Renewal and Revitalization

Believing that God has a purpose and design for congregations within The Presbyterian Church in Canada, faithful communities across the country are engaging in conversations about renewal and revitalization in their context.

Several people were asked: How do you understand renewal and what insights can you provide from your experience and field of study to help congregations engage in these questions and hear God's call anew?

Turning back to Abraham

Written by Jennifer de Combe, Associate Secretary, Canadian Ministries, and the New Congregational Development Coaches

"So Abram went, as the Lord had told him..." (Genesis 12:4) Sometimes the conversation begins with a tired committee simply saying, "We don't want to do this anymore"; at other times it starts with an increasing number of members who feel a burgeoning desire to abandon ways of the past in order to realign with God's desires; and for some it is a conversation sparked by fear that quickly becomes one of hope.

Renewal—literally, to be made new again—can take many shapes; yet, whichever way we approach the question, it has to begin with God and be directed by God. The hallmark of renewal is a fresh and real experience of God in the hearts and lives of the congregation.

Most of us are afraid of death. Our culture is one that avoids death and has created a multi-billion dollar market selling people the lie that eternal youth is possible with the right products and programs. This fear of dying is also present in our congregations. We worry about the future of The Presbyterian Church in Canada. We worry about the future of our individual congregations. Worry has long been part of the story of God's people—so has the transforming and enduring love of God.

Turning back to the days of Abraham.



Choir members rejoice on the one-year anniversary of the Grey-Bruce-Maitland Ministry Cooperative. This cooperative is made up of four congregations that were on the path of decline, but whose combined resources allowed them to become a vibrant faith community full of new life and new vision.

in our lives. Before Abraham became our mighty father of faith, we meet him as Abram, an older man settling into his last years with his infertile wife. The scene is bleak, some would say hopeless, and yet into this barren backdrop God speaks a disturbing word that demands a drastic response.

Abram is called on a journey; a journey with no precedent, no map, trusting only in God's promise. To become Abraham, the ancestor of a multitude of nations, Abram had to step out in faith and let go of all former security. This required an openness to leave the safety of his home along with the habits and traditions that gave rhythm to his days so that he could be transformed by God's grace and promise. And it was in stepping out in faith that Abraham came to experience, know and love God.

Like Abraham, we too are being called on a journey that demands acceptance, suppleness to God's transformative work and continual discernment of God's will for the direction and we learn about the nature of God's call shape of the journey. It is also a journey

that promises life, love and hope. We don't yet know where the future of the church lies but we can rest assured that God loves the church and all people with an enduring love. We are never alone: God is with us as we experience the fear that comes with change and loss, God is with us as we step out in faith, and God is with us as we journey toward the promise.

The hallmark of renewal is a fresh and real experience of God.

Place yourself in Abraham's story, found in Genesis 12.

- · What, from his former life, do vou think was hardest to let go of?
- Where do you think he found the radical openness to what God is call-

faith to accept God's call?

- Notice how Abraham's decision to follow God's call affected other people in his family and literally changed the direction of their lives. How do you think a decision to change the direction of your ministry might affect the community around you?
- How would you want it to affect the community around you?

In order to bring ourselves into alignment with God's dream and to participate in kingdom work, we need to focus on several areas:

- Modelling our ministry after **Christ**—radical openness to where God is calling, attentive to the needs of those around us, focused on healing and freeing others into a life of abundance and joy, willing to go through suffering and challenge for the sake of the kingdom, built on solid faith that proclaims the coming of the king-
- Silence and space to allow God's voice to be heard, along with a

ing the church to do and be.

- An openness to live through the repentance, healing and transformation necessary for renewal to take
- Strong leadership that is not afraid to ask questions or to develop new ways of seeing and being and that creates space for discernment to be possible.
- A spirit of adventure—doing God's work is fulfilling and leads to the joy of life! The promise of joy is mentioned many times over throughout the Bible and should always be at the centre of our ministry.

Wherever on this journey, congregations need to ask themselves:

- Are we willing to take a journey that we have not chosen, but to which God is calling us?
- · What would we find the hardest to let go of if God called us to something new?
- · What gets in the way of us fully living in Christ?

Continued on page 2

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Page 15... Learning from Chanie Wenjack

A Message from the General Secretary



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

For 140 years, the *Presbyterian Record* magazine served The Presbyterian Church in Canada (PCC) as one of its primary modes of communication in and about the denomination. *The Record* didn't just share stories about the witness of the PCC in Canada and around the world but also provided analysis of the ways of the denomination in context and

in relation to the world around it.

As a separately incorporated body from the PCC, *The Record* was able to ask questions and pursue stories that pushed the church into new territory and, at times, stirred passions and anger. And this, too, was a gift. But perhaps *The Record*'s greatest gift to the church was the role it played in keeping us connected.

The decision of the Board of *The Record* to cease publication in December 2016 is an undeniable loss, one that cannot be fully replaced.

But there is room—and a need—for something new.

The Presbyterian Connection newspaper will provide news and decisions of the denomination, education, interviews, stories that highlight Christ's continuing ministry of hope and reconciliation in the world done through the PCC, and will help ensure that we stay connected.

Please take a moment to ensure you are subscribed using the online form at presbyterian.ca/connection or by calling 1-800-619-7301.

Share this newspaper with others. Send in stories and photos from your congregation. Submit story ideas by contacting the PCC's Communications Office.

The mission and ministry of The Presbyterian Church in Canada is alive and filled with dedicated people who worship together, pray together and join together from across the country. We hope this newspaper helps further unite us in our common mission of serving and loving God.

Renewal Conversations

Continued from page 1

No growth without change

Written by Kenneth J. McFayden, Academic Dean of Union Presbyterian Seminary, Richmond, and Professor of Ministry and Leadership Development, Virginia, USA

I treasure conversations in which faith communities are exploring ways to work toward renewal and revitalization in their contexts. In these conversations, people express a deep love for the church, often reminiscing about the past when their congregations seemed stronger and more alive. They express hope that if they can find the right leaders, and if their leaders do the right things, their congregations will grow once again.

I generally sense two primary motives for revitalization and renewal in these conversations: a desire for more members, particularly younger members, and a desire for more financial resources to back congregational budgets. As one leader in a congregation once said in a strategic planning retreat, "We need more bucks in the plates, and more butts in the pews."

Many congregations want to grow. Most of them, however, are unwilling to change in order to grow. So they are stuck—stuck with a desire for renewal and revitalization and a wish for the church to find a brighter future by recapturing its past. Two things are problematic here. First, there is no growth without change. Second, we can only grow forwards, not backwards.

Many congregations seem to be stuck in time, caught between desires

CONFERENCE

Being re-formed? Following and leading in a world of change

Leadership Conference with Kenneth J. McFayden, Academic Dean of Union Presbyterian Seminary, Richmond, and Professor of Ministry and Leadership Development

October 20–21, 2017 Toronto, ON

for renewal and revitalization, and a desire to remain the same. They are stuck because they are deeply attached, perhaps overly attached, to the rich histories and traditions that have formed and shaped them. They are stuck, it seems, because they are focused more on what will attract new members (consumers?) to their congregations than on redefining themselves in light of what God is calling them to become and do. Renewal and revitalization in the eyes of God may not be the same as renewal and revitalization in the eyes of congregational members.

I offer several questions and comments for reflection and discussion as we seek to become less stuck in conversations about renewal and revitalization:

1. Why do we as congregations exist? Why, in relation to God? Why, in relation to members? Why, in relation to neighbours and strangers?

Many congregational leaders have difficulty articulating why they do what they do. Perhaps we have become so established and comfortable that we have lost a sense of urgency in relation to our purpose. I fear that we have become so attached to the material things that define us, including our buildings, that we have diminished our primary attachment, as people of faith, to the living God who continues to create, redeem and sustain.

2. If renewal and revitalization necessitate change, is our why strong enough for us to move courageously through challenges that accompany change?

Ron Heifetz and Marty Linsky, in *Leadership on the Line*, suggest that people do not resist change, per se; people resist loss. It seems to me that the dynamics of attachment are critical as we understand the nature of our attachments and therefore the losses we experience as our attachments are altered, if not broken, in the midst of significant change.

3. As we navigate the processes of change, what is our vision of the future?

Vision is critical as we embrace change within us and around us and move into the future. Yet most congregations do not have a vision of their future. We know the passage, "Where there is no vision, the people perish" (Proverbs 29:18a). Perhaps we hear these words anew through an alternate understanding: Where there is no vision, the people flounder. Many of us are not concerned about perishing; most of us are floundering.

4. How do we envision the way our future will relate to the past?

A few years ago, I heard Brian Blount, President of Union Presbyterian Seminary, comment on a passage from Revelation: "See, I am making all things new" (21:5). He noted that the passage does not say, "See, I am making all new things." There is a profound difference. Our past is not meaningless. It is, through God's initiative, transformed.

5. So what might we do as we follow God's lead in the renewal and revitalization of faith communities?

I suggest we alter many of our conversations, beginning with a resolve to listen in order to hear God's call anew. After all, the gospel remains relevant. If, therefore, there are questions of relevance as our congregations relate to the world, we need to question whether our ministries and practices are relevant to the cultures in which we serve. Perhaps they were relevant at one time. But things do change.

Renewal through the Holy Spirit

Written by the Rev. Ron Rienstra, PhD, Associate Professor of Preaching and Worship Arts, Western Theological Seminary of the Reformed Church in America, Holland, Michigan, USA

It seems to me that both the first and last words to be spoken in response to this prompt is this: renewal is always God's work, never ours. It comes by the

grace and movement of the Holy Spirit. Of course, this does not mean we do nothing, or even nothing save prayer. Churches are rightly trying all sorts of things as they seek renewal for their communities, and specifically, renewal for worship—the weekly engagements with God that are at the heart of those communities. This is my field of study, and it is a fruitful area of congregational exploration and experimentation.

For example, I see renewal where churches are discovering music for worship from a wider range of sources than ever before: classic, theologically rich hymn texts updated with new tunes, songs written in pop and jazz and folk idioms, melodies from El Salvador and Sri Lanka and South Africa, refrains written by the talented teen in your own congregation. All of these, discerningly chosen, have the potential to enliven and enrich a congregation's song. They invite God's people—old and young, body and soul, mind and heart, doubt and belief, lament and joy—into fuller participation in the liturgical drama. They make us mindful of the worship of the worldwide and eternal community into whose ongoing song we occasionally join our voices.

Other sources of renewal:

- The Psalms. Many congregations are exploring the richness of the psalms as a source for their corporate devotional life. In mood, mode and metaphor, the psalms are a deep well of refreshment and honesty when congregational prayer seems dusty and rote.
- Sacred Stuff. Congregations that attend to space and symbol in worship find that God works beyond words to communicate grace to human beings who are helplessly corporeal. This is especially important in the Reformed tradition, where we rightly prize the Word of God spoken plainly and powerfully. In such contexts, a countervailing emphasis on the "stuff" of worship and life, on candles, ashes, colour and dance; on bread, wine and water—on the central things around which the community gathers—help to make worship a place not merely of "tell" but

"show and tell."

 Liturgical Resonance. The Holy Spirit is also working renewal in the church through educational efforts to help congregations to see the links between the service we render for 60 minutes on Sunday and the grateful service/worship we render in all our lives. Worship is all-of-life in distillation. We learn and practice in praise to map joy to its source in God. We learn and practice in confession to admit our shortcomings and ask others for forgiveness when we wrong them. We learn and practice in the sermon to quietly attend to the still small voice. We learn and practice around the Table to taste and see the goodness of the Lord. We pass the peace and give our offerings and pray for others to learn and practice hospitality and generosity and compassion.

I often tell my students that worship is like sailing: we work hard at preaching and presiding, but we aren't in control of what happens. We seek renewal; but the Spirit blows where it will. Our joyful task as preachers and worship leaders is to let out as much sail as we possibly can. When we trim the sails well—when we preach with clarity and vividness, when we celebrate the sacraments with richness and vitality, when we enact the church's liturgy with authenticity and faithfulness—then we cooperate in God's transforming and renewing work, bringing our full presence into that of the Triune God who meets with us Sundays and shapes us for Christian living throughout the week.

CONFERENCE

Worship words: discipling language for faithful ministry

Pre-General Assembly Worship Conference with the Rev. Ron Rienstra, Associate Professor of Preaching and Worship Arts at Western Theological Seminary

> June 3–4, 2017 Kingston, ON

General Assembly 2017

Written by Terrie-Lee Hamilton, Senior Administrator, General Assembly Office

Every year, Presbyterians from across the country gather to take part in General Assembly, the national meeting of the church, where decisions are made that affect the direction of the denomination.

Commissioners discern and debate courses of action and make decisions on policies and governance. Reports from the various agencies and committees of the Assembly focus on matters that need to be addressed. Participation from invited partners from across the globe enhances our connections to the wider church and society.

The 143rd General Assembly of The Presbyterian Church in Canada will begin on Sunday, June 4, 2017, with worship and the celebration of communion at 7:00 p.m. in St. Andrew's Presbyterian Church in Kingston, Ontario. The meetings of the Assembly will be held at Queen's University.

"Jesus Christ—the same yesterday, today, forever" from Hebrews 13:8 is the chosen theme. This focus upon Christ provides the foundation and the exhortation for our unity.

You can take part in General Assembly even if you are unable to attend in person—General Assembly is live-streamed. To learn more and read the General Assembly reports, go to presbyterian.ca/gao.

MODERATOR'S MESSAGE

Of First Importance



Written by the Rev. Douglas H. Rollwage, Moderator of the 142nd General Assembly

First Corinthians is quite a read. Paul addresses the letter, "To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints," but it isn't long before we come to understand that the good Christians in Corinth are a work in progress. "I appeal to you, brothers and sisters...that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose." Because they're not.

Paul takes us on a guided tour of Corinth: quarrels, power struggles, jealousy, infighting, arrogance, sexual licence, lawsuits, marital strife, idolatry, fights over styles of worship, even debasements of the Lord's Supper itself. So often, we long to be a church as it was in the days of the Apostles; let's hope it isn't the church in Corinth we most resemble. I fear, at times, that maybe we do; perhaps that's why Paul included us by addressing his letter

not only to the church in Corinth, but "...together with all those who in every place call on the name of our Lord Jesus Christ."

That's us. The letter is to us, too.

In addressing the sorry state of the church, Paul gives advice and council from the most practical ("When you come together to eat, wait for each other") to the most profound ("If I speak in the tongues of mortals and of angels, but do not have love..."). He uses humour ("If the whole body were an eye, where would the hearing be?"), sarcasm ("Not many of you were wise by human standards..."), encouragement ("I am saying this for your own good") and even thinly veiled threats ("Am I to come to you with a whip?"). He is willing to compromise in some matters of practice ("I say this as a concession") and even ventures some personal opinion ("I have no command from the Lord, but I give a judgement...").

Of all the issues facing the Corinthian church then, which is paramount? How does Paul bring this epistolary symphony to its epic finale? Listen:

Now I would remind you, brothers and sisters, of the gospel that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was

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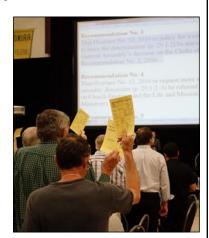
St. Andrew's Presbyterian Church in Kingston, ON

Role of Moderator of General Assembly

The General Assembly, like all courts of our church, has a moderator. The church courts are session (congregation), presbytery, synod and General Assembly. The Moderator of the General Assembly has similar responsibilities as those who serve this role in the other courts. A primary function is to convene the meeting of the General Assembly. The moderator opens and closes with prayer, welcomes discussions, maintains order, calls for the vote and announces the decisions.

Unique to the General Assembly is how the moderator is elected. Individuals are nominated by presbyteries, then members of presbyteries vote for the nominees. The Moderator-elect is announced on or about April 1 each year. The nomination of the Moderator-elect is placed before the Assembly. Commissioners vote and the Moderator is officially elected and installed.

The Moderator of the General Assembly continues in office until the next General Assembly and is the only commissioner who "carries the authority" of one Assembly to an-



other. During the year, the Moderator visits congregations, attends special events and, through an international trip, connects with church partners outside Canada. Other responsibilities include representing our church at ecumenical gatherings, speaking on behalf of our church and being an ex officio member of General Assembly committees.

The church greatly appreciates the leadership of those who serve the General Assembly as Moderator. They offer encouragement and share the stories of various ministries throughout our church.

Ruling elders who are members of a session, and ministers of Word and Sacraments and diaconal ministers on the roll of a presbytery are eligible to serve as Moderator of the General Assembly.

Learn more about the national structure of The Presbyterian Church in Canada at presbyterian.ca/about



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Barb Summers: Editor

Thank you to all volunteer contributing writers.

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the Rev. Douglas H. Rollwage

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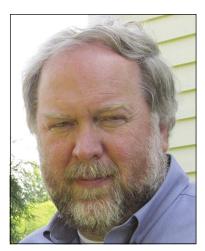
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Meet the 2017 Moderator Nominees



The Rev. Peter G. Bush BA (Hon), MA, MTS, MDiv

Peter Bush, the son of missionary parents, is the teaching elder (minister) at Westwood Church, Winnipeg; having served Knox Church, Mitchell, Ontario (1996–2007) and St. Andrew's Church, Flin Flon, Manitoba (1989–1996).

For over 20 years, Peter has written about Presbyterian involvement in residential schools and was a contract researcher with the Truth and Reconciliation Commission. In the last seven years, Peter has been involved with the Presbytery of Winnipeg's efforts to plant new congregations among the growing non-Euro-Canadian communities in Winnipeg.

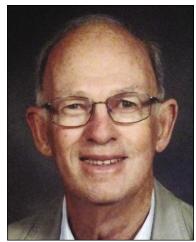
Peter's wider church involvement includes the role of clerk of the Synod of Manitoba and Northwestern Ontario (2008–present), and he is a contributing member of the Pension and Benefits Board (2012–present). Previously, he sat on the Committee on Church Doctrine (2005–2011) and the Committee on History (1996–2002, convener 1999–2002).

Peter coordinates the Reformation-@500 Project, a Committee on History initiative inviting exploration of the "five watchwords" of the Reformation in our present context. He is The Presbyterian Church in Canada's representative on Evangelism Connections, a coalition of mainline North American denominations working to highlight evangelism as a mainline Christian practice and to share evangelism resources.

Peter is married to Debbie (Sutherland), whose parents are Presbyterian missionaries to Taiwan, and they have one son

What verses of scripture do you find especially informative?

"I was five years old and living in Beirut, Lebanon, when the Six-Day War happened. We had to dye the light bulbs in our house and put dark construction paper in the windows so that the bombers would not be able see any light from our apartment. We were eventually evacuated by the Canadian government. It was a scary time and this verse was very important—1 Peter 5:7."



Mr. Brent B. Ellis BA (Hon), OTC, MTS

Brent Ellis, a native Hamiltonian and a lifelong member of Chalmers Church in Hamilton, Ontario, was the president of Chalmers Presbyterian Young People's Society (PYPS). Since then, he has served as chair of the Board of Managers and recently as elder, clerk of session and representative elder.

A retired high school teacher, Brent taught in North York, Ontario, and in Scotland, with most of his teaching career as Head of Geography for the Hamilton Board of Education (Ontario). Extracurricular duties included being an advisor to student councils and coaching various sports.

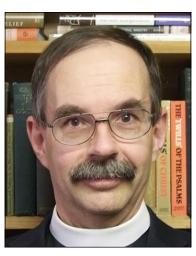
Brent was moderator of the Presbytery of Hamilton and has served on various commissions, task forces, assessor sessions and committees. Currently, Brent is the convener of the ministry committee and sits on the business committee. He enjoys preaching and is in regular demand for pulpit supply.

Brent has a Master of Theological Studies degree from Knox College. He served as convener of the Committee on Theological Education, the Committee to Advise with the Moderator and on the Assembly Council. Presently, he is on the Committee on Education and Reception, the Benevolence Committee and serves as the convener of the Ewart Endowment for Theological Education Fund.

Brent is a widower with two adult children and four granddaughters.

What does it mean to be a Presbyterian in Canada in 2016?

"For me, it is to see the church on a national level, more than as a congregation but as congregations working together for common causes and for the glory of God."



The Rev. James T. Hurd BA, MDiv

James Hurd has served for 30 years as a pastor and presbyter in The Presbyterian Church in Canada. Born in Kirkland Lake, Ontario, he was nurtured in the local congregation and camp, and the Presbyterian Young People's Society (PYPS). He graduated from Knox College, Toronto, and was appointed an ordained missionary to the Wanham and Munro Church, Blueberry Mountain, northern Alberta, where he served five and a half years. Afterwards, he was called to St. Paul's Church, Woodstock, New Brunswick, where he ministered for ten years, before being called to Parkwood Church, Ottawa, which he has served since 2001.

James has served as clerk of the Presbyteries of Peace River and Ottawa, as moderator of the Presbyteries of Peace River and St. John, as deputy clerk and acting clerk of the Synod of the Atlantic Provinces, and as moderator of the Synod of Quebec and Eastern Ontario. He also served on the Assembly Council and is a member of the Committee on Church Doctrine.

James is married to Karen, and together they have two daughters, Jennifer and Janet, who are both attending university.

What would you say is the core calling of the church?

"The core calling of the church is to obey two great commandments: to love the Lord our God with all our heart, soul, mind and strength, and to love our neighbour as ourselves; and to fulfill the great commission: to make disciples of all nations, baptizing them in the name of the Father, the Son and Holy Spirit, and teaching them to obey everything Jesus has commanded. To do so is to glorify God and to enjoy Him forever!"



Dr. Alexandra F. Johnston MA, PhD, LLD, DD, DHL, FRSC

Alexandra (Sandy) Johnston received her PhD from the University of Toronto in 1964. She served as a professor of English at Victoria College in University of Toronto until 2004, and was principal of Victoria College from 1981 to 1991.

An elder at Rosedale Presbyterian Church, Toronto, Ontario, Sandy has served the congregation in many capacities, including clerk of session (2001–2007). Sandy has also served on many church boards and committees, including the Life and Mission Project, the Special Committee on Freedom of Conscience and the Ordination of Women, the Governing Board of Knox College and is currently on the Committee on Church Doctrine.

She was granted an honorary Doctor of Laws degree by Queen's University, an honorary Doctor of Divinity degree by The Presbyterian College and an honorary of Doctor of Humane Letters degree from Victoria University. She is a Fellow of the Royal Society of Canada.

Sandy is the daughter of the Rev. Dr. G. Deane Johnston, of Central Church, Brantford, Moderator of the 1966 General Assembly, and sister of the Rev. Dr. Geoff Johnston (retired from Presbyterian College) and Dr. Marjorie Ross (retired Associate Secretary, International Ministries).

What does it mean to be a Presbyterian in Canada today?

"We are a Reformed church with subordinate standards that connect us with the Reformation, which was itself a movement that sought to reform the excesses of the late medieval church and not abandon the basic tenets of the faith. Theology is important to us, but so too is social justice. We are a 'thinking' church."



The Rev. Dr. Andrew J.R. Johnston BA, BTh, MDiv, DD

Andrew Johnston was raised in the Christian faith and life primarily within St. Timothy's Church, Ottawa; Lagos Presbyterian Church, Nigeria; and MacNab Street Church, Hamilton, Ontario. After studies in history at University of Toronto and Edinburgh University, he studied theology at Presbyterian College and was ordained in 1987. Andrew served Briarwood Church, Montreal (1987–1998), St. Andrew's Church, Ottawa (1999–2013) and, since October 2013, St. Andrew's Church in Kingston.

Andrew's activity within the denomination has included service as Moderator of the Presbyteries of Montreal and Ottawa and as the convener of the national PWS&D Committee and the Norman M. Paterson Fund for Ministerial Assistance, as well as a member of the Board of Governors of Presbyterian College.

In the wider community, Andrew has been denominational representative on the Quebec Superior Council of Education, Protestant Committee, and has served with community associations for the intellectually handicapped (Montreal), the provision of supportive housing (Ottawa) and care of creation (Kingston). He has a particular interest in the relationship between Christian faith and contemporary culture.

Andrew is married to Béatrice and they have three children, Gabrielle, Emmanuelle and Michel, as well as a Cairn Terrier by the name of Mungo.

What makes for excellence in faithful discipleship?

"Striving to live the gospel we know in Jesus Christ. This is a generation that does not ask 'Tell me about the resurrection' but rather 'Show me the resurrection.' The 'excellence' of Christ's disciples will not be found in success or the praise of others, but rather in a profound commitment to allow the life of Christ to flow through us to others."

Continued on page 5

Read full bios and the Q&As online at presbyterian.ca/2017-nominees

Continued from page 4



The Rev. Mark A. Tremblay BA, MDiv, MA, MPhil

Mark Tremblay, a native of Kingston, Ontario, has had the privilege of ministering to churches in Brampton, Ontario; Bermuda; Lansdowne and Caintown, Ontario; and now at Knox, Calgary. He is a graduate of Knox College, the Claremont Graduate University and the University of Wales.

Mark's service to The Presbyterian Church in Canada includes clerk of the Presbytery of Kingston, moderator of the Synod of Alberta and the Northwest, along with other leadership roles. He has served on the Assembly Council and currently sits on the Ecumenical and Interfaith Relations Committee and as the denomination's representative to the Canadian Interfaith Conversation.

Mark is involved with interfaith dialogue and justice for the full inclusion of Indigenous people and the LGBTQ2S community. He supports the poverty reduction strategy adopted by the City of Calgary, and represents the Presbyterian Church and Calgary Interfaith Council on various committees.

Mark and his wife, Liz, have four children, two grandchildren and two dogs.

What is your image of the church at its best?

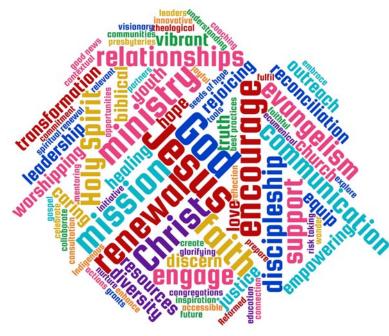
"My favourite image is the church as a gym or training centre. It is a safe place where we are supported to complete what we started, go further, strive to be better equipped to deal with what happens to us outside the church. We find people like ourselves learning what it means to be God's children and to look out for one another."

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A Vision for the Future



In 2016, the General Assembly of The Presbyterian Church in Canada approved a strategic plan for the denomination. The plan highlights the vision and mission of the church, and provides goals, methods and objectives for how to look to the future.

Vision of the PCC

- Disciples of Christ
- Empowered by the Spirit
- Glorifying God
- · Rejoicing in Service!

Mission

As a Reformed church, we rely on the truth and inspiration of scriptures for God's guidance into the future—a future that we approach with wonder and anticipation, knowing God is with

Relying on the power of the Holy Spirit, we proclaim the love and good news of Jesus Christ through our words and actions.

As worshipping communities joyfully celebrating the sacraments, we are supported, strengthened and equipped to share the love of God revealed in Jesus Christ.

As worshipping communities of The Presbyterian Church in Canada, relying on the power of the Holy Spirit, we proclaim the love and good news of Jesus Christ through our words and actions by working together as a national church to provide:

- Visionary leadership
- Empowering resources that are relevant, contextual and missional
- · Relational connections that incarnate Christ's mission at the local, national and international levels

Read the full strategic plan at presbyterian.ca/strategic-plan

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Moderator's Message

Continued from page 3

raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me... This is what we preach; this is what you have believed.

We, like our brothers and sisters in Corinth, have become distracted. We, like our brothers and sisters in Corinth, have a long list of issues that have sapped our energy, imperilled our health, damaged our witness,

divided our number. We need to remember what is of first importance, which we have received, in which we stand, through which we are being saved. It must be our first hope, our first priority, our first proclamation: Christ died for our sins in accordance with the scriptures, and was buried, and was raised on the third day.

And so, to those who are sanctified in Christ Jesus, called to be saints, to you I commend the words of our brother Paul:

Keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. The grace of the Lord Jesus be with you.

Amen.



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Making Mission and Ministry Happen



Presbyterians from across Canada come together to share in a wide range of ministries through *Presbyterians Sharing*. Together we are encouraging and equipping congregations, supporting inner city, native, refugee, urban and remote ministries, accompanying international partners, and so much more! As we seek to love and serve the Living God, we must be people of action, who listen for God's voice and respond to God's call.

Equipping Congregations

"I was excited and so happy to find that we have an Arabic church here in Winnipeg. I found a family here. I want to thank God for everyone who has helped this church to exist in one way or another." Iyad Malouf, Lighthouse Evangelical Arabic Church, Winnipeg, MB

"Working together in service for others has strengthened our faith as we support each other and the wider community. There is great power in prayer. We thank God for all who have encouraged us in our journey of faith."

St. Luke's Church, Bathurst, NB

Empowering Youth

"I believe that CY gives us a great opportunity to worship God in new, daring and exciting ways. Big Worship. Big Experience. Big Fun."

Emily, Canada Youth participant



"In Malawi, it really became clear to me how the constant accumulation of stuff that our society promotes gets in the way of our relationship with God. The more we focus on getting things, the more of a wall we are building for ourselves."

Amy Zavitz, Young Adult Intern, Malawi

Equipping Church Leaders

"The Stewards by Design conference has been very helpful and we have been finding immediate application in our ministry. God has used it all for great good!"

The Rev. Dr. Tim Archibald,
Kings Church, New Minas, NS

Supporting Mission Partners

"God calls us to emulate Christ's love for one another and to support those in need through our actions. Gifts to *Presbyterians Sharing* make it possible for me to run nutritional education programs to help babies and pregnant women in India." *Michelle Verwey, Community Health Advisor, Church of North India*

"I will be a pastor in five years, so God gave me these two weeks to learn more about Him, to get a picture about other churches, to meet other kind people, to make connections and friendships. I also believe that God gave me this possibility to become braver, to gain experience and to face new things." Lídia Demeter, participant in the PCC's International Visitor Program, Romania

"I thank God for calling me to serve as an advisor with Indigenous pastors and elders who are translating the Bible into the languages of the Amis, Bunun, Drekay, Paiwan and Pinuyumayan peoples." The Rev. Dr. Paul McLean, Taiwan

Supporting Native and Inner-city Ministries

"When I felt like giving up on life, they gave me hope and showed me that there is more to life. Today I am a mentor in the youth mentorship program. I first came seeking help and support, and now I am dedicating myself to showing others that change can happen."

Danielle, Kenora Fellowship Centre, Kenora, ON

"ARISE Ministry is where hope lives! What a profoundly, aweinspiring experience to see hope take hold in someone's life. Please pray for ARISE as we continue to plant, tend and care for the seeds of hope growing in the lives of individuals involved in the sex trade." The Rev. Deb Rapport, ARISE Ministry, Toronto, ON

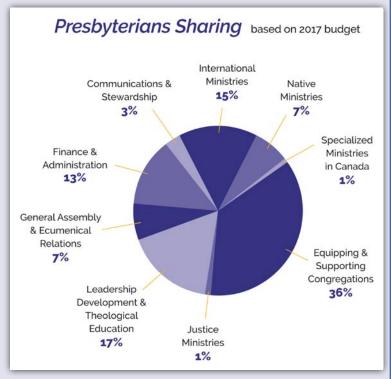


THANK YOU!

In 2016, congregations and individuals gave \$6,814,363 to *Presbyterians Sharing*. The PCC is grateful to the Women's Missionary Society, the Atlantic Missionary Society and the congregations, individuals and foundations who so faithfully and generously support mission and ministry in Canada and around the world through *Presbyterians Sharing*.

How is the money spent?

This pie chart shows how gifts to *Presbyterians Sharing* are allocated in 2017, according to ministry priority.



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- \$7 hosts General Assembly and supports ecumenical relations
- \$7 supports our Native Ministries
- \$3 funds communications and stewardship
- \$1 advocates for justice and human rights issues
- \$1 supports specialized (inner city, rural and refugee) ministries in Canada

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Find out more at presbyterian.ca/sharing

Introducing Janice Meighan

Written by Barb Summers, Associate Secretary, Communications Office

Janice Meighan began working at the PCC national office in Toronto on October 16, 2016. Janice has taken on a new role as Development Manager, which involves working closely with congregations and Presbyterians in fundraising efforts. Janice took a few minutes from her busy job to help us get to know her a little better.

Can you tell us a little bit about your background?

I've had a varied background. I started out in banking with Royal Trust as a banking system business analyst, connecting with all stakeholders and departments across the bank. Over the decades, I have been a consultant and I've helped implement systems and operational policies and procedures for the United Church of Canada in their stewardship department, and for the Observer magazine; for Ryerson University in their advancement department, and for others. Most recently and for over five years, I worked for a company in Toronto that specialized in Legacy giving. As the director of operations, we structured legacy campaigns and branding for a lot of charities in Canada and the USA.

Along the journey some fifteen years ago I also became a certified bereavement educator and counsellor with a specialization in trauma support from those bereaved by suicide and homicide. I also obtained my bachelor degree (York University) in religious studies for the perspective of humanities and history with a minor in biblical studies. My honours degree was in ritual studies with a specialization in feminist religious practice. I went on to do a master's degree at University of Toronto in religious studies with a focus on Christianity in the Public Sphere.

In the last decade, I have also officiated wedding ceremonies and funerals (over 400) for those estranged from their religious affiliations and for those who consider themselves spiritual but not religious but who still desire some meaningful ritual at these threshold moments in their lives. And like many others, I've cared for ailing parents and in-laws, and helped raise two terrific stepchildren all along the way. Phew! And now I am combining all of these varied experiences and skills in my role here at the PCC.

Can you tell us about your role at the PCC?

My key responsibilities are to integrate existing fundraising activities

INTERVIEW



and strategies and to find the gaps in the current fundraising efforts and to strategically plan for ways in which to address and fill those gaps.

I am collaborating and connecting with others across the denomination—whether congregations, presbyteries, synods, or specialized ministries—to offer support, resources, best practices and encouragement in all fundraising efforts (annual, major, legacy and planned giving). I am also developing a three-to-five-year philanthropy plan for the national church. Essentially, for me, fundraising is about empowering the generosity that already lives in the hearts of everyone.

What are your hopes and dreams for The Presbyterian Church in Canada?

I've actually been asking this question myself. I've met with about 60 people so far, in the three months since I've arrived, and this is one of my key questions. My own hopes and dreams for the church lie in

serving others. I want to empower the hopes and dreams of others as I meet with so many people who love this church.

What part of your job do you enjoy the most?

Working with people in congregations, staff, and meeting donors and members across the denomination.

What kind of impact do you want to have on the people you work with?

I hope to empower them to share their authentic voice and to realize their own hopes and dreams, whatever that may mean for the individual person I'm connecting with at the time.

Rumour has it you're related to Winston Churchill. Is it true?

Yes, it's true. Wow, information travels fast! My paternal great-grand-mother was Delia Hart (nee Churchill) and she was a cousin of Winston Churchill. However, the extended Churchills were not a particularly close-knit family. For those genealogy buffs out there, this probably makes me his 5th or 6th cousin several times removed.

If you were to tell one person "thank you" for helping you become the person you are today, who would it be and why?

This was a hard one because there have been so many people. However, I would say it is my father. He has been deceased for seventeen years now and as I get older and reflect back, I think it is he who helped me become the person I am today. He taught me to speak up for myself and

to find my own authentic voice and to use it to combat injustices. When he died and my mother was giving my sisters and me some of his possessions, she gave me his pen, which was perfect. He always reminded me that the pen was mightier than the sword.

What is one surprising thing you've learned about the PCC so far?

How dedicated staff are to their efforts to serve others and how thoughtful and generous people are in the PCC. There is a depth of conviction and faith that has truly surprised me.

What are you most grateful for?

The list is so long! I'm so blessed by all of the people who have touched my life—even the challenging people because I've learned something about myself and others in the process. I'm grateful for my life and all of the experiences I've had—the good and the ugly; and for all of the abundance of love I have in it. My husband for sure, children-by-marriage (steps), my lifelong friends and sisterhoods. I could go on, but I won't.

If you could have one super power, what would it be and how would you use it?

I'd love to have an invisible cloak. Does this count? Yes, I'm a huge Harry Potter fan! And I suppose I'd use it for good—I hope I would!

Interested in connecting with Janice? She can be reached by email at jmeighan@presbyterian.ca or by calling 1-800-619-7301 ext. 257.

The Top 3 Reasons to Read A Spirituality of Fundraising

Written by Janice Meighan, Development Manager, Stewardship & Planned Giving

Henri J. M. Nouwen wrote a real gem of a book in less than 60 pages, published in 2010 by The Henri Nouwen Legacy Trust. It gathers together some of the prime wisdom and personal experience from Nouwen on the topic of fundraising as ministry. He is an internationally esteemed priest and author of more than 40 books on a variety of topics concerning spirituality. His publications have garnered great interest around the globe since his sudden death in 1996. Having been translated into 22 different languages, more than two million copies of his books have been sold.

If you have not come across A Spirituality of Fundraising, or if it's been on your bookshelf collecting dust, now is the time to give it a serious read (or re-read). This book would be an excellent choice for a

study group or book club.

Why read *A Spirituality of Fundraising?* For three compelling reasons:

1. You will be challenged

Most of us in the church tend to think of fundraising as going to congregational members for the dreaded annual appeal or capital campaign. We often leave it to the finance or stewardship committee, or push it around, like a hot potato, from one committee to another. We almost never think of fundraising as ministry.

Nouwen puts it brilliantly: "From the perspective of the gospel, fund-

We almost never think of fundraising as ministry.

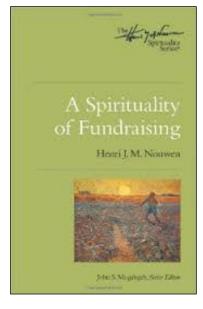
raising is not a response to a crisis. Fundraising is first and foremost, a form of ministry" (p. 16).

After reading his book and reflecting on the gospel, you can begin to see how fundraising is not something left up to one person or committee alone, but something for us all to engage in. Nouwen further challenges us as readers to consider our own relationship with money. We will never truly be able to ask for money or engage in conversation if we do not first understand its power and the place it has in our lives.

2. You will be empowered

If you've ever had to ask for money, you know how it can make you feel. The majority of us feel rather anxious by the prospect. And often in the church, if we even risk asking, we tend to do it in rather apologetic ways. Even our appeal letters tend to be apologetic.

Nouwen learned from a fundrais-



ing professional who empowered him, by telling him, "I ask for money standing up, not bowing down, because I believe in what I am about. I believe I have something important to offer." (p. 19). Nouwen learned that many people who go to church already have very generous hearts. They don't need you to convince them to give, but they do need to be empowered. If you believe in your church, its mission and its ministry and in what you can accomplish to-

gether, then Nouwen's discoveries and experiences will help empower you in your fundraising ministry.

3. You will be inspired!

It is inspiring to see fundraising as a spiritual practice, as much as prayer. Nouwen inspires us to consider money in new ways; to see people, with and without money, in new ways. He encourages us to engage in meaningful conversation about money with at least one other person (or with yourself in journal format, perhaps).

If you have not considered doing this, you will be inspired to do so. One last quote from Nouwen's book: "When fundraising as ministry calls us together in communion with God and with one another, it must hold out the real possibility of friendship and community" (p. 49).

In reading this book you will learn about blessing, abundance, generosity, conversion and gospel. This book does not lay out steps to follow nor how-to's. But it does provide challenge, empowerment and inspiration for you and me as we embrace fundraising as ministry and as a spiritual practice.

REFLECTIONS

Reflective

Written by Vivian Ketchum, originating from Wauzhushk Onigum Nation of Northern Ontario, and now a member of Place of Hope Presbyterian Church, Winnipeg, MB

I am over fifty years old. That number of years has put me in a reflective mood; I need to pause and look back at the mirror of life for a moment. I see an older woman with lines beginning to appear on her brown face. Strands of white mixing in with the brown hair. Shades of sadness within the deep-set brown eyes. Faint laugh lines show there is resilience within that face. A life with many stories to share.

My early beginnings were rocky. Residential school, a series of foster homes, then group homes. Finally, being aged out of the foster care system. My early beginnings were set in an institutional-

ized manner. Even my early adulthood was following the pattern of so many other Indigenous people: alcohol abuse and involvement with an abusive partner. Becoming a single mother and having my children become involved with the child care system. The pattern was set to repeat itself.

What broke the cycle? Was it the brutal honesty of that Indigenous social worker—that one that came into my place to tell me that I could change my life? It was not her words that caused me to really listen to



her—it was her mannerism. She was not disgusted by how my place smelled or how I looked. I was just coming off a drinking binge. Eventually, her words reached through that boozy fog that my mind was in. She was telling me of her journey, her struggle with the bottle. How she overcame it. Now she stood in front of me, dressed well and looking healthy.

That woman's open acceptance of what I was opened the door to a new start. A long, difficult road to sobriety. A true understanding of what

being a mother to my son was. The change happened within me. Slowly. Dealing with the past. Learning how to cope with my negative feelings. Learning how to deal with my anger. Not to lash out with my fists. I was one angry woman in my younger days.

I pulled myself out of the memories of the past. I look around to see myself surrounded with the present. Signs of a successful life. Pictures of my three children and their grade 12 diplomas on my wall. Even a picture of my grandson. My daughter became a mother a couple of years ago; I could share my secrets of motherhood with her. A bonding moment for both of us. The child-caresystem cycle will hopefully end with my grandchildren.

I also see sitting on my shelf a community journalism award that I won for writing an article about an abused woman. I also sit on a couple of Boards locally. I have done a few speaking engagements, sharing my personal experiences of residential school. All this work being done to share my perspective from an Indigenous view.

I haven't lost who I am in walking with others from another culture. I am still an Indigenous mother maintaining my culture.

I have stepped into your world with my roots intact.

Thoughts on Intolerance



Written by The Rev. Douglas H. Rollwage, Moderator of the 142nd General Assembly

I am the child of immigrants. My parents came to Canada from Germany in the early 1950s when the wounds of the second world war were still very fresh. Nevertheless, Canada opened its arms to my parents, who were able to plan a future and raise their children in a land of opportunity and peace.

When I hear of severe limitations being placed on immigration, I cannot help but think of my parents, who were genuinely fearful of war erupting in Europe again, and who then found refuge for themselves and their children in Canada. So many refugees in our world today are in a far more desperate plight. My heart goes out to those whose hope has been taken away. May we in Canada ever seek to open our doors to those in need of a new start and a hopeful future.

It is difficult to separate the tragic shootings in Quebec from the rhetoric of xenophobia gaining ground in our world. Our prayers are with the families of the victims, for the recovery of the survivors, and for the hearts of the affected community. We are all impacted by such events, and are challenged as Canadians together to resist all forms of hate-based speech and violence.

As people of faith, we are particularly affected by the Quebec shootings. We hope and pray that acts of violence against faith communities of all kinds will be condemned and resisted by all. I can think of words no more suitable than those of Rabbi Jonathan Sacks:

"To invoke God to justify violence against the innocent is not an act of sanctity but of sacrilege. It is a kind of blasphemy. Too often in the history of religion, people have killed in the name of the God of life, waged war in the name of the God of peace, hated in the name of the God of love and practised cruelty in the name of the God of compassion. When this happens, God speaks, sometimes in a still, small voice almost inaudible beneath the clamour of those claiming to speak on his behalf. What God says at such times is: Not in My Name."

May the God of life, peace, love and compassion be with all who suffer and are in need.

Who do you pray for?

Written by Patricia Schneider, Elder at Forbes Presbyterian Church, Grande Prairie, AB

Prayer lists are often very personal. Mine have sometimes included prayers for dogs or cats—even birds if the weather is especially awful. God made those creatures too, and, I am sure, cares about them.

I'm part of a "prayer chain" at our church. There are about eight of us



on it and, once it begins, it just carries on through. If you can't reach the next one on your list you just dial the following contact.

I'm a firm believer in prayer. They say there are three parts to belief: facts, faith and feelings. Both faith and feelings may fail at times, but the facts are there or, as Dragnet's Joe Friday used to say: "Just the facts, ma'am, just the facts." And the facts are that God answers prayer and usually in your lifetime and sometimes before you have even spoken the words aloud.

I was surprised once when some-

one who was visiting our church shared the following: "We pray in our church, but we never include anything outside of it." Yes, there is plenty to pray for in the church itself but there is a world out there that needs a lot of prayers.

I have about four people I often pray for who I don't know personally. I have seen them—well, no, there is one I have never seen, but I felt his presence in a house my daughter was renting out. I could see the heartbreak in the mess he had left behind. He had lost his mate. I felt, as a friend once said to me, the walls were weeping. I know how that feels and my heart ached for him. Others I have seen...a man in his truck at the park...looking so alone and so lonely.

Christians are called to care for

others. One day I saw a lady with a badly formed foot...how dare I complain about a hip that limits my mobility? And then there was a man in the library, playing the piano with such sorrow that I nearly cried. These are people I really don't know but what a privilege to name them before God and ask for a blessing upon them. I have longer lists now than I did years back—now they include grandchildren and great-grandchildren.

Yes, our world needs prayers. We still have not learned to live together in peace—not in our own families, our own countries or in our own world. So we pray for direction, wisdom and mercy.

And we carry these prayers to a loving God who listens and, in wisdom, answers each prayer in God's own way.





The Road to Abundant Life

In a world filled with too much poverty, oppression and hunger, we sometimes wonder if our actions and gifts are making a difference.

The road to abundant life for all is a long and challenging one, but Presbyterian World Service & Development, with your support, works every day to respond to the suffering of others.

Through this work we help grow hope, justice and opportunity in some of the most impoverished corners of the world. While the change may be small at first, each person who is helped brings us closer to God's promise of abundant life.

PWS&D works to serve those in need through impactful programs in food security, livelihoods, human rights, health and emergency relief—renewing families, communities, and building a sustainable, compassionate and just world.

Livelihoods programs empower families through education, skills training and small-business development. When one person becomes self-reliant, they are able to shape their own future and lift up others.

Food security is improved by helping communities learn innovative and sustainable agriculture practices that aim to increase crop yields, improve nutrition and build resilience to environmental changes

By ensuring mothers and children receive medical care, caring for people affected by HIV, and providing basic access to water and sanitation, health programs ensure

impoverished families and communities are growing healthier.

Injustices are combatted through a shared commitment to human rights. PWS&D promotes and protects the rights of women, children, workers, subsistence farmers, persons with disabilities and refugees.

In the aftermath of conflict and disaster, immediate and long-term relief ensures vulnerable people and refugees have access to food, shelter and medical attention, and are able to recover from loss and trauma.

For each child born healthy, each farmer taught to effectively grow their own food, and each

family able to send their children to school, we witness God's Spirit enabling abundant life to be experienced—one person at a time.





Phurpu Ghale helps her daughter Cheten, 10, get dressed for school in the Tamang village of Goljung, in the Rasuwa District of Nepal near the country's border with Tibet. CREDIT: ACT ALLIANCE PAUL JEFFREY



CREDIT: CWSA

In the aftermath of the April 2015 earthquake that ravaged Nepal, the Lutheran World Federation, a member of the ACT Alliance, helped people in this village with a variety of services, including blankets, shelter and livelihood assistance.

Food Assistance in Haiti

After Hurricane Matthew

On October 4, 2016, Hurricane Matthew slammed into the southwest coast of Haiti. In the wake of the powerful storm, parts of the island nation faced complete destruction.

Winds up to 240 km/h, flooding and mudslides damaged roads and homes, flattened fields, caused food and water shortages, and triggered widespread illness. With the death toll surpassing 1,000 and 1.4 million people in need, it is the largest humanitarian crisis to arise since the earthquake in 2010.

Presbyterian World Service & Development is working with a local partner to improve the food security of 1,200 families affected by Hurricane Matthew. The response will take place in an area of the country where large sections of agricultural access roads were washed away, making the movement of food very difficult. Over 80 percent of farmers in the area report having lost between three quarters to all of their currently cultivated fields.

PWS&D's response is to provide the following support:

- Food packages containing rice, corn, beans, vegetable oil and dried herring for 800 of the most vulnerable households for a period of three months. These households include those with pregnant or nursing mothers and those headed by women, the elderly or people with disabilities. These families will receive food kits that will meet the needs of a family of six people for a month.
- Seeds for 700 farmers, enabling rural families to restore their land. Farmers will receive fast-growing seeds (including corn, beans and sweet potatoes) that allow families to consume their harvest in the next three months.
- Rural road rehabilitation through a food-for-work project. Four hundred families will receive food in exchange for their time and labour. Road rehabilitation will also help ensure the movement of crops and food items within the communities.

This project receives support from Canadian Foodgrains Bank. PWS&D is a member of Canadian Foodgrains Bank, a partnership of





15 churches and church agencies working together to end global hunger. This project was undertaken with matching support from the Government of Canada.

Additionally, PWS&D provided

assistance in the form of food, emergency non-food items, shelter support, and water and sanitation services through the ACT Alliance in the immediate aftermath of the hurricane.

After the storm clean drinking water is scarce. The people have to be supplied with clean drinking water and the sanitation has to be repaired. Wells and toilets were destroyed by the hurricane Matthew. The water is polluted and there is a great danger that diseases such as cholera can break out. First cholera cases have been reported. Matthew had heavily devastated the southern half of Haiti on Tuesday last week. According to preliminary information from the authorities, 372 people were killed. Some regions are still cut off from the rest of the country. In some cities 80 per cent of the houses are destroyed or damaged, according to aid organizations.

Recovery and Relief in Africa and the Middle East

PWS&D recently committed funding to five emergency response projects in Africa and the Middle East. The projects are in response to the ongoing violent conflict in those regions.

Responding through Canadian Foodgrains Bank, PWS&D is supporting partners in Juba, South Sudan, where tens of thousands of people have been displaced. One month of food support will be provided for 2,450 households (approximately 16,000 people) in locations in and near Juba. Those benefiting from the food distributions have been most affected by the fighting or are hosting displaced relatives. Households will receive maize flour, beans and cooking oil.

Through the ACT Alliance, PWS&D is supporting the following responses:

In Burundi, PWS&D is supporting distributions of food and non-food items, as well as programs for gender-based violence and protection, social cohesion, water and sanitation, and agricultural support to ensure food security. Unrest began in December 2015, and with increased reports of abductions and killings, this assistance is critical.

In Sudan, PWS&D is supporting projects addressing water and sanitation, health and nutrition, emergency preparedness, education and livelihoods work in response to the ongoing crisis that continues to impact the Darfur region. Much of the population has been displaced and forced to live in crowded IDP (internationally displaced persons) camps—which often lack basic services—and remain in urgent need of humanitarian assistance.

Responding through the ACT Palestine Forum, PWS&D is providing humanitarian assistance in Gaza and the West Bank. Through agricultural and livelihoods programs, as well as health, education, water and sanitation, and psychosocial support, vulnerable Palestinians



CREDIT: CFGB/AMANDA THORSTEINSSON



A woman receives food as part of a distribution project in Iraq CREDIT: ACT ALLIANCE



Zaher Elyan holds her one-year-old granddaughter Jena in Gaza. Their family received a large water tank for their rebuilt home as part of a PWS&D-supported response. CREDIT: ACT ALLIANCE

are receiving assistance to reduce their suffering and improve livelihoods.

In Iraq, PWS&D is supporting work that began in response to the humanitarian crisis that started

in 2014. ACT Alliance members are providing crucial aid to people displaced by the conflict in Mosul. Distributions of emergency relief items and hygiene kits are part of this necessary response.

Conservation Agriculture in Malawi



A conservation agriculture farmer proudly shows off his thriving field

The survival of Elias Mogha's family is dependent on what he can grow on his parcel of land in Malawi. But rain, vital for cultivating life, had been minimal. Elias began to worry that perhaps this was the year his family would go hungry.

A lifetime of raising crops and rearing livestock made the 65-year-old nothing short of an expert farmer. In spite of this, Elias didn't hesitate when he had the chance to sign up for a Presbyterian World Service & Development-supported program to learn a revolutionary farming method called conservation agriculture.

Conservation agriculture is a notill and low-input method of farming that helps farmers revitalize the soil and increase their yields. With this training, Elias could protect his crops from the dry climate and grow more food.

Filled with optimism, the farmer walked to his first session. But when he approached the program participants, Elias was met with skeptical glances. He learned that his fellow farmers believed he was too old to learn a new way of farming and didn't belong in the program.

Elias felt discouraged for only a moment. As he knelt to feel the dry

soil on his practice plot, he thought about his family and how determined he was to make their lives better.

The experienced farmer caught on to conservation agriculture quickly. Instead of tilling the soil like he was used to, Elias was instructed to dig basins for his seeds and fertilizer. He then covered these soil basins with composted plants to suppress weeds and hold in moisture.

When he finished, Elias inspected his expertly mulched plot, satisfied that his crops would have a good chance of meeting their yield potential.

Elias was right. Eventually, throngs of lush maize mixed with bright green beans crowded his conservation agriculture plot. Project leaders pronounced his plot the most lush and cared for of all the participants. Elias himself was in awe at the difference in yields after using conservation agriculture.

To this day, project leaders conduct field trips to Elias's farm so that others can learn from his techniques. Whether they are learning to farm or they're old hands in agriculture, vulnerable farmers can now produce more food, thanks to conservation agriculture.

Presbyterians in Action

Acting in their local communities, Presbyterians across Canada are helping to create peaceful, hopeful and sustainable futures for our sisters and brothers across the globe.

Inspired by God's promise of abundant

life, PWS&D envisions a sustainable,

compassionate and just world.

Moving for Moms and Babies at the Jeff-a-thon

On Sunday, October 16, 2016, over 100 people gathered at Crieff Hills Retreat & Conference Centre in

Puslinch, Ontario, to participate in a run/walk in celebration of the life and legacy of the Rev. Jeff Veenstra—a past member on PWS&D's committee and passionate supporter of programs that assist vulnerable communities in Malawi.

In his honour, the Presbytery of Waterloo-Wellington decided that the run/walk—fondly referred to as the Jeff-a-thon—would raise funds for PWS&D's maternal, newborn and child health program in Malawi.

"The Jeff-a-thon was a wonderful, bittersweet event!" said Joni Smith, family ministries coordinator at St. Andrew's Hespeler Presbyterian Church in Cambridge, ON. "The event brought together people from all areas where Jeff had served."

Through the dedication and enthusiasm of organizers, participants and donors, the event raised over \$31,000 for PWS&D. The donations gathered will help sustain



a life-saving program that enables mothers and their babies to survive and thrive in remote, rural communities.

Supporting Refugees

Fallingbrook Presbyterian Church in Toronto, ON, chose to support refugees overseas for their anniversary mission project in 2016. Together, the congregation raised \$5,000—enough to provide emergency shelter kits for about 20 uprooted families.

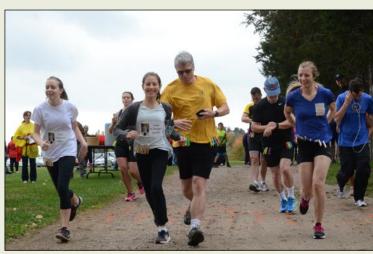
"Fallingbrook is a congregation with a heart for mission," said Liz Stark of the Pickering Presbytery Mission and Outreach Committee. In 2014, the church contributed another \$5,000 to the Pickering Presbytery initiative to sponsor four Syrian refugee families immigrating to Canada.

Learn more about the PCC's international development work through PWS&D at presbyterian. ca/pwsd

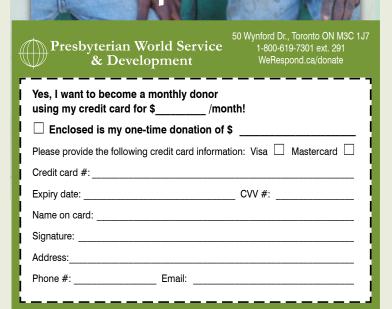
66 ...helping to create peaceful, hopeful and sustainable futures for our sisters and brothers across the globe.

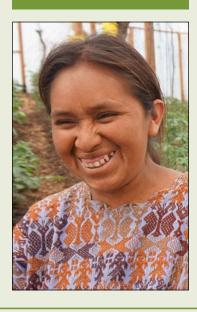


Fallingbrook Presbyterian Church, Toronto, ON



Jeff-a-thon CREDIT: AMY LIGHTFOOT





GATHERINGS



Greetings from your sisters and brothers at Kings Presbyterian Church in New Minas, NS.



Musical evening in May at New St. James, in London, ON.



Guy Gagnon, Mary Jo Walter, Colin Leonard and Bethany Touchette—four of nine leaders who gathered to talk about and build on the new small groups program called "The Vine" at Westminster Presbyterian Church in Barrie, ON. We're so grateful for their wisdom, service and passion!



At St. Giles Presbyterian Church in St. Catharines, ON, our Profession of Faith youth are paired with a mentor of their choosing. This year's group is enjoying a meal together at a local restaurant...friends for life! From left: Marg Schram, Bob Schram, Gerry Sabourin, Jacob dekock, Austin Holtby, Matthew Schmauder, Bradley Holtby, Courtney Holtby, Hannah MacGregor. Not pictured, Elva Wright.



The September community carnival at Dayspring Presbyterian Church in Edmonton, AB, where folks from the neighbourhood can come along and participate...all for free!



Sinterklaas dropped by Side by Side, a program for people with dementia at Varsity Acres in Calgary, AB. He is pictured here with Ena van Zoeren, the program coordinator.



The annual outdoor service at St. Mark's Presbyterian Church in Orillia, ON, which includes a blessing of the animals.



The Youth Choir at St. Andrew's in Westville, NS, preparing for Christmas 2016.



First Presbyterian Church in Brockville, ON, began offering PA Day Camps in 2014. It started with four children and now has an average of 20–25 children from across the community attending. Each PA Day Camp has a Mission Project—the November 2016 Camp made Christmas decorations and distributed them to patients at Brockville General Hospital. The children also sang Christmas carols, to the patients' delight!



The Ecumenical Campus Ministry at the University of Guelph (www.ECMguelph. org) is the home of the Anglican, Presbyterian and United churches at University of Guelph, ON. Gathered here are students and board members at the ECM Christmas party, December 2016.

Walking Where Jesus Walked



Dorothy and Suleiman (tour guide) and Iyad (driver) at rest stop on Jericho Road.

Written by Dorothy Herbert, retired diaconal minister and member of the Presbytery of Ottawa. Dorothy participated in the PCC's Middle East Study tour, led by Noel Gordon, in October 2016. Prior to retirement, she and her husband, Alan, served as directors of Gracefield Christian Camp and Retreat Centre, Gracefield, QC.

The Moment of Truth: Middle East Study Tour was like two journeys in one. We visited many classic Holy Land sights, and we listened to life stories from people in Palestine and Israel, especially Christians. It is entirely possible to see all the classic sites in the Holy Land without ever interacting with Palestinian/local Christians, but making those connections was a major goal of our trip. Our trip leaders and travelling companions, Palestinian bus driver and local guide were awesome and each day we had opportunities for serious, intentional reflection and worship, enriching the Holy Land journey.

Our first three nights were at the Bethlehem Inn in Palestine. There was plenty of room, which was no wonder: opposite the front door stood the Israeli-built separation wall—25— 35' tall, grev concrete slabs—with watchtowers where Israeli soldiers kept a constant vigil. Graffiti, artwork and storyboards decorate the lower portion of the wall, expressing not only sorrow and challenge, but also a steadfast hope. Built on Palestinian land, the wall is well inside the internationally established green line. Anyone and anything that needs to pass through—building materials, furniture, appliances, school children, farmers trying to reach their olive groves, people needing medical care—must go through checkpoints, past teenage conscripts with powerful guns. If you are Palestinian between the ages of 15 and 35, you're likely to be turned away. With our Canadian passports, we had no problem, but in Hebron we were confronted by soldiers wanting to know why we were so far off the usual tourist track.

We experienced wonderful hospitality among the Palestinian people. When we dropped into a glass-blowing workshop, we were welcomed with tea. We enjoyed a scrumptious lunch of maklouba (a ceremonial casserole of chicken, rice, cauliflower and saffron, cooked in a huge pot and flipped upside down) in the comfort of a simple Palestinian home, upstairs from a busy street market in Hebron. When we got lost inside the Aida refugee camp, a teenage girl guided us out and refused payment—though she happily accepted a Canadian flag pin. We were urged to join in the coffee hour after the Arabic worship service at Christ Church in Nazareth-language was no barrier, and they were so appreciative of our presence.

The Church of the Nativity in Bethlehem has developed into too much of a major tourist attraction for our tastes, with long lines of people waiting to walk quickly past the gilded grotto of the Nativity. Major restoration work meant scaffolding hid most of the ancient mosaics the church is famous for. Visits to the Milk Grotto and Shepherds' Field gave us better insight into the Christmas narratives.

Galilee was quieter, and we especially enjoyed an excursion on the Sea of Galilee in a replica first century "Jesus boat." Archaeological sites and

chapels dedicated to the Beatitudes and miracle of the loaves and fishes occasioned quiet reflection. The presence of Jesus seemed more real in Galilee. However, on the way there we saw fortified Israeli settlements-illegal by international law—connected by expressways that local Palestinian residents are forbidden to use. These settlements are not being built to solve a housing shortage, but are a deliberate strategy to seize Palestinian land. The network of settlements and highways breaks up the land, making it economically less viable for Palestinians. The more settlements built, the less likely a two-state solution becomes. It reminded us of how immigrants to North America settled on land stolen from Indigenous peoples.

Jericho was surrounded by desert that makes west Texas look lush; how the camels, goats and people survive is a mystery. Jerusalem and Ramallah were crowded and intense. We chuckled at signs for Arab Fried Chicken and Stars & Bucks coffee. In Jerusalem, the walk from the Church of Pater Noster on the Mount of Olives down to the Garden of Gethsemane in the Valley of Kidron provided great views of the old city. The best views were from the rooftop of a convent, Ecce Homo.

estinians living peacefully, respectfully and cooperatively together. Along with some Jewish human rights workers we met, we found people of all three faiths practicing love, not anger; hope, not fear; optimism, not despair.

Signs of hope we saw included:

- At the Institute of Biodiversity and Sustainability in Bethlehem, there are permaculture projects demonstrating water-harvesting and "restoration agriculture techniques." There is a pond that is attracting an amazing diversity of wildlife, right in the city where school children can see a frog, perhaps for the first time in their lives. On some of the olive trees, spent tear gas canisters have been turned into cigarette butt cans, reminding us of Palestinian resilience and the call to turn swords into ploughshares.
- At the Arab Education Institute, the Sumud Story House gives women and youth the opportunity to tell their stories, keep cultural traditions alive and build communities of hope and steadfastness.
- The YWCA and YMCA have a Joint Advocacy Initiative to plant olive trees, replacing the many that have been destroyed by 70 years of war and occupation. As a way of standing side by side [or "in solidarity"], we

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A young with a team to

Separation wall in Aida refugee camp

- A young Jewish woman works with a team to make video documentaries of human rights violations. The videos are then passed to embassies and non-government organizations. The group empowers local people by loaning them a video camera and encouraging them to document their day-to-day family life as Palestinians.
- A group of young adults have decided to live year-round in the only surviving structure of their destroyed village: the church. Despite regular harassment by the military, these young adults stay to keep the memory alive, and peacefully work for their right to return to their ancestral lands, hoping one day to rebuild the village. (After being asked to leave temporarily in 1948, villagers were given legal right by Israeli courts to return to Igrit in 1951. The day before they were to move back—Christmas Eve—bulldozers flattened everything except the church and the cemetery.)

What we knew in part intellectually when we started out has been expanded and grounded in experience, and it was seared on our hearts as we listened to Christian, Jewish and Muslim voices. Having walked where Jesus walked, we will always hear and understand scripture differently. We will never again see or hear about dividing walls without being offended for Christ's sake. We were buoyed and challenged by the hope and testimony of Palestinian Christians, whether camped out in the church or planting olive trees. We were disturbed by the manipulation of Hebrew and Christian scriptures that has been used to justify oppression, both in the Holocaust

and the Occupation.

We set out on this journey at the invitation of Palestinian Christians to "Come and see." Now that we have returned, we look forward to sharing what we have seen and heard with our colleagues and local congregations.

The PCC's Middle East study tour looks at the document A Moment of Truth: A Word of Faith, Hope and Love from the Heart of Palestinian Suffering,

which was commended to Canadian Presbyterian congregations, presbyteries and committees for study and discussion by the 137 General Assembly. The next tour is going in October 2017.

Go to presbyterian.ca/missiontrips for more information.

It is located along the Via Dolorosa, which we traversed with thousands of other pilgrims. We visited many of the major Christian sites in Jerusalem, and some less well known.

When we were at Church of St. Peter in Gallicantu, a rooster crowed, reminding us of the story of Peter, who denied knowing his beloved Lord. Most moving was the excavation of a first-century house, believed to be that of the high priest Caiaphas, which contained a deep dungeon and torture chamber. It was located next to the ancient Roman road leading to the site of Pilate's palace. We could imagine a weary and battered Jesus trudging along that road, before being condemned to crucifixion.

We stood before the Western Wall of the old Temple and visited Yad Vashem, the Holocaust Museum. During a three-faith panel presentation, a rabbi from Rabbis for Human Rights (which is opposed to the occupation and house demolitions) expressed his hope that Christians could be a key in negotiating peace between Israel and Palestine.

Despite the conflicts, we saw many examples of Christian and Muslim Pal-

plan to make a donation to plant an olive tree for every tree we plant in our orchard.

- Women in Hebron is a cooperative of women doing embroidery and crafts to provide an income for their families, as the wall cut many off from access to jobs they once held. Their work is beautiful.
- The Hebron Rehabilitation Committee obtains grants from international development agencies to restore housing and marketplaces and create parks, replacing those destroyed by the Occupation.



Separation wall opposite the Bethlehem Inn.

HEALING AND RECONCILIATION

Learning from Chanie Wenjack

Written by Carragh Erhardt, Healing and Reconciliation Program Assistant, Justice Ministries

Many Canadians have come to know the name and story of Chanie "Charlie" Wenjack, a 12-year-old Anishinaabe boy who ran away from the Presbyterian-run Cecilia Jeffrey Indian Residential School in Kenora, Ontario, in October 1966. Chanie died trying to walk the 600 km journey back home to his father in Ogoki Post, Ontario. His body was found one week after he left and over 60 km from where he started.

One person who brought Chanie's experience into the public eye was singer Gord Downie. In August, as The Tragically Hip broadcast what was likely their final concert, Downie announced that he would be releasing a new album. He said that Chanie's story led him to write a series of songs to bring listeners to follow Chanie's steps from Kenora to his final resting place in Redditt, Ontario. The CD—Secret Path—would be accompanied by a graphic novel and a film with animations by Jeff Lemire.

On October 23, CBC broadcast Secret Path. The chilling visuals—almost entirely in shades of blue and grey—depict scenes of children having their hair cut off and other common experiences of children who attended residential schools. The images of Chanie's walk along the railroad tracks paired with Downie's lyrics tell a tale of loneliness, fear and despair as Chanie's thin jacket fails to protect him from the cold and rain.

We don't know many details about Chanie's life at Cecilia Jeffrey. We can't know what he was thinking or feeling when he left the school. Further, some question Downie's legitimacy in telling this story since he is not Indigenous. I still grapple with these concerns about Secret Path. However, Secret Path paints a very clear picture of the isolation, loneliness and in many cases, the abuse that many children faced in residential schools; we know this because of the courage of survivors who have told their stories.

The Presbyterian Church in Canada's Confession was adopted in 1994 to acknowledge and express regret for the church's complicity in the residential school system and its policies of assimilation. Chanie's experiences remind us of the harm we caused in operating residential

schools and that we must strengthen our resolve to walk a path of reconciliation

Ry Moran, Director of the National Centre for Truth and Reconciliation, said that the 1.13 million viewers who tuned in when CBC broadcast Secret Path was the largest participation of any truth and reconciliation event in Canada. With the release of Secret Path alongside Joseph Boyden's novel Wenjack and a Historica Canada Heritage Minute about Chanie and the residential school system, 2016 has been an important year for education about reconciliation. Chanie's story has brought awareness to the need for conversations about residential schools and reconciliation.

The impacts of residential schools will take generations to heal. For this healing to take place, Chanie's story calls on us to take our words and put them into action. The Truth and Reconciliation Commission's work revealed that Chanie was among at least 6,000 children who died while they were at residential schools across Canada. As part of reconciliation, it will be important for churches to collaborate with the government and Indigenous communities to provide or recover records of those who died in residential schools and to work to preserve the cemetery sites at residential school grounds (TRC Calls to Action #71-76).

In addition to honouring those who died in residential schools, you and members of your congregation can consider ways to be advocates for better services in Indigenous communities. Consider meeting with your Member of Parliament about clean water; as of October 31, 2016, there were 133 drinking-water advisories in effect in Indigenous communities across Canada.

Another issue to address is education; Indigenous children living on reserves currently receive 30% less funding for education than non-Indigenous children and nearly half of schools on reserves have health or safety deficiencies. Shannen's Dream is a movement that began in honour of Shannen Koostachin, a teenager from Attawapiskat who had gone to Ottawa to ask for a new, safe school.

In January 2016, the Canadian Human Rights Tribunal found that the Canadian government has been racially discriminating against 163,000 Indigenous children and their families by failing to provide equitable and







Cecilia Jeffrey School, circa 1960s. PHOTOS COURTESY OF THE PRESBYTERIAN ARCHIVES

appropriate child welfare services. Now, over a year after the Tribunal's ruling, the government still has not implemented remedies—as ordered by the Tribunal—to cease discrimination and reform the First Nations Child and Family Services Program. The First Nations Child and Family Caring Society of Canada—directed by Dr. Cindy Blackstock—calls on Canadians to put pressure on the government to make changes and address this discrimination.

These are a few examples of how Indigenous people are advocating for their rights. As partners in the journey to reconciliation we can support these efforts and advocate alongside Indigenous brothers and sisters. What Chanie's story—and the story of all children who were forced to attend residential schools—tells us is that the steps we take on the path to reconciliation need to be done with respect for Indigenous knowledge, culture and spirituality. In our Confession, we acknowledge that it was the church's presumption to have known better than Indigenous people that led to the harm that the residential schools caused. In Christ, we are called to a ministry of reconciliation. We are Christ's hands and feet, and we have a responsibility to walk in a good way, in a new way, with Indigenous people.

Secret Path invited Canadians to walk the lonely railroad tracks with a 12-year-old boy who wanted nothing more than to get home. My hope is that it has also inspired more non-Indigenous Canadians to take the time to seek opportunities to join together and walk in communion with Indigenous brothers and sisters as our country works toward reconciliation.

Residential Schools and the PCC

With files from presbyterian.ca

The Presbyterian Church in Canada ran 11 residential schools between 1884 and 1969. After 1925, the United Church of Canada ran nine of these schools while the PCC continued to run two: Cecilia Jeffrey in Kenora, Ontario, and Birtle in Manitoba. Cecilia Jeffrey operated from 1902 to 1976. The schools were funded by the Government of Canada.

Chanie's story, as well as the countless other tragic and painful experiences from residential school students, led to legislative reforms and class-action lawsuits, as well as the creation of Canada's Truth and Reconciliation Commission, which was formed to acknowledge injustices of the past in order to help build futures with mutual understanding, respect and healing. Today, the National Centre for Truth and Reconciliation has a mandate to preserve the memory of Canada's Residential School system.

The journey toward healing

The journey of healing and reconciliation between Aboriginal and non-Aboriginal people in Canada is a path laden with painful truth telling. In 1994, The Presbyterian Church in Canada adopted its Confession for its role in the tragic legacy of the Indian residential schools. The church is committed to walking with Indigenous people on a journey toward reconciliation and living out the spirit

of the Confession.

The PCC participated in the Government of Canada's Truth and Reconciliation Commission national events and created the Healing and Reconciliation program to help heal wrongs of the past and work together for a brighter future.

The concluding paragraph of The Presbyterian Church in Canada's Confession continues to challenge us as this journey continues.

We ask, also, for forgiveness from Aboriginal peoples. What we have heard we acknowledge. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say. With God's guidance our Church will seek opportunities to walk with Aboriginal peoples to find healing and wholeness together as God's people.

There are currently eight native ministries across Canada: Humming-bird Ministries (Richmond, BC), Cariboo Ministry: Nazko and Area Dakelh Outreach (Cariboo, BC), Edmonton Urban Native Ministry (Edmonton, AB), Saskatoon Native Circle Ministry (Saskatoon, SK), Mistawasis Memorial Presbyterian Church (Mistawasis First Nation, Leask, SK), Winnipeg Inner City Missions (Winnipeg, MB), Anamiewigummig Kenora Fellowship Centre (Kenora, ON), Cedar Tree Ministries (Duncan, BC).

To learn more about the PCC's work in healing and reconciliation, visit presbyterian.ca/healing



Visionary Leadership

Vision-led leadership

Written by the Rev. David Moody, Family Church of Heritage Green, Stoney Creek, ON

Visionary leadership means visionled leadership. As leaders, minsters are constantly confronted with obstacles, issues and crises. While those situations require our attention, if we allow our obstacles to determine our ultimate direction, we will only end up finding the path of least resistance.

Imagine navigating through a forest by simply picking the easiest route. Where will you end up? You might end up going in circles. You might end up going over a cliff. What is certain is that there will be no intentionality to your destination.

Now imagine stopping in the forest to locate your bearings and study a map. All of a sudden you can plan your destination, and you can plan for some of the obstacles you will encounter. The path may be more difficult than the one of least resistance, but there is a purpose and a destination to your journey.

A vision-led leader seeks a "big picture" view of where their organization is heading. For a Christ-led leader, this vision comes by seeking God's perspective. The psalmist writes,

O God, you are my God, I seek you, my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water. (Psalm 63:1)

It takes courage and faith to seek God in the midst of a drought, rather than simply giving up or spending all our time putting out fires. A vision-led leader trusts that the Lord's plans are bigger than the current circumstances, and is willing to make room in prayer and conversation and discernment—both alone and in community—to catch a glimpse of God's bigger Kingdom vision.

Christ at work in the community

Written by the Rev. Jeremy Bellsmith, St. Andrew's Presbyterian Church, Victoria, BC

My experience in visionary leadership is in established congregations. In those settings, I believe it's having the vision to see Jesus Christ wherever he may be working, and then the courage to participate.

We start by prayerfully noticing where Christ is at work in the community around the church, and in the lives of the church's leaders and members. We listen to their hearts and ideas, and prayerfully allow God's Spirit to paint these into a beautiful picture of what God wants to do within and among and through the congregation within the community.

Then, to be visionary is to allow yourself to be guided by this vision,

even in the face of discomfort and opposition. Change is difficult and transition is uncomfortable. Like Israel in the wilderness, there will be moments when we all want to go back to how things used to be.

So, at times, the leader reminds the people, often more than once, what the vision is and who gave it to us. Visionary leadership asks tough questions about whether ministries, groups and ideas line up with the vision. It leads prayerful discussion on what new things might be needed in order to achieve the vision. Sometimes it means opening ourselves up to the creative process to imagine how the vision might be accomplished. Other times visionary leadership means being a catalyst for change. It's requires us to break down grand ideas and directions into doable steps along the journey. And it means leading the celebration with praise and thanksgiving to God when those steps are accomplished.

It's praying for the wisdom to know when to rest and when to break camp so the journey can begin again.

Christ started his ministry with the words, "Repent (stop doing things the old way), for the kingdom of heaven is within you, among you." The visionary leader strives to do this, and to lead people in the same. Then together, they can support Christ's work already happening among and within and through.

Mission Trip Opportunity

Location: Winnipeg, Kenora and Saskatoon

Dates: June 12–21, 2017 Participant Contribution: \$1,500 Extended Deadline: April 15, 2017

This tour, led by David Phillips, will help participants begin to discover some of the complex issues related to Residential Schools and learn how we have been working to make a positive difference in relationships between Indigenous and non-Indigenous people across Canada. You

- Meet ministries and agencies in Kenora, Winnipeg and Saskatoon working with Indigenous communities including Kenora Fellowship Centre, the TRC Museum and Winnipeg Inner City Missions
- Meet with leaders from different faith communities to hear about their experiences
- Worship on Aboriginal Sunday in Mistawasis First Nations, the only PCC church on a reserve

 Learn about the peace building initiatives being undertaken by PCC partners

For more information about Mission Trips and Youth in Mission opportunities, contact Matt Foxall, Mission Trip Coordinator, at mfoxall@presbyterian.ca or call 1-800-619-7301 ext. 259.

Every Tuesday, check out the PCC Facebook page for

Take It Up Tuesday,

a weekly post that highlights fun and easy-to-use ministry resources that will help you discover new ways to celebrate Christ's presence throughout the church year.

facebook.com/pcconnect

Youth Local Leader Training Event

On May 5–6, 2017, Justice Ministries is inviting young Presbyterians (15–25 years old) from across Alberta to gather at Camp Kannawin for a time of fellowship, learning and dialogue regarding the Presbyterian Church in Canada's role in healing and reconciliation with Indigenous people.

Participants will have the chance to speak with a residential school survivor, take part in the KAIROS Blanket Exercise and discuss ideas on how the church can live out the spirit of reconciliation. Justice Ministries is very excited to announce that former Truth and Reconciliation Commissioner Grand Chief Wilton Littlechild (Confederacy of Treaty Six First Nations) will speak at the event about how young people can get involved in implementing the Truth and Reconciliation Commission's Calls to Action.

One of the goals for this event is to help young Presbyterians become more comfortable having and leading conversations about reconciliation in their congregation and wider community. Justice Ministries is also inviting Indigenous



Allison Dyjach, Zoë Say and Kate Campbell at the Walk for Reconciliation during the closing event for the Truth and Reconciliation Commission (June 2015).

youth to participate in order to create a space for dialogue to begin and for relationships to develop between non-Indigenous and Indigenous participants.

For more information, please contact Carragh Erhardt, Healing and Reconciliation Program Assistant at cerhardt@presbyterian.ca or 1-800-619-7301 ext. 278.



Wednesday, May 10, 2017

Convocation address:

Convocation Hall, 7:30 p.m.

Is John Knox a name to be proud of?

By Dr. Jane Dawson University of Edinburgh, Scotland

Doctor of Divinity (honoris causa) to be conferred upon Rev. Dr. John Crosbie Carr Rev. Karen Horst Rev. Dr. Harold G. Wells

Reception to follow at the College. All are welcome!

Earlier that day, also join us for a Pre-Convocation Workshop led by Dr. Jane Dawson, 9:30 a.m. to 12:30 p.m.: The challenges of parish ministry (in 16th century Scotland)

 $Registration\ requested\ at\ www.knox.utoronto.ca/convocation.$



TECHNOLOGY

Websites: as Easy as 123 and ABC

Written by James Laurenson, Web Coordinator, Communications Office

Once upon a time, building a website was unachievable for the average person. You either required a large corporate budget to hire an agency or you needed an "in" with a local computer nerd. However, the latter didn't guarantee your website wouldn't end up looking like an Excel spreadsheet: functional, yet dull and not very engaging or user-friendly. Today you have—literally at your fingertips—an arsenal of online tools to launch a beautiful website with as little as a few clicks and next to no financial output.

Platforms like Wordpress, Wix, Weebly, Squarespace and the Grid, to name just a few, let you build a site for free using a subdomain of their domain (for example, YOURSITE. squarespace.com). If you want to brand your website with your own unique domain name (for example, YOURSITE.com) then you pay around \$15-\$20 a year to add that feature through them or with an external domain name registrar like



Hover or GoDaddy. Many are rushing to secure their own domain name in order to take ownership of their personal brand identity. These platforms allow you to create an attractive and feature-rich website with no experience in coding. As well, you can incorporate some search engine optimization (SEO) features so you can track your audience. They are also set up to display and work well on all mobile devices.

Those a little more code savvy and knowing a thing or two about basic HTML and CSS coding can do even more. If you find yourself being the one people always come to for help setting up their website, there are great ways to build on this with Wordpress and Webydo.

With new user-friendly websitebuilding platforms popping up almost

every day, and many moving toward an almost artificial intelligence infrastructure, websites are practically building themselves. I imagine a future where a website platform could build a website based merely on a simple Google search of your name or business with only a few posttweaks to make sure the platform is not confusing you with some other John Smith.

Great websites are no longer reserved for those with a degree in computer science and graphic design. You only need access to the Internet, a cell phone and an email address to create something stunning. Soon there will be preschoolers coming home having built their own website/blog dedicated to their favourite superhero. Forget that they can't read, write or spell yet-voice recognition will take care of that. Or perhaps your grandma will start a knitting forum to swap stories and patterns, if she hasn't already. The possibilities are endless and the simplicity of it all is astounding. There's no need to look to the future for exceptional options—look to today!

HISTORY

The Reformation@500

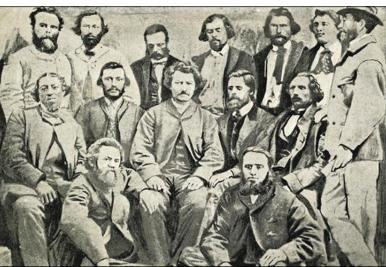
The Reformation @ 500 is a fiveyear celebration discussing why the Reformation matters in the first decades of the 21st century—500 years after Martin Luther nailed the Ninety-five Theses to the church door in Wittenberg.

The Reformation had five mottos, called *solas*, because in Latin each of the watchwords used the word sola or a variation of it. Sola means "only" or "alone." They are: sola gratia, sola fides, sola Scriptura, solus Christus and soli Deo gloria: grace alone, faith alone, scripture alone, Christ alone, and for God's glory alone.

The Reformation@500 brings together theological teachers and ministry practitioners in a series of oneday conversations about each of the solas. Each Reformation@500 gathering, held in the fall, focuses on a different sola.

Looking for study guides related to the solas? Visit presbyterian. ca/history

Solus Christus -



Louis Riel's Council circa 1869. The man standing third from the right is Jean-Baptiste Beauchemin. Beauchemin is the great-grandfather of Wendy

Christ Alone



Beauchemin Peterson who spoke at the Reformation@500 event in Winnipeg.

CANADA YOUTH

CY It's All About Community



Written by Jo Morris, Canada Youth Coordinator

The sense of community is immediate and striking. From the first step off the bus or out of the car at registration, to the resounding "Amen!" at closing worship, the community at CY is remarkable.

Since 2000, CY has hosted more than 3,000 youth, young adults and leaders for an inspiring week of discovery, development and nurture. The event brings together faithful folk from each synod as a remarkable and unique community, one that reflects the wide diversity of our denomination and the vitality of its people.

From the very start, CY was designed to affirm and invest in the youth of our church; to offer a community for a short time before sending the members out into the church and into the world. Development of both young people and the leadership has been a cornerstone of its program design, and each CY Planning Team has put a high value on finding innovative ways to encourage and grow leaders. Congregations have responded enthusiastically, and now many have CY on their regular rosters of "must-do" projects for not only their youth and young adults, but their leaders as well.

Continued on page 19

"I believe CY is opening the door and finding home." Nathan

"It's weird. I thought I would have a change in my life. Then I realize I was the one supposed to be the change. CY has opened my heart to God and my eyes to what's in front." Daniel

"How amazing! These young people are encountering God very deeply here, finding huge inspiration and rejuvenation. It's really influencing their lives; they are laughing hard, making friends, sharing stories, growing their faith, taking risks and supporting each other. It is a blessing to be part of their journey here!" Zoe

The fourth Reformation@500 gathering took place at Westwood Presbyterian Church in Winnipeg, Manitoba, on October 29, 2016. The conversation, focused on Solus Christus (Christ Alone), demonstrated that this Reformation watchword is robust enough to fire minds and hearts today.

The Rev. Peter Bush, coordinator of the Reformation@500 program, from Westwood Church in Winnipeg, began the day highlighting the Reformers' affirmation of Christ as the only mediator between God and human beings. Linking that with Paul's statement that in Christ God was reconciling all things to God's self (Col. 1:18-19), Peter argued that only by Christ's mediatorship is reconciliation possible between people alienated from one another. Christ alone brings reconciliation across ethnic divides, between neighbours and within families.

Wendy Beauchemin Peterson, Metis and editor of the North American Institute for Indigenous Theological Studies (NAIITS) Journal, asked: "Can Christians carry only Christ with

them when they preach the gospel, or is culture inseparable from gospel proclamation?" Wendy demonstrated the Canadian church's inability to separate Christ from culture, much to the gospel's detriment and the harm of First Nations people. Those failures, however, do not mean the gospel should not be proclaimed cross-culturally. For within the Indigenous community, as Peterson noted, are many Jesus-followers finding Indigenouslyenculturated paths to follow Jesus.

The afternoon's panel conversation continued with Daryl Climenhaga, Providence Theological Seminary, contrasting bounded sets (people joined by common practices, rules, actions) and centred sets (people joined in commitment to a common centre). Daryl suggested Solus Christus provides such a center, making the church the people who are centred on Jesus, regardless of background.

Don Draayer from Covenant Christian Reform Church in Winnipeg,

Continued on page 19

ANNOUNCEMENTS

Woman of Faith Award Recipients

Congratulations to the Presbyterian Woman of Faith Award recipients, whose names were announced in January 2017. This award recognizes three women for their accomplishments in the categories of faithful service, specific accomplishment and lifetime of achievement.

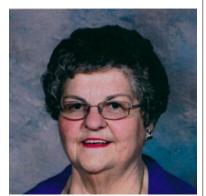
The Presbyterian Church in Canada, the Women's Missionary Society and the Order of Diaconal Ministries established this award to recognize the courageous and faithful work of women within our church. The award is presented annually and this year's recipients will receive their award at the National Presbyterian Women's Gathering in May.



Faithful Service AUDREY MILLER Westminster Presbyterian Church, Ottawa, ON



Specific Accomplishment THE REV. MARGARET MULLIN Winnipeg Inner City Missions, Winnipeg, MB



Lifetime of Achievement JOY RANDALL St. Andrew's Presbyterian Church, Cobourg, ON

To learn more about the Woman of Faith Awards, visit presbyterian.ca/wofa

Dr. E. H. Johnson Memorial Fund Award Winner

Congratulations to Dr. Cindy Blackstock, recipient of the 2017 Dr. E. H. Johnson Memorial Fund Award. Dr. Blackstock is Executive Director of the First Nations Child and Family Caring Society of Canada and Professor at McGill University School of Social Work.

A member of the Gitxsan First Nation, Blackstock has 25 years social work experience in child protection

and Indigenous children's rights. She received a PhD in Social Work from the University of Toronto in 2009. Her doctoral thesis was on the inequality in Canada's child welfare system.

Dr. Blackstock will be presented with the award at General Assembly in June. To learn more about the award, visit presbyterian.ca/ehjohnson.



National Presbyterian Women's Gathering



The much-anticipated National Presbyterian Women's Gathering will take place May 19–22 at the Sheraton Parkway Hotel and Conference Centre in Richmond Hill, Ontario, promising another weekend filled with opportunities to learn, meet, worship, share and praise.

The theme of the conference is "Rooted in Love." God has the power

to exceed our expectations and when we are rooted in God's love, we can work together to accomplish the unimaginable. Be inspired by the meditations of some of the best women preachers in our denomination. Connect with old and new friends from across the country.

What to expect

Expect to be informed and challenged:

- Explore scripture each day as a new preacher will dive into the theme Rooted in Love
- Learn from Dr. Mary Jo Leddy, a Canadian woman who has dedicated her life to the pursuit of justice and who has been walking with refugees as the Director of Romero House in Toronto for over 25 years
- Discover what Dr. Jean Chamberlain Froese, a Canadian doctor, who spends eight months out of every year in Uganda working to make childbirth safer, has to say about her work with women
- Join the Rev. Hugh Donnelly in beautiful harmonies as he teaches new songs and leads old favourites
- Make connections with old and new friends as hundreds of women pray, learn, play and celebrate together
- Experience shopping from around the globe at the Marketplace
- Meet and interact with international guests from around the world
- Gather in a variety of different groups in our forums and workshops—expect different purpose, leadership, size and style.

Helping Congregations Continue Vibrant Ministry



Janice Meighan, left, presents the cheque to the Rev. Jacqui Foxall.

On Sunday, November 20, 2016—Planned Giving Sunday—Janice Meighan, Development Manager from the Stewardship & Planned Giving department, presented the proceeds from a gift of securities for \$16,292.25 to the Rev. Jacqui Foxall, who accepted the gift on behalf of the congregation of Knox, Oakville, ON.

The donor, who wished to remain anonymous, had a message:

"It is evident that for many generations the people of Knox have always seen the need of future generations. By giving to Knox in this way, I, too, want to ensure that Knox not only survives but flourishes as we pass the torch (or dare I say the burning bush) to successive generations, whether it be family, friends or complete strangers we will never know who just opened the door and entered. It is our responsibility at this time to ensure that Knox is never com-

promised as a place of worship as we continue developing empowered and loving disciples of Christ."

Gifts of securities can provide an immediate or legacy donation to an area of the church you care deeply about, and you (or your estate) will receive the tax benefit by not paying the capital gains on the appreciated value of the stock. You will also receive a charitable tax receipt for the full value of the donation.

Through *Presbyterians Sharing*, the national office will handle gifts of securities and other complex planned gifts (annuities, life insurance, charitable remainder trusts) for people wanting to donate to their congregation, PWS&D, *Presbyterians Sharing* or Gifts of Change, with no administrative fee.

To learn more about gifts of securities, visit presbyterian.ca/plannedgiving.

Saturday night will be an evening of celebration and learning. The evening will begin with dinner, and then Aboriginal dancing and drumming, followed by the powerful words of Cindy Blackstock, Executive Director of First Nations Child & Family Caring Society of Canada, and a powerful advocate for Indigenous children across Canada.

Register by March 31, 2017. Cost is \$475 CAN. per person. For more information, visit womensgathering. ca or call 1-800-619-7301 ext. 319.



JUST WONDERING...



Have a question you need answered? Submit them to connection@presbyterian.ca

I was just wondering... My church is talking about installing video screens for worship and I think this is a great idea. I've always thought having weekly paper bulletins is wasteful. However, some people in my church are upset about it. They think it makes the sanctuary less sacred. What do you think?

Whether it is a traditional pull-down projector screen or a high-definition monitor, a poorly placed screen can be an eyesore and detract from the beauty of the sanctuary. A well-placed sanctuary screen can be non-intrusive and, more or less, blend into the space. Your sanctuary's architecture will likely dictate where the screen needs to be situated if one is purchased. Maybe the question to ask is this: Will the screen, wherever it is placed, add to the worship experience?

We gather in sanctuaries to glorify and enjoy God together. Sub-questions might be... Will the screen improve the singing? Will visual images make sermon illustrations more meaningful or announcements about the life of the community more memorable? Will it serve as a way of improving communication and education? Will it unify the congregation's participation in the life and ministry of the church? I suppose this can become a form-or-function debate, but it seems to me the decision needs to focus on the worship of God and the growth of the community of faith.

I was just wondering... My name is Laura and I've been going to a Presbyterian church since I was a baby. I recently started dating a great guy who doesn't go to church and I'm finding Christianity difficult to bring up. I would like to know if he's open to joining me at church. How do I bring this up? I don't want to scare him off!

I'm glad you've met a great guy. My three single daughters tell me they are few and far between. ;) Of course there are wonderful people who don't go to church, but holding similar values, beliefs and interests in common can provide a solid foundation for a lasting and happy life together. If you believe this relationship could get serious, and if his involvement in the church is a deal breaker, you really need to talk with him about it. You could mention, in conversation, something interesting you did recently at your church and see how he reacts. You could walk by a church and casually ask him what God means to him and see where that conversation goes. You could invite him to a non-worship church function that you think he would enjoy to "break the ice." It sounds like you are a sensitive person and will know when the time is right to raise this subject.

I was just wondering... This is probably a dumb question but does anyone else have a problem with cheering for the New Jersey Devils? Do you think it's anti-Christian? Would you have a problem playing for them...assuming you could play in the NHL?

According to my research, this NHL team is not named after the devil who tempted Eve in the garden and Jesus in the wilderness. Apparently, the team's name was chosen through a fan contest and was inspired by the mythical Jersey Devil that is rumoured to haunt the deep, dark forest of Pine Barrens in southern New Jersey since the 1730s. Although I don't know why anyone would want to cheer for the Devils (Go Jets Go!) it is not a form of satanic worship on ice if you do. Neither is cheering for baseball's Los Angeles Angels a substitute for gathering at church with family and friends, by the way.

RECIPE



Devilled Eggs for Easter

Devilled eggs—sometimes called dressed eggs or stuffed eggs—have a long and rich history as a favourite dish for picnics, parties and church gatherings. Devilled eggs are creamy, savoury and easy to make. So how did something that tastes so good become associated with the prince of darkness?

The term "devil" was first used in a culinary sense in the 18th century and referred to hot, spicy ingredients and highly seasoned dishes. As the saying went: "Make punch, brew negus and season a devil." The fires of hell were evoked through the taste of cayenne, mustard, pepper and curries. Nowadays, a variety of dishes are called devilled and the devilled egg is, arguably, one of the most famous, though spicy flavours aren't always a hallmark. While some of the oldest recipes called for generous amounts of mustard and

PULPIT VACANCIES

To see all job openings and pulpit vacancies, visit presbyterian.ca/vacancies

Kensington – New London, St.
John's (full-time) – Atlantic Provinces
Howick, Georgetown (part-time)
– Quebec and Eastern Ontario
Sherbrooke, St. Andrew's (full-time)
– Quebec and Eastern Ontario
Toronto, Graceview (full-time)
– Central, Northeastern Ontario and
Bermuda (CNEOB)
Toronto, Armour Heights (full-time
family and youth) – CNEOB

family and youth) – CNEOB

Campbellford and Burnbrae, St.

Andrew's (full-time) – CNEOB

Harrington, Knox (half-time)

Southwestern Ontario
 Niagara-on-the-Lake, St. Andrew's (full-time) – Southwestern Ontario
 Fingal, Knox (half-time) – Southwestern Ontario
 Pagina, First (full time)

Regina, First (full-time) – Saskatchewan **Calgary**, Varsity Acres (full-time)

Alberta and the Northwest
Medicine Hat, St. John's (full-time)
Alberta and the Northwest

Nanaimo, St. Andrew's (full-time)

– British Columbia

Kelowna, St. David's (full-time)

– British Columbia

Salmon Arm. St. Androus's

Salmon Arm, St. Andrew's (half-time) – British Columbia

pepper, today's devilled eggs are versatile and come in a wide variety of flavours and colours.

The perfect hard-boiled egg

The secret to exceptional devilled eggs begins with cooking the eggs properly. Watch out for overcooking—the yolk can take on a green tinge when overcooked as iron from the egg reacts with sulphur in the egg white. Try this easy, foolproof method for hard-boiling eggs:

Bring a large pot of cold water to a boil. Once it's boiling, use a spoon to gently lower the eggs into the water. Lower the heat to a simmer and wait 12 minutes. Once finished, gently drain the water and rinse the eggs in a bath of cold water and ice cubes until they are cool enough to touch. Peel the shells off and cut the eggs in half. Transfer the yolks to a mixing bowl.

Spice up your devilled eggs

The base for devilled eggs usually relies on about six egg yolks mashed with approximately 1/4 cup mayonnaise combined with some type of mustard. However, the versatile egg is paired well with a wide variety of spices.

Here are two options to try that bring a little extra heat:

- 1. 1 teaspoon Dijon mustard splash of Worcestershire sauce splash of hot sauce pinch of salt and pepper paprika dusting on the top
- 1 teaspoon Dijon mustard
 2 tablespoons chopped crispy bacon
 2 tablespoons minced green onion
 Cajun seasoning, to taste

OBITUARIES

Read full obituaries online at presbyterian.ca

Jean Murphy Toronto, ON

Former missionary to Guyana and Trinidad, deceased January 17, 2017

The Rev. Garth Wilson Brampton, ON

Former minister at Wychwood-Davenport Presbyterian Church in Toronto, deceased January 16, 2017

The Rev. Dr. Joseph C. McLelland Montreal, QC

Professor, author, editor, and former moderator of The Presbyterian Church in Canada (1985), deceased December 20, 2016

The Rev. Jim Cuthbertson Toronto. ON

Minister, high school teacher and scout leader, deceased December 16, 2016

Don Taylor Toronto, ON

Former CFO of The Presbyterian Church in Canada, deceased December 3, 2016

Solus Christus

Continued from page 17

noting the Reformers' affirmation was about salvation, posed the question: What is the purpose of salvation? He argued that the salvation offered is to be lived now; salvation is evidenced in discipleship.

Irma Fast Dueck, Canadian Mennonite University, is a participant in a dialogue between the Mennonite Central Committee and some Shia Muslims from Iran. She encouraged Christians in dialogue with followers of other religions to listen respectfully, build friendships and be unashamedly Christian in their speaking. A Christian in inter-religious dialogue, she contended, while being humble, is called to be committed to Jesus' way.

Germaine Lovelace from First Presbyterian Church in Kenora, Ontario, served congregations in Jamaica before coming to Canada. One congregation was across the valley from Rasta City. Instead of complaining about the Rastafarians, Germaine crossed the valley and entered a Rastafarian worship service to build relationships. On that first visit, he was invited to tell a Bible story. From then on he regularly visited Rasta City, being invited to tell more Bible stories. A passion for Christ Alone drives Jesus-followers to build relationships with others.

The fifth and final gathering exploring the five solas (alones) of the Reformation happens at Knox College in Toronto, Ontario, on October 28, 2017, with the focus being "To God's Glory Alone."

The Committee on History, which is coordinating the Reformation@500 events, thanks both the Ewart Endowment for Theological Education as well as the Conference Fund of the Life and Mission Agency for their financial support.

To learn more about the Committee on History and the Reformation@500, visit presbyterian.ca/history

Canada Youth

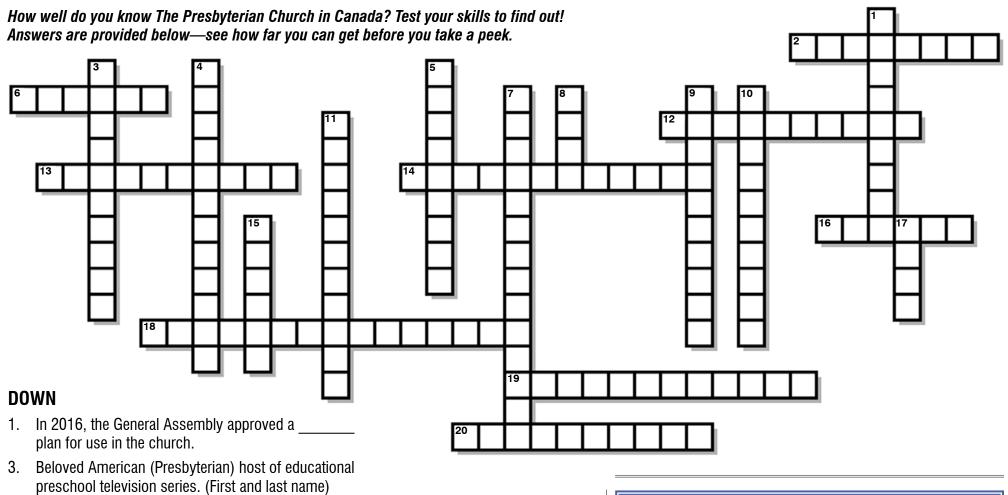
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The CY community is supported by volunteers who give a week of their time to provide care and attentive spirit to the participants. These volunteers know deeply the impact, the potential and the promise of the good ministry of CY.

A new CY community will come together in July of 2018 at Brock University in St. Catharines, Ontario. The CY2018 Planning Team will continue the legacy of the good ministry of CY. And once more, youth, young adults and leaders from across our church will worship, learn, play, all the while discovering new ways to encounter God and live out their call to discipleship.



SMILES



- 4. The PCC's motto is Nec tamen .
- 5. Common nickname of clue #16 across: The black bearded
- 7. This American comedian's mother worked as a Presbyterian church secretary. (First and last name)
- 8. The PCC's General Assembly is annually held in the month of ...
- 9. Presbyterianism traces its roots back to the church reforms made by this person: ______ (1509–1564). (First and last name)
- 10. In the Book of Praise, there is a hymn referencing "hobgoblins" and "foul fiends." Who wrote the words?
- 11. Canadian singer whose song "Mark Benson" includes both the word Presbyterians and its anagram, Britney Spears.
- 15. In keeping with its Scottish roots, the PCC's national office, at 50 Wynford Drive in Toronto, was designed to look like a .
- 17. Scottish term for church or congregation.

ACROSS

- 2. Like Lutherans, Presbyterian churches have traditionally emphasized .
- 6. The Presbyterian Church in Canada's system is made up of four _____.
- 12. A wonderful Presbyterian word meaning "to give approval for an action taken."
- 13. Company name of the new distribution company for the PCC's resources.
- 14. The PCC's longest-serving mission worker. (First and last name)
- 16. Last name of the first Presbyterian missionary to visit Formosa (Taiwan).
- 18. Moderator of the PCC's 2016 General Assembly. (First and last name)
- 19. Name the (Presbyterian) character Mary Tyler Moore played on the Mary Tyler Moore Show. (First and last name)
- 20. Canadian Presbyterian author who famously wrote, "Tomorrow is always fresh, with no mistakes in it." (Last name)

ANSWERS	16. MacKay 18. Douglas Rollwage	2. Doctrine 6. Courts	10. John Bunyan 11. Jane Siberry	4. Consumebatur 5. Barbarian
	14. Pauline Brown	SSOAJA	9. John Calvin	3. Fred Rogers
20. Montgomery	13. Parasource	17. Kirk	გ. ეnue	1. Strategic
19. Mary Richards	12. Homologate	15. Castle	7. David Letterman	DOMN

QUOTATION LOCATION



Connect the scripture reference with the correct quotation. (NEW REVISED STANDARD TRANSLATION)

Philippians 4:8

Jeremiah 29:11

Romans 12:2

For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope.

So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect

Trust in the Lord with all your heart, and do not rely on your own insight.

Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.

Matthew 6:34

Proverbs 3:5