**We seek to care for creation.** We believe God has entrusted to us a beautiful home we call earth. Through our relationships with Indigenous people both in and beyond our churches, we are learning that Turtle Island (the land we share) is precious, and that the urgent call to change our behaviour and respond to environmental crises must be heeded and followed.

**We seek justice for all people.** Groups addressing sexual exploitation, mental health, anti-racism and the ethical impact on genetic biotechnologies all work to place the value and dignity of the human person at the centre of our faith and action.

**We seek to live in harmony with people of all faiths and religions, and with those who claim no religious af-**

**filiation.** Through our dialogues with other religious groups, we support not just tolerance but respect for all people of good will. With compassion we stand together against hatred and racism, persecution and violence, and we stand for freedom of conscience and religion.

**We support our members who serve as chaplains.** Canadian military chaplains are brave and committed men and women, who serve troops at home and on active duty abroad, and are resourced through the Interfaith Committee on Canadian Military Chaplaincy. Prison chaplains in Corrections Canada accompany people through the most difficult period of their lives and are resourced through the Interfaith Prison Chaplaincy Committee of Corrections Canada.

Churches today do not take their place in society for granted. The Canadian Council of Churches is a special place of common ground, where we seek to think carefully about our



The presentation of the commemorative membership plaque to PCC reps, (left to right), Peter Noteboom, General Secretary of the Canadian Council of Churches, the Rev. Amanda Currie, the Rev. Matthew Sams and the Rev. Stephen Kendall.

common calling and work together for the common good.

To mark the 75th anniversary, we are inviting our members to take a deeper look at what it means to be a Christian in Canada today. We are examining what role our churches can

have in building a just society, guarding human dignity and being good neighbours. Seventy-five years ago, churches came together in a world that was being torn apart. Today, the call to work together is every bit as strong.

## The power of prayer

Continued from page 5

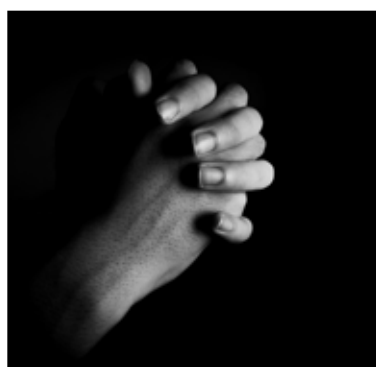
nual work of the World Council of Churches and the Pontifical Council for Promoting Church Unity. You can find them at [weekofprayer.ca](http://weekofprayer.ca). The Week is celebrated throughout the world often during the last full week of January, culminating in a joint prayer service. But don't let this stop you from doing something at any time of the year.

Imagine you're praying together for the wounds within the church to be healed. Imagine you're praying together to seek forgiveness and reconciliation for the wounds caused by your church. Imagine you're praying to become and act as the Body

of Christ. There's something powerful in regularly praying for the church down the street for their ministry to be fruitful. There's something powerful in coming together every year to pray for unity, while acknowledging and honouring the differences of our traditions.

### Organizing

Last year, we organized an evening service to culminate the Week. Four churches responded—remember, there are more than 30 local churches. We used the prepared order of service available at [weekofprayer.ca](http://weekofprayer.ca). On the night of the service, a dozen



people showed up, including the worship leaders. We prayed, we sang and we worshipped God—Father, Son and Holy Spirit. Numbers don't matter when we're praying together.

This year, we spread the word. A local church organizer, Lily, is trusted by many church leaders in the community because of her years of com-

munity service for the sake of the gospel. Lily was part of this year's organizing committee, which met once in November and they have exchanged email since then. With her deep network, 12 diverse churches in our community prayed together at the evening service on January 23, with approximately 60 people in attendance. Half a dozen attendees were given the task of selecting songs and hymns that would resonate with the theme of the service and reflect their own tradition. Amazingly, all the songs are found in the PCC Book of Praise with a few variations for the tune. How strange is that?!

### Who

The churches that regularly participate in the Week of Prayer for Chris-

tian Unity in Canada tend to come from mainstream churches—Presbyterian, United, Anglican, Roman Catholic and Baptist. This year we made a deliberate effort to seek out independent and house churches, Pentecostal and Evangelical churches. We are all witnessing to the liberating power of Christ's sacrifice in our lives and in our community. We each bring spiritual gifts given by the Holy Spirit.

Whether 12 or 120 come to your service—you are joining Christians in prayer throughout the world. And there is power in prayer. We are praying that we might be a better church for the glory of God—Father, Son and Holy Spirit. What better prayer can there be to bless the community where you live and work?



## LEADERSHIP

# Email and Telephone Scams

By Nkwuda Oke,  
Computer Systems Manager

Every year, thousands of Canadians fall victim to fraud, losing millions of dollars. Most don't think it could happen to them, but fraudsters use sophisticated ways to target people of all ages. The impact of fraud on individuals, families and businesses can be devastating. Retirement savings, homes, businesses and in some cases, lives have all been lost.

Scammers are duping people with increased efficiency; their tactics and methods have evolved and become more and more refined.

The best way to protect yourself from becoming a victim is by being aware of widespread scams, and knowing how to avoid them.

### Email Scam

Phishing scam is the fraudulent practice of sending email purporting to be from a reputable source for the purpose of having you reveal confidential information. Some of the more common scams include emails that claim to be from Canada Revenue Agency (CRA) or various banking institutions.

Be extra cautious if you're ever asked to provide sensitive information (e.g., your name, password, account number, Social Insurance Number)—a financial institution or government revenue agency would never ask for this by email.

Equally on the rise is the prepaid gift cards scam. This is usually an email purporting to come from someone you know such as your boss, person in position of authority, co-worker, business associate, friend or family member. It usually starts with something like "Let me know when you are available," "Can you do me a favour?" or "There is something I need you to do" and asks you to reply. The initial email is often very vague and short on details.

The victim is asked to purchase the gift cards—most commonly Google Play, Amazon, Apple iTunes, Steam Wallet, Home depot or Walmart cards—then to scratch and send the codes to the fraudster by email.

### Best practices:

- Don't click on reply when verifying the authenticity of suspicious email that appears to come from someone you know, as the "from" email address might be different from the "reply" email address. You should create new email using the email address you have of the person.
- If you aren't sure who sent



you the email—or something doesn't look quite right—don't open it.

- Be suspicious of every link in an email. Don't click on the link in an email unless you were expecting it even if it is from someone you know.
- Don't open an email attachment that you weren't expecting, or that was sent by someone you don't know.
- Always be wary of emails from financial institutions, Internet service providers and other organizations asking you to provide personal information online. If in doubt, call the company directly and ask them to verify the email.
- Always look for the "padlock" icon and an https:// to be sure you have a safe and secure connection during online banking, shopping or while sending personal information.



- Never use automatic login features that save your username and password. Take the time to re-enter your password each time.

- Clear your browser cache after banking or shopping online to make sure your personal information isn't stored on your computer.
- Keep your software up to date. (Operating system, anti-virus, browser, etc.)
- While browsing the web, you might see something suddenly appear on the page warning you about a problem with your device. It might even look like the alert is coming from your device. It isn't. These alerts are pop-ups, designed to trick you into calling a phony support number or buying an app that claims to fix the issue. Don't call the number. Simply navigate away from that page.
- Before you share personal information, consider carefully what you're putting out there through email and social networking sites. This could include infor-

mation like your cell number, address, hometown, workplace, status updates that let people know you're away, and other revealing details.

- Don't use your credit card online unless you know the company you're dealing with is reputable and the website is secure.
- Public Wi-Fi, like those in coffee shops, libraries or airports, are not secure. Never send personal information while using public Wi-Fi.

### Phone scam

Phone fraudsters pose as agents from the bank, revenue agency or the police looking to collect money owed to the Canada Revenue Agency and threaten that you will be arrested if you do not pay immediately. In some scams, they act friendly and helpful. In others, they might threaten or try to scare you. The fraudster may give you a false name, ID/badge number before asking you to send money via prepaid gift cards or Bitcoin to a fake government account.

The fraudster may also use a program to display the name and phone number of revenue agency, bank or local police on your call display.

The caller might claim that:

- you were "selected" for an offer or that you've won a lottery. But if you have to pay to get the prize, it's not a prize;
- criminal activities were detected on your bank account and you need to move/transfer your money to a safe account;

- a lawsuit has been filed against you by the CRA;
- a warrant of arrest has already been issued under your name;
- you will be deported if you do not pay the money demanded;
- other similar threats to get you to share your personal tax information and/or pay money;
- your tax calculation has been completed, and you will receive a tax refund by going through a link and submitting information;
- you or your company is being accused of participating in tax evasion schemes;
- several discrepancies have been found with your filed taxes which need to be revised;
- you've received an e-transfer from the CRA for what appears to be a tax refund;
- an "investigation" has been started on your CRA claim.

### Notes:

- Canada Revenue Agency never leaves voicemail messages threatening arrest.
- The CRA never sends emails or messages with a link asking for personal or financial info.
- The CRA never sends out text messages.
- The CRA will never ask you to click on any link to get a refund or to collect personal or financial information.
- The CRA will never request a payment by Interac e-transfer, online currency such as bitcoin, prepaid credit cards or prepaid gift cards such as Google Play, Amazon, Apple iTunes, Steam Wallet, Home Depot or Walmart cards, etc.
- The CRA will never threaten you with immediate arrest, use abusive language or send police.
- Financial institutions will never ask you to transfer money from one account to another over the phone.

### Best practices:

- Hang up immediately if you receive a suspicious phone call or voicemail.
- You should never leave personal information on an answering machine.
- If in doubt, call Revenue Canada or your financial institution directly and ask them to verify the phone call.

\*Don't be the victim of a scam. If it sounds too good to be true, it probably is.\*



## LEADERSHIP

# Loved and Chosen: Fall Bible Reading Challenge



Participants of the Bible reading challenge.

*By the Rev. Bethany McCaffrey,  
Melville Presbyterian Church  
in Scarborough, Ont.*

“How do we encourage daily Bible reading on a congregational level?”

It started with this simple question asked by the Session at Melville Presbyterian Church in Scarborough, Ont. The answer grew into a six-week challenge that saw about 50 adults and 20 children and youth reading stories from the Old Testament together. With help and support from Tori Smit, our Regional Minister for Faith Formation with the Synod of Central, North Eastern Ontario and Bermuda, a reading plan was created that allowed families to read along using one of two children's story Bibles (provided at no cost to families through generous donations from individuals in the congregation).

While the initial goal was to simply read scripture, the challenge itself gained greater purpose as we sought to use it as a way to prepare for Advent, to understand the story of God's people from the very beginning, and to find our place in the family tree of God's people. The reading plan itself was simple, families using story bibles were given an average of five readings a week while those reading from their bibles were given complementary scripture references for all seven days of each week. A

short weekly commentary, discussion starter questions and a short prayer were also provided. Families and individuals were encouraged to talk together about what they were reading.

To bring continuity to the project, the Sunday School classes also followed the challenge, choosing one of the stories from the previous week as the focus of their Sunday lesson, as did our weekly adult studies. Worship and preaching also picked up the major themes as we traced the story of God's people through the Old Testament together from Genesis to the Prophets so that we were ready to hear the voices of the prophets during the Advent season.

To keep a visual reminder of where we were in the story, we gathered wooden figures to represent the various people found in our weekly readings. We placed these figures on the communion table following the children's message and enjoyed adding new figures each Sunday to our display. Participants were further encouraged to write their thoughts, questions and reflections on each reading onto distributed paper leaves and to add them to a large tree trunk placed in our fellowship hall. It was a delight to watch our family tree grow every Sunday as the kids collected the leaves and stuck them on the branches. We were also grateful to

have a TFE student, Mirim Kim, join us to work alongside our young families and participate in our bi-monthly WeeWorship program to facilitate learning and celebration specific to our youngest worshippers around the theme of the challenge.

One of the greatest strengths of a challenge such as this one is that it was accessible and adaptable to all ages and stages. Friends and members who were unable to attend church for any reason were able to follow along at home and know that they were participating with everyone else. Leaves and reflections were mailed to the church to be added to those already on the tree. Large print versions as well as a digital copy of the devotional were distributed to those who needed them, and the weekly readings were also sent out by email. Others found that they preferred to listen to the daily readings instead of reading them, which is easily done thanks to the multitude of audio versions of the Bible available today.

For some, it was their first time reading portions of the Old Testament, while for others, it was an opportunity to “connect the dots” of the stories they had known for years. Still others challenged themselves even further and filled in the gaps by reading the portions of scripture not covered by the designated readings. Some of our young families



found that it was easy to work a daily story into their routine. Others found that they were playing catch-up over the weekend, but the joy in however anyone, young or old, chose to participate in the challenge was that we were all being nurtured by God's word in a way that united us and encouraged intergenerational discussion both on Sunday mornings and throughout the week.

The feedback on the challenge was positive with the most common question being, “So, when is the next one?” By the time this article goes to print, Melville will have begun their second challenge (reading the Gospel of Mark through Lent) and we'd love to share it with you. The Loved and Chosen: Our Family Tree



fall reading challenge is available on the synod website (cnob.org) with our Lent reading project available for download as well. We encourage you to make it your own and challenge your own congregation to read God's word together.



## LEADERSHIP

# Children With Exceptionalities and Church

*By Shelley Wedge, Exceptional Family Ministry Coordinator, Amberlea Presbyterian Church in Pickering, Ont.*

When thinking about church, it is not common practice to think about children who are different. Normally, one just thinks about worshipping on Sunday morning, mingling with other Christians and gaining some perspective on their life. It's the package of the "perfect Sunday morning." It's what we've been programmed to do from childhood. There is a routine, a method and generally just a way of doing things.

But what happens when this so-called normalcy gets shaken up? What happens when a child with autism attends the Sunday morning service and suddenly the picture changes? Are we accepting? Do we stare with thoughts of "Oh no" lurking in our minds? When we see and hear things that aren't normally associated with our worship, how do we feel?

Personally, as a parent of a child on the autism spectrum, I cannot answer that question. Because I don't live inside what our society calls "normalcy." I have always been on the outside looking in, wondering what that would feel like.

You see, worship and church are

very important to our family, so we've had to find a way to make adjustments, not only to our way of thinking, but to our way of doing things. We couldn't just sit back and complain about how it wasn't working for us—we needed to take action.

We are blessed to have the support and love at Amberlea Presbyterian Church in Pickering, Ont., to help facilitate an Exceptional Needs Ministry Program. This ministry is still in its infancy stage. Currently, we are focusing on autism, but in the future, we will look toward working on other exceptionalities as well.

On Sunday morning, we have a trained therapist who takes the lead in helping kids on the spectrum during church and Sunday school time. She understands autism and is able to support the kids who currently attend on a regular basis.

Our church has been very open and accepting of this initiative and we have implemented a sensory room to help these children if they need a break or a quiet place to go to. We received an initial grant of \$1,500 from Canadian Ministries to set up the sensory room and to help support a paid therapist. We are making improvements in approaching the special needs of children and creating congregational awareness. We

desire for all children to be welcome and integrated. We plan to do more awareness training in the future with our congregation.

We have also implemented this into our summer VBC camp. These children can come, participate in activities and have fun just like all children. Unfortunately, this is not always the case when you have a child on the spectrum. Many times, you can be turned away and asked to leave a place. Sometimes your child is not accepted into a program because they do require support; and on the opposite side, the programs that do offer support are usually so expensive that they are simply not affordable for many parents. One summer I sent my son, who has autism, to the Toronto Zoo camp. Attending the camp alone was a fi-

nancial stretch, but then I had to pay a support person as well, otherwise he would not have been allowed to attend. This cost us three times what it normally would.

That was an expensive week and the only thing we were able to really do that summer as an extracurricular activity.

Parents who have children with exceptionalities want to come to church, but the burden is sometimes so great that they cannot do it.

If we want to bring people into the church and closer to God, we need to be more active in this area. This is where I am happy to say our church gets a gold star! Even if they don't understand everything, they are open to helping us.

This year, our son is a teenager and he is now starting to take on more of

a leadership role as he has outgrown some of the younger programs. We made it happen because that is what he needs for growth and confidence. He is changing and growing and able to participate every Sunday, and this will not only enhance his relationship with God, but this will build skills for his future.

As I reflect on how far we have come and the lessons we have learned, I am grateful for this opportunity to be involved in such a meaningful ministry. I look forward to expanding this program even more and inspiring more community involvement. God has called us to reach out. We are all God's children, no matter what our abilities may be. God loves everyone unconditionally.

I am so blessed and grateful to be an integral part of Amberlea's initiative on this program, and I look forward with anticipation to a future where we support exceptional families.



## GENERAL ASSEMBLY

# Ballot for Moderator of the 2020 GA

Four names appear on the ballot for Moderator of the 2020 General Assembly: the Rev. Paulette Brown, minister at St. Andrew's Presbyterian Church in Humber Heights, Toronto; the Rev. Mary Fontaine, minister and founding Director of Hummingbird Ministries, British Columbia; the Rev. Dr. Daniel D. Scott, minister at St. John's Presbyterian Church in Bradford West Gwillimbury; and Dr. Tori Smit, diaconal minister presently serving as Regional Minister for Faith Formation for the Synod of Central, Northeastern Ontario and Bermuda.

Ballots have been sent to presbyteries for members of presbytery to vote. The Committee to Advise the



**The Rev. Paulette Brown.**

Moderator will count ballots on April 1. Full bios for each of the nominees are available to read online, along with an informative Q&A in which



**The Rev. Mary Fontaine.**

the nominees share their earliest memories of church as well as their thoughts on a range of topics, from their recommendations for essen-



**The Rev. Dr. Daniel Scott.**

tial reading for the church to what they believe are the most important features and principles of faithful discipleship and ministry. Visit



**Dr. Tori Smit.**

[presbyterian.ca/nominees2020](http://presbyterian.ca/nominees2020).

The 2020 General Assembly will convene Sunday evening, June 7, 2020, in Waterloo, Ont.



## STEWARDSHIP

# A Well-Balanced Legacy

By Maggie Leung and Jim MacDonald,  
Stewardship & Planned Giving

Your last will and testament is the final paragraph of the story of your life: a summary of the people and causes you cared about most. When creating or updating your will, you may ask yourself, “Can I give a gift to the church and provide for loved ones?” The answer is a resounding “Yes!”

and by using the tax advantages of charitable gifts—it won’t cost your heirs as much as you think. Your estate can apply charitable tax credits in the year of your death (as well as one year prior and as many as five years after).

Let’s imagine a member of a medium-sized church in a small community somewhere in Ontario. We’ll call her Mrs. Smith.

Mrs. Smith has two heirs: an adult son and an adult daughter. Over a lifetime of mortgage payments, investments and savings, Mrs. Smith and her late husband built up a portfolio of assets that she plans to leave to her beneficiaries. To demonstrate how the choices Mrs. Smith makes in her estate plan will affect her children’s inheritance, let’s explore three scenarios.



When you plan to give to the church in your will, the amount the church receives will usually far exceed the cost to your estate.

### Mrs. Smith’s Estate

Asset	Value	Tax	Notes
RRSP/RRIF	\$200,000	(\$100,000)	Taxed at highest marginal tax rate
Principal Residence	\$700,000		No income tax
Securities	\$100,000	(\$15,000)	Capital gains tax (approx. \$60K appreciation)
Cottage	\$500,000	(\$100,000)	Capital gains tax (approx. \$400K apprec.)
Cash	\$100,000		No income tax
<b>Accumulated Assets</b>	<b>\$1,600,000</b>		

Mrs. Smith has \$200,000 left in an RRIF; owns a house that is now worth \$700,000; invested \$40,000 in publicly traded securities (stocks and bonds) that are now worth \$100,000; owns a cottage that is worth \$500,000 (appreciated by \$400,000) and has \$100,000 in cash savings. On her final tax return, Mrs. Smith’s estate will pay about \$100,000 in income taxes on the RRIF. The estate will also be required to pay capital gains taxes of \$15,000 on the profit realized on the securities and \$100,000 on the cottage because it is not her principle residence. She’ll also need to pay the estate administration tax (EAT), commonly referred to as probate, on the value of the accumulated assets in her estate (excluding her RRIF if she remembered to assign a beneficiary).

### Scenario Two: Gift of \$160,000 in Cash

Description	Amount	Notes
Accumulated Assets	\$1,600,000	
Gift of Cash	(\$160,000)	Gift of \$160,000 made entirely in cash
Tax Credit from Gift	\$72,000	Based on a 45% tax credit
Total Tax Bill	(\$143,000)	Income and capital gains taxes
Probate (EAT)	(\$20,500)	Approximate, based on Ontario calculation
After Tax Balance	<b>\$1,276,500</b>	A gift of \$160,000 given for a cost of \$88,000
<b>Heirs each receive</b>	<b>\$638,250</b>	

Her estate receives a tax credit of \$72,000 for her gift, which reduces her final tax bill to \$143,000. Consequently, Mrs. Smith can leave a legacy gift of \$160,000 at a cost of only \$88,000 to her estate. (The reduction in the inheritance of her heirs is only 6.4% less than they would otherwise receive.)

### Scenario One: No Charitable Gift

Description	Amount	Notes
Accumulated Assets	\$1,600,000	
Gift	\$0	No charitable gift in will
Tax Credit from Gift	\$0	
Total Tax Bill	(\$215,000)	Income and capital gains taxes
Probate (EAT)	(\$20,500)	Approximate, based on Ontario calculation
After Tax Balance	<b>\$1,364,500</b>	
<b>Heirs each receive</b>	<b>\$682,250</b>	

In **Scenario One**, Mrs. Smith does not make any gift to charity. With no charitable gift in her will, Mrs. Smith’s estate receives no tax credits for her final tax return. Her total tax bill amounts to \$215,000 and after paying probate fees of \$20,500 on her assets, the balance of Mrs. Smith’s estate is divided evenly between her heirs. Each of her adult children receive \$682,250.

In **Scenario Two**, Mrs. Smith chooses to tithe her estate, making a gift of \$160,000 to her congregation, Presbyterians Sharing, PWS&D or any other registered Canadian non-profit. She gives this gift from her cash assets.

### Scenario Three: Gift of \$100,000 in Securities + \$60,000 in Cash

Description	Amount	Notes
Accumulated Assets	\$1,600,000	
Gift (Cash & Securities)	(\$160,000)	\$100,000 in Securities and \$60,000 in cash
Tax Credit from Gift	\$72,000	Based on a 45% tax rate
Total Tax Bill	(\$128,000)	After \$15,000 savings on capital gains taxes
Probate (EAT)	(\$20,500)	Approximate, based on Ontario calculation
After Tax Balance	<b>\$1,291,500</b>	A gift of \$160,000 given for a cost of \$73,000
<b>Heirs each receive</b>	<b>\$645,750</b>	

Instead of making the \$160,000 gift entirely in cash, Mrs. Smith may choose to give the \$100,000 in securities and the rest in cash. When securities are transferred to the PCC’s broker, no capital gains tax is levied on the sale. In **Scenario Three**, the total cost of Mrs. Smith’s \$160,000 gift is only \$73,000. By planning her gift wisely, Mrs. Smith is able to faithfully tithe 10% of her accumulated assets and yet the cost to her heirs is only 5.3% of what they would otherwise receive.

**Note:** Tax rates and credits are all approximate. Rates and credits vary according to income and from province to province. Anyone planning to make a planned gift should consult their certified financial planner to find out what is best for their circumstances.



## WOMEN

# Presbyterian Woman of Faith Awards 2020 Recipients



Judith Chamberlain.



The Rev. Carol Hamilton.



Joan Smith.

The Presbyterian Woman of Faith Awards were established by The Presbyterian Church in Canada, the Women's Missionary Society and the Order of Diaconal Ministries to honour the courageous and faithful work of women within our church, and to share individual stories of women in ministry. At the National Presbyterian Women's Gathering in May 2020, Presbyterian Woman of Faith Awards

will be presented to the following three women:

### Faithful Service

Judith Chamberlain, Guthrie Presbyterian Church in Melbourne, Ont.

### Specific Accomplishment

The Rev. Carol Hamilton, Knox (Harrington) Presbyterian Church in Embro, Ont.

### Lifetime of Achievement

Joan Smith, St. Paul's Presbyterian Church in Port Hope, Ont.

For more information about the award please visit [presbyterian.ca/WOFA](http://presbyterian.ca/WOFA). Registration is still open for the National Women's Gathering. For more information, please visit [womensgathering.ca](http://womensgathering.ca).

## HEALING AND RECONCILIATION

# Wet'suwet'en Territory

## An Open Letter and Special Statement

By the Rev. Amanda Currie, Moderator of the 2019 General Assembly

The Presbyterian Church in Canada is deeply concerned with events and news surrounding pipeline construction on Wet'suwet'en territory. Rising tensions and militarization of the situation, including concerns that use of force might be employed or those supporting Wet'suwet'en law arrested again, has led us to issue this statement calling for peace, respect and dialogue. Additionally, we are very concerned that the RCMP has set up an exclusion zone and is keeping food, supplies and the media from entering the area.

Such actions contradict the rights to self-determination and free, prior and informed consent outlined in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). In November 2019, the province of British Columbia passed legislation to harmonize its laws with UNDRIP. The Government of Canada has indicated it intends to introduce



PHOTO CREDIT: CAROL J. GARVIN, HANEY PRESBYTERIAN CHURCH IN MAPLE RIDGE, B.C.

legislation aimed at doing the same.

The Presbyterian Church in Canada has also affirmed its support of UNDRIP, and has recently, in response to Call to Action # 46, repudiated the Doctrine of Discovery. In line with that repudiation and with our support of UNDRIP, we call on all involved to respect Wet'suwet'en law. We also call on both the provincial and federal government to meet with the hereditary chiefs to resolve this issue in a peaceful manner,

through dialogue.

Violence must not be an option in any response to these tensions. The environmental concerns the Wet'suwet'en defenders are raising would affect everyone in the area and must be resolved through good faith dialogue. We pray for the safety and wellbeing of all people in Wet'suwet'en territory, and for a peaceful solution to the situation.

— Issued January 24, 2020. Read online at [presbyterian.ca](http://presbyterian.ca)



Montreal West Presbyterian Church

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## JUSTICE

# No Way to Treat a Child

*As appeared on the KAIROS: Canadian Ecumenical Justice Initiatives website at [kairoscanada.org](http://kairoscanada.org). Written by the Rev. Helen Smith, retired Presbyterian minister who recently served on the KAIROS Steering Committee.*

In November 2019, Helen Smith participated in a church leaders' delegation to Palestine and Israel organized by KAIROS. The following article describes Helen's reflections from one day of the journey.

Yesterday, when we visited Yad Vashem (The World Holocaust Remembrance Center), the most difficult part for me was the sights and sounds of the children—in the ghettos and camps.

Today began with a trip to Mehwar, a women's shelter. The name means "core." Women are the core of the society. The shelter addressed prevention, empowerment, integration back into the community for women who have been abused, and their children. Unlike shelters in Canada it was very open. Its gym was also

used by people in the community. We even joined a Zumba class, much to the hilarity of the regular participants. Community members could come for seminars. The shelter part was in the middle, not obvious to the rest of the facility, so the women and their children were safe and secure. Children from the community, as well as children of staff and children of the women in the shelter used a well-equipped nursery with a great outdoor playground. Again, the lives of children came to the forefront for me.

Our next visit was with Bishop Sani Azar, ELCJHL in the Cathedral Church of the Redeemer, the old city, Jerusalem. He began by telling us how the Lutheran Church work started here with Germans setting up a school for girls in 1853, and for boys in 1860. And they are still involved with the work of education with four schools, 2,500 students—about half of whom are Christian and half are Muslim. Again, a focus on children.

At lunch we were joined by Yusef (WCC-JIC). He is involved with the EAPPI program of the WCC. Al-

though the number of companions is down, I knew that many accompanied children on the way to school to make sure they got fair treatment at the checkpoints. Children again. There is a thread running through this day. Yusef also gave us one of our favourite quotes: "Equality is the precondition for justice, and peace is the fruit."

The last visit of the day was very hard. At the office of the Defense of Children International-Palestine we heard of the work they do monitoring the violations of the rights of Palestinian children in the military court, in which they are tried. We heard the tragic stories of family homes invaded in the middle of the night, of children from 12 to 18 taken into custody, blindfolded, cuffed with plastic ties, of many violations of their rights, from not having a family member present for their interrogation, to being asked under threat of harm to family members to sign documents in Hebrew which they didn't understand and which amounted to a confession of guilt. Most alleged



The Rev. Helen Smith (right) presenting Sawsan Bitar from Sabeel Ecumenical Liberation Theology Centre with Laura Alary's book. PHOTO CREDIT: RACHEL WARDEN, KAIROS CANADA.

crimes are stone throwing and the conviction rate is 99%. Defense of Children International, in being proactive, holds workshops with Palestinian children to demonstrate to them what happens if/when they are arrested and what their rights are. It is a tragedy that these workshops are needed rather than the workshops Canadian children might have on bi-

cycle safety or orienteering.

Last night at the reception with church and civic leaders, Bishop Attallon Hanna of the Greek Orthodox Church spoke of how in a month or so we would be home celebrating the birth of the Child of Bethlehem. He said that when we do this, "do not forget the children of Palestine." May it be so.

# PCC Endorses No Way to Treat a Child Campaign

By Justice Ministries

This year, one of the topics that the International Affairs Committee chose to address in their report to the General Assembly was the prac-

tice of Palestinian children being tried as adults in Israeli military courts. No Way to Treat a Child is a campaign started by Defense for Children International – Palestine and staff from the American Friends Service Committee

to raise awareness about the widespread and systematic ill-treatment of Palestinian children in the Israeli military detention system.

Since 1967, Israel has operated two separate legal systems in the same territory. In the occupied West Bank, Israeli settlers are subject to the civilian and criminal legal system while Palestinians live under military law. Palestinian children in the West Bank, like adults, face arrest, prosecution, and imprisonment under an Israeli military detention system that denies them basic rights. Israel is the only country in the world that automatically prosecutes children in military courts that lack fundamental fair trial rights and protections.

In 1991, Israel ratified the United Nations Convention on the Rights of the Child, which requires that children should only be deprived of their liberty as a measure of last resort, must not be unlawfully or arbitrarily detained, and must not be subjected to torture and other cruel, inhuman or degrading treatment or punishment. Despite this, according to affidavits collected from 739 West Bank children detained between



A checkpoint in Palestine.

2013 and 2018, 73% of Palestinian children experienced physical violence following arrest. Many also faced verbal abuse. In 96% of the cases, children had no parent present during the interrogation. Israeli police also did not properly inform them of their rights in 74% of the cases.

Despite sustained engagement by UNICEF and repeated calls to end night arrests and ill-treatment and torture of Palestinian children in Israeli military detention, Israeli authorities have persistently failed to implement practical changes to stop violence against child detainees. By

drawing attention to these human rights abuses, the No Way to Treat a Child campaign is committed to securing a just and viable future for Palestinian children living in the Occupied Palestinian Territory and envisions a world where all children attain rights in accordance with the UN Convention on the Rights of the Child.

Commissioners at the 2019 General Assembly voted for The Presbyterian Church in Canada to endorse No Way to Treat a Child. You can learn more about the campaign and how you can help at [nwtac.canada.dci-palestine.org](http://nwtac.canada.dci-palestine.org).



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## MISSION

# The Checkpoint: Restrictions on Access to Livelihood in Occupied Palestine

*By Shaun MacDonald. Shaun participated in the Ecumenical Accompaniment Program in Palestine and Israel (EAPPI) from Oct. 15, 2019 to Jan. 12, 2020. For three months, he lived in Hebron witnessing life under occupation. Shaun is a member of Knox Presbyterian Church in Baddeck, N.S.*

Sunday, late October, 3:30 a.m. We are in a vehicle with our driver/translator Rabi, on our way to Tarqumiyah checkpoint, approximately 15 km northwest of Hebron, the commercial capital of the West Bank and my home for the next three months. As a volunteer with the World Council of Churches' Ecumenical Accompaniment Program in Palestine and Israel (EAPPI), my team has been tasked with providing international protective presence and reporting on human rights violations in the Occupied Territories.

Only the previous day we visited the Tomb of the Patriarchs in the Old City of Hebron. Known as the Cave of Machpelah to Jews and the Ibrahim Mosque to Palestinians, the Herodian structure above the Tomb shelters the resting place of Abraham, Isaac, Jacob, Sarah, Rebecca and Leah—progenitors of the Christian, Jewish and Islamic faiths. Since the 1967 Israeli occupation of the West Bank, the site has become a flashpoint for clashes in the struggle for access to worship between local Palestinians and Israeli settlers.

Sunday is not a day of rest in this part of the world. In fact, it is the start of the work week. This is why up to 15,000 people—mostly men aged 16-60—will attempt to cross the Tarqumiyah checkpoint this morning when it opens between 3:45 a.m. and 7:00 a.m. The majority are going to work as low-wage, unskilled labourers in Israel, even though many have post-secondary or even graduate degrees and speak multiple languages. Outside the checkpoint I meet Fadi, a young man about my age. He has studied law in Nablus and speaks Arabic, Hebrew, English and Russian fluently. Soon we are joined by Yaya, who dreamed of becoming a French teacher upon completion of his degree. Both are attempting to cross the checkpoint this morning to get to their jobs as construction labourers.

"What are you guys talking about?" asks Yaya.

"The Occupation," replies Fadi.

The fact is that, due to the economic stranglehold the West Bank finds itself in, as a result of the Israeli military occupation, there is little in the way of professional work for Palestinians, and these unskilled jobs in Israel are more plentiful (and pay more) than similar jobs in the Hebron Governorate.

The walk through the checkpoint is long. The first section takes Palestinian workers through two narrow tunnels in a prisonlike corridor of steel bars, before coming to the first wall of four turnstiles. If they are open and workers are able to get through, they walk outside for about 10 metres, only to continue queueing in another prisonlike corridor. Before the next set of turnstiles, they will all be subjected to a rigorous, airport-style security screening. Many will be denied access, mostly for arbitrary reasons pertaining to the status of their permits. As a representative of Machsom Watch\* told us, "It is not so much the violence, but the *bureaucracy* of the occupation that is so dehumanizing." Adding insult to injury is the fact that Tarqumiyah checkpoint is inside the Green Line—when Palestinian workers finally pass through to the other side, they are still in Palestinian territory. They have not even reached Israel yet.

A massive buildup of people starts around 4:45 a.m. (permits regulate selected times when Palestinians are allowed to attempt a crossing) and by 5:30 a.m., the turnstiles have been arbitrarily locked numerous times, with thousands of Palestinian workers getting crushed together along the checkpoint's metal corridors. Among the throngs of people, I met two young boys, brothers Ahmad and Omar, (names changed to protect their identities) aged 11 and 12, whose father died three years ago. They show up every morning at about 3:30 a.m. to sell small paper cups of coffee and tea to the workers waiting in line.

"Qawhe shebaab?" "Qawhe walad shekel!" they yell as they try to make a few extra bucks for their family before they go to school for the day. It is all so Dickensian to me—children that young braving the elements at all hours just trying to help their families survive.

The checkpoint has been closed for half an hour at this point and, in fear of losing their jobs, desperate young men are climbing the fences in an at-



On this day hundreds, if not thousands, will be denied access to land and livelihood.



At the Hebron, Tarqumiyah checkpoint, desperate workers attempt to climb the fence as the checkpoint is closed.



Workers line up for the opening of the checkpoint at 3:45 a.m.

tempt to sneak across and make their connecting rides to work sites on the other side.

"I guess there's no work for us today," Fadi states to Yaya. The uncertainty is palpable: maybe their jobs are there tomorrow, maybe their permits have been cancelled.

"I guess we could try to sneak across like the others..." he muses.

"It's dangerous," I reply. Beyond the chance of being permanently banned, over the past two months 20 Palestinians were shot by Israeli Security Forces for attempting to cross from the West Bank in this manner. As we stare at the situation before us, his reply comes as almost an afterthought:

"My family needs me."

By 6:00 a.m., it is time for us to go. We will write an incident report on the denial of access to land/livelihood that will be disseminated to various United Nations agencies. We feel a bit helpless but, despite the degrading circumstances, the local Palestinians are generally appreciative of our presence. They are eager to engage with us, offer coffee, handshakes and a smile.

"Thank you for not forgetting about us," one says.

"Tell our story," another implores.

It's amazing to me the effect simple acts of compassion can have. This is the job of an Ecumenical Accom-



Shaun MacDonald making friends in Palestine.

panier. To listen. To witness. To walk with those suffering grave injustices. But most importantly, to tell their stories boldly. And my journey has only just begun.

\*Machsom Watch is a volunteer organization of Israeli women who are peace activists from all sectors of society, who oppose the Israeli occupation in the area known as the West Bank, the appropriation of Palestinian land and the denial of Palestinian human rights.



## COMMITTEES

# The Benevolence Committee

The Benevolence Committee administers and disburses many of the benevolent and bursary funds entrusted to the denomination. Pastoral care and tangible support for servants of the church who are in need for various reasons are addressed by this committee comprised of five members of the church at large, the Convener of the Life and Mission Agency and two members of national office staff.

Among the funds stewarded by the committee is a gift given by Senator Norman Paterson called the Fund for Ministerial Assistance, which was established in 1951 when he and his wife gave one million dollars to the church from which gifts to min-

isters and their families that receive the minimum stipend and meet other criteria could be given.

The terms of Mr. Paterson's will stipulated that the minister of St Andrew's Presbyterian Church in Ottawa must be a member of the committee and making decisions about the use of the funds, a condition that continues today. Because this committee also reviews and awards grants from the Cameron Doctoral Bursary Fund, some of the members of the committee have advanced academic theological degrees (such as a Ph.D. or Th.D.). Each year, the Benevolence Committee reports its work to the General Assembly.



**ST ANDREW'S**  
 THE SCOTS MEMORIAL  
 CHURCH OF SCOTLAND

### EXPERIENCED MINISTER NEEDED FOR A CHALLENGING YET EXCITING POST IN DELIGHTFUL SRI LANKA



St. Andrew's Scots Kirk, Colombo is a congregation of the Church of Scotland. The congregation is set in the busy business district of Colombo. It is surrounded by 5-star hotels, it sits with the manse in a walled compound with gardens on three sides. The congregation prides itself as being Presbyterian, "international, interdenominational, open to all."

Approximately 70 people, with a good spread of age and backgrounds attend our services. We attract many tourists and numerous weddings. Worship and mission are central for us with several mission projects.

We need a minister who will challenge and inspire us, a leader able to recognise, encourage and coordinate our individual gifts and supportive of our partnerships local and global. The political context remains challenging here with Christians making up only 7% of the entire island population.

St. Andrew's profile is available at [www.scotskirk.lk](http://www.scotskirk.lk)

Interest in the position can be expressed to our  
 Interim Moderator Revd. Ian Gilmour  
 at [IGilmour@churchofscotland.org.uk](mailto:IGilmour@churchofscotland.org.uk).

# Pray. Listen. Respond.

*By the Rev. Dr. Bob Faris and Sue Senior, Co-Conveners, Rainbow Communion Listening Committee*

Imagine hearing the story of someone who loves Jesus and the church and has known since being a teen that they were attracted to people of the same sex. They also felt a call to ministry in the Presbyterian Church. For decades, they had to bury their feelings and hide who they were and give up any hope of ever being in a loving committed relationship. The pain at times was unbearable. It seemed that there was no one they could talk to who would not shame them or potentially expose their secret. As the years and decades went by, the harm increased as they avoided any situation or conversation that would require them to be their authentic self.

Rainbow Communion, the Special Listening Committee re. LGBTQI, has listened to more than 130 people share stories such as this. They are accounts of what it has been like to be a member of a gender or sexual minority and grow up in our church. Are we, the church, willing to hear those stories and respond with grace?

Now the committee is preparing its final report with recommendations for the 2020 General Assembly. These recommendations will be presented in response to the diverse stories we have heard across Canada, from Newfoundland to British Columbia.

We are very grateful to all those who have responded to our invitation and have met with us, or have submitted a written story. This has taken courage and grace. We—and the church—are grateful to your willingness to participate.

The mandate of Rainbow Communion has been to hear stories of harm done by homophobia, transphobia, heterosexism and hypocrisy in the church, as well as stories of grace received even in the midst of the challenges people have faced. What we have heard has been painful and disturbing, interspersed



by moments of joy and healing. We are working to faithfully convey those stories to the whole church with integrity and authenticity and to propose ways to respond to this harm.

The work of Rainbow Communion continues the process begun in the call to repentance in the 1994 Report on Human Sexuality and the 2018 Moderator's Letter of Repentance: "This letter of repentance is neither the beginning nor the end; it is but a part of a longer conversation. This conversation is being taken up in part by the Rainbow Communion, a committee with the important mandate of creating a safe space where experiences of LGBTQI people will be told and heard."

Our report will have three major components: identifying harm done, responding to harm done, and ensuring that harm does not continue to happen. The Terms of Reference of Rainbow Communion call on it to recommend concrete actions to address homophobia (transphobia, heterosexism and hypocrisy) to the General Assembly for implementation in the church. During our listening spaces we did receive suggestions for such actions that will have a positive impact on the work and witness of The Presbyterian Church in Canada. Repentance will require

change. Over the next few months we will be finalizing our recommendations to the General Assembly. We appreciate the constructive feedback provided when we were invited to share our progress with the Life and Mission Agency and the Assembly Council. We are also heartened by our preliminary conversations with some who identify as LGBTQI indicating support of the direction we are taking.

Change will be necessary. True repentance is more than just words. There will be financial costs. It will take time. The church must act to address the deep wound that exists in its body to bring healing and reconciliation.

"If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it" (1 Corinthians 12:26 NRSV).

The report of Rainbow Communion will be available in the Book of Reports in May. We encourage you to read the report, to reflect deeply on it and to follow the action of the General Assembly in relation to its recommendations. Once again, we express our gratitude to those who have told their stories and in doing so have called the church to a new sense of communion and have enriched its life and witness.

LGBTQI is an acronym used to refer to people whose sexual orientation is not heterosexual and/or whose gender identity does not conform either to binary male/female categories or the "assigned" gender at birth. LGBTQI is an acronym for Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex.



A variety of Lent and Easter resources are available on the PCC website at [presbyterian.ca/worship](http://presbyterian.ca/worship)



## BOOKS REVIEWS

# A Review of *Metamorphosis: Preaching after Christendom*

By the Rev. Dr. Joon Ki Kim,  
St. Andrew's Presbyterian Church  
in Westville, N.S.

*Metamorphosis: Preaching after Christendom*

Written by the Rev. Dr. Sarah Travis  
Cascade Books, 2019

"You see the trouble we are in" (Nehemiah 2:17). This is what Nehemiah said to Jewish officials in Jerusalem when the wall of Jerusalem was destroyed, and its gates had been burned. In order to build what has been broken, we need to see honestly and thoroughly its plight, even though it is painful.

Through her book *Metamorphosis: Preaching after Christendom*, the Rev. Dr. Sarah Travis helps Christians and fellow preachers to see clearly the troubles that church-

es in the North American context have faced, as it is the most fundamental step that we need to take in order to rebuild it. As a prophetic scholar, she indicates that it was a serious misstep for the church to become a religious form of enormously powerful establishment through Rome's officialization of the religion in the 4th century. Tragically, "the church of Christendom mimicked the Roman Empire" (34) when it revealed its voracious desire for a greater power and sense of superiority, and normalized its privileges in the name of divine authority. The cost of becoming the establishment was to yield the responsibility of the church to unmask and challenge the unjust status quo with the spirit of the Gospel (34-35, etc.). Travis explains that in Western societies, Christianity gradually took the form

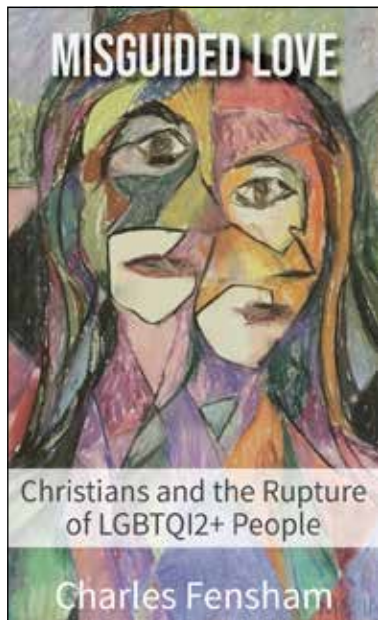
of cultural establishment (29), that "played a significant role at all levels of society" (41). The church's social privileges were still regarded as normative even if its benefits and pride had begun to diminish.

In this sense, Travis is far from defining the nature of the trouble that the church has encountered in terms of the loss of many regular attendees or high-steepled gorgeous buildings. Significantly, she urges us to understand that the real crisis of the church had already taken place when the church appeared to be undoubtedly strong, influential, stable and even permanent. The church was abysmally poor and miserable, when it was richer than even the emperors and kings. For this reason, she insists that "the church should willingly participate in its own demise and disestablishment



as a powerful entity" (58). It may sound radical, but we can hear her deafeningly persuasive voice advocating for the truth throughout *Metamorphosis*. Only by going through the disruptive change of perception and locating themselves voluntarily at the margins of the society are preachers ready to discover God's good news in uncertainty, vulnerability, suffering and even death (66).

The transforming view empowers the church communities and preachers to be "free to love and serve others" (53). Now is the time for them to preach the Gospel as the ushers of God's new realities, as they are liberated from the myth of success, constantly instilled by consumeristic society. Contrary to the controlled uniformity that Christendom generally prefers, with their liberated theological and homiletical imaginations, preachers are encouraged to "create or construct" their preaching daringly from "a diverse range of traditions and bring disparate elements" (87). "The overarching story of God's life in Trinity" is profoundly contextual (50). In the final chapter of the book, Travis presents four sermon examples in order to help the readers to understand what preaching after Christendom can be like. Those who read *Metamorphosis* with care will see that this insightful book leads us to see the trouble that God's church is in, through the eyes of the highly challenging but astonishingly bountiful grace.



By Stephanie Hanna, Knox College  
Communications

*Misguided Love: Christians and the Rupture of LGBTQI2+ People*

Written by the Rev.  
Dr. Charles Fensham  
Harvard Book Store, 2019

The Rev. Dr. Charles Fensham has been Professor of Systematic Theology at Knox College since 2002. He is interested in the study of the church (ecclesiology) and its intersection with mission studies and ecology, with a focus on public missiology. The following is an interview regarding his book, *Misguided Love: Christians and the Rupture of LGBTQI2+ People*.

Note: At Dr. Fensham's request, we use the descriptive phrase "sexual

# Misguided Love: Christians and the Rupture of LGBTQI2+ People

and gender minorities" rather than the acronym LGBTQI2+, as it is more inclusive and less cumbersome.

**Why do church and society need this book?**

When I started this research project about five years ago, it was because I was very deeply concerned about the way sexual and gender minority people are experiencing harm in Christian communities. The book is my attempt to figure out the puzzle of how a faith that professes love can take a path that harms others. And so I explore the history—the history of Christianity, and the rise of violence against sexual and gender minorities—and consider a Christian response.

My hope is that this book will be a resource. My book invites readers who are Christian to consider the dimensions of harm in this conversation in the church. I am not naïve; I know that those who disagree will still likely find reason not to agree with the content. But for people who struggle with their own sexual or gender status, I hope it will be helpful to know the history, and see that it is not biblical or Christian.

I also hope that it will be a resource for those who want to make a case in favour of inclusion, to say, "Here's

the history, do you know this? Do you know where the myth of Sodom comes from? Do you know that the word homosexual doesn't appear in the Hebrew or Christian scriptures, despite our modern translations?" And so on. The book explores ethics, the social and psychological origins of hatred against sexual and gender minorities (including what shapes our biases), and the Bible. It's peer reviewed, shared widely for input and critique, and historically researched, and so people can trust what's there.

There is no Christian scriptural basis for causing harm to our neighbours—inside or outside Christian communities. Christian teaching that doesn't affirm the humanity and the wholeness of sexual and gender minority people does harm. This isn't simply a theological debate with dif-

ferent perspectives, or something about which we can graciously disagree. This is a matter of causing material harm—to the point of death. We need to find a way to repent. We need a new path of ethical discernment in relation to sexual and gender minorities.

**What different perspective do you offer?**

One of my reviewers wrote that there is no other book like this on the market, even though there's a lot of writing and theology on this topic. The point is not so much that the information I use is new, but what's different is the way I try to employ this information theologically. I include significant historical data, and I reflect theologically on that.

Most arguments centre around

whether you should accept sexual and gender minorities, but they pass over the history. Those who want to exclude sexual and gender minorities often say there is a wonderful and beautiful history of Christian purity where these kinds of activities are excluded—but that's simply not true. I actually became very depressed researching this, because as a committed Christian, I could not conceive of how people who claimed to follow the teaching of Jesus Christ could be a part of such horrible behaviour: child abuse, hanging of young boys, drowning teenagers in barrels, public burnings, and more. So it was entirely disheartening, as a Christian, to read all of this history, and then to hear Christians today say, "It's because we love people that we do this kind of thing."

Find the rest of this interview online at [knox.utoronto.ca/misguidedlove](http://knox.utoronto.ca/misguidedlove).



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## GATHERINGS



A Gingerbread House Decorating Party was held on Dec. 14, 2019, at Westminster Presbyterian Church in Calgary, Alta. A variety of gingerbread houses, trains and ornaments were available to decorate and everyone in attendance spent a fun, and messy, afternoon exercising their creative side. The event turned out to be not only a good bonding activity for parents and children, but also for grandparents and grandchildren.



A traditional Christmas bazaar was held on Nov. 16, 2019 at the historic Richmond Hill Presbyterian Church in Richmond Hill, Ont. Shopping for Christmas items and enjoying a festive lunch in the parlour was very much complemented by the welcoming sounds of Chorus York and Friends. PHOTO CREDITS: ROGER POTTS AND JOANNA WITT, SNAPD, RICHMOND HILL.



Twenty-seven new members were welcomed to Armour Heights Presbyterian Church in Toronto, Ont., on Nov. 24, 2019.



## GATHERINGS



Children from the community were invited to Santa's Workshop at St. Paul's Presbyterian Church in Thornbury, Ont., to do their Christmas shopping. Mr. and Mrs. Claus (a.k.a. members Jim and Lorraine Carne) welcomed the shoppers and helped them choose gifts for those on their lists. All gifts were 25 cents.



At the end of November 2019, Caledonia Presbyterian Church in Caledonia, Ont., hosted their annual Santa Breakfast. Stuffed toys were given out to all the children who visited with Santa. The church elves worked tirelessly and fed over 125 people that morning, and no one left hungry! Pictured above are children who had their breakfast before Santa arrived that morning.



Worship time begins at Place of Hope Indigenous Presbyterian Church in Winnipeg with opening the Bible on the lectern and with a smudge. After the smudge, the eagle staff is accompanied into the church by one of the children. At the Sunday worship pictured above, several people young and old joined Place of Hope Presbyterian Church through baptism or by Profession of Faith.



Christmas 2019 was the first year St. David's Presbyterian Church in Scarborough, Ont., participated in the Giving Tree. Pictured is our beautiful tree full of Gifts of Change ornaments. St. David's PC are so happy to have directed just over \$1,700 to a variety of life-changing projects in Canada and around the world!



Sundridge Knox Presbyterian Church in Sundridge, Ont., held a special "Cookie Walk" event organized by the Prayer Garden Committee to raise funds for the development of a walkway and signage to the prayer gardens put in earlier this year so that the gardens may be accessible to all. It smelled wonderful!

The congregation also held a Wreath-Making Social. This was a community event put on by the Prayer Garden Committee and open to everyone and anyone to attend. There were 26 participants in total, which is great for a little church. Pictured to the right are Evie, Sarah, Dielle and Ruth.





## GATHERINGS



On Saturday, Nov. 23, 2019, East Toronto Presbyterian met for their annual Christmas luncheon at St. Andrew's Presbyterian Church in Scarborough, Ont. The speaker was Stephanie Chunoo, who spoke about her year-long experience serving as International Ministries overseas staff as a Young Adult Intern with Kalumba Social Services, a refugee ministry of the Reformed Church of Hungary. She talked about her work with the refugee kids, who came from Cameroon, Palestine, Syria, Pakistan and Iraq. Her first task was caring for these children, ages four months to five years—essentially babysitting. At first it felt meaningless until she realized how important this was for their mothers who were taking Hungarian classes. Learning the language is key to employment and friendship. She added that the kids and the friendships made it an unforgettable year. Pictured above is Stephanie holding two of the kids she took care of in Hungary.



St. Andrew's Presbyterian Church in Scarborough, Ont., held a Brunch with Santa event on Dec. 7, 2019. Families enjoyed a delicious brunch of scrambled eggs, fruit, croissants and homemade muffins. There were activities for children that emphasized Jesus' birth as well as photos with Santa. Admission cost was a donation to the foodbank. The event was an opportunity for outreach and around 50 guests joined the event. The guests gave positive feedback about the event, especially the kids' activities, so St. Andrew's PC will do Brunch with Santa again!



On Dec. 1, 2019, St. James Presbyterian Church in Dawson Creek, B.C., coordinated a Christmas community event called "Potluck In The Basement Singers," led by Judi McGowan. The event was a success last year and it was an even greater one this year. We were pleased with the turnout from the community. There was also great participation from a number of clergy in Dawson Creek, who shared the Luke narrative of the birth of Christ. There was someone to welcome those who had come to sing, and someone to introduce the President of the Dawson Creek Ministerial Association. Also, the clergy who had gathered had an opportunity to sing one of our very own favourites. It was an enjoyable evening for all of us and an opportunity to make new friends in the community over coffee and Christmas goodies. A great big thank-you to those in our congregation who helped put all of this evening together.



Under the leadership of new Family Ministry Coordinator, Lorraine Dolbear (a.k.a. Mary), St. Giles Presbyterian Church in Sarnia, Ont., hosted The Miracle of Jesus: A Dinner and Bethlehem Experience. Over 80 participants enjoyed dinner under twinkle lights and kept Christ in Christmas as they connected with Mary, Martha, John the Baptist and others who have met Jesus and were excited to share their stories and skills.



Knox Presbyterian Church in Jarvis, Ont., was host to the Jarvis Community Remembrance Day Observance on Nov. 10, 2019. The Rev. Richard Warne, along with local ministers of different denominations and community officials all came together on this day to participate in the wreath laying ceremony and remember all those who have sacrificed for us in the times of war and peacekeeping assignments. PHOTO CREDIT: HALDIMAN PRESS



## GATHERINGS



The “Christmas Story” in Word, Carols and Costumes took place on Dec. 15, 2019 at West River Pastoral Charge in Pictou Presbytery, N.S. All ages from our three congregations of the West River Pastoral Charge participated in the pageant. Even the choir members wore sparkling halos. PHOTO CREDIT: THE REV. MARY ANNE GRANT.



St. Mark's Presbyterian Church in Orillia, Ont., celebrated in true Presbyterian fashion with cake for long-time member Fay Dewey's 90th birthday.



Knox Presbyterian Church in Woodstock, Ont., honored the Rev. Mark McLennan and wife, Susan, at a retirement gathering recently. Among those bringing best wishes on behalf of the Paris Presbytery, Paris Presbyterial and Women's Missionary Society (WMS) Council Executive was Shirley Miller. Both Mark and Susan have been faithful supporters of the WMS as the Rev. Mark is a former President of Paris Presbyterial and Susan is past president of the PCC WMS Council Executive. As well, she held offices in her local auxiliary.



On Dec. 7 and 8, Knox Presbyterian Church in Conn, Ont., held its second annual display of nativity scenes and international Christmas. There were 217 nativity scenes of all sizes and forms, approximately 100 angels, and 100 Christmas cards with nativity scenes that have been collected over the years. Also, 20 international countries were featured with their Christmas traditions. A goodie from each country could be sampled and the recipe taken home. Our beliefs are the same. But it's amazing how similar some of the cultures are, but each with their own unique way to celebrate.



Children at Caven Presbyterian Church in Exeter, Ont., listen with rapt attention to a dramatic Christmas story reading by the Rev. Dr. David Thompson.



The “Living Christmas Tree” was a special event held at St. Andrew's Presbyterian Church in Lindsay, Ont. The cantata “What Kind of Throne” was selected for the 38th year of this outreach ministry. Six services took place over two weekends and included three choir members who have sung with the church throughout the 38 years!



The congregation of Middle River Church in Rocklin, Pictou County, N.S., made a “Christmas tree” of canned goods for each Sunday in Advent. The goods were delivered to the Pictou County Food Bank in early January.



## GATHERINGS



Evangelism teams from across the country met at the national office in Toronto in November 2019 to learn about faith sharing in the Presbyterian context. It was a time of joy, connection and encouragement for congregational leaders looking to share the good news in their communities.



St. Andrew's Presbyterian Church in Picton, Ont., commissioned a new logo 13 years ago when the church began a very significant journey toward renewal. This logo included the three foundational words that were included in their mission statement: curious, creative, courageous. After 13 years of living under this banner, St. Andrew's PC believed that our renewed identity required a whole new look. After connecting and discussing with a graphic artist, a new logo was created that better communicates the commitment to inclusivity, friendship and fun, as well as a sense of movement that represented the freedom that we have in the Spirit. The logo has been embraced by the entire town of Picton as a symbol of our vision for deep hospitality and inclusion.

In the pouring rain, Team "Brandon Presbyterian" from First Presbyterian Church in Brandon, Man., took part in the Ride for Refuge, a Canada-wide cycling and walking fundraiser, and raised \$635.



A special LGBTQ+ Learning Event was held at Armour Heights Presbyterian Church in Toronto, Ont. The event was a day of learning about what full inclusion would mean in a community of faith. Attendees learned about LGBTQ+ history in Canada and within our churches, as well as shared experiences and their own journeys. It was a powerfully transformative day for many. The event is part of a year-long journey for Armour Heights PC with the goal of coming out as an inclusive congregation by the summer of 2020. The year will include other events, including Bible studies, and bring in some leadership and representatives from the LGBTQ+ community, even as the community is also represented within the congregation.



## GATHERINGS



The photos are from the Winter Greens and Festive Lights Christmas Market on Nov. 16, 2019, at Westminster Presbyterian Church in Calgary, Alta., featured unique artisans, home baking and a market café. A special treat was the carolling performed by the Hims of Praise all-male choir group.



The congregation of Calvin Presbyterian Church in Halifax, N.S., recently celebrated the 50th wedding anniversary of the Rev. Dr. Sydney McDonald with friends and family.



Fifty people from St. Andrew's Presbyterian Church in Lindsay, Ont., met at Strike Point Bowling Centre early January for an evening of fun and fellowship.



A Christmas Angels wrapping party was held at Armour Heights Presbyterian Church before Christmas, in support of ARISE Ministry. ARISE Ministry is a charitable organization striving to empower individuals involved in the sex trade to reclaim their lives by providing outreach, case management and spiritual care.



In October, Caledonia Presbyterian Church in Caledonia, Ont., held a fun and eventful "Cowboy Church" weekend. On Saturday, a dinner of pulled pork on a bun with baked beans and coleslaw was served, followed by an evening of music by local country gospel band, Over the Hill. On Sunday morning, everyone was invited to don their Western attire (cowboy hats included) to worship. The message of the worship service was "Lessons Learned from a Horse" and worship music included gospel favourites, such as "How Great Thou Art," "Swing Low Sweet Chariot," "Just a Closer Walk With Thee," "Shall We Gather at the River" and "Will the Circle be Unbroken." Those who had extra cowboy hats brought them to share with others for the morning. The whole experience was very well received as we "stepped outside the box" once again.



St. John's Presbyterian Church in Bradford West Gwillimbury, Ont., kicked off the new year with the first anniversary celebration of their partner project, The Elden, a local Retirement community tailored to serving the "young-at-heart" senior and their families. Pictured here is Doris Walker and some of her family. Doris (in the red sweater) is a member of St John's. Her husband, Arthur, was part of the team that negotiated the partnership between the church and Bekerman Properties Inc. before he passed away. His service has resulted in a significant legacy for the church and answered a compelling need for residences for seniors in Bradford West Gwillimbury.



## GATHERINGS



This picture was taken Nov. 17, 2019, with the 170th Anniversary Cake at Salem Presbyterian Church in Greenhill, Pictou County, N.S. Salem is one of three congregations of the West River Pastoral Charge, Pictou Presbytery. Pictured (left to right) are William Ross, Clerk of Session; Anne M. Neatby; the Rev. Mary Anne Grant; and guest speaker the Rev. Dr. J. Kenneth MacLeod. We were very happy to have Anne Neatby along with her son David, from P.E.I., attend our anniversary service because she is a granddaughter of the second minister at Salem, the Scottish-born Rev. William Stuart (1877–1885). The Rev. Stuart was an artist. There will be an exhibition of paintings by the Rev. Stuart at the Eptek Arts and Cultural Center in Summerside, P.E.I. in 2020. The congregation gave Anne Neatby a few historic “Communion Tokens” and a couple of other items to use with the display regarding the late Rev. Stuart.



This beautiful stained-glass window was created by Calvin and Linda McDougall as a gift to St. Paul's Presbyterian Church in Simcoe, Ont. Calvin and Linda combined their creative flare and technical expertise in the design and fabrication of our new Burning Bush window.



Members of Calvin Presbyterian Church in Kitchener, Ont., raised money to prepare and serve dinner to over 200 members of our community at the Ray of Hope Community Centre. Thanks to dozens of churches and groups in Kitchener, Ray of Hope provides a hot meal and social support for anyone who needs it, 365 days of the year.



First Presbyterian Church in Brockville, Ont., hosts a twice-monthly drop-in breakfast and food pantry, called “(Coffee) Beans & Being (Together),” where our congregation enjoys food, games and social time with neighbours and members of the community.



The Uxbridge Christmas Day Dinner at the Uxbridge Seniors Centre is sponsored by seven of the churches in Uxbridge, Ont., including St. Andrew's—Chalmers Presbyterian Church. The merchants and Township of Uxbridge supply all of the food for the dinner at no cost to those who want to join us. This year, 127 people from the community joined for a wonderful turkey dinner at noon on Christmas Day. In the pictures (left to right) are two of our volunteers who prepared to serve the meal and the volunteers who helped with the cleanup following the dinner. PHOTO CREDIT: DAVE BARTON, UXBRIDGE COUNCIL.



The fellowship group at Calvin Presbyterian Church in Halifax, N.S., at a Christmas function.



The Rev. Shelly Chandler in conversation and laughter at the weekly Soup Luncheon at First Presbyterian Church in Pictou, N.S. These free Soup Luncheons are open to everyone in the community and are held in the First PC Church Hall every Thursday from November until April. The volunteers prepare and provide the meals with support from the congregation and the community. This outreach project provides good fellowship and conversation, lots of laughs and, of course, delicious chili or chicken soup to warm the heart on a winter's day.



## GATHERINGS



As part of Advent worship at Lochwinnoch Presbyterian Church in Renfrew, Ont., the young people led the congregation in a Christmas Action poem. The congregation eagerly took part.



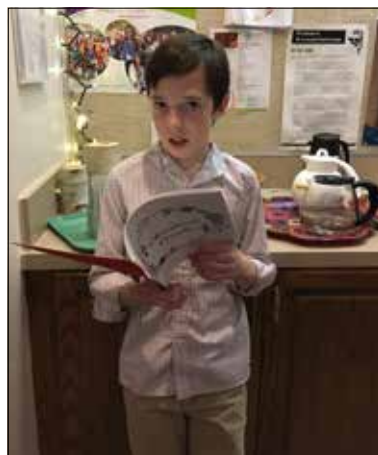
First Presbyterian Church in Port Colborne, Ont., made a major decision to move from its traditional building to a storefront church in 2018. Our work continues! The congregation gave parents a pre-Christmas break and entertained kids with a morning of Pirate Patch fun. Painting (real) fish and walking the plank were among the jollifications!

Celebrating Remembrance Day is always extra-special at First. Member Wanda Beiffus is a great-niece of Lieutenant-Colonel John McCrae, author of "In Flanders Fields," and we enjoyed her reading the poem during the Remembrance Day service.

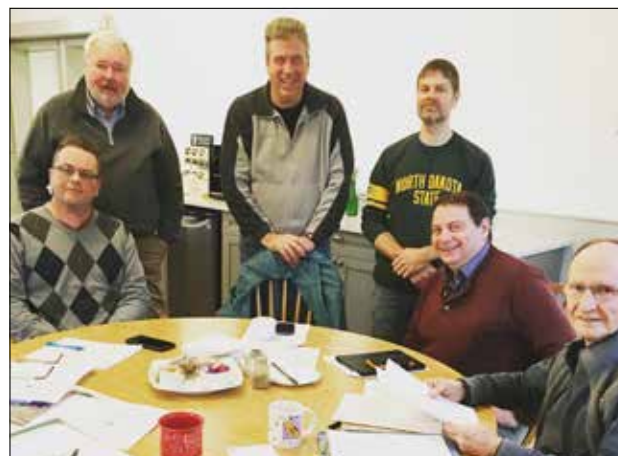


The Morningside-High Park Presbyterian Church's "Deck the Halls" event was one for all ages. At the start of Advent, people from all age groups in our congregation gathered for a plentiful meal, then decorated our sanctuary for the season. We sang along to Christmas music playing in the background as we placed the garlands, trees and lights in their rightful places. After we couldn't fit one more ornament on the trees, we ate warm cinnamon buns and talked about our anticipation for the season. It was absolutely wonderful to connect across generations.

January is Alzheimer's Month! On Friday, Jan. 17, 2020, the Mission and Outreach Committee of Richmond Hill Presbyterian Church hosted a presentation entitled: "Living Well with Dementia." Over 100 people from the community and congregation attended, along with 20 exhibitors, MPP Daisy Wai and David West, Councilor Ward 4. The presentation was organized by Mona Lancaster from Memory Lane Home Living Inc. Moira Welsh, Investigative Reporter for the *Toronto Star*, spoke about "Innovation in Long-Term Care." Jaime Cruz, Public Education/Minds in Motion Coordinator of the Alzheimer's Society of York Region, spoke about the "Dementia Journey." It was a valuable and educational morning spent listening to excellent speakers! PHOTO CREDIT: DAVID LANCASTER



A joyous Advent season was rung in on Dec. 5, 2019, at Knox Presbyterian Church in Calgary, Alta., with song and fellowship at the first annual Community Sing-a-long: Cof-fee and Carols! People of all ages enjoyed singing along to seasonal classics. This event was held as part of the church's ongoing Thursday morning café, which provides free coffee/tea and snacks for anyone who drops by.



Crieff Hills Retreat and Conference Centre in Puslinch, Ont., now has a dedicated group of Trail Stewards. These staff and volunteers will care for an extensive network of wooded trails on the property, clearing brush and ensuring safe pathways throughout the year.



Crieff Hills Retreat and Conference Centre in Puslinch, Ont., hosted a first-ever retreat for women clergy in January, and it included a beautiful evening of stories and song with the Rev. Glen Soderholm, Canadian singer-songwriter and praise and worship leader.



A group of youths enjoying a Friday-evening games night in the banquet hall at Knox Presbyterian Church in Stratford, Ont. It was a fun time to have fellowship and enjoy tasty snacks!



## GATHERINGS



Knox Presbyterian Church in Stratford, Ont., is the home of YFC/Youth Unlimited Stratford, a non-denominational Christian youth ministry that sees the hope and potential in every young person. With four staff running a variety of programs, YFC/Youth Unlimited Stratford is actively connecting with the lives of local youth by building relationships, supporting the youth and their families, and sharing the hope of Jesus Christ with the young people. Through programs in local schools, partnerships with local churches, as well as camps, retreats and other programs, YFC/Youth Unlimited continues to make a great impact in the community. The picture above left was taken at their Muskoka Woods youth event.



Steve Strecker of St. Andrew's Presbyterian Church in Hillsburgh, Ont., initiated a Community Christmas Concert with musical artists from our area. There was no offering or donations, just a gathering to enjoy being together to celebrate the birth of Christ in song and in reading. The church's Hospitality Group served refreshments prior to the concert. It was a full church!



Calvin Presbyterian Church in Halifax, N.S., busily preparing for a bean/chili supper fundraiser in November 2019.



First Presbyterian Church in Trail, B.C., held a first-ever special New Year's Celebration on Dec. 31, 2019. We wanted it casual and fun. We began with appetizers and refreshments. The New Year's Minute-To-Win-It challenges were the highlight of the evening. For each game, participants had a minute to complete the challenge. One was blowing up a balloon and then, while letting out the air, trying to blow twelve cups off the table. Another challenge was picking up Tic Tacs off a plate with tweezers and then putting them on another plate. To encourage everyone to attend, young and old, the year 2020 was welcomed in at 8:00 p.m. (PST) or midnight (EST).



St. Columba Presbyterian Church in Vancouver recently entered into celebration with two of its elders who have given service for 50 years as of December 7, 2019. Pictured from left to right is stated supply/interim moderator the Rev. Calvin Crichton, elder Ross McClelland and elder Cameron Hart.



## GATHERINGS



St. Mark's Presbyterian Church in Charlottetown, P.E.I., hosted two Christmas concerts to start the Advent season and as fundraisers toward the cost of the new church roof. Above left: Kendall Docherty and Friends performed to a sell-out crowd at St. Mark's PC, singing both new and old Christmas favourites. It was the twentieth year Kendall and his band have been at St. Mark's to start the Advent season. Above right: Men of the Harvest gave a Christmas concert on Dec. 1, 2019. The evening featured old familiar carols and some new compositions, punctuated with Christmas stories. The group, who are all volunteers, take their share of proceeds from concerts and donate them to various local charities.



St. Mark's Presbyterian Church in Orillia, Ont., continued its annual tradition of sending all offerings received at our Christmas Eve Service to Presbyterian World Service & Development (PWS&D). Over \$900 was generously given by those attending. As well, on Dec. 15, 2019 St. Mark's PC held its annual multi-generational Christmas Pageant.



Our eager volunteers at the Knox Presbyterian Church in Stratford, Ont., annual Christmas Children's Shopping Spree eagerly awaiting their young shoppers.



Rani Ibrahim is a Lay Missionary of the Newcomers' Mission at St. Paul's Presbyterian Church in Peterborough, Ont. His mother, Dunia Mdwat, assists him. Four short years ago, they came to Peterborough from Lebanon after fleeing Syria. Now they are Canadian! The congregation celebrated on Jan. 19 after church. Pictured above right are (left to right) guest preacher the Rev. Dave Graham, Rani, Dunia and Clerk of Session Janet Halstead.

"New Life in Canada" was the theme on Saturday, Sept. 28, 2019, when approximately 45 people attended a panel discussion to hear an update on Refugee Sponsorship within The Presbyterian Church in Canada. This event was hosted jointly by East and West Toronto Presbyteries, held at the national office in Toronto. Panelists were: Mounir Nasri (privately sponsored by Pickering Presbytery, now Canadian Citizen), Liz Stark (involved with Pickering Presbytery refugee sponsorship), Rita Dean (neighbourhood sponsorship) and Rob Shropshire (PWS&D). Pictured above are Mounir and Liz.



Participants of the Parents and Babies program at Armour Heights Presbyterian Church in Toronto, Ont.

In November 2019, participants of Messy Church at Lucknow Presbyterian Church in Lucknow, Ont., made Advent calendars using paper rolls that were fastened together to look like trees. Each day was stuffed with a Bible reading, an activity idea, information about any local Advent/Christmas events and a treat.





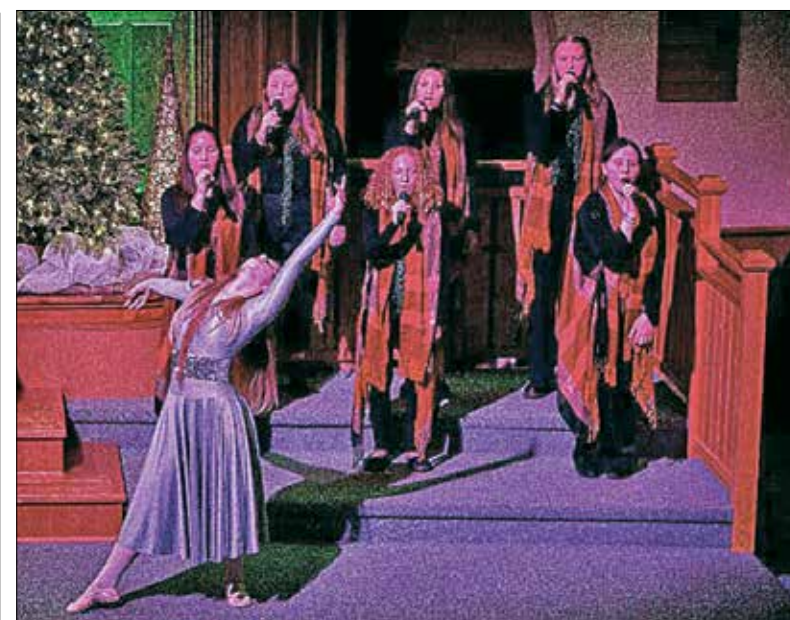
## GATHERINGS



First Presbyterian Church in Collingwood, Ont., presented “The First Christmas Story,” the nativity story told through narration, music, dance and drama. It was a highlight of Christmas celebrations for the community of Collingwood and surrounding areas. This community outreach event was attended by almost 3,000 people over the course of six presentations. It was a wonderful success featuring a youth choir, mass choir, solos, duos and dance performing in many musical styles and accompanied by the wonderful orchestra.



Knox Presbyterian Church in Port Dover, Ont., co-hosted the Port Dover Community Christmas Luncheon. The volunteers comprised of church members from Knox Presbyterian, St. Paul's Anglican Church and Selkirk Christian Chapel, among other members of the community. Each year, Knox PC strives to reach as many people as possible in time for Christmas so that no person in the community or surrounding area is alone or hungry on Christmas Day. The luncheon is for people of all walks of life, and everyone is welcome. For this past December's event, approx. 230 people attended and were served turkey, pork shoulder, mashed potatoes, squash, green beans, apple sauce, gravy and all the fixings, along with dessert. There was also a pianist and a sing-a-long. It was a wonderful event.



## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

# Empowering Women in Guatemala



Indigenous women in Guatemala learn new ways to prepare the produce from their own gardens. PHOTO CREDIT: PAUL JEFFREY

By Stephanie Chunoo,  
PWS&D Communications

On March 8, International Women's Day, we celebrate and recognize the achievements and contributions of women and girls around the world. This day serves as a sign of how far the fight for women's equality and

empowerment has come. It is also a reminder of how important it is to continue the fight for equality for all women.

Many PWS&D programs place a central focus on women and girls. Empowering individuals is not only necessary for self-reliance but it is also vital for the development of communities and society—an empowered community is an enabled community.

PWS&D partners work with vulnerable communities around the world to ensure that rights are protected, access to medical care is established, and knowledge about innovative and sustainable farming is taught. Yet, within these communities women often remain marginalized and face adversity. Gender justice is a priority for both PWS&D and our

partners as we address issues of poverty.

In many indigenous communities in Guatemala, countless women face domestic violence, poverty and discrimination. Amongst these obstacles, it can be difficult for women to feel safe to voice their concerns, both in their households and local civil society.

PWS&D's local partner, AMMID, uses workshops to empower women to improve self-esteem and knowledge of women's rights and encourage political participation. Women learn about health, nutrition and hygiene, which improves their home and family lives. Importantly, AMMID also works to ensure men are educated on women's rights.

Marta Crisóstomo, a 30-year-old mother of a young son and a par-

ticipant of the workshop, is grateful for the support she has received. “Before, due to a lack of knowledge, I didn't know how what I did impacted the health of my family, especially my son. I learned how important it is to clean my kitchen, wash my dishes and practice good handwashing to avoid illness. Now that I understand I have put what I learned into practice every day.” By the end of the training, Marta learned skills to use in her day-to-day life, which empowered her and benefited both her and her family.

After finding the courage to advocate for themselves within their homes, the women who participate in the project apply what they learn in the broader community. They press to be fully included in civil society and in decisions that are being made which will affect them.



Marta Crisóstomo attends a workshop where she learns new skills and gains self-confidence.

Together, we are working at improving gender justice in Guatemala, ensuring women are better able to raise their voices so that their lives and their family's lives are improved, on International Women's Day and every day of the year.



## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

# Peace, the Foundation of Development

By Guy Smagghe, PWS&D Director

This new year started with the news of the assassination of an Iranian general in Iraq—a destabilizing event for a large part of the world. For a moment, my peaceful world felt under threat. Living in a large city like Toronto, one never knows when it could become a target. I had flashbacks of 9/11 when I rushed downtown to take my young daughter out of daycare—not knowing if an airplane might fall from the sky as had happened in the US in the preceding hours.

Most people who were born in Canada have not experienced war firsthand, have only experienced peace. When there is peace, we are able to

send our children to publicly funded schools, access quality health care services, have regular jobs with stable incomes, which can be used to satisfy our other needs. When there is peace, we can walk in the parks of our cities and watch children play freely. We can have leisure time to go to movies or restaurants. We can go to church and worship God and be grateful for the bounties of the earth.

We shouldn't take peace for granted. Peace is so precious—it's the foundation of our lives' enjoyments. Like our health, it is easy to take peace for granted. It's only when we are sick that we realize how important health is to our enjoyment of life. And it's when we see the prospect

of war that we realize how important peace is.

One of my favourite prayers is the prayer of St. Francis: "Make me an instrument of your peace." It calls us to foster peace in our lives and to not stand still in the face of those who put it in jeopardy. Where there is hatred, let us sow love. Where there is despair, hope.

PWS&D is in a key position to provide hope in times of despair. In collaboration with Canadian Foodgrains Bank, we are able to provide hope through the provision of food to people affected by conflict. With the ACT Alliance, we can provide clean water, sanitation, health services, education and psychosocial support to affected families.

In Bangladesh, where over 740,000 Rohingya people have sought refuge, we are providing food to families who had to run away from their burning villages in Myanmar as they



Hundreds of thousands of Rohingya refugees seek peace and safety in camps in Bangladesh. PHOTO CREDIT: PAUL JEFFREY/ACT ALLIANCE

were chased away by armed forces of their own government. In Yemen, where over eight million people are on the brink of famine, we help offer hope by providing food and access to clean water to families who had to leave their homes because they were under attack. It's impossible for most of us to imagine the hardship experienced by these families.

As instruments of peace, we need to become more sensitive to the threats to peace. What are our leaders

doing to preserve peace in our communities and to work toward peace globally? Are we helping foster conflict anywhere in the name of our economic well-being? What if we were at the other end of those actions?

As Christians, we are called to pray for and act as instruments of peace. Jesus, as it is relayed in the scriptures, left us his peace for us to share. PWS&D is one way to do this by providing life-saving support where peace has been shattered.

## Champions' Corner



Sharyl Eaglesham, from Winnipeg, Man., invited her community to pray for the needs of people around the world during First Presbyterian Church's Advent prayer vigil.

By Emma Clarke,  
PWS&D Communications

Wednesdays have a reputation of being difficult. Beyond the busyness of work, the flurry of church and social engagements and the hustle of children's extracurricular activities, the mid-week energy lull often makes the day less than exciting. One Wednesday a month, however, Champions look at the calendar and smile, because it's time for Champions Pray.

PWS&D Champions are volunteers who are passionate about the work of PWS&D. Champions engage PCC congregations from across Canada in the mission and ministry of PWS&D.

Often, Champions put together meaningful events to raise awareness and funds for PWS&D's work. Yet, they have even broader horizons when it comes to responding to Christ's call to feed the hungry, comfort the lonely, seek justice for the oppressed and show compas-

sion to the most vulnerable. The first Wednesday of each month, Champions come together in spirit to pray for the work of PWS&D around the world.

### A Day in the Life of a Champion: Marion Lade

Marion Lade knows how important it is to pray for those in need, because she does so throughout the year with a group of people from her congregation in Comox Valley, B.C.: "There are approximately nine of us who meet on each second Wednesday...to pray for people both within and outside our congregation. Not just those within our community—but far afield." Eager to share the resource—a prayer guide that lists current requests from PWS&D partners and provides sample prayers to help anyone unsure of what to say—with her church's prayer group, Marion comments, "I keep our group aware of the need to pray for the people who benefit from the projects PWS&D supports."

While some Champions pray in groups, others address the requests on the Champions Pray resource in quiet solitude. Regardless of where or how they are coming together, Champions' prayers are passionate—and they are making a difference.

Champions Pray is just one part of the vibrant volunteerism of PWS&D Champions. Visit [WeRespond.ca/be-a-champion](http://WeRespond.ca/be-a-champion) for more information.

By Emma Clarke,  
PWS&D Communications

Of the 742,000 Rohingya refugees who have fled brutal persecution in Myanmar, over half are children. Sadly, the number of girls and boys who have lost one or both parents exceeds 35,000. Day after day, these children open their eyes in a Bangladesh refugee camp feeling completely alone.

Sufira, a resilient 17-year-old Rohingya orphan, remembers how it felt to leave her home behind: "We cried all the way."

Forced to flee by mass killings, arson and sexual violence against her ethnic community, Sufira departed Myanmar with her family by her side. Yet, her mother fell ill and died shortly after they arrived in Bangladesh. Her brother soon ran away.

Most days, Sufira sits in the bamboo house where she lives, joined by her grandmother's sister or by other women from back home. She relies on this community to keep her spirits high and on a few men who fetch provisions for her with food vouchers. Thankful for their support, Sufira comments, "I hope the food will continue."

PWS&D, through Canadian Foodgrains Bank, is one of several



Life can be lonely for Sufira, a 17-year-old orphan, who lives in a Rohingya refugee camp in Bangladesh. PHOTO CREDIT: WORLD RENEW/LISA NIGHTENGALE

organizations responding to need in the Cox's Bazar refugee camp. Here, most refugees are completely reliant on humanitarian assistance to meet their basic needs. While the World Food Programme is providing rice, lentils and oil, other food is difficult to access. As a result, many people's diets are deficient of various nutrients.

To meet the need for healthier and more diverse foods, PWS&D partners with World Renew at the Foodgrains Bank to provide food vouchers for families in great need. These in hand, Sufira and others can feel the dignity that comes with the freedom of choice, as they make purchases

of nutritious food that contribute to the local economy. In this project, the Government of Canada matches funds 4:1, enabling us to help more people like Sufira.

While Sufira continues to deal with the emotional aftermath of her flight from Myanmar and the loss of her family, the support she has received makes her life a little easier. Unfortunately, there are many more stories like Sufira's and the need of Rohingya refugees is immense, with no end in sight. To support PWS&D's ongoing efforts to provide assistance, please visit [WeRespond.ca/Rohingya-refugee-crisis](http://WeRespond.ca/Rohingya-refugee-crisis).



## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

# Cyclone Idai: One Year Later



Community members gather around a well in order to access clean drinking water. CREDIT: ACT ALLIANCE.

By Stephanie Chunoo,  
PWS&D Communications

"The water was everywhere, it was above knee-high, and it stayed for one week," remembered Margaret Chidothi, as the one-year anniversary of Cyclone Idai approaches. During the deadly storm, Margaret and her family of six lost their home and entire livelihood. The cyclone washed away her maize, pigeon peas and sorghum just a month before harvest.

In the aftermath of the storm, it was extremely difficult for Margaret and her husband to find work to

provide for their family. With the little they were able to find, it was almost impossible to feed their entire family. In fact, food was often so scarce that Margaret would have to ration the meals for the adults so that the kids would be able to eat more than one meal a day.

The lack of food made it challenging for Margaret to find the energy she needed to rebuild her life. "When it's only one or two times a day, it's hard to be productive. I felt it in my knees that I was weak," she shared.

In response, PWS&D, with support from Canadian Foodgrains Bank, provided emergency food assistance to families like Margaret's. Her family received a monthly package consisting of maize flour, beans and oil, as well as a nutrient-fortified cereal for her children.

The food packages meant that Margaret's family was able to eat more than once a day—something they hadn't been able to do since Idai struck. "When we eat three times a day, we have more energy, we wake up with enough energy to go to the gardens and do work." An encouraged Margaret is starting to rebuild her life: "We are really happy the pro-



Margaret Chidothi and her family stand in front of their home with a portion of their monthly food package. CREDIT: CANADIAN FOODGRAINS BANK/SHAYLYN MCMAHON.

ject came. It really helped our family."

### One year later...

Many families like Margaret's are still recovering a year after Cyclone Idai made landfall. Working through coalitions like Canadian Foodgrains Bank and ACT Alliance, PWS&D has provided emergency food assistance, shelter, and water and sanitation services.

In southern Malawi, through the Mulanje Mission Hospital, PWS&D helped rebuild 525 latrines that had been damaged by the storm. Additionally, two homes where orphaned children and their caregivers live were rebuilt.

But recovery after disaster is a long-term process. While immediate projects helped bridge the gap, need

still remains. One year later, many people continue to face the long-term effects of the cyclone.

Families were a month away from harvesting their crops when Idai struck, causing most to lose their entire crop and seeds. While the first round of food assistance provided seeds, they will not be ready to harvest for another few months.

Consequently, PWS&D is continuing to provide assistance to combat food insecurity caused by the flooding. Families in Malawi are receiving monthly cash allowances which enable them to purchase the food they need at local markets, also helping to boost the local economy. Female-headed households, families with orphans and people with special needs,

as well as those living with HIV have been given priority.

In Mozambique, PWS&D is helping to provide water, sanitation and hygiene facilities through ACT Alliance. When Idai hit, it collapsed latrines and destroyed drinking water stations, leaving many people without access to clean drinking water or toilets and vulnerable to waterborne illnesses. This project provides water purification services, sanitary napkins for women and diapers for children, and promotes proper hygiene.

### Thank you!

Thanks to the generosity of Presbyterians across Canada, almost \$160,000 was raised to help those affected by the cyclone. After being multiplied up to four times through government matching, these funds allowed PWS&D to provide over \$800,000 worth of assistance. Without your support, families like Margaret's would not have the resources or energy to start rebuilding their lives. Because of your compassion, families in Malawi, Mozambique and Zimbabwe are starting to slowly recover and return to their normal lives.

*PWS&D is a member of Canadian Foodgrains Bank, a partnership of 15 churches and church agencies working together to end global hunger. Foodgrains Bank projects are undertaken with support from the Government of Canada.*

# Growing Better Together

By Emma Clarke,  
PWS&D Communications

In Haiti, where farming is a mainstay of the economy, chronic extreme weather exacerbated by climate change has locked many families into cycles of food insecurity. A staggering 49 per cent of people are undernourished—that's every second person.

Lucsius is one such farmer facing these challenges. Unsure of how to adapt his agricultural practices to help his crops survive, he used to experience months or even seasons of inconsistent yields.

Yet, standing in his vibrant garden of legumes, cassava, cabbage, peppers, carrots, beans, potatoes and bananas, his eyes were wide in fascination as he described how a



Lucsius and other farmers in Haiti are helping each other prosper in PWS&D-supported farmers' groups. PHOTO CREDIT: MCC/CFGB

PWS&D-supported project helped transform life for him and other farmers in his community: "Through a participatory strategy which encourages farmers to come together," he

reflected, "it is possible to produce better to be able to feed our families."

For the last seven years, this 59-year-old husband and father of three has joined with others in his

town to participate in a PWS&D project implemented by Partnership for Local Development, a Haitian organization. PWS&D resources are multiplied three times at Canadian

Foodgrains Bank—tremendously extending the impact of the work.

Benefiting almost 20,000 people over three years, the project embraces local, farmer-owned co-operatives in Haiti. Farmers receive training in soil conservation, fertility management and diversity of production, which helps increase yields and resilience to disasters.

The community of support also means more financial freedom: using their new savings or low-interest loans from the group, farmers make purchases to improve their farms and support their families' food, education and health needs.

Involvement in the farmers' groups has allowed Lucsius to pay his children's school fees, look after medical bills and build a latrine so that his loved ones can have a healthier future—all things he wouldn't have dreamed possible. Now a mentor to others as the president of his farmers' group, Lucsius is excited to keep growing the groups which he considers "of great importance to the community."

*\*PWS&D is a member of Canadian Foodgrains Bank, a partnership of 15 churches and church agencies working together to end global hunger.*



## REFUGEE SPONSORSHIP

# From Being Stateless to Helping the Stateless

*By Farrukh Mushtaq, member of Grace (West Hill) Presbyterian Church in Scarborough, Ont.*

To live without home and identity is one of the worst curses that can befall a person. This was my reality as I fled my home country, Pakistan, in 2012.

My name is Farrukh Mushtaq, and I am a proud citizen of the beautiful country of Canada. But before I stepped foot on this land, I was one of the thousands of refugees who escaped persecution and harassment and had to leave their home countries to save their lives.

My family and I spent eight months hiding in Pakistan (my home country), and three years in Vietnam and Sri Lanka as stateless people. We had absolutely nothing to our name. Things were extremely dire, and we were worried about the future.

But then God showed his love and generosity and sent us aid in the form of the Presbyterian Church in Canada. Grace Presbyterian Church in Scarborough sponsored my family. We arrived in Canada in February 2015.

Grace Church is one of the most benevolent, kind, open-hearted and loving congregations. My family was the first refugee family sponsored by them. Since then, they have sponsored two more families, and have one refugee sponsorship application in process.

I still remember the night we landed at Pearson International Airport in Toronto. It's hard to find words



Refugees 4 Refugees Canada team members, along with members of St. Andrew's Presbyterian Church in Markham, Ont., welcome a new family to Canada.

to explain our feelings. After spending years being stateless, finally, we could call Canada our home.

All of the comforts that we enjoy today, along with God's kindness, have made us realize how important the Canadian Private Refugee Sponsorship program is to the world.

After my arrival, I helped other refugee families prepare their sponsorship applications and the necessary documentation regarding their cases. The joy of helping other families get a chance at a new life was indescribable. I wanted to do more to help.

So, in 2017, with the help of some like-minded friends, we started the not-for-profit organization Refugees 4 Refugees Canada (R4R). All of the people involved with R4R have refu-

gee backgrounds and are volunteers. Most of us in R4R are people who were once stateless and persecuted but have now made our homes in Canada. We offer support to refugee families across the world.

R4R Canada provides a bridge between potential sponsored refugees and sponsors. We introduce refugees to sponsors, help prepare applications, develop resettlement plans, work in partnership with churches to sponsor refugees and help churches develop their capacity to effectively implement resettlement plans when the families arrive in Canada.

In 2017, R4R Canada organized our first joint venture with St. Andrew's (Markham) and Unionville Presbyterian churches to sponsor a



Farrukh Mushtaq and family on their second day in Canada.

refugee family. The family, originally from Pakistan, fled to Sri Lanka in 2014 due to religious persecution. In December 2018, R4R Canada sponsored another Pakistani Refugee family with the help of Grace Presbyterian Church. This family is currently in Malaysia, waiting for their refugee status determination interview.

In September 2019, we had the privilege of welcoming a family to Canada. The joy of seeing their smiles was the greatest gift God could have given us. We were immensely happy that we were able to help an innocent family find their way out of a danger-

ous life. It reminded us of when we first came to Canada as helpless refugees. We see how far we've come—from refugees seeking asylum to respected citizens of Canada who are privileged to help others and save lives. I feel God has given us a second chance. For that, we are truly grateful.

All of this was possible only because someone in a faraway country took a chance on us. Now, it's our time to give back and take that chance.

To learn more about the work we are doing, please reach out to Refugees 4 Refugees Canada.

## NEWS

# Supporting Indigenous Communities in B.C.



The Indigenous Studies Program at the Vancouver School of Theology (VST) has received a significant grant from The United Church Health Services Society Program Grant Fund at The United Church of Canada Foundation.

This grant will be used over the next three years to help with the delivery of Teaching House That Moves Around programs for Indigenous Peoples in the northwest B.C. communities of Bella Bella, Bella Coola and Hazelton.

The Teaching House involves a team of primarily Indigenous instructors and counsellors who travel to Indigenous communities where support, encouragement and theological education are offered. This has been an integral way in which

the Indigenous Studies Program at VST is able to deliver courses and expedite completion of degrees for its Indigenous students.

The Indigenous Studies Program is unique in North America. It was initiated by and for Indigenous communities over 30 years before the Truth and Reconciliation Commission did its important work in Canada. The ISP delivers theological education remotely to communities where Indigenous students live. Using a combination of online lectures and onsite mentors, Indigenous students are prepared for leadership in their communities, including ministry that suits their context.

To learn more about this grant and the Indigenous Studies Program, visit [vst.edu](http://vst.edu).



## NEWS

# The Church is on Fire:

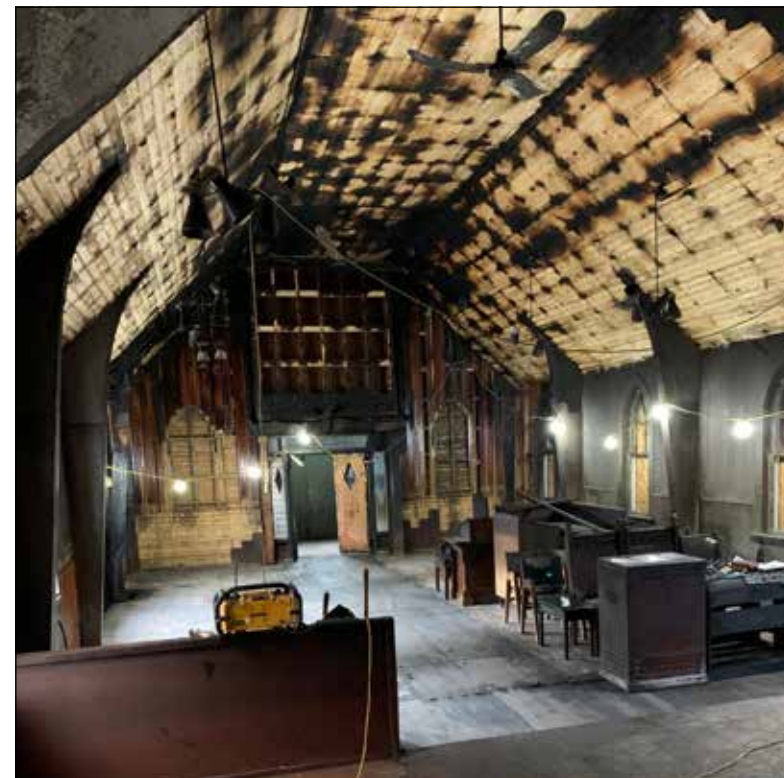
## Words No Congregation Ever Thinks It Will Hear



Fire Chief Vince MacKenzie took this picture when he arrived on the scene soon after the fire was reported.



Firefighters remained in full gear until the fire was declared out.



A view from the front of the sanctuary after some cleanup.

By Lynne Allan, Treasurer,  
 St. Matthew's Presbyterian Church  
 in Grand Falls–Windsor, N.L.

The church is on fire. These are words no congregation ever thinks it will hear. But on Oct. 18, 2019, at approximately 9:00 p.m., a fire inside St. Matthew's Presbyterian Church in Grand Falls–Windsor, N.L., was reported by two passersby, and those words became reality. Several hours later the fire was declared out, the sanctuary destroyed by flames, smoke and water. The rest of the building, including the basement hall, kitchen and washroom, was badly damaged by smoke and water. The congregation of St. Matthew's faced its greatest challenge since the church was built in 1910.

That night, as we watched from across the street while the fire department did its job, members of the congregation shook their heads and expressed disbelief. Tears were shed. One of our oldest members realized the next morning she had cracked a tooth and believes it was a result of clenching her teeth while watching the scene unfold.

One of the onlookers that night was the Rev. Kim Waite of Memorial United Church, located right next door, who offered her church's support. "Whatever you need," she said. "A place to worship, a room for a meeting, whatever you need." During the next few days other churches in town offered their support. It was a comforting example of Christian unity.

There was never any question about restoring the church. Before

the fire, it was the only surviving building of the original churches in Grand Falls–Windsor. After the fire, it was still standing and structurally sound. All we needed was a plan. That came about a week later when St. Matthew's received an offer of free labour from the owner of a local construction company. Since then, two people associated with the company have been leading a small group of church volunteers through the process of undoing the damage the fire left behind. By the end of December, the interior of the church had been stripped back to the studs, fire-damaged wood replaced and paint sealant applied. Work on spraying in foam insulation and rewiring has been completed. We can now focus on restoration of both the building and contents. No completion date has been set.

The fire left members of St. Matthew's in shock, but we are nothing if not resilient. With our monthly service, which was scheduled only nine days after the fire, we accepted our neighbour church's offer of help and gathered in Memorial United. We were joined by several members of other denominations in the community, which was another example of unity in Christ.

We didn't collect for our Community Clothesline and Food Bank outreach projects at the October service, but we did put out the call for donations in November when we met in the chapel of Holy Trinity Anglican Church. It was an attempt to keep things as "normal" as possible while holding services in churches of other denominations and using unfa-

miliar hymn books. Our clothesline and food box, destroyed in the fire, have been replaced by baskets and they were filled with 30 pairs of underwear, 27 pairs of socks and two pairs of gloves for the Salvation Army and 79 non-perishables and \$70 in cash for the Food Bank.

The congregation has responded in a time of adversity, which reared its ugly head again in December when St. Matthew's was broken into not once but twice. Expensive tools belonging to one of the volunteer workers were stolen the first time and furnace oil was siphoned from the tank. We assume the same person expected to find the tools replaced and waiting for him/her the second time, but they weren't. We continue to keep the church as secure as possible, but when people are determined to break into a building, locks aren't enough.

St. Matthew's has traditionally held a Christmas morning service, led by members of the congregation, and no one wanted that to change. We probably needed it more than any other year. It took place in Memorial United, bringing us together once again along with some visiting family members. Our January service was held in a third venue after we were invited to use the chapel of the former Presentation Sisters renewal centre. That building will undergo renovations later in the year to become a 10-bed hospice. The Rev. David Sturtevant, our interim moderator, drove the 860-kilometre round trip from St. John's to conduct the service and administer Communion.

While the last quarter of 2019 was



A view from the front of the sanctuary before the fire.

difficult, St. Matthew's looks forward to what 2020 will bring. It will be some time before the church is fully restored, but the congregation hopes to be back in our sanctuary before the summer break in July and August. We have already expanded our community outreach program. In January, members of the Thistle Club, the church's women's group, attended the local in-gathering service of the Fellowship of the Least Coin and made a donation. The club was also represented at the most recent meetings of the Canadian Bible Society's local branch. We took part in its annual Festival of Praise in February and will be involved in other events throughout the year. We have found working with a larger group makes for effective community outreach and relieves the pressure a small group may feel when undertaking projects.

St. Matthew's gives heartfelt thanks to those who have shown support for our congregation since the break-ins and fire, the cause of which cannot be determined. The



Less than two weeks after the fire, the steeple was removed by men associated with a local construction/renovation company. They have volunteered to lead the restoration process. Repairs to the steeple will be made on the ground.

church community, individuals and companies from near and far have made it possible for us to not only face the long road we must follow to get our building back, but to continue our community outreach along the way.



## NEWS



Thistle Club members Heather Saunders (right) and Lynne Allan put a bird on the tree on behalf of their fellow club members.

# Improving Women's Health in Newfoundland

By Lynne Allan, Treasurer,  
St. Matthew's Presbyterian Church  
in Grand Falls-Windsor, N.L.

On Oct. 18, 2019, just hours before fire destroyed the sanctuary of St. Matthew's Presbyterian Church in Grand Falls-Windsor, N.L., the church women's group, the Thistle Club, made a donation to a joint project of the local hospital's South and Central Health Foundation and Shoppers Drug Mart. The donation is an example of the causes supported by the St. Matthew's Community Outreach Program.

Called the "Love You Campaign," the joint project has been raising funds to improve women's health for 18 years. These funds will help supply post-surgical compression bras to mastectomy and lumpectomy patients. The bras potentially decrease risk of lymphedema and seromas and improve comfort level through pain control. They are expensive and sometimes unavailable depending on where a patient lives. Donors to the campaign could put a leaf on the "Love You Campaign" tree for \$1, a butterfly for \$5, an apple for \$10 and a bird for \$50.



The Rev. Gale Macdonald with food drive donations from the community.

# Hope Lives at Clarkson Road

By Karen Pérez,  
Church Office Administrator,  
Clarkson Road Presbyterian Church  
in Mississauga, Ont.

It was after a team from Clarkson Road Presbyterian Church attended the Stewards by Design conference in November of 2017 that "hope" became a theme for our congregation. As we listened, reflected, talked and prayed we became more and more convinced that hope was not only what people needed, but also that the hope we have in Jesus is something unique we have to offer. As we talked about what hope means to us, and how we experience and share hope, "Faith in Action" was born.

"Faith in Action" has become a foundation for much of our mission work at Clarkson Road Presbyterian Church. "Faith in Action" is a way for us to make hope evident in very tangible ways to people in our community and in the wider world. In October of 2018, we held our first "Faith in Action" weekend. A dynamic coordinating team (Jean Hansuld, Megan McLean and Maureen Read) planned a variety of activities that gave people an opportunity to put their faith in action. People cleaned at the Compass Food Bank and Outreach Centre, made sleeping mats from milk bags, and prepared care packages for ARISE Ministry. They visited residents of a local retirement home, made lunch for Evangel Hall clients, and prepared care bags for women undergoing chemotherapy. Our neighbours responded with overwhelming generosity, donating food and winter clothing for The Compass Food Bank and Outreach Centre. After a community dinner on Satur-

day night, a celebration service was held on the following Sunday morning where we praised God and gave thanks for all that we were able to do. The weekend events served as a launch pad for monthly outreach activities that let us share the love and hope of Jesus in really tangible ways.

Building upon our first "Faith in Action" weekend, we had an expanded weekend in October of 2019. The planning team was intentional about expanding our weekend activities to bring in new activities that would engage people with different interests and abilities. They were also very intentional about drawing the circle wider and including people who aren't always able to be involved in mission activities. In the spirit of expanding our outreach, volunteers delivered 1,000 bags to our neighbours containing information about the church and an invitation to donate to the food drive. In addition to expanding many of our activities, we were able to draw in neighbours who have become connected to us through our "Faith in Action" programs. For



Gathering the food drive donations.

example, one of our neighbours contacted us and asked if her son's hockey team could make "Birthday Party in a Bag" bags for Compass families because she wanted them to have the experience of helping others, and to learn about what this church-sponsored Food Bank and Outreach Centre does.

The brainstorming, reaching out and trying new things has been a great experience for our community of faith. Not only have we rooted much of our mission work under the "Faith in Action" banner, but we've explored the scriptural grounding for what we are doing and this has been life-giving.



Gerry Binnie and Bev Philips making sandwiches.



The Clarkson Road Presbyterian Church "Hope Lives Here" front sign.



## NEWS

# 200th Anniversary at St. Andrew's, New Glasgow

*Submitted by Pat MacKay,  
St. Andrew's Presbyterian Church  
in New Glasgow, N.S.*

The year 2019 was an exciting one for St. Andrew's Presbyterian Church, locally known as "The Kirk on the Hill," in New Glasgow, N.S. It marked 200 years since the Rev. Donald Allan Fraser formed this congregation on Fraser's Mountain, very near to the present-day site. To commemorate this momentous time, information on the long history of the congregation was provided weekly.

Many special events also took place, culminating on Sunday, Oct. 20, with two services. Throughout the year, we held two coffee parties, a tea, three breakfasts, bake sales, a potluck supper, and a Korean Cuisine dinner held at Pictou Lunch Box, Lyons Brook, as well as a well-attended Church Family Dinner catered by the ladies of the Plymouth Fire Department.

On May 12, Good Shepherd Sunday, we held a "Good Shepherd Concert," a program of songs and hymns, featuring the combined choirs from St. Andrew's, First Presbyterian, Trinity United and St. George's Anglican churches of New Glasgow.

Our Advent Alms Giving was in support of Presbyterian World Service and Development's work toward education for children in the developing world—"A Classroom for Every Child."

In July, we held a very successful ABBA concert—"Dancing Queen," with Adam Johnson and friends.

Betty Murphy did a yeoman's job in creating a Memory Tree, a Memory Room, Guess Who Quiz and Scavenger Hunt Quiz.

During the anniversary weekend, the AMS (Atlantic Mission Society) quilt was on display. The quilt was made by Mary Condon, Pictou Landing, and the names of all AMS



Former minister the Rev. Richard Sand pictured along with present minister, the Rev. Dr. Joon Ki Kim, and the Rev. Andrew MacDonald, minister of First Presbyterian Church, New Glasgow, cutting the anniversary cake.

presidents from 1876 to 2016 are acknowledged in the squares.

Our sister church, First Presbyterian, was invited to join us for the morning service on Oct. 20. The Rev. Dr. Joon Ki Kim extended a warm welcome to all. The choir, accompanied by Ian Grant on drums, sang "Hallelujah Round of Praise" as their anthem.

The Rev. Richard Sand was the guest speaker and he began his message, "Promises," with a review

of the ministers who have served this congregation since its founding by the Rev. Donald Allan Fraser. He stated, "Their service in the ministry here at St. Andrew's has left a lasting imprint—of tolerance of diversity, acceptance of compromise, and agreeability that seeks what is good, honourable, just, kind, decent in people."

He then spoke about living in difficult times, using the passage from Jeremiah, ending with God's promise

of a brighter future. The people of St. Andrew's pursue justice without giving up: economic justice, the equality of all human beings, justice for the earth.

The evening service was conducted by our organist, Sandra Johnson. She explained the history of our hymns and psalms, describing their 200-year evolution. Two hundred years ago, Presbyterian ministers, mostly from Scotland, brought to the Maritimes the metrical psalms of 1650. At the beginning of the 19th century all church singing was unaccompanied. In fact, the organ at one point was referred to as "a carnal instrument." After 1872 pipe organs were permitted. In 1907 the first pipe organ was installed in our church at a cost of \$2,450.00.

The first Book of Praise was published in 1897, followed by updated editions in 1918, 1972 and in 1997, the one we use now. It includes songs and hymns that span many countries, styles and faith traditions. A few musical choices we sing in morning worship services now are not explicitly sacred, but their message does express the teachings of Jesus.

Congregational and choir singing occurred between Sandy's presentations. Both services concluded with a time for fellowship, conversation and refreshments.



Betty Murphy and Brenda Smith, who spent countless hours collecting and setting up the Memory Room.

## Memory Room

*Submitted by Pat MacKay,  
St. Andrew's Presbyterian Church  
in New Glasgow, N.S.*

A Memory Room was created at St. Andrew's Presbyterian Church in New Glasgow, N.S., to display past and present memorabilia of the Kirk. Youth groups such as Beavers, Cubs, Scouts, Venturers, Rovers, Explorers, CGIT and Children of the Church no longer exist in St. Andrew's. This is a way to honour their existence and the contribution that they made to the lives of youth in our congregation. The room displays pictures and memorabilia of these various groups' past activities, plus past and present memorabilia from our church school and congregation.



Displayed in the Memory Room is one of three campfire blankets that belonged to the late Donnie MacDonald who grew up in St. Andrew's. It is covered with the Scout badges he received, traded for, or collected wherever he participated in Scouting. There are estimated to be about 400 badges on this poncho.

The Memory Tree features memories of congregational members that are printed on white and blue church-shaped tags and hung on a white twig tree in the sanctuary. As part of these shared memories, a picture of the person(s) who wrote the memory or were a part of it is placed on the back of the tag. It is a great way to honour and remember past and present members by sharing memories and experiences together as "People of the Kirk."

For the Memory Room, childhood pictures were also collected from congregation members, and black-and-white copies of the photos were made. Each Sunday, one or two pictures were placed in a "Guess Who" picture frame. The following Sunday, the people in the "Guess Who" pictures would be identified and new pictures would then be chosen and displayed. All the identified photos were displayed together on "Looking Back" poster boards during the 200th Anniversary Weekend.



The "Looking Back" poster boards.

A Scavenger Hunt was also organized, consisting of 20 questions pertaining to things throughout the sanctuary and hall. One had to thoroughly search the premises to get the answers!



## NEWS

# Christmas Craft Market in Brandon



By Allison Reville, Stewardship Committee, First Presbyterian Church in Brandon, Man.

At First Presbyterian Church in Brandon, Man., part of our mission is to play an integral role in the commu-

nity. With our outreach, we would like to be visible and accessible to all throughout our neighbourhood. One of our biggest assets is our two large basement halls. The Stewardship Committee decided to use them to house a craft and vendor sale in

hopes of bringing the church and community together. The Christmas Craft Market at First Presbyterian Church was held on Saturday, Nov. 2, 2019 from 10 a.m. to 3 p.m. in good time for Christmas shopping. Visitors were charged two dollars each for admission, which also gave the attendees an entry to one of the fabulous six door prizes donated by the vendors. Over 20 vendors paid \$25 per table to set up their wares. Over \$1200 was raised for general church expenses. Over \$300 was raised from the admission, and donated to Big Brothers, Big Sisters of Brandon, who rent a space in our building.

Vendors were spread out between two rooms and featured tables of baking, art, totes, bags, purses, organizers, gifts, Christmas decorations, home fragrance, kitchen prep and storage products, woodwork, handmade cards, terrariums, cosmetics, wellness wear, earth-friendly cleaning products, cute knitwear and accessories, paintings, signs, barn-board crafts and more! Warm chili



lunch, coffee and treats were available to purchase after perusing the delightful sale items.

The congregation was asked to donate goods for the bake table. Some congregants donated supplies for chili, and other chili supplies were donated by local grocery stores. It took a small group of volunteers to plan the event, advertise to vendors and shoppers, sell tables and make

spatial arrangements, set up, cook chili, serve tea, collect admission, work the bake sale, tear down, clean up and tally the results.

Feedback was positive from shoppers and vendors, and the committee will likely plan another in the coming year. It was great to open our space to the public in hospitality and spread the church name in the community in a different way.

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- Great energy and enthusiasm
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- High caliber music ministry
- Vibrant church school programs
- Rich past and promising future

### Our Minister will:

- Respect who we are and have a vision for the future
- Provide engaging and meaningful worship
- Deliver thoughtful and thought-provoking preaching
- Be compassionate, sensitive, courageous and visionary
- Build on mission and service
- Foster growth and leadership

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50 Wynford Drive  
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## NEWS



# Music and Dance in Stouffville

*Written by Jim Mason, St. James Presbyterian Church in Stouffville, Ont.*

It all began back in 1992. St. James Presbyterian Church in Stouffville, Ont., had, two years previously, organized what was called a “Musical Corn Roast.” Open to the community, it was held in the town’s Memorial Park.

The first year was extremely successful, but in 1991 attendance dropped. The event was discontinued.

Jim Thomas, an elder in the congregation, feeling a replacement project was required, contacted Douglas Winger, then principal of Summitview Public School on Stouffville’s Main Street, and asked him if a student choir, directed by Julia Topping, would perform a concert at Stouffville District Secondary School, then located on Edward Street.

Mr. Winger not only agreed but suggested not one but all Stouffville school choirs and bands should be

invited to perform. Jim Thomas accepted the challenge and, along with two church colleagues, Gayle Atkinson and Stewart McElroy, started the ball rolling. That was 27 years ago.

The town, much smaller then, was served by only five schools—four elementary and one secondary. Music directors at all five schools agreed to participate. The SDSS auditorium was packed with enthusiastic parents, grandparents and friends. Students, ranging in age from five to 18 years, amazed the audience with their vocal, instrumental and dance routines, prompting standing ovations.

One student, exceptionally talented, was selected to receive a St. James scholarship, a practice that continues today. The initial recipient of the award was dancer Georgina Muir. Her father, the Rev. Don Muir, is deputy clerk of The Presbyterian Church in Canada.

Other students honoured included: Clara Jordan, Jocelyn McDowell,

Cameron MacKenzie, Kathryn Irwin, Carley MacLean, Lillian Wild, Jennifer Thunem, Kirstie Hembruff, Aaron Clubine, A.J. deBoer, Madeleine Eddy, Colton Carrick, Matthew Eeuwes, Rosa Alaimo, Emily Montesano, Ashley England, Cameron Williams, Jacquie Sandler, Liam Kerman and Bethany Yeung.

Many have continued into fields of higher music and dance learning, including Georgina Muir, who competes in dance competitions in Scotland; Jocelyn McDowell, manager of several major theatre productions; and Matthew Eeuwes, member of the City of Rochester philharmonic orchestra.

Over the past 27 years, thanks to financial assistance from: St. James Presbyterian Church; the Town of Whitchurch-Stouffville; community businesses and service clubs; memorial foundations and individuals, more than \$140,000 has been raised with all monies donated to participating schools, now eight in num-



ber. These funds are used to further schools’ hard-pressed music and dance programs.

A new Stouffville District Secondary School has since opened. But Stouffville residents—cell phone cameras now at the ready—still pack the auditorium every November for this unique event. Choirs and bands, with as many as 100 members, fill the stage.

“Never in my fondest dreams did I think this program would last so long, would be so enthusiastically supported and raise so much money for such a worthwhile cause,” said committee chair Jim Thomas.

“It’s the only one of its kind in the

Region of York,” and has been twice awarded by the York Region District School Board, he added.

Other current committee members include Pat Welch, treasurer, and Jim Paterson, stage manager. On concert nights, more than a dozen members and adherents within the St. James congregation volunteer their services. Church pastor, the Rev. Joan Master-ton delivers the Invocations and presents the scholarships. St. James’s Jim Mason is master of ceremonies.

Concert Number 28 is already in the planning stage. The tentative date is Nov. 20, 2020, when the committee hopes total donations will exceed the \$150,000 level.

# Christmas Fun for Kids



*By Christina McCarthy, Director of Children and Youth Ministry, MacNab Street Presbyterian Church in Hamilton, Ont.*

On Dec. 8, 2019, MacNab Street Presbyterian Church in Hamilton, Ont., welcomed the congregation and the community to our Annual Christmas Fun for Kids service and celebration.

The Rev. Steve Baldry constructed an eight-foot Christmas tree that contained 12 doors. Children were invited up one at a time to open a door where they found an ornament. Each

ornament represented one of the Twelve Days of Christmas. As they were hung on the tree, their meaning was explained, followed by the corresponding line from the song being sung by a trio from the choir. It was a fun and interactive way to bring deeper meaning to the song, while teaching children about our faith.

Following the service, everyone gathered in Johnston Hall for homemade pizza, face painting, balloon animals, crafts, and cookie decorating. Christmas Fun for Kids has quickly become a cherished tradition at MacNab.





## NEWS

# A Gift of Music in Stratford



Earl C. Clark, the organist and choir director at St. Andrew's Presbyterian Church in Stratford, Ont., for the past 60 years. PHOTO CREDIT: JANE MARIE MITCHELL

By Pat Million,  
St. Andrew's Presbyterian Church  
in Stratford, Ont.

On Sunday, Jan. 12, 2020, well over 200 people including members of the congregation, family and friends gathered at St. Andrew's Presbyterian Church in Stratford, Ont., to celebrate and honour Organist and Choir Director of 60 years, Earl C. Clark. Mr. Clark received admiration for his many years of playing, along with numerous greetings from the community and beyond. Several of those unable to attend sent memories to be read aloud, which were added to the humorous recollections of those present. Among the greetings was a letter from Her Majesty's Lady-

in-Waiting following a conversation with the Queen about Earl's achievements. We took a picture of a happy Earl Clark with this letter framed as a keepsake. Included among the people there to honour Earl were past students and choir members who got together to sing the morning anthem and part of the "Hallelujah Chorus" in the afternoon. It was quite the show they put on! All wished Earl the best and congratulated him on such a career goal.

Legend has it that the Organist Search Committee of St. Andrew's went to Kincardine United Church and "stole" the young organist. Don Wilson, an active member of our congregation, made that journey with others and we thank him for being



Earl leading the St. Andrew's choir. PHOTO CREDIT: AUDREY LITTLE

part of such a persistent group of people. Thus, Earl began his tenure at St. Andrew's on Jan. 1, 1960.

Earl's interest in learning the complexities of playing the pipe organ began as a young teen. A neighbouring Anglican organist bartered organ lessons to pay outstanding bills at the Clark's grocery store.

Earl continued his piano studies at the University of Western Ontario and his organ lessons as a private student. He also studied at the Royal School of Church Music at Addington Palace in the United Kingdom. Earl has acquired an impressive list of credentials: B.A., A. Mus, Mus G. Paed, and C.R.C.C.O.

Earl's philosophy while at the pipe organ is a true belief that church music enhances the Word. When train-

ing choir members, he strives for them to produce the best quality of music. He aims to inspire the choir to do so by choosing music that suits their abilities. The music selected ranges from classical to contemporary. Earl chooses the words first and the music second.

From his church studio, Earl has encouraged and inspired countless students in their studies of vocal music, piano and organ. And his pupils always excelled in mastering the understanding of theory, history and all other aspects of music. He has skillfully imparted his knowledge and love of music and was always deeply gratified by their successes.

Highlights of Earl's six decades at St. Andrew's include the service of celebration of Queen Elizabeth II's

Silver Jubilee with the Lieutenant Governor of Ontario in attendance. For the Centenary of the city of Stratford, a special anthem was commissioned and sung by a mass choir from city churches. Earl has overseen two organ rebuilds in 1971 and again in 2015 when midi-technology was added, allowing 250 more sounds to the pipes. In July 2019, Earl received a lifetime membership from the National Convention of Organists in Halifax.

In addition to his duties as organist and choir director, Earl earned a teaching degree and served as an itinerant music teacher to area rural schools. He was on the staff of Stratford Northwestern and Central Secondary Schools and King Lear Senior Public School. Earl served as Music Consultant for Stratford and Perth County schools for 25 years.

The love and respect the St. Andrew's congregation shows to their long-time organist and choirmaster encourages Earl to keep practicing, exploring and experimenting with new music and techniques. He continues to dedicate himself to his church, choir and his Lord and the Word. Even after 60 years of service, Earl shows no sign of wanting to retire from his calling and will continue as his health allows.

# Ecumenical Prayer: Alive and Well in Markham



The Markham Prayer Breakfast with over 600 people in attendance at the Hilton Suites Markham.

By the Rev. Peter Ma, St. Andrew's  
Presbyterian Church in Markham, Ont.

St. Andrew's Presbyterian Church in Markham, Ont., along with Unionville Presbyterian Church and Thornhill Presbyterian Church, are all strong supporters and sponsors of the Markham Prayer Breakfast.

The 2019 Prayer Breakfast, which took place at the end of November with over 600 people in attendance, has been in operation for over 20 years. It meets annually to pray for



Mayor Frank Scarpitti brings greetings to the Markham Prayer Breakfast.

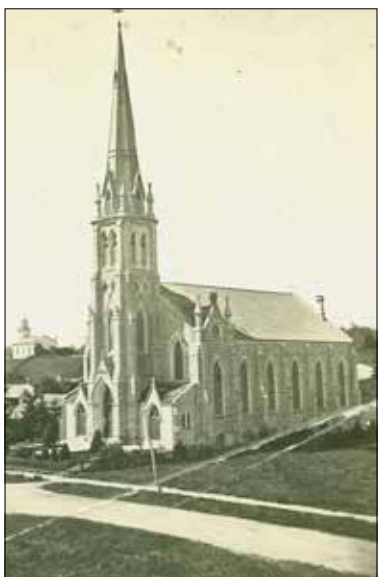
not only our political leaders but also for our church and business leaders. The event breaks across denominational boundaries and unites a

very large family of Christians from Markham and the surrounding areas. It represents the largest ecumenical gathering in the City of Markham.



## NEWS

# A Year of Anniversaries at Knox's Galt



A photo of Knox's Galt taken in approximately 1878. St. Andrew's is on the hill to the left of the building.

*By the Rev. Angus Sutherland, retired supply minister at Knox's Galt Presbyterian Church in Cambridge, Ont., Minister-in-Association and archivist for the congregation*

What do a runaway horse, a buried church bell, a heresy trial and a Canadian novelist have in common? They are all part of the history of Knox's Galt Presbyterian Church in Cambridge, Ont.

In 2019, Knox's Galt marked the 175th anniversary of the congregation and the 150th anniversary of the building where they worship. Knox's has a remarkable history that began on a Sunday morning in late July 1844, when the Rev. John Bayne, minister of St. Andrew's Church of Scotland in Galt, Ont., picked up an open Bible and marched out of the building, followed by most of the congregation. Outside, he declared the congregation to have joined the Free Church of Scotland, returned to the building and claimed it for the Free Church. As the colonial governing body at the time aligned itself in favour of the Church of Scotland, the congregation found itself homeless, needing to erect a new building about a year later.

**The runaway horse:** The Rev. Dr. John Bayne became a much-loved minister in Galt and was well known farther afield. Having visited Scotland in 1843, he became deeply inspired and returned home to espouse the movement that created the Free Church of Scotland. He is properly called the Father of the Free Church in the Canadas, having travelled to urge congregations

throughout Canada West (Ontario) to join that body, and founding congregations in Ayr, Doon, Hespeler, Paris, and East and West Puslinch township. He was also known for his love of speed, getting horses and wagons to go faster when he was in control. There is a story of a time when he lost control of the horse he was riding and was seen by an elder of the church racing by. The elder called out asking where he was going, and Bayne was heard to reply, "I have no idea. You'll have to ask the horse."

The Rev. Dr. John Bayne served Knox's Church until his death in 1859. (His legacy was noted in a service on the same date in this anniversary year, the 160th anniversary of his death.) Newspaper reports indicate that the funeral procession was witnessed by more people than the entire population of Galt—literally thousands lined the streets between church and cemetery, honouring his ministry to church and town.

The congregation, having outgrown the building that had been home since 1845, decided to have the current structure erected, finishing it in 1869. It was originally built to seat 1,350. An evangelistic outreach took place at the time of the completion of the new building with at least 24 different ministers preaching to the crowds that had come. The records indicate that the membership stood at 760 with many adherents attending as well.

**The buried church bell:** There are various stories told about the church bell. This is one of them. In 1880, Central Presbyterian Church in Galt was established when the remaining congregants of the original St. Andrew's united with a congregation formerly of the Associate Presbyterian (Secession of 1773). Central was built right across from Knox's, but as there were different styles of worship, this was not seen to be a problem.

The original St. Andrew's building was left to decay, but there were people in both Knox's and Central who believed themselves the true descendants of that congregation. One night, a member of St. Andrew's who opposed the union forming Central, went with some help to St. Andrew's and absconded with the church bell. So that Central would not have use of it, the bell was buried where only a handful of people knew its location. What their

ultimate plans were, no one is sure. However, in 1889, the year that the St. Andrew's building was demolished, the bell was unearthed and, with the blessing of Central Church, was placed in the steeple at Knox's. The bell continues to call people to worship today.

**The heresy trial:** In 1888, seven members of Knox's Church were tried by the session for heresy. They had been attracted to a travelling evangelist whose theology was not the traditional view of Presbyterians, and the seven became vocal, calling for changes in the church. When the session stood against them, they appealed to presbytery, then to synod, and finally to the General Assembly, being defeated each step of the way. To their credit, the seven did not leave the church, but continued to worship at Knox's, accepting the will of the church.

**The Canadian novelist:** Knox's had several well-known preachers in their history, and at least two published authors among them. One was the Rev. Dr. James Smart, a much-loved minister, who eventually became Professor of Biblical Interpretations at Union Seminary in New York. He wrote several theological books. But preceding him was the novelist Robert Edward Knowles, minister of Knox's from 1898 to 1915. An eloquent preacher, honoured in Canada and the United States for his oratorical skills, Knowles wrote seven novels while at Knox's, including his best-known work, *St. Cuthbert's*, a tale of Presbyterians in early Canada.

**What's in a name?** The name "Knox's" was a common one in early Canadian history. As the years went by, most churches reduced the name to Knox, and indeed this was done in word if not in deed at the Galt church. However, a hundred years ago or so, one of the ministers noticed that the name had never been changed officially, so he suggested that the church reclaim the apostrophe-s. This writer believes that it is the only congregation in Canada that has retained the old form of the name, and has on many occasions heard members and adherents correct people, saying, "It's Knox's, not Knox."

**Anniversary 2019:** The stories of the past, the history of a church that served Galt, and the city of Cambridge (which was created by the amalgamation of the communi-



The Rev. Gordon Timbers cuts the anniversary cake while the Rev. Angus Sutherland and the past ministers of Knox's (photos on the wall) look on.



The first building used by Knox's Galt (from 1845 to 1868) after its expulsion from St. Andrew's building. Photo taken in approximately 1856.

ties of Galt, Preston and Hespeler in 1972) are part of the fabric of Knox's.

In this anniversary year, Knox's began with an invitation to the Rev. Bob Smith, a former Knox's congregant who went into ministry. He effectively kicked off the anniversary celebrations at the start of September. At this point, it would be good to note others who have come from the congregation into ministry: the Rev. Gordon Smith of the United Reformed Church in England; and, within The Presbyterian Church in Canada, the Rev. Will Ingram and the Rev. Susan (Ingram) Kerr.

For the anniversary Sunday, Oct. 20, we were pleased to welcome the Rev. Gordon Timbers to the pulpit. He was associate minister from 1982 to 1988, working with the Rev. Bob Jackson. The Rev. Timbers was presented with a displayed collection of the Communion tokens used by Knox's Church throughout its history.

The congregation also celebrated by holding special music events—one featuring the Journeymen Gospel Quartet from Fergus, Ont., and

another, a concert of Celtic music with Ruth Sutherland, Celtic harpist, and Doug Feaver. Each of these events was followed by a celebratory dinner.

In worship, Knox's enjoyed the fellowship of long-table communion during October and December Communion services, making use of specially made commemorative Communion tokens. It featured the supply minister as acting Precentor, who led us in some psalm singing. The Precentor used a tuning fork that had been used by Knox's Precentor in the late 1800s.

Having celebrated this important anniversary, Knox's, sadly, has chosen to ask the Presbytery of Waterloo-Wellington for the dissolution of the congregation in the year 2020. A long and intriguing history, and years of service to the Lord Jesus Christ will shortly come to an end. But we are confident that the effect of the faith and service of the people of Knox's Church over the years will continue to touch the history and character of Galt Cambridge and of The Presbyterian Church in Canada.



## NEWS

# Good Cooking in Lucknow



Youth Group MasterChef Junior participants showing their donated prizes.

By Margaret DeBoer, Lucknow  
Presbyterian Church in Lucknow, Ont.

A few months ago, members of our Youth Group asked if they could have

a cooking competition. Dayle Taylor and Anne Mann are great cooks and were asked to help. These ladies planned an awesome evening of fun and creative cooking for the youth on



Group 1 presents to the judges.



The leaders hard at work.



Dayle Taylor and the judges.

Jan. 10, 2020.

Each group had a cooking station and a basket of supplies that had to be used for the meal. Groups also had the opportunity to select

optional items from a table that included things like vegetables, fruit, rice, noodles, seaweed, cold meat, vinegars, oils and seasonings. Group members had five minutes to plan

and 30 minutes to prepare an original grilled cheese and a side. Then sandwiches and sides were presented to the judges. The judges awarded prizes for "Most Original," "Best Sandwich" and "Most Creative." Paula Taylor, from our church, organized gift baskets through Circle K, so that each of the youth went home with an insulated lunch bag full of treats. The devotion for the evening was taken from John 21.

Our Youth Group is blessed with a community of caring and supportive adults who enable our youth to enjoy a wide variety of experiences at our monthly meetings.



The Session at Zion Presbyterian Church in Charlottetown, P.E.I.

# Hear the Good News

By John Barrett, Clerk of Session,  
Zion Presbyterian Church  
in Charlottetown, P.E.I.

The Session of Zion Presbyterian Church in Charlottetown, P.E.I., has recently launched an Atlantic Synod-wide project. The project entitled "Hear the Good News" consists of a survey that will be sent to all member churches within the Atlantic Synod. The mailing will include a letter of introduction to explain the hopeful outcome of the project and solicit any of the great worship service ideas, fundraising projects or successful

outreach programs that each congregation is particularly proud of. The initial letter will include a couple of examples from Zion's recent past. Respondents will be asked to submit in some detail the organization and execution components of their successful events.

The culmination of the project will be the publication of all these great ideas into one book, which will be distributed to every church in the Synod. This project was inspired by the tremendous response received from the readers of a *Presbyterian Connection* article several months

ago about Zion's annual Memorial Angel Service (Spring 2019 edition). Within that article, readers wishing to institute a similar service were invited to contact Zion church for details. The response to the article was overwhelming and numerous churches across the denomination have capitalized on that one idea. Just imagine the treasure trove of great ideas that could be shared through the efforts of a project of this nature.

Zion will report on the final outcome of the project in the months ahead, and looks forward to sharing the Good News.

Join in the celebration!

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176TH CONVOCATION**



[knox.utoronto.ca/convocation](http://knox.utoronto.ca/convocation)

**May 13, 2020, at 7:30 p.m.**

LOCATION:

Knox Presbyterian Church  
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CONVOCATION ADDRESS:

**'Put out into the Deep'**

based on Luke 5:1-11

By Dr. Dana Robert

Professor of World Christianity at Boston University



**KNOX COLLEGE**



## NEWS

# Cruise Night in Salmon Arm



*By the Rev. Ena van Zoeren  
St. Andrew's Presbyterian Church  
in Salmon Arm, B.C.*

The idea was born out of a conversation with a member of the congregation when we were complaining that there was nowhere to go and dress up in our formal cruise clothes. Why not have a cruise at home, I wondered? The Session agreed, and so the Dinner Cruise Night was announced to the congregation. Originally planned as a dress-up event with a potluck dinner and a few slides of a cruise or trip

for entertainment, it grew to be quite the event. It was the perfect pick-me-up in the middle of a particularly snowy winter.

The idea of a simple dinner expanded to include a period of appetizers and "sparkling drinks" before the dinner. We added chocolates for people to take home for "on their pillow," and then we added a shuffleboard tournament and prizes. I joked about finding a jazz band and a magician. The magic of that night kept growing. One of our members offered to be the "ship's photographer," taking photos throughout the



evening, and also escorting the willing to a booth in the Sunday School room to sit for formal portraits.

The decorations for the evening, coming from the collaboration of a few members, included centerpieces of a cruise ship on a life-preserver. Blue poufs were everywhere. There were candelabra with sparkling gems. Blue vases held tea lights. The appetizer station included champagne flutes.

On a cold, snowy night we gathered. Many wore their best formal wear, some came as they were. Everyone was welcome. Best of



all, everyone brought a party attitude. Mingling, talking, sharing stories, playing a cutthroat game of shuffleboard and challenging one another to "beat that score"—all were activities that expressed just how much people were enjoying the evening. The slides of various trips and cruises were a celebration of the most beautiful places in creation and a revelation into the personality and insight of those who had photographed the places and events. Those stories about the trips were such a delight.

The best part of the whole night

was that people simply enjoyed one another's company. No one rushed to the kitchen to clean up. Everyone stayed and chatted and thoroughly enjoyed the slides and the games. Then at the end, some departed with their leftovers and their chocolates. The rest, in their best formal wear, stayed to do dishes and mop the floors. Even better, all agreed that the whole event was so enjoyable that we should do it again.

Who knows, maybe next year we will have the jazz band and the magician. We have a whole year to dream, ponder and plan.

# Vankleek Hill's CAFÉ Thrift Shop

*By Louise Sproule,  
The Review Newspaper*

There's a small CAFÉ thrift shop at 23 Home Avenue in Vankleek Hill, Ont., just around the corner from Jade Garden. You may have seen the flag that flies next to a simple doorway four days of the week and wondered what is inside. It is the home of the Community Assistance Fund Enterprise (CAFÉ) shop, which sells high-quality, "gently used" clothing and other previously owned household items. All proceeds go to the Vankleek Hill Food Bank.

The shop opened approximately 30 years ago, according to its current manager, Ruby Barton. The Rev. Robert Martin was the minister at Knox Presbyterian Church then, and the shop was created originally as a temporary, six-week means to raise extra funds for the food bank. "It was never really intended to go this long," he said.

However, a combination of community need, quality merchandise

and low prices has kept the little shop thriving, according to Martin.

"We take the best," said Ruby Barton, about how carefully the items are selected for sale.

The CAFÉ is housed inside Knox Presbyterian Church and many of the volunteers who work at the shop are Knox members. There are 12 volunteers who regularly take turns each Monday, Wednesday, Friday and Saturday to sort through donations and decide what will be sold. Items that are not selected for the store are sent to other charitable and mission-based organizations. Unusable items are recycled. Nothing goes to waste.

The CAFÉ shop holds popular bag sales at the end of each winter and summer season. Customers can fill a grocery bag for two dollars or a trash bag for eight dollars. There are also occasional special sales on pants and sweaters; and coats are always sold at half price for a week before each Christmas. Indeed, in anticipation of winter, there are always many winter coats and children's snow-



**Stella Howes, left, and Margaret Dupelle enjoy volunteering at the CAFÉ shop in Vankleek Hill. PHOTO CREDIT: JAMES MORGAN, THE REVIEW**

suits on the racks.

In addition to clothing, the shop also sells previously loved shoes, purses, bedding, towels, dishes, books and CDs.

Barton said the store is popular with all sorts of customers, and that stopping by is part of the daily routine for many of them.

"Some like the friendly atmosphere and the socializing. For some, it's their favourite place to shop," she said.

Barton added that donations have slightly decreased lately, but she is hoping the situation improves soon. Items can be left at the shop during business hours, but people also



leave them outside the door when it is closed. Volunteers routinely check for donations and will put them inside if they see them accumulating.

The CAFÉ shop in Vankleek Hill is open from 1:00 to 4:00 p.m. on

Mondays, Wednesdays and Fridays, and from 9:00 a.m. to 12:00 p.m. on Saturdays. Watch for the big red flag, or the "OPEN" flag, waving/hanging outside the door whenever the shop is open.



## NEWS

# Organ Building Workshop for Children

*By the Rev. Dr. Daniel Scott,  
St. John's Presbyterian Church in  
Bradford West Gwillimbury, Ont.*

When 1st West Gwillimbury Presbyterian Church split apart it was mostly over music. In the small town of West Gwillimbury, strong opinions on anything, including music, were common. The original Selkirk Settlers, who arrived in the area in 1819, felt that one should only praise God with the human voice (in Gaelic) and only sing from the Scottish Psalter. Some in the congregation, however, wanted to keep up with the times. Organs were all the rage in many other churches. An organ wasn't going to be a part of 1st West Gwillimbury Presbyterian Church and so 2nd West Gwillimbury Presbyterian Church was founded one line south. Both churches looked substantially the same. The only difference: one had an organ, the other did not.

St. John's is the current congregation in Bradford West Gwillimbury, Ont. (an amalgamation of 1st and 2nd West Gwillimbury, Bradford and Coulson Hill Presbyterian Churches), and as part of the 200th Anniversary celebration of Presbyterian Presence in the area, we decided to host a series of organ workshops for children.

The Royal Canadian College of Organists (RCCO) has an initiative called Orgelkids ([orgelkids.ca](http://orgelkids.ca)) to allow children to help build and then play a working pipe organ. Local schools, community groups and piano studios were invited to come and assemble the wooden pipe organ that arrived in two containers by courier to the church. Retired schoolteachers Bob and Jean Low (Jean is one of the organists at St. John's) led a variety of children over the space of seven days as they assembled the organ and then played it.

Groups of up to 60 children came



**Workshop leader, Bob Low, taught every grade at Bradford Public School before retiring. In this picture, he is working the bellows while a Sunday School student plays the notes.**

throughout the week. The groups were divided in to two sections. Jean took half the children into the sanctuary of the church to explain and demonstrate how an organ works. The children all had an opportunity to play the organ. One home-schooling group was particularly excited to try out the new instrument. A child was heard leaving the church saying, "Mom, can we buy an organ?" And another said, "I wish our church had one of these as well."

Bob took the other students into another area of the church and, with instructions provided online by Orgelkids, guided the children in the assembly of the pipe organ. The instructions were detailed and clear.

After about forty-five minutes, the groups switched places and were given the other experience.

Bob was a bit nervous at first because there were so many pieces to the organ kit. However, after a couple of groups had assembled the organ, including the operating bellows, it became clear that the kit was fairly straightforward. And then the children took turns making the pipe organ play—one worked the bellows and another used the keyboard to strike the notes.

The children had so much fun with the experience, and their enthusiasm was contagious. During the same week, there was a Seniors Christmas Carol Sing followed by coffee and desserts. A number of these "older children" couldn't wait to try out the organ kit. After playing happy birthday to an octogenarian, a few of the seniors, following the detailed instructions, disassembled the organ kit and packed it back into the two suitcases in which the pieces had arrived.

The kit was dropped off for delivery at the end of the week and sent on its way for other groups of children to have the same experience.

Our community has come a long way since the debates of 1st West Gwillimbury and 2nd West Gwillimbury Presbyterian Churches.

After 200 years of Presbyterian presence in the community, we have learned, "If you let children build an organ, they will come."



**(Left to right) The Rev. Douglas Rollage, Glynis Faith and John Barrett.**

# Ordination of the Rev. Glynis Faith

*By John Barrett, Clerk of Session,  
Zion Presbyterian Church in  
Charlottetown, P.E.I.*

On Sunday, Jan. 5, 2020, the Presbytery of Prince Edward Island gathered at Zion Presbyterian Church in Charlottetown to conduct the Service of Ordination for Glynis Faith. Zion's connection with Glynis has been longstanding as she served there during her time in student ministry under the direction of Lead Minister, the Rev. Douglas Rollage. In more recent years Glynis has been employed on a part-time basis at Zion as Christian Education Coordinator and Pastor to Seniors, while completing her course of study through Knox College. Having graduated in the spring of 2019, Glynis received a call in November from the Presbytery of Barrie, Ont., where she will be serving the congregations of Knox Church, Port Carling

and Zion Church in Torrance.

The service and sermon were conducted by the Rev. Douglas Rollage, while the Charge was presented by the Rev. Mark Buell. A large turnout of presbyters, Zion members and friends of Glynis gathered for this special time in her life of ministry. Special music was provided by Zion's Sanctuary Choir and guest soloist Debbie Brady. Presbytery Clerk Nancy Harvey presented both the Edict of Ordination and the Narration of Steps, while Presbytery Moderator John Barrett presided over the various requirements of the Ordination process. A time of fellowship and farewell was held in Matheson Hall following the service.

Best wishes on the commencement of this phase of Glynis's walk with Christ are extended on behalf of the presbytery of P.E.I. and the people of Zion Church.



**Jean Low, a popular retired teacher and one of the organists at St. John's PC, listening as her husband Bob gives instructions to a home-schooling group.**

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## NEWS

# Going Once, Going Twice, SOLD!

By the Rev. Peggy Kipfer,  
St. Paul's Presbyterian Church  
in Thornbury, Ont.

What do you get when you put a group of Presbyterians in a room, feed them a turkey dinner, and give them an opportunity to make a difference in the world? \$18,900 for Presbyterian World Service & Development's Gifts of Change! And this is no riddle, nor is it a joke! It happened at the "Gifts of Change" auction at St. Paul's Presbyterian Church in Thornbury, Ont., in December.

How you ask? Prior to the auction, a variety of items from the Gifts of Change gift catalogue (which lists projects supported by The Presbyterian Church in Canada and Presbyterian World Service & Development) were selected to be "auctioned." The night of the auction, each person was assigned a bidding card, and the fun began. A person could bid any amount, contributing to the cumulative purchase of an item. Among the items auctioned were goats, to generate an income for people with disabilities. The bidder could bid \$55, which would cover the cost of one goat, or bid any amount toward the purchase of a goat. Even the children got in on the fun and excitement, bidding a dollar or two dollars to support the projects of their choice with their allowance or savings. At the end of each bidding session it was announced how many of the items had been purchased.

Participants came armed with a list of people for whom they wanted to buy an item as a Christmas present. Others purchased items in someone's honour or memory.

Another aspect of the auction was the sale of *Guys' Pies*. The men of the congregation were asked to make a dessert to sell. The deca-



Children bidding on the items.



The Gifts of Change auction at St. Paul's Thornbury.

dent desserts were auctioned one by one, and bidding was extremely brisk. One box of homemade cookies sold for \$350 and was left at the church for coffee hour that Sunday. A 500 ml jar of honey from a local apiary sold for \$250! The money raised from the sale of *Guys' Pies* went toward purchasing eight hand-pump wells at a cost of \$720 each.

This was the third year the congregation hosted such an event, but the first time that it gathered for a turkey

dinner prior to the auction. One of the congregation's farm families donated two large turkeys and others signed up to bring the complements. Dessert was made and provided by the social committee who planned the dinner and decorated the hall in Christmas splendour.

It truly was a joyous occasion and fulfilled our congregation's desire to reach out to help others in need, even those whom we might never meet. To God be the Glory!

## Many people would like to have a conversation about planned giving.

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## NEWS

# Scottlea Garden and Outreach Initiatives



The community gardens.



Harvesting sweet potatoes.

*By the Rev. Jacob Lee, Scottlea Presbyterian Church in St. Catharines, Ont.*

In 2018, Scottlea Presbyterian Church in St. Catharines, Ont. created a community garden as a form of outreach to benefit both the church itself and the wider community. We built 20 raised beds that were distributed to 20 families. This ministry has blessed many potential gardeners, allowing them to grow and enjoy organic fresh vegetables, and through these efforts, nourish their bodies, minds and souls. Gardening teaches people God's values, for it is an essential truth that the fruitful life of vegetables requires commitment; vegetables need people to take care of them, and pour out their time and love upon them.

God has blessed Scottlea with

wonderful opportunities to build trust and make friendships with the wider community through communal events, such as a community meal and a garden concert BBQ. Our next step in this garden ministry is to continue to learn about the connectedness of humans, plants and other animals in the web of God's life, as we learn how to grow vegetables organically in a nature-friendly way and share them with people in need in our community.

As part of our organic community garden project we also cultivate Korean sweet potatoes in an eco-friendly way. In the beginning of February, still winter, we offer each family in the congregation a sweet potato seed in a small container, so that they may grow the vines hydroponically. We then collect the young vines each family has grown at home with love,

and transplant them into the soil right after Victoria Day.

Shiitake mushrooms that grow on oak logs are another organically grown healthy flavonoid food. We grow mushrooms on 120 oak logs and provide them to mushroom lovers and people fighting cancer or other illnesses. This year the profits from those gifts of sweet potatoes and mushrooms enabled us to offer honorariums to our committed music volunteers, who share their music and teaching talents with children from the community. We also make tasty and healthy pizzas from the sweet potatoes and Shiitake mushrooms for our fellowship following the service. This year we pray we will donate more fresh food to Community Care of St. Catharines for needy people.

As God's answer to a long period of prayer, on Sept. 21, 2019, we were finally able to offer a music ministry to reach out to children. The music program is named "COMETIC" (Community Open Music Education Training In Christ), which our devoted music coordinator Linda devised. The main purpose of the project is to offer free music lessons to children from low-income families to feed their hunger for music. During the first session, which ended in December, we were able to offer piano lessons to six children, ukulele lessons to nine and drum lessons to two. These music students then performed at our 60th anniversary and Christmas concert, even though they had only just started their music lessons. We invited the children in the music program and their parents to the church for a traditional Christmas pageant, which needed a good number of people. We had an amazing turnout for such a small congregation. The second session of our music program started Jan. 11, 2020,



English as a second language class.



Ukulele class offered as part of the Community Open Music Education Training In Christ (COMETIC) program.



The mushroom harvest.

and God has now brought us more than 23 children. Our ukulele teacher, Lauren, generously offers another class for adults. Every Saturday, the church is full of the energy and spirit of learning, teaching, the joys of children's playing and the fellowship of their parents because of God's gift of music. We pray and hope to raise more funds or to obtain music grants so that we can offer violin lessons to other children on our waiting list who are hoping to join our program.

An ESL conversational class is another outreach ministry we hold every Monday. People who speak English as a second language have a wonderful opportunity to practice their spoken English. All the people in the class have been blessed with

opportunities to get to know and understand one another in free spirit, openness and trust. There are around 10 to 15 participants, about half of whom are newcomers to Canada working on improving their English skills. The Rev. Anita Van Nest leads the class from her experience as an ESL teacher, with kindness and respect for all. Her smile from the heart makes a distinctive difference for the English learners in the class.

We pray to Jesus and God—the Source of all being, energy and love—that God will continue to energize, inspire and empower Scottlea to bless people both in the community and in the church through our prayers, outreach ministries and activities.



## REFLECTIONS

# A Mother's Healing

*By Vivian Ketchum, originating from Wauzbusk Onigum Nation of Northern Ontario and now a member of Place of Hope Presbyterian Church in Winnipeg, Man.*

I woke up with a sore throat one morning recently. Didn't think much of it and went on with my day as normal. The next day the sore throat came with a hacking dry cough. As the day went on, I felt slightly feverish. Physically, I was not feeling well and stayed home from work. I am not the type of person to stay still and rest. After a second day of coughing and a dry throat, I began to feel churlish. Like a child who has been sick for two days. I began to miss my mother's presence and how she used to minister to me when I got sick.

Memories of my mom and the wood stove that sat in the middle of the room came to mind. How when we got sick with a bad cold, that large pot of water would be put on top of the stove to ease the dryness in the air. A chair placed by the stove with a blanket to wrap one's self in it. A hot cup of tea sweetened with milk and sugar would be given to you. Maybe a bowl of soup. Occasionally, my mom

would walk over to place her hand on my forehead, first wiping away the flour that was on her hands. The soft cool touch of my mom's hand was soothing to me. If my coughing was getting worse, my mom would take the basin off the wall and fill it with hot water, then place the basin over another chair for me to have a steam bath to ease the coughing. It was the combination of my mom's caring and her healing actions that was comforting when I was sick.

No matter how old we are when we get sick, we want that healing touch of our mother's hand and her healing comfort. That smell of Vicks and hot tea being given to you by your mother. What is it about a mother's healing touch that is so comforting when we are sick? We miss it when we are older and lying in bed with a bad cold. Your mom was the only one that could tolerate your grumpy behaviour. Your endless demands for more water and requests.

As my sore throat got worse, I had to make my own tea. Make my own soup. It wasn't the same as having my mom around. Posting my whiny behaviour on Facebook was not the same as being with my mom to complain to. I felt my sore throat and



Mae Green, the author's mother, in a photo from the late 1990s.

cold lasted longer without the healing touch of my mom.

I did get better without my mother's healing touch. Maybe it was the fond memories of my mom and the wood stove that helped eased my sick days, and not the cold medications that I bought.

# Pencil People

*By Patricia Schneider, Forbes Presbyterian Church in Grande Prairie, Alta.*

I have in my hand an old wooden green pencil. It is still in good shape, a sharp point on the lead end and a good eraser that actually erases without leaving a smudge on the paper.

But it broke the other day. The eraser end did not fall off for the lead is still attached; so I kept it and I am glad I did. Pencils are not easy to find anymore. We get a lot of free pens with advertising on them but not too many people give us pencils.

I feel badly I broke mine as it was made in Germany, the birthplace of my youngest daughter, but that is a story for another time.

I find that regardless of how "old" or "wise" you are, it is astounding how many errors are still a part of our lives. Yesterday I walked into a washroom without checking the door. There are such different attitudes about washrooms, and I am certainly not a prude, but this one seemed a bit different—a urinal and a stall. I walked into the stall and was just going to flush the toilet when I realized there was a pair of men's shoes in view under my stall. Without a word I just walked out and headed for the main door. Next time I will check the signs on the doors more carefully.

But just because I am a bit forgetful doesn't mean I am not useful. I may not be the gardening whiz I was in years past, but I still know a pansy from a peony and the word "thank you" is still often on my lips. People are usually kind to little old ladies with white hair and I find that that



kindness is often displayed by the male species... maybe they once had a special grandma, who knows.

Scripture speaks of seniors many times, so even before the advent of all these well-advertised vitamins, etc., old people were still there, doing God's will. And sometimes even the sad events of the past can be of help to people of today. I know there is a movement to just get rid of the past—sometimes with the attitude that those of the present will never make a mistake for the world to know about... but without learning from the past there would not be understanding or compassion. They are hard teachers, but the lessons learned can be shared.

Just this morning, I hugged a senior who had just lost her husband. She is like a ghost wandering the hallways. I know what that is like; years of wondering where you fit in this new world of widowhood. I was where she is now, 12 years ago... I know the heartache she is suffering.

But back to the pencil... It lies broken on my table, but it still writes and the eraser still works. I'm not ready to throw it out yet. I hope God feels the same way about me!

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## JUST WONDERING...



Submit your questions to  
[connection@presbyterian.ca](mailto:connection@presbyterian.ca)

### I have a question about the Ballot for Moderator of the General Assembly. Who decides who gets to be nominated?

Answered by the Rev. Don Muir,  
General Assembly Office

Each year, usually in July, the Principal Clerk of the General Assembly sends a letter to the 45 presbyteries of our church, inviting them to submit nominations for Moderator of the upcoming General Assembly. Each presbytery may make up to two nominations and submit them to the General Assembly Office on or before November 30. A short biographical sketch for each nominee is also requested. Ministers and members of the Order of Diaconal Ministries on the constituent roll of a presbytery, and elders who are serving on a Session of one of our congregations, are eligible to be nominated. Only those individuals who are nominated by at least two presbyteries, and agree to let their names stand, are placed on the ballot. Ballots are sent to presbyteries in December. Those on the constituent roll of each presbytery may vote and the ballots must be returned to the General Assembly Office by the last day of March. The returned

ballots are confidentially tallied by the Committee to Advise with the Moderator and the official nominee is announced early in April. At the opening of the General Assembly, the nominee's name is placed before the Assembly for election as Moderator.

### How old do you have to be to become an elder?

Answered by the Rev. Don Muir,  
General Assembly Office

There is no age restriction. Until 1991, the Book of Forms stated, "An elder must be a member of the congregation in full communion, and twenty-one years of age at least." Today, the equivalent section reads, "An elder must be a professing member of the congregation and must be an example to the believers in speech, conduct, love, faith and purity" (1 Timothy 4:12). The full text of 1 Timothy 4:12 includes an interesting word of encouragement to Timothy regarding his age. The Apostle Paul wrote, "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity" (NRSV). The church clearly determined that being an example to the believers was of greater importance for an elder than years on the planet.

## PULPIT VACANCIES

To see all pulpit vacancies, visit [presbyterian.ca/vacancies](http://presbyterian.ca/vacancies)

**Charlottetown, Zion** (full-time Associate Minister for Community Life) – Atlantic Provinces

**Sooke, B.C.** (full-time minister) – British Columbia

**Vancouver, Kerrisdale** (full-time minister) – British Columbia

**Barrie, St. Andrew's** (full-time minister) – Central Northeastern Ontario and Bermuda

**Markham, Markham Chinese** (full-time Children & Youth Pastor) – Central, Northeastern Ontario and Bermuda

**Milton, Knox** (full-time minister) – Central, Northeastern Ontario and Bermuda

**Toronto, Mimico** (3/4-time minister) – Central, Northeastern Ontario and Bermuda

**Arnprior, St. Andrew's** (full-time minister) – Quebec and Eastern Ontario

**Perth, Knox** (full-time minister) – Quebec and Eastern Ontario

**Montreal, Taiwanese Robert Campbell** (full-time minister) – Quebec and Eastern Ontario

**Ottawa, St. Giles** (full-time minister) – Quebec and Eastern Ontario

**Owen Sound, St. Andrew's** (full-time minister) – Southwestern Ontario

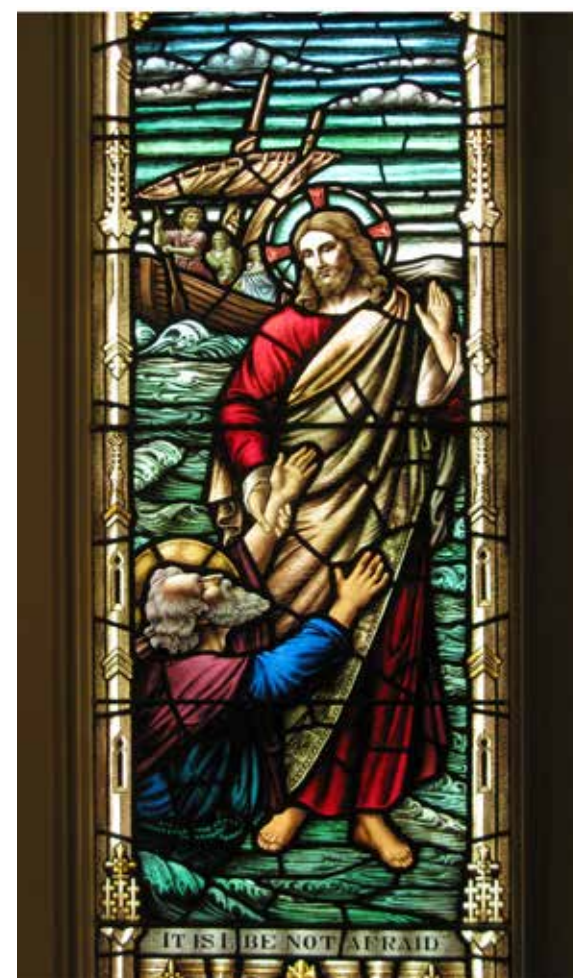
**Point Edward, Ont.** (half-time minister) – Southwestern Ontario

**St. Catharines, Knox** (full-time minister) – Southwestern Ontario

**Tecumseh, Lakeshore St. Andrew's** (full-time minister) – Southwestern Ontario

**Woodstock, Knox** – (full-time minister) – Southwestern Ontario

## FEATURED IMAGE



These beautiful stained-glass window images from First Presbyterian Church in Collingwood, Ont., were submitted in response to the call for images of stained-glass windows from congregations. To submit photos from your congregation, visit [presbyterian.ca/stained-glass](http://presbyterian.ca/stained-glass)

## DEATH NOTICES

Read all full obituaries online at [presbyterian.ca](http://presbyterian.ca)

**The Rev. Ralph Edward MacKenzie**  
Campbellton, N.B.  
Deceased November 28, 2019

**The Rev. Neville W. B. Phills**  
Winnipeg, Man.  
Deceased December 27, 2019

**The Rev. Dr. Samuel Livingstone**  
Oxford Mills, Ont.  
Deceased January 29, 2020

**The Rev. Dr. Frank Breisch**  
Calgary, Alta.  
Deceased December 14, 2019

**Agnes Margaret Gollan**  
Toronto, Ont.  
Deceased January 13, 2020

**Dr. Margaret Jean Taylor**  
Guelph, Ont.  
Deceased February 4, 2020

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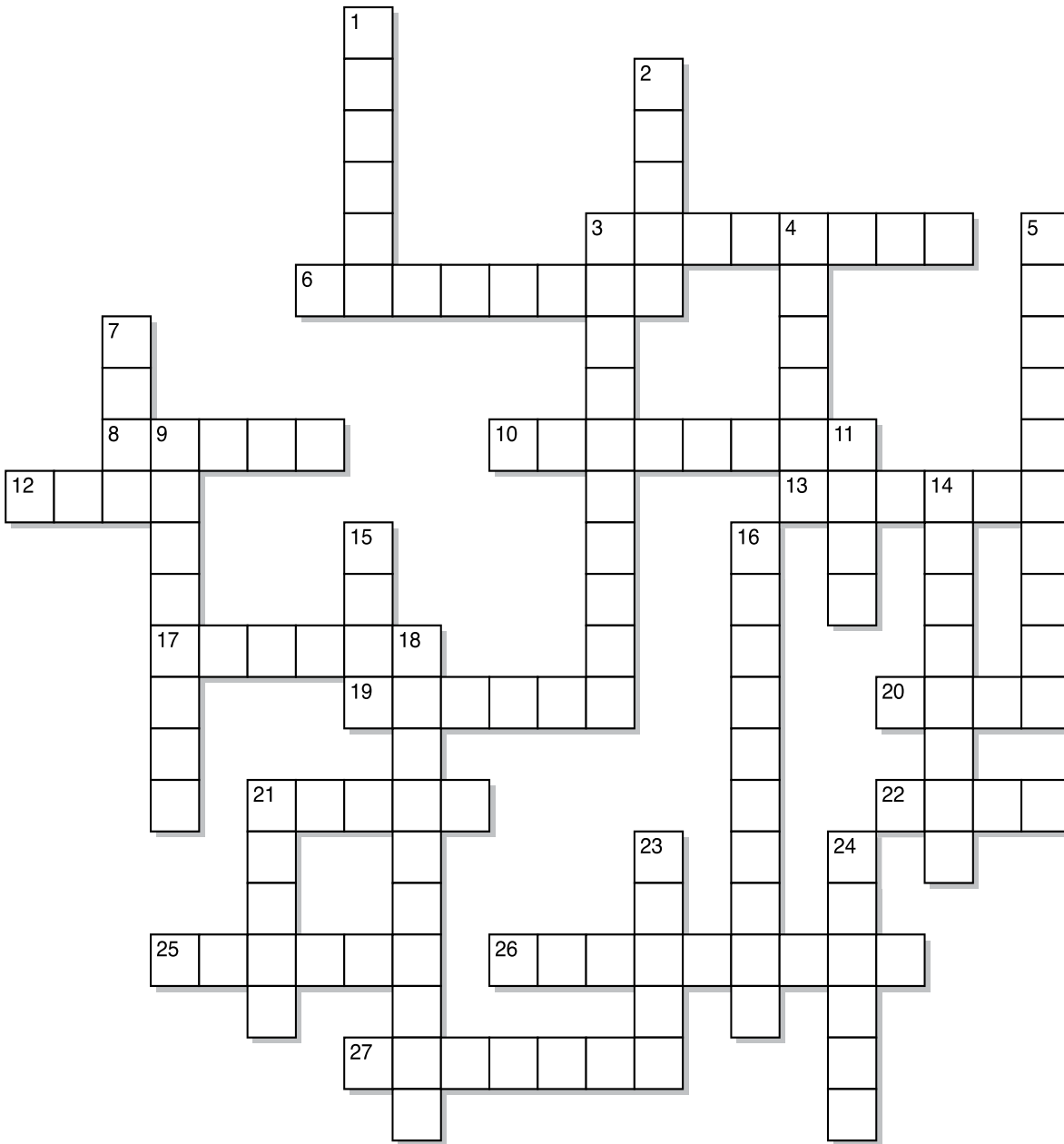
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## CROSSWORD

Test your knowledge with our Easter and Lent-themed crossword.



## ACROSS

3. The name of the man (whose name means "The son of the father") whose freedom was requested by the crowd in place of Jesus' in the days leading up to the crucifixion.
6. The longest book of the Bible.
8. The Wisdom of God in the Book of Proverbs is personified as an alluring and clever \_\_\_\_\_.
10. Book of the Second Testament named for a slave owner.
12. The shortest book of the Bible is 3 \_\_\_\_\_.
13. Roman official who had Jesus flogged.
17. Mennonites are Anabaptists, which mean they practice adult rather than \_\_\_\_\_ baptism.
19. Name of the disciple who needed to touch Jesus' wounds before he would believe that Christ was raised.
20. "I am the true \_\_\_\_\_" (John 15:1).
21. First name of the Apostle Peter.
22. Jesus, Pilate and \_\_\_\_\_ are the only people named in the Apostle's Creed.
25. The Rev. Dr. Blair Bertrand and Vivian Bertrand are mission staff posted to serve the church in \_\_\_\_\_.
26. This man came at night to Jesus, bringing myrrh and aloes weighing about 100 pounds.
27. The Rev. Jeanie Lee is a mission staff member posted to serve the church in \_\_\_\_\_.

## DOWN

1. Atlantic Synod camp named for the missionary who went to the New Hebrides in the mid-1800s.
2. The reluctant prophet who sought to avoid his mission because he knew God would be gracious and not deliver on the promise to destroy a sinful people.
3. A blind man Jesus cures, sitting at the side of the road and referred to as Son of Timaeus.
4. Presbyterian congregations are under the authority and pastoral care of a presbytery, whereas Roman Catholic parishes are under the authority and pastoral care of a \_\_\_\_\_.
5. Name of the garden where Jesus prayed near the end of his life.
7. The four letters that signify the name God is called by in some books of the First Testament.
9. Slave sent back to his master by the Apostle Paul.
11. American Singer \_\_\_\_\_ Simone who was made famous for singing, "Nearer Blessed Lord."
14. The Presbyterian Church in Canada has an official agreement to create Ecumenical Shared Ministries with the Evangelical Lutheran, the United Church of Canada and the \_\_\_\_\_ Church.
15. Name of the period of preparation and introspection that precedes Easter.
16. Teachings of Jesus that outline the blessed life, called The \_\_\_\_\_.
18. The person to whom part two of the Gospel of Luke, the Acts of the Apostles, is addressed.
21. Meaning of the word Golgotha: Place of the \_\_\_\_\_.
23. Title of hymn the Easter hymn #258 of the Book of Praise, "Thine be the \_\_\_\_\_."
24. \_\_\_\_\_ Thursday is the holy day on the day before Good Friday.

## CROSSWORD ANSWERS

1. NINA	2. JONAH	3. BARTIMAEUS	4. BISHOP	5. GETSEMANE	7. YHWH	9. ONESIMUS	11. NINA	14. ANGELICAN	15. LENT	16. BEATITUDES	18. THEOPHILUS	21. SKULL	23. GLORY	24. MAUNDY
19. THOMAS	20. VINE	21. SIMON	22. MARY	25. MALAWI	26. NICODEMUS	27. HUNGARY	17. INFANT	13. PILATE	12. JOHN	10. PHILEMON	8. WOMAN	6. JEREMIAH	3. BARABBAS	ACROSS

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