



## Prayers and Support for Ukraine



At refugee arrival points in Hungary, food, drinks and hygiene items are provided to people who have fled the Ukraine war. PHOTO CREDIT: ANTTI YRJÖNEN/FCA



Hungarian Interchurch Aid, supported by PWS&D, is providing support to refugees and people displaced by the war in Ukraine. PHOTO CREDIT: HUNGARIAN INTERCHURCH AID

The invasion of Ukraine has created a humanitarian crisis. This devastating war has already displaced hundreds of thousands of people and created an urgent need for food, clean water and shelter. The PCC joins in prayer for the people in Ukraine as they endure war, atrocity and uncertainty. The PCC works in Ukraine with our immediate partner, the Reformed Church in Transcarpathia. Presbyterian World Service & Development (PWS&D) has partners through the ACT Alliance and Canadian Foodgrains Bank to help deliver emergency relief.

We pray for safety and peace, comfort for those now in mourning, and humanitarian aid for all in need.



At the Polish border, Ukrainian refugees receive warm food and clothing before being transferred to shelters. PHOTO CREDIT: ACT ALLIANCE

## Serving Faithfully in Ukraine

By International Ministries

The ongoing assault on Ukraine affects everyone. Through the partnership with the Reformed Church in Transcarpathia, Ukraine, The Presbyterian Church in Canada is working to help alleviate the devastating consequences of Russia's invasion. The pastors and colleagues of the 108 congregations in Transcarpathia continue to serve faithfully and encourage church members to stay in the country. As the conflict escalates, families and individuals have emigrated, often to Hungary, while many of the el-

derly have been left behind. Some are ill with no one to help them. Caring for children with special needs and providing food packages for families is a ministry of the church. The work has become difficult as congregations have been overextended financially and pastors do not receive salaries. Many church members have fled the country.

The vulnerable refugees and internally displaced people (IDPs) coming from Eastern and Central Ukraine are welcomed by the church. It is estimated that 10,000 church members have left the country since the con-

flict began. Families of younger members may be temporarily or permanently displaced. Some families are sending adolescents to attend classes in Hungary, while one or both parents remain in Transcarpathia Ukraine. Younger members may be temporarily or permanently displaced—despite their desire to stay in their country.

Krisztina Badó is the Secretary for Bishop Sándor Zán Fábíán and is our English contact. She explained that many people reached the capital city of Transcarpathia, Uzhgorod, and accommodation was needed for more than 30,000



Families arrive at railway stations in Western Ukraine, having fled fighting in the eastern part of the country. PHOTO CREDIT: ANTTI YRJÖNEN/FCA

refugees. The government of Transcarpathia asked for help from neighbouring villages. The same situation took place in Beregovo. Krisztina said the reformed congregation also received refugees from different parts of Cen-

tral Ukraine, mainly from Kiev and Harkov. The pastors, elders and volunteers accommodate them in different ways, and those receiving assistance include mothers with children and babies.

Continued on page 2



## MESSAGE FROM THE MODERATOR

# Being a Treaty People



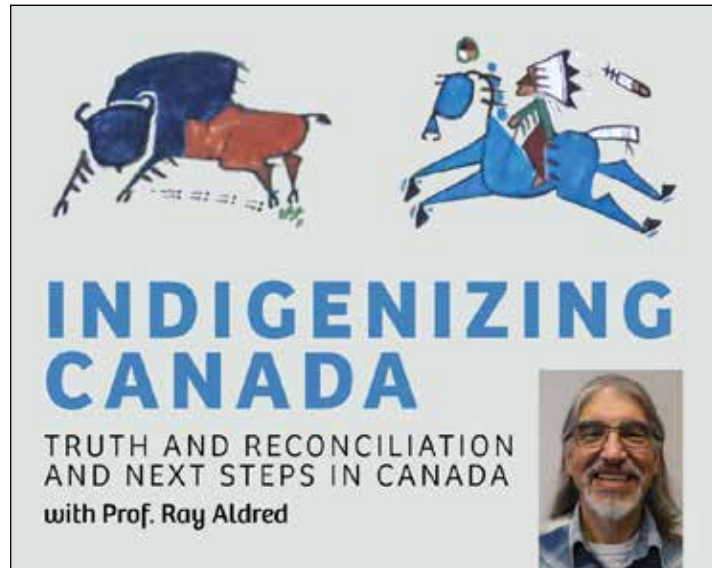
*By the Rev. Dr. Bob Faris,  
Moderator of the 2022  
General Assembly*

In the months leading up to the General Assembly, I participated in two different gatherings of people that have intersected for me and which I want to bring together in this short reflection.

I was delighted to find out about a series of seminars being offered by the Rev. Ray Aldred, the Director of the Indigenous Studies Program at the Vancouver School of Theology. I had connected with Ray in the past when I worked with the annual Canadian Theological Students' Association in two conferences held at the University of Winnipeg around theological education and Indigenous spirituality and worldview. At that time, Ray and Terry LeBlanc were leading lights in the emerging NAIITS—North American Institute

for Indigenous Theological Studies—which I am happy to say has continued to grow and is now accredited by the Association of Theological Schools (ATS). NAIITS connects with people in churches across the ecclesiastical spectrum but primarily with churches and groups who identified within the Evangelical expression of Christian faith.

It was good to find this opportunity to sit with (virtually) and learn from Ray again. What is impressive about NAIITS and what is being attempted in the Indigenous Studies program at VST is that it is a program conceptualized, designed and brought to life by Indigenous people. The overall title of the series was, "Indigenizing Canada: Truth and Reconciliation and Next Steps in Canada." That title and Ray's name sold me! In my view, we have been impoverished in our common life here by the wholesale dismissal of the value of the experience and wisdom of Indigenous peoples in the colonial settler project. The history of our life together and our current experience would have been so different if those who came to Turtle Island had listened and engaged with those who knew this place. Rather, we who have come here have negated what was here, even pretended that it did not exist, and have tried to impose ourselves and our ways without regard for the land or the



people who were here long before us. This has been no less true in the life of the church.

The second seminar was entitled, "Indigenizing Canada: Reconciliation as Embracing a New Identity" and it focused on one of the Calls to Action in the Report of the Truth and Reconciliation Commission to reaffirm the treaty relationship between newcomers and First Nations. The description stated, "It is through relationship with Indigenous people that newcomers can begin to take on a kind of Indigenous identity. An identity founded upon justice not colonization." Ray emphasized that in treaties, the parties tell their creation story. To do this, of course, we need to know our creation story, something that many people in Canada do not know. Treaties often emphasize the need to heal the harm done to the land and the right of all to access the land and to live in peaceful co-existence. He suggested that the treaties under which we all live could themselves be a "creation story for Canada" and enable newcomers to finally be able to



**A forsythia at the home of Darryl Macdonald and Chris Maragoudakis, grown from a clipping from the former St. Andrew's Presbyterian Church in Lachine, Que.**

understand how we are related to the land and to be at peace. Coming back together to the treaties would be a form of restorative justice in which we: 1. Tell the truth; 2. Listen; and 3. Agree to a shared plan to move forward.

I thought about this during another gathering I attended at Summerlea United Church in Lachine, Que. At a service of worship led

by the minister, the Rev. Dr. Christine Gladu and with preacher, the Rev. Darryl Macdonald, a letter of apology was read on behalf of the Rev. Dr. Dan Scott, Moderator of the 2021 General Assembly, to the former members of St. Andrew's Presbyterian Church Lachine. It recognized the terrible harm that was done to them as well as to Darryl Macdonald when the General Assembly overturned their call to Darryl to be their minister, on the grounds that he was in a same-sex relationship. In the end, the congregation made the painful decision to leave the denomination rather than negate what they knew was a gospel call to Darryl. The words of the letter were powerful and told a truth that had been silenced for decades. We had to come back to a shared understanding of who we were, God's children and part of the body of Christ. It was a first step in telling the truth of what had happened.

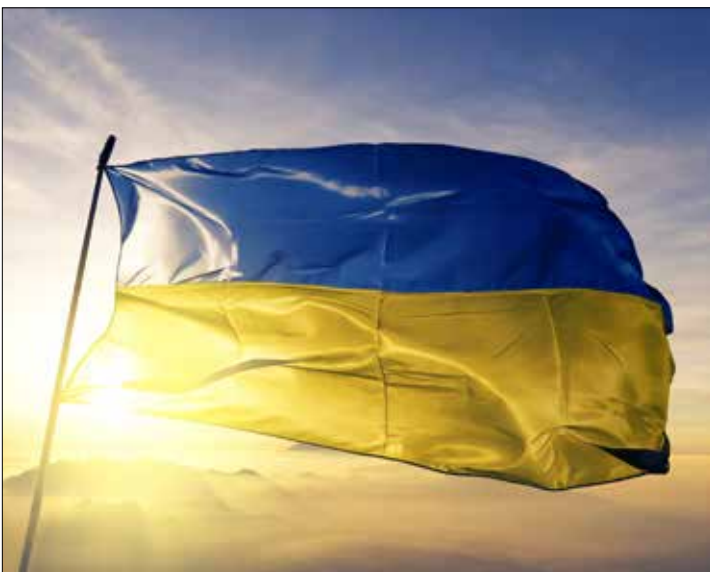
However, the letter recognized, and it was clear in the conversations that I had with former members following the service, that there was still much to be done. There are still stories that need to be heard and acknowledged. And we still need to work on a shared plan to move forward in addressing harm done and ensuring that it does not continue.

This wisdom is rich and it can inform our lives in so many ways. It is important that we recognize this truth and return to those places of shared belonging that they may be places of new beginnings in the midst of our brokenness and places where the Spirit can be at work in our journey together in our church and in our country.

*Meegwetch.*

## UKRAINE FEATURE

Continued from page 1



As with many others, Krisztina is living in two worlds, between Transcarpathia Ukraine and Hungary, where her sons are now living. The church and their members want to remain in Transcarpathia, but the future is increasingly bleak. Krisztina asks us to pray for their church and their members for God's peace.

The Reformed Church in Transcarpathia assumed responsibility for the needs of mothers and their children, who came from Central Ukraine, and provided accommodation and health care. A Home Care project operates in six areas, taking care of 200 elderly

people unable to leave due to illness and isolation. Taking care of special needs children and their families has been important and appreciated.

Thanks to foreign partners and congregations they have maintained support for the many refugees in need.

The Bishop of the Reformed Church and the Diaconal Coordination Office received humanitarian supports from various organizations and private donors. These supports go to places where refugees are residing. With the help of the Hungarian consulate, thousands of mothers and chil-

dren were evacuated from the war zone and transported to Hungary, where they are safe. Hungary has received over 640,000 refugees since the beginning of the war.

In Canada, the Rev. Zoltan Vass leads the First Hungarian Church in East Toronto, and his congregation has raised funds for the Transcarpathian Church, and International Ministries added to the contributions. The deep faith of these partners is evident in the Psalmists words: "Blessed be the Lord, for he has wondrously shown his steadfast love to me when I was beset as a city under siege" (Psalm 31:21).



## UKRAINE FEATURE



Volunteers organizing supplies of relief items for victims of the war in Ukraine.



Supporting those displaced by war in Ukraine.

Contribute to the PCC's appeal for Ukraine  
at [presbyterian.ca/Ukraine-appeal](http://presbyterian.ca/Ukraine-appeal)  
or call 1-800-619-7301.

## The PCC and the Reformed Church in Transcarpathia

The Presbyterian Church in Canada sent David Pandy-Szekeres, along with his wife, Anna, as mission staff to serve with the Reformed Church in Transcarpathia from 2000 to 2018. David is retired now and lives in Hungary.

The Reformed Church in Transcarpathia is the oldest Protestant Church in Ukraine. It was founded in 1921, when the Sub-Carpathian region became a part of the Czech-Slovak Republic. During the Soviet era, the church lost its legal status and many church-owned properties were seized and privatized. The structure of the church did not exist, atheist propaganda was promoted and many pastors were deported. Eventually, the fall of the Soviet Union brought relief, and with the help of church sponsors, schools and churches were reopened.

The Reformed Church in Sub-

Carpathia currently has around 70,000 members, mostly ethnic Hungarians, in nearly 100 parishes. It is organized into three presbyteries. It is a constituting member of the Hungarian Reformed Church, which was established in May 2009, and consists of Hungarian-speaking Reformed communities in the Carpathian Basin. It is also a member church of the World Communion of Reformed Churches, the Community of Protestant Churches in Europe and the Conference of European Churches.

The official name of the church in Ukrainian would be "Transcarpathian," as this region lies beyond the Carpathian Mountains, seen from Kiev. In Hungarian, the commonly used term reads "Sub-Carpathian." The two terms are used interchangeably.

### Prayer for Ukraine

*We pray for safety and peace, comfort for those now in mourning, and humanitarian aid for all in need.*

God of the Powers, and Maker of all creation;  
God of justice, and Lover and Maker of peace,  
we are distressed by the violence and the threats of violence  
and destruction in the world, and especially by acts of war  
and brutality that people experience in Ukraine.

In solidarity with them, we pray for those  
who are suffering and in danger,  
who live in fear and anxiety,  
who fear what tomorrow will bring,  
who are anxious for their lives and the lives of those  
they love and care for, and who mourn the dead.

We pray that those with power over war  
will lay down weapons, and that  
those who have power to accomplish peace  
will have wisdom and compassion.

God of Grace, the Giver of Life, send your  
Comforter, the Spirit of Truth,  
who is everywhere present and fills all things,  
to sustain the hope of all those who seek justice and peace  
and to inspire the leaders of nations to do what is right.  
Glory to you, O God, Creator, Christ and Holy Spirit,  
now and forever;  
in the strong name of Jesus, the Prince of Peace, we pray.  
Amen.

*"The **World Council of Churches** denounces any and every use of deadly armed force to resolve disputes that could be resolved by dialogue. We firmly believe that dialogue—based on the principles of international law and respect for established national borders—was and is the proper path for the resolution of tensions surrounding Ukraine. We call for an immediate end to the current armed hostilities, and for the protection of all human lives and communities threatened by this violence. We urge all member churches and all people of good will around the world to join us in prayer for peace for the people of Ukraine and the region."*

—The Rev. Prof. Dr. Ioan Sauca, Acting General Secretary, World Council of Churches

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**Moderator of the General Assembly:**  
The Rev. Dr. Bob Faris

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



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



**PWS&D** is the development and relief agency of The Presbyterian Church in Canada.

*The opinions expressed, books reviewed and activities undertaken by contributing writers reflect the broad diversity of experience and opinion in the church. Their inclusion in the newspaper is not necessarily an endorsement by The Presbyterian Church in Canada.*



## UKRAINE FEATURE

# Aid Reaches Kharkiv

*Adapted from an article that appeared on the ACT Alliance website at [actalliance.org](http://actalliance.org) and written by Hungarian Interchurch Aid, an aid organization that has been helping civilians living in bomb shelters and subway stations in Kharkiv, Ukraine, since the start of the war. The PCC is supporting this work through Presbyterian World Service & Development. As of June 1, 2022, \$350,000 has been contributed to this appeal.*

Kharkiv, the second largest city in Ukraine and located near the Russian border, received its first aid consignment from Hungarian Interchurch Aid (HIA), which is part of an overall response by the ACT Alliance to the war in Ukraine.

Half of Kharkiv's 1.5 million inhabitants have already fled due to the constant attacks on the city since the outbreak of war. Most of those who stayed have nowhere to go or are unable to flee to a safer environment because they need to care for their small children, elderly and those needing constant medical care. Taking refuge in bomb shelters, cellars, basements and subway stations these people are subjected to repeated raid warnings and subsequent attacks, often lasting hours.

Several utility services are out of order, apartments are left without running water, gas or heat-

ing. Electricity is also frequently cut. Returning to flats in housing blocks—even if only for a couple of hours and presuming the flats are still intact—is very hard for the most socially disadvantaged civilians. Although in the city some grocery stores are still open, they can be hard to reach since public transport isn't operational either. Travel is already risky due to the constant fighting, frequent missile attacks and air raids especially targeting infrastructure.

Sergei Babin and his wife have stayed in the city nevertheless. Their association "International Bridge" aims to help the citizens of Kharkiv suffering the effects of the war and is affiliated with HIA partners Zlatograd Foundation of Dnipro. Altogether, they have 50 volunteers helping them in their efforts. Despite all war-related difficulties, HIA managed to deliver an aid consignment to the besieged city on 30 April. The 70 food parcels and almost 100 hygiene kits were distributed to civilians who had been holed up in the subway stations and bunkers for a good part of the two months since the start of the invasion.

"There is a great need for food and hygiene products, potable water and flashlights. We receive a huge number of requests for aid from the hospitals, maternity wards of the different districts of

the city, and there is also a shortage of medicine. We are grateful for any kind of help, as the people of Kharkiv have been suffering from this serious humanitarian crisis for many weeks now" said Sergey Babin, expressing his gratitude for the HIA aid consignment.

In the two months since the outbreak of the war, HIA has been able to continuously expand their assistance to new methods and geographical areas. The humanitarian operations now stretch from the extreme west of the country to the Dniester bend in the east, encompassing 10 regions of Ukraine. Until 24 April, the HIA response has reached 70,921 people, providing emergency access to basic food and non-food items, health and hygiene products, protection and links to transportation services. In total, HIA has sent 40 trucks filled to the brim with core relief—every week, four or more trucks cross the Hungarian border. In addition to the tangible, in-kind aid, in cooperation with partner organizations the aid organization is also able to provide psychosocial assistance to the traumatized people fleeing the horrors of war. Furthermore, the organization also supplies over 200 community shelters for IDPs (internally displaced people) with all kinds of aid.



Consignment reaches Kharkiv.

# Ukraine Crisis: Irina's Story



Irina and her family now stay in a shelter that is supported by Hungarian Interchurch Aid. PHOTO CREDIT: FEKETE DÁNIEL / ÖKUMENIKUS SEGÉLYSZERVEZET

*By Presbyterian World Service & Development*

When the fighting in Ukraine started, Irina's family was torn apart. Her husband, a history teacher, joined the territorial defence force in the first days of the conflict. Irina and her two children sought refuge at her parents' house. However, she knew it was unsafe because the house lacked a basement, and bombs were starting to explode nearby.

"During the first days [of the war], we tried to tell the children it was thunder. But when the active bombing started and the missiles fell near the house, the children started screaming [and] didn't want to leave the shelter [of furniture], so they ate there, they went to the toilet there. They were really very, very scared. That is why I realized that there was no time to wait, and it was time to evacuate somewhere," said Irina.

Sadly, Irina's parents did not want to leave, but Irina was determined to find a safer place for her children. Upon heading to the evacuation point, Russian forces started shelling the settlement. Irina was fortunate to see a convoy of cars passing by, and she decided to join them without knowing where they were going because she didn't have the time to think about it.

The family spent five days in the village the convoy had brought them to, then had to leave there as the war was catching up with them. Eventually, they were able to catch a train to western Lviv—

the train journey lasted 20 hours and then another exhausting five-hour train ride to arrive at Batiovo, Transcarpathia.

Irina and her kids found safety at a refugee centre supported by Hungarian Interchurch Aid (HIA) through the ACT Alliance. In the shelter, Irina lives with 90 other refugees. The community shelter volunteers are doing what they can to allow life to continue as normally as possible. Since the war has forced elementary schools to switch to distance learning, Irina's daughter takes all her third-grade classes online. Her son will start school in the fall.

Families like Irina's are receiving cash assistance and emergency mental health and psychosocial support. Hungarian Interchurch Aid, supported by PWS&D, is assisting 14,000 households. In addition, food assistance and other essential non-food aid, including hygiene kits and medical supplies, is being provided to thousands more people.

PWS&D, in partnership with Canadian Foodgrains Bank member Adventist Development and Relief Agency (ADRA), will be implementing a response beginning this summer. This response, implemented in Ukraine, Moldova and Romania, will provide cash assistance, enabling families to purchase essential items. Priority will be given to the most vulnerable households, including female and single-headed households, children at risk, gender-based violence survivors, and others.



## UKRAINE FEATURE

# A Ukrainian Connection

*By the Outreach and Missions Ministry Team, St. Andrew's Presbyterian Church in Lindsay, Ont.*

There is hardly a news broadcast that is not focused on the horrific situation in Ukraine. Individuals all over the world are incredulous at the terrible acts of war they are witnessing. No one in Ukraine has been spared from the relentless bombing, lack of food and utter destruction of their cities and towns.

In situations like this, far away from the actual devastation, we are often left with feelings of helplessness and despair and begin searching for ways to support the people of Ukraine and the thousands of individuals and families who have fled to safer locations.

As Christians we are called upon to be "the hands and feet of Jesus." That call has always caused us to mobilize our resources and find ways in which we can help our neighbours

across the world.

At St. Andrew's Presbyterian Church in Lindsay, Ont., our actions are guided by the values we have established to represent our mission—most significantly, the values of Social Responsibility and Loving Relationships. Motivated by these values, the Outreach and Missions Ministry Team decided to try to find a way to bring one of the many displaced Ukrainian families to Lindsay. Weaving our way through the current federal government CUAET (Canadian Ukrainian Access to Emergency Travel) guidelines we have been able to make many valuable connections with agencies and individuals in our community and others.

The process required for a family to come to Canada is cumbersome and there are lengthy waits for proper documentation, given the huge numbers of families seeking to come to Canada. Thankfully, a mother and her two sons arrived in Lindsay in late May after a long journey from



**A Ukrainian family arrived in Lindsay, Ont.**

Germany. Representatives from the church were on hand to greet the newcomers and emotions were running high. The family is now busy settling in to their new, safe home.

Donations to help support the Ukrainian family in Lindsay can be made at [standrewslindsay.com/donate](http://standrewslindsay.com/donate).



Congregations interested in sponsoring refugees to Canada can contact the Sponsorship Department through Presbyterian World Service & Development at [sponsorship@presbyterian.ca](mailto:sponsorship@presbyterian.ca).

# Fundraising for Ukraine

*By Sara Webster-Schoenmakers, member of Knox Presbyterian Church in Fingal, Ont.*

In October 2008, with the support of my family and church family, I participated in a life-changing mission trip to Eastern Europe through the Women's Missionary Society of The Presbyterian Church in Canada. We visited parts of Hungary, Romania and Ukraine and toured a number of schools, churches and villages, as well as a farm. We ate with the locals; we stayed in their homes; and we shared the love of God.

Like so many around the world, when the conflict in Ukraine began, I was devastated and heartbroken, and was looking for ways to help. There were lots of local organiza-

tions reaching out for donated goods to be shipped to Ukraine to provide emergency assistance to all those in need, including those on the front lines, those displaced after having fled their homes and those unable to leave Ukraine.

As a family with two young boys, ages eight and 10 years old, I thought that getting the whole family involved was a perfect way to not only help, but to also teach my sons a valuable lesson about giving and helping those in need.

We also thought that we could get our church family involved.

Our most giving and generous congregation at Knox Presbyterian Church in Fingal, Ont., overwhelmingly supported this project. Within two weeks, numerous boxes and bags filled with essential items,

such as baby supplies, personal hygiene products, paper products, PPE, over-the-counter medication, and socks were donated. By the end of our call for donations, the local organizations that were collecting essential items had put a pause on accepting further contributions to be shipped, due to an overwhelming response.

How fantastic that so many people across the country responded, including our small rural church.

Now there was the question of what to do with this reserve. The overstock sat in my house for weeks, until one evening an opportunity arose—a friend shared a Facebook post about Ukraine Help Middlesex, a local outreach group based in London, Ont., that was reaching out for help to bring Ukrainians to our area. Instantly, I contacted Richard Hone of Ukraine Help Middlesex, and it all moved very quickly from there. The following day I delivered all of our items to Richard, who very gratefully accepted them—they were to be distributed among the refugee families arriving in Canada. I could have stayed all day and chatted with this very



**Sara Webster-Schoenmakers (left) during a mission trip to Eastern Europe in 2008.**



**Fundraising efforts at Knox Presbyterian Church in Fingal, Ont.**

kind, generous, knowledgeable and passionate man. This group is firmly centred on the mission of helping Ukrainian visitors with generosity, love, helpfulness and compassion. While the group originally began as friends and neighbours in the Coldstream and Ilderton area who wanted to help, it has grown from there and mem-

bers are now from all over.

In a time of such sorrow and sadness, this group of friends and neighbours has grown to over 1,400 members and has worked hard to bring so many visitors to our communities, towns and cities. And it means so much to know that in some small way we have been able to help.



## LEADERSHIP

# Some Thoughts on *Living Faith*

By the Rev. Stephen Hayes

A few months ago, the Rev. Pat Hanna died. For me, her death was a poignant moment, because, even though we were not close friends and in fact I did not know her particularly well, her death left me as the sole surviving member of the committee that wrote *Living Faith*. The Rev. Douglas Herron, the Rev. David Marshall and the Rev. Dr. Garth Wilson had all died before her. Add my name, and that is the total membership of the Living Faith Committee that met in the early 1980s to produce the document that we came to call *Living Faith*.

By any measure, it was a remarkable journey. One rumour I heard was that, given the names of those on the committee, it would be amazing if the committee could and would agree even

to a single line of doctrine never mind writing an entire statement of faith!

But, of course, that was a gigantic overstatement, and the meetings were all marked by thoughtfulness and kindness rather than animosity and anger.

We made huge progress partially by deciding to follow both the style and outline of the southern Presbyterian Church's new statement of faith. The name of the mainly southern church was the "Presbyterian Church in the United States" and the name of their statement of faith was "A Declaration of Faith." The outline dictated our 10-chapter headings. The style was to make the statement a type of prose poem essentially meaning that each line expressed but one thought. We completely accepted the outline, but in fact ended up using very

In every generation, the church needs to confess its faith anew. That confession must at one and the same time be the ancient faith of the church and yet spoken into the mood and questions of its own time. *Living Faith: A Statement of Christian Belief* endeavours to do that.

This statement was prepared under the direction of the Committee on Church Doctrine of The Presbyterian Church in Canada. It has been received by the General Assembly and commended as an acceptable statement and as useful in both worship and study.

*Living Faith: A Statement of Christian Belief* is available for download at [presbyterian.ca/od](http://presbyterian.ca/od). It has been translated into French, Korean, Mandarin and Taiwanese.

little of the actual material of the southern church. It will also be obvious that our lines were much shorter than those of the Declaration. But following this model was the key to making progress with what most regarded as remarkable speed. It can and should be said that *Living Faith* is our own work, though influenced by other statements both ancient and modern.

A few years after the adoption

of *Living Faith* as an acceptable statement, I attended a conference in Geneva about modern statements of faith. I recall taking a walk with a professor from one of the American Presbyterian Theological Colleges and he told me of giving his class most of the modern Presbyterian statements of faith and asking them to choose their favourite. I was both intrigued and delighted when he told me that the favourite, by far,

was *Living Faith*.

It seems that our emphasis on simplicity and directness, combined with the effort to write memorable prose, had an effect. People were delighted that we had dropped the Westminster Confession's way of writing about predestination. Absent too was that Confession's attack on the pope.

One of the new subjects dealt with was doubt. I felt it was very important to include a section on doubt because I thought that, beneath the outward appearance of our church, there was in fact a lot of doubt, and I felt that this needed to be addressed. Dealing with this issue at one meeting of the Church Doctrine Committee, Dr. Ian Rennie made a very wise comment, agreeing that a section on doubt was helpful but pointing out that our doubt was still meant to lead us to faith. Accordingly, we added these words that might also form a fitting conclusion to this very short article on *Living Faith*:

Though the strength of our faith may vary and in many ways be assailed and weakened, yet we may find assurance in Christ through confidence in his word, the sacraments of his church and the work of his Spirit (6.2.3).

## "Kirk in the Cedars"

By Canadian Ministries

If you were invited to draw a picture of a new church, you might sketch a more traditional church building with a steeple, where people would come to gather in a sanctuary on Sunday mornings. While indeed some new churches may look and feel like this, there are also some innovative new worshipping communities being born in our camp and conference ministries outdoors. The Holy Spirit is calling faithful people connected with all ministries and missions within The Presbyterian Church in Canada to explore new ways to worship Jesus Christ.

The Rev. Theresa McDonald Lee, Co-Executive Director of Camp Kintail, connected with Cyclical PCC in 2019. At that time the Camp Board was beginning to have conversations about how to provide year-round spiritual formation for staff, campers and

friends of Kintail. Worship in the outdoor chapel is a special and remembered experience, but it almost always happens within the context of a camp, retreat or event. Theresa writes: "We wanted to offer worship to the wider community who may not have a spiritual home elsewhere, but who might have a connection to the camp." Worshipping among the cedars in the chapel, hearing the lake and the birds, and glimpsing the blue sky or blinking stars, grounds the gathered community in creation.

As part of Theresa's participation in the Cyclical ecosystem she has attended monthly gatherings, participated in the "discerners" cohorts and has a coach. These conversations foster a space and place for deepening learning and forwarding action. Early in the pandemic, a Cyclical event with speaker Casper ter Kuile on the Art of Gathering helped Kintail

imagine a community that could meet monthly in person, while also remaining connected between gatherings.

As part of this journey of discernment in community, Camp Kintail has formed a team of leaders and they are now intentionally gathering people together for monthly worship. All are invited and welcome to a new monthly worship service at Camp Kintail called "Kirk in the Cedars." *Kirk* is simply a Scottish word for church, and the new community will gather in the cedars of the outdoor chapel. Theresa (Trillium), Jen (Maranta) and Reuben (Roots), along with the staff, will provide leadership in worship and everyone will be creating the Kirk together!

Worship at Kintail is always:

- For everyone from the smallest babies to the wisest seniors.
- Participatory—expect to move, share and connect during



worship.

- In the trees, by the lake and under the blue sky.
- Full of music, so bring your instrument.

Everyone is welcome. It's for those who:

- have spent years as a camper or staff worshipping in the chapel
- have been curious and want to participate in what their children experience
- want to worship outdoors
- have not been to church in 50 years
- are searching for a worship-

ping community

• more questions than answers  
You are welcome to take part in this new worshipping community at Camp Kintail in the Chapel at 4 p.m. on: June 26, July 24, August 28, September 18, October 23 and November 27.

New worshipping communities are innovative and creative expressions of ministry that are responsive to the work of the Holy Spirit. These ministries take many forms and are centred around faithful expressions of Word and Sacraments that reach new disciples and call people to journey closely with Jesus.



## LEADERSHIP

# Growing Together, Following Christ

By Dr. Patricia Dutcher-Walls,  
Interim Moderator, Knox  
Presbyterian Church in New  
Westminster, B.C.

At the Growing Together churches in New Westminster and Burnaby, B.C., three small congregations are creating an experiment by becoming a transformed and transformative faith community. Growing together into one congregation during the pandemic has created opportunities, challenging us to figure out new ways to worship and helping us find ways to serve our neighbours. Our participatory worship has persevered and flourished on Zoom during COVID-19 lockdowns and in a hybrid format of in-person plus Zoom when protocols allow. Our Don't Go Hungry food support program involves many of us in direct compassionate outreach, feeding about 900 people every week, and serving alongside over 260 community volunteers and organizations that help us in this work.

We have named shared values for how we worship, speak, learn and work together: showing the love of God in our communities, creating places of fellowship and belonging, encouraging courageous and diverse leadership, celebrating God's grace in Christ

in our worship, engaging in acts of generosity, and becoming places of learning and sharing the gospel. We have expressed our purpose: The Growing Together churches are called to be a people who by faith are willing to take up our cross and follow where Christ leads. The real question that matters for our lives together is, "What is the right pathway that will lead us into being faithful followers of Christ?"

Through Christ's leading, our values and prayers transform our lives and actions. Showing the love of Christ for our neighbours through Don't Go Hungry food program includes handing out frozen ice cream treats on a cool, rainy day, and making sure a Muslim neighbour waiting in the line for food could enjoy the treats by taking some home so he and his family could eat them after sunset because they were observing Ramadan. Experiencing Christ among us in our lively worship services includes making sure our Zoom congregation, spread out from Burnaby to Kamloops to Edmonton and beyond, can engage actively in worship with others who gather in person in one of our three (for the time being) sanctuaries. Following Christ in how we build relationships among

ourselves includes exercising collaborative discernment as a process for groups in the congregation, from Session to coffee and conversation groups, so that all have a chance to be heard, even if the process takes extra time.

Support for worship has come to involve many lay leaders, revitalized music groups and leaders, and the pastoral and IT team. Questions for discussion arise, as they do when blending many perspectives and practices, such as: Do we use the traditional Lord's Prayer or the ecumenical one? We have found it good to answer, "Both!" and then add to the variety by rotating in several sung versions of the prayer as well. We are laying the groundwork for engagement with spiritual practices like meditation and prayer walks. Not everyone will respond to all invitations to undertake different Christian worship and prayer practices, but we encourage each other through participating as Christ speaks to our hearts.

We are looking forward to using our evolving IT skills in webinars, podcasts and social media to engage a wider, online community in conversations that matter about theology, caring and compassion. A recent Lenten podcast series, "Creation Cries



Baptism of a young member at St. Aidan's Presbyterian Church in New Westminster, B.C. PHOTO CREDIT: GLORIANNE CHINN

Out," involved our pastoral and lay leaders in writing and reading podcasts—a six-week effort that garnered over 450 followers. We have learned how to throw an animated Zoom Christmas party and we commit to connecting a small group after worship each week for online fellowship.

As we have grown, we have especially valued flexibility, collaboration, inclusivity, vulnerability and a willingness to try out new

ideas—much needed in growing together during a pandemic! We repeatedly come back to a prayer expressed by one of our participants: "Help us Lord, not to be afraid to live larger and wider lives so that we can reflect your glory."

\*Sections of this article were adapted from the "Vision for a New Congregation" from the Proposal for the Amalgamation of Knox, St. Aidan's and Gordon Presbyterian Churches.



Neighbours receive food at the Don't Go Hungry food program site at Gordon Presbyterian Church in Burnaby, B.C. PHOTO CREDIT: ANGUS BEATTIE

# Trustees and Trust Deeds

By the General Assembly Office

When we think of congregational life, some of the activities that leap to mind are worship services and gatherings for mission, education, prayer, music and fun. Along with these important activities, a congregation will occasionally deal with legal matters, such as buying or selling property. Instead of having all the members of the congregation line up at the office of the Realtor or lawyer to sign the

necessary documents, the congregation elects trustees to act on its behalf. Each congregation, therefore, needs a trust deed that describes how trustees are chosen and what they are to do. (See Book of Forms, section 149.)

149. The property of the congregation is held by trustees appointed by the congregation, in the manner provided for in the trust deed. Trustees must be professing members of the church. Great care should

be taken to define clearly the purpose of the trust and the powers, duties, obligations and mode of appointment of the trustees and their successors, and the perpetuation of the trust, this last point being specially important (Declaratory Act: A&P 1991, pp. 250, 37).

In 2012, the General Assembly approved a Trust Deed Template for congregations to use that may be adapted to meet their requirements. It is found in Book

Forms Appendix C. A Microsoft Word version of the template is available at [presbyterian.ca/gao](http://presbyterian.ca/gao) in the General Resources dropdown menu. This article answers some questions that might be asked about the template:

## Is it a Trust Deed or a Declaration of Trust?

While Book of Forms, section 149, refers to the need for a trust deed, the official name of this document as it appears in Book

of Forms Appendix C is "Declaration of Trust." This title was recommended by legal counsel as a more accurate description of the purpose of the document. The trust deed is a *declaration* that describes how the property of a congregation is held in *trust* for the benefit of the congregation and for the denomination if the congregation is dissolved. Hence, the name, Declaration of Trust.

## LEADERSHIP

Continued from page 7

For the purposes of this article, the more common “trust deed” is used.

### Does a Session need presbytery permission to prepare a trust deed?

No. Since the polity of our denomination requires all congregations to have a trust deed as part of the good order and effectiveness of dealing with certain legal matters, a congregation can prepare it at any time.

### Who approves each trust deed?

The Session should have their trust deed reviewed by legal counsel to ensure it complies with provincial law. It is then approved by the congregation and the presbytery. This gives the presbytery an opportunity to confirm that it is in harmony with the law and general procedures of the church as expressed in Book of Forms, section 173. When a congregation includes the statement that appoints the presbytery moderator and clerk as temporary trustees if a congregation finds itself without its own trustees, the presbytery would need to be aware of this possibility. (See Trust Deed Template, section 4E.) There is a place for the moderator and clerk of presbytery to sign the trust deed once the presbytery has approved it. These signatures indicate the trust deed is complete.

173. The congregation may adopt such further rules and regulations for the administration of the temporal affairs of the congregation as may be deemed advisable, but such rules and regulations shall be of no effect until submitted to, and approved by, the presbytery of the bounds as in harmony with the general procedure of the church.

### What is the difference between a trustee and an agent for the congregation? (See Trust Deed Template, section 1B.)

Both terms are defined in the trust deed glossary. Acting as an agent of the congregation means fulfilling tasks as instructed by the congregation. The term, “trustee,” implies an added level of responsibility. Imagine that a congregation decides to sell a parcel of land and instructs the trustees to look after the details within specified parameters. Before the sale goes through, the trustees discover that an oil tank lies bur-

ied in the middle of the property. As agents, they would fulfill the request of the congregation and sign all the necessary documents to complete the sale. As trustees, they would assume the added responsibility of bringing the existence of the tank to the attention of the congregation so that it can be dealt with in a legal and environmentally responsible way before the land is sold.

### How many trustees should a congregation elect? (See Trust Deed Template, section 3C)

A minimum of three trustees is recommended, but it is not a legal requirement. Having three trustees allows for one to be hang-gliding in Switzerland while the others fulfill trustee responsibilities at the church that arise during their absence. Having multiple trustees provides a greater diversity of experience, expertise and wisdom. Nevertheless, it is permissible for a congregation to elect the number of trustees deemed necessary to serve the congregation.

### Do the trustees own the church property? (See Trust Deed Template, section 5C)

Trustees do not own church property. They hold it in trust for the purposes of the congregation while it remains a congregation of The Presbyterian Church in Canada. If the congregation is dissolved by the presbytery, then the property and all assets are vested with the Trustee Board of The Presbyterian Church in Canada for the benefit of the denomination.

### What does “without limiting restrictions” mean? (See Trust Deed Template, section 5J and glossary)

Trustees normally have no authority to decide on the receipt or distribution of bequests or legacies beyond instructions issued by the congregation. “Without limiting restrictions” means congregations may assign trustees additional authority beyond the usual restrictions, such as by giving them permission to make certain decisions regarding bequests.

If the executor for the estate of the late M.T. Banks informed a Session \$50,000 had been left to the congregation, it would be the prerogative of the congregation, under the leadership of the Session, to decide whether to accept the bequest. If the congregation agreed to accept it, and if the trustees are asked to look after it, the congregation would give the trustees instructions regarding how the funds should be held and used, usually with direction to report to the congregation on a regular basis.

It is not compulsory for trustees to handle this type of fund. A congregation may assign this responsibility to the Session, board of managers or a committee appointed for this task.

### What does it mean that trustees are not restricted to making investments “authorized by law”? (See Trust Deed Template, section 5L)

Some corporations are restricted by law regarding the categories of investment they may use.

Congregations are not restricted in this way. Trustees, nevertheless, are expected to exercise good judgement on behalf of the congregation.

### Can trustees be held liable for their actions? (See Trust Deed Template, section 7)

Congregations are to indemnify (protect against damage, loss or injury) trustees. That means congregations share responsibility for the activity the trustees carry out on behalf of the congregation. Nevertheless, it is recommended that congregations have directors and officers liability insurance as part its overall insurance coverage. If a trustee wilfully acts outside the direction of the congregation or outside the law, that trustee could be subject to discipline or face liability.

### What if a trustee disagrees with the instructions of the congregation?

If a trustee is directed to take an action they feel is not in the best interests of the congregation, the trustee may ask for the direction to be reviewed. If, after the review, the congregation still wants the trustee to carry out the request, the trustee may choose to comply with the direction or to offer their resignation from the office.

### What happens if the title to the church property is in the names of trustees who are no longer trustees?

Sometimes a church property title deed (not to be confused with a trust deed) is in the names of

the original trustees who may no longer be trustees or even alive. This should not pose a legal problem. With an extract of a congregational meeting certifying the names of the current trustees, any land transaction can still be facilitated.

Nevertheless, it is recommended that congregations review their property title deed to ensure it is current. It is further recommended that it be registered in the name of “Trustees for the congregation of [Name of Congregation]” to avoid having to change names on the title deed whenever a new trustee is elected. There may be some legal fees associated with this.

### What does Declaratory Act: A&P 1991 (pp. 250, 37) say?

A declaratory act is a statement or “declaration” that a General Assembly can adopt to affirm what it understands the law of the church to be, regarding any matter. In case you are wondering, the declaratory act noted at the end of Book of Forms, section 149, makes the following five points, all of which are covered by the trust deed.

- If a trustee shall cease to be a member of the congregation, they cease automatically to be a trustee of that congregation.
- Trustees have only the power delegated to them by duly called congregational meetings and such power can be amended or withdrawn by another duly called meeting of the congregation. Trustees are accountable to the congregation for the full and faithful performance of tasks delegated to them.
- Trustees have no power to decide on the receipt or disposition of bequests and legacies. This prerogative remains with duly called congregational meetings.
- Trustees cannot alter or go beyond the instructions of the congregation.
- A trustee who cannot, for the sake of conscience or any other reason, carry out the wishes of the congregations must necessarily resign. A trustee is no more and no less than a pen in the hand of the congregation.

For more information about Trust Deeds, contact the General Assembly Office at 1-800-619-7301.





**LEADERSHIP**

# South Shore New Worshipping Community

## An Interview with Joshua Chi Chou Su

By Canadian Ministries

“Do not be afraid, I am with you,” are words that shape Joshua Chi Chou Su’s call and life. As leader of the South Shore New Worshipping Community Joshua continuously returns to God’s promise to be with us. Beginning a new worshipping community, growing a new church during a pandemic and leading a group of disciples is work that requires one to hear and dwell in God’s promises.

Joshua was baptized in the Anglican tradition in Taiwan. When he and his family immigrated to Canada, they found a church home at Taiwanese Robert Campbell Presbyterian Church, where he has served as a deacon and elder, and the Children and Family Ministry Coordinator. For many years he has been studying the Bible and in 2019 he earned a degree in biblical studies.

Joshua, and others in the church family, began to observe that immigration and migration patterns were affecting church participation. Some of the Chinese and Taiwanese communities, after

arriving on the island in Montreal, made the move to the South Shore, a 40-minute driving distance from the church. Joshua was deeply concerned for the spiritual well-being of this community and began praying intentionally for a “shepherd” who would care for God’s sheep here. During one of his prayers, he felt a nudge to be that shepherd.

Courage is needed to make a change. South Shore new worshipping was born because of months and years of prayer, discernment and action. Just as Joshua was beginning to discern this call, he learned about Cyclical PCC, The Presbyterian Church in Canada’s church-planting support program. With the support of the Cyclical PCC network director, a cohort leader, a coach and a missional leadership assessment, a clearer vision emerged for what might be possible. Along with all the direct support Joshua receives, he also highlights the value of being together with other leaders who are discerning a call to begin something new. A focus on people, the needs of the com-

munity and a passion for family, shaped what happened next.

At first, people began to meet weekly at one of the families’ homes on the South Shore. The gatherings focused on discipleship, training and equipping small-group leaders. The community is mostly comprised of people who have immigrated from China and Taiwan. The adult teaching is mainly in Mandarin, and the children and youth are primarily speaking English and French. As people connected, relationships were birthed and more people felt led to open their homes and share in learning and growing together. The gathering at one home then grew to three homes and shifted to online, as needed, during the pandemic. People have committed their lives to Christ, and the community has been able to celebrate baptisms because of the courage and faithfulness of leaders.

Joshua receives great joy as leader of this new ministry. Even with all the challenges of leadership associated with a new church plant, he feels deep joy



teaching and sharing the gospel as the foundational focus of the community. Joshua rejoices that God’s message of life and love have impacted people who are eager to share this hope with others.

Joshua and the South Shore leaders dream that they would be able to support more people who would be strengthened in their life of faith. As they are now able to gather again in people’s homes, it is a goal to have additional families host times of prayer and discipleship training. They are

not focused on the numbers of people, rather on the strength of relationships.

As this new worshipping community continues to grow, learn and pray, there remains a connection to Taiwanese Robert Campbell Presbyterian Church, where Joshua is serving as a lay missionary. The relationship, and partnership between the two communities, has provided strength and connection as everyone seeks to share the love of God and grow new disciples in Christ.



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The Presbyterian Church in Canada

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Curious about starting something new? Feeling called to faithful innovation? Love the local community you live in?

Connect with **Cyclical PCC** our church planting support network for resources, discerning conversations and hopeful support.

To learn more, visit: [presbyterian.ca/cyclicalpcc](https://presbyterian.ca/cyclicalpcc)



## GENERAL ASSEMBLY

# Gathering for General Assembly



Refuge • Peace • Strength  
2022 GENERAL ASSEMBLY

By Barb Summers,  
Communications Office

The 2022 General Assembly of The Presbyterian Church in Canada took place online, beginning Sunday, June 5 until Wednesday, June 8. Opening worship was led by the Rev. Dr. Daniel D. Scott, Moderator of the 2021 General Assembly and minister at St. John's Presbyterian Church in Bradford West Gwillimbury, Ont. Daily sermons were preached by the Rev. Paulette Brown, minister of St. Andrew's Humber Heights Presbyterian Church in Toronto, Ont.

The committees of the General Assembly bring forward matters related to the ministry of the denomination for consideration. Commissioners, who are responsible for the business of Assembly, then consider these matters and make decisions. With 270 people attending, this year's Assembly included over 200 commissioners, 11 young adult representatives, three student representatives, over 40 resource people and two guests. As well, Presbyterians from across the country watched the proceedings via the live stream and caught up on what took place through the daily summaries provided on the [presbyterian.ca](http://presbyterian.ca) website.

## Greeting the New Moderator

During the first session, the Rev. Dr. Bob Faris, associate minister at St. Andrew's Presbyterian Church in downtown Toronto, was elected as the Moderator of the 2022 General Assembly.

During his opening reflections, Bob thanked his partner, Redha, and other family members for their support. Bob made a point of giving a word of encouragement to all those who identify as LGBT. "I recognize my nomination and now installation marks an historic moment in The Presbyterian Church in Canada," he said. "I pray this will be one more step

in the journey of recognizing that God's love includes all of us, and that whoever we are, we are part of the body of Christ, each with gifts to share. I pray God will give me the grace to fulfill the duties of this office."

Bob called for kindness and respect in the discussions and openness to the grace of Christ.

## Recognizing and Responding to Racism

The Assembly spent considerable time reflecting on and talking about colonialism, ethnicity and race in various ways during the discussion of many reports before the Assembly.

### Special Committee Regarding Petitions

The 2021 General Assembly received two petitions from the Presbytery of Eastern Han-Ca and the Presbytery of Western Han-Ca stating that members of ethnic minority groups within the PCC experienced ridicule, racism and mistreatment. The petitions made two requests: one of the petitions asked that the Assembly exercise its obligation of care for the Han-Ca Presbyteries given the two definitions of marriage within the PCC, and both petitions asked that an apology be given to the "multi-ethnic contingent" of the denomination.

Last year's Assembly appointed a special committee to respond to these petitions. The Special Committee began by connecting with the Presbyteries of Eastern Han-Ca and Western Han-Ca, and engaged in listening, reflecting and speaking to the PCC about matters of race, ethnicity, colonialism and whiteness. The committee met with or heard from 112 people and gratitude was expressed to all those who shared their stories. After considering the report and adopting various recommendations, the Assembly asked the Special Committee to continue to listen and strive to design an apology for an upcoming year. Funds were established to provide counselling for those harmed by the church's racism and marginalization. Within the next three years, steps are to be taken so that the Committee to Nominate Standing Committees is representative of the ethnic and cultural mix of the PCC, and the Assembly set an aspirational goal that all General Assembly standing committees be



The Rev. Dr. Bob Faris, Moderator of the 2022 General Assembly.

representative of the ethnic and cultural mix of the denomination. The Assembly requested the formation of a committee that would explore whether having intentional associations, distinct from presbytery, is a way forward to address the support needs of clergy and congregations.

### An Anti-Racist Church

The Presbyterian Church in Canada teaches that the church is called to reject and oppose racism. As the denomination seeks to stand with people striving for dignity and respect, the Justice Ministries section of the Life and Mission Agency report shared a review of what the PCC has said and done and when it has been silent concerning racism in Canada. (Read more about systemic racism on page 22.)

The report pointed out that racism in Canada has been important to the PCC for at least the past 60 years. This is evident in the attention, time, effort and resources that have been expended on this issue through a wide variety of kinds of work. The denomination has a history of working to oppose racism at all levels. And yet, even while so doing, the church has not always lived up to what we have said we believe and how we have called on others, such as the government, to act. We have been blind at times to how racism operates.

Racism is a formidable opponent. The forces that perpetuate racism are woven into the very fabric of society, shaping its ideas, values, images, institutions and practices. Strategies to eliminate racism must be as complex, multi-faceted and far-reaching as the injustice they oppose.

Given the importance of the

work, the report emphasized the need for the PCC to develop an anti-racism covenant and map out anti-racism strategies, as several denominations in Canada and the United States have done. Anti-racism goes far beyond holding the belief that all people, being created in God's image, deserve respect. Anti-racism describes an active and consistent process of change directed towards the elimination of racism; it seeks to identify, challenge and change attitudes, behaviours, systems and structures that perpetuate racism. Racism is anything but simple and no single or short-term remedy can possibly eradicate it.

The Assembly passed a motion that the PCC, through the Life and Mission Agency, begin preparing an anti-racism covenant and accompanying strategies and report to the General Assembly. This covenant would involve developing a robust theological framework for understanding racism and the denomination's response to it, including how our response is grounded in our faith commitments. It would provide educational resources for Presbyterians to improve their knowledge and understanding of racism, and to inspire their commitment to anti-racism endeavours. It would also provide a basis for decisions about resource allocation among possible anti-racism projects, and strive to guide the denomination in achieving coherence, consistency and accountability with regards to its anti-racism efforts.

The urgency and importance of anti-racism work in Canada are a call for The Presbyterian Church in Canada to move forward with deeper understanding and a strengthened commitment.

## Indigenous Ministry

The first report of the National Indigenous Ministry Council (NIMC) was presented to the Assembly. The NIMC was created as a standing committee by the General Assembly in 2021. The report noted that the PCC currently has three ordained Indigenous Presbyterian ministers, and five of its nine Indigenous ministries are led by Indigenous leaders.

The report summarized the experience and history of Indigenous people in Canada and in the church, including colonial assimilation through Residential School systems. It also summarized

what is needed to move forward to healing and reconciliation, including the need for more Indigenous people to be represented in the PCC, the need to reconcile Indigenous wisdom and spirituality with the Christian faith, the need to speak against Indigenous-specific racism, hate and violence, the need for sustained funding to enable healing for Indigenous people and the need to reconcile the church's broken relationship with God and Indigenous people.

The Assembly adopted a recommendation that the National Indigenous Ministry Council work on a statement of faith relevant to today, in consultation with the Church Doctrine Committee.

In response to the Moderators' statement regarding the graves of 215 children at the Kamloops Indian Residential School in British Columbia, an Honouring the Children Fund was established and \$1,000,000 transferred into it. The Assembly agreed that resources produced by the Life and Mission Agency in Healing & Reconciliation be commended to the wider church for education.

## Discussing Injustice

The International Affairs Committee draws attention to global events and situations of injustice and suggests how the church can respond in ways that speak out against and disrupt systems that oppress and hurt people and creation. Through the International Affairs report, a variety of recommendations were passed by the General Assembly that encourage Presbyterians to: learn about the Love My Neighbour campaign in support of global vaccine equity; study the complexities of food systems and advocate for governmental policies that protect the human right to food; promote climate resilient food systems to support small-scale growers, improve food security, address the climate crisis, protect biodiversity and increase gender equality; and learn about how we can access and use more ecologically sustainable and ethically produced food.

Congregations are also encouraged to use template letters available on the Social Action Hub ([presbyterian.ca/social-action](http://presbyterian.ca/social-action)) as models to write personal letters to members of the Government of Canada about the State of Israel's occupation of Palestine, and to support Pal-



## GENERAL ASSEMBLY



The Rev. Dr. Bob Faris and the Rev. Paulette Brown.



The Rev. Linda Park and the Rev. Peter Bush, co-conveners of the Special Committee re. Petitions 1 & 2, 2021.



estonian farmers and olive tree planting through Gifts of Change ([presbyterian.ca/olive-tree](http://presbyterian.ca/olive-tree)).

### Decisions Related to Same-Sex Marriage

The Assembly affirmed that ministers and congregations are free to set wedding policies that follow either of the two definitions of marriage, but that when a same-sex couple requests marriage by a minister who does not conduct

same-sex marriages or to be married in churches that do not host same-sex weddings, the couple will be referred to a minister or congregation willing to consider conducting the wedding. Guidelines to facilitate calls and election of LGBTQI candidates and considerations regarding marriage were commended to Sessions, congregations and presbyteries.

The Assembly adopted recommendations that will create a na-

tional registry of ministers willing to conduct same-sex marriage and congregations willing to host them. After considerable discussion, the Assembly adopted procedures and policies to be used if a congregation decides to voluntarily withdraw from The Presbyterian Church in Canada.

### Pension and Benefits

The Pension and Benefits Board administers the PCC Pension Plan, Group Benefits Plan and other benefit programs on behalf of the General Assembly. The Pension and Benefits Board reported that, as of Jan. 1, 2023, the member pension contribution rate will be reduced to 7.5% of pensionable income, the pension plan congregational assessment rate will be reduced to 4% of dollar base, and the employer contribution rate will be reduced to 10.5% of pensionable income. Starting July 2022, the mental health provision under the PCC's group benefits will increase from \$300/year to \$700/year, and the practitioner list was expanded.

### Expressing Appreciation

A Minute of Appreciation was offered for the 24 years that **the Rev. Stephen Kendall** served as Principal Clerk of the General Assembly. Stephen provided strong leadership and pastoral guidance through our church's participation in the Residential Schools Settlement Agreement and the Truth and Reconciliation Commission. As the denomination's



Pictured here are the Rev. Dr. Bob Faris, Moderator of the 2022 General Assembly (second to left), his partner Redha (far left), the Rev. Dr. Daniel Scott, Moderator of the 2021 General Assembly (second from right) and his wife, Kelly.

Ecumenical and Interfaith Officer, Stephen forged strong connections with various ecumenical councils and events, including the World Council of Churches and the World Communion of Reformed Churches. Stephen's loyalty to the PCC, rooted in his faith in Jesus Christ and his appreciation of solid theology, ecumenical connection and unity, remains strong.

Minutes of appreciation were also noted for **the Rev. Jeanie Lee**, international mission staff to Hungary, who had been appointed to the Reformed Church in Hungary to work with the Kalunba refugee ministry in Budapest. When the Hungarian borders closed to refugees, the refugee ministry was no longer possible. Jeanie retired in January 2022.

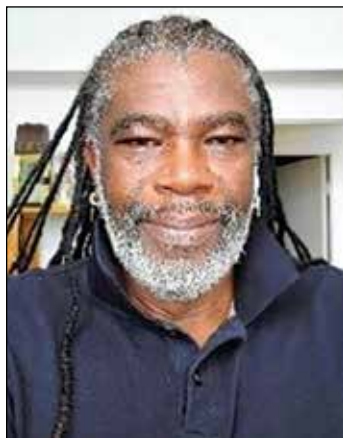
**The Rev. Glynis Williams**, Associate Secretary of International

Ministries, was thanked for 10 years of service to the PCC and as director of Action Réfugiés Montréal, which is a strong voice of justice and care for refugees arriving in Canada.

Gratitude was also expressed by the Assembly for **Barb Summers**, who has served the church for 15 years, first as Communications Coordinator with PWS&D and then as Associate Secretary for Communications of the PCC. Barb will continue to serve the church as Editor of the *Presbyterian Connection* newspaper.

*The GA2022 web page contains daily summaries of the proceedings, video recording of presentations and convener introduction videos, plus links to find voting results, behind-the-scenes photos, and full committee reports. Visit [presbyterian.ca/ga2022](http://presbyterian.ca/ga2022).*

## Ecumenical and Interfaith Guests



The Rev. Michael Blair, General Secretary of the General Council, United Church of Canada.

### The Rev. Michael Blair

*General Secretary of the General Council, United Church of Canada*

The Rev. Michael Blair brought greetings from the United Church

of Canada to the Moderator and commissioners of General Assembly. He expressed gratitude for the many ways our denominations work together, and for the many Presbyterians working in UCC ministry. He shared that the UCC has been engaged for the past year in a strategic planning process that has identified five strategic objectives: leadership, climate, justice, widening welcome and common good. In 2020, the UCC committed itself to be an anti-racist denomination and has been providing resources and exploring policies and practices to ensure they aren't intentionally or unintentionally perpetuating racist attitudes, behaviours and practices.

The Rev. Blair expressed his deep appreciation for the PCC's confession to LGBTQI people and

the work that the General Assembly is doing around racism. He said, "Many of the issues you are working through are issues that we in the UCC continue to work through. As siblings in Christ, committed to living in the reality of God's beloved community, may we be able to address some of those challenges as partners. God bless you as you continue your deliberation and thank you for the opportunity to be with you."

### Geoffrey Cameron

*Director, Office of Public Affairs, Bahá'í Community of Canada*

Geoffrey Cameron brought greetings to the Assembly from the Bahá'í community. He pointed out that his great grandfather, the Rev. William Cameron, served as Moderator of the PCC in 1953.

Mr. Cameron spoke about the Bahá'í belief in oneness of humanity, peace, equality, justice and the importance of dialogue. He talked about his work with the Canadian Interfaith Conversation, which is made up of representatives of 41 faith communities and faith-based organizations who believe that people of faith can contribute positively to the benefit of all people in Canadian society.

Mr. Cameron believes that the work of the interfaith movement in Canada must go beyond mere theological comparison, and that "all people of faith need to recognize our responsibility to explain clearly, rationally and transparently how the spiritual insights of religion are relevant." He feels that the challenges confronting Canadian society are "not simply matters of policy and material



Geoffrey Cameron, Director of the Office of Public Affairs, Bahá'í Community of Canada.

advancement, but also spiritual and social challenges that are our responsibility to address." This responsibility needs to be felt by every religious person and institution and fostered and advanced through interfaith bodies at the national and local levels.

*Watch the video presentations of guests at [presbyterian.ca/ga2022](http://presbyterian.ca/ga2022)*



## GENERAL ASSEMBLY

# Confession to LGBTQI People

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

The 2022 General Assembly adopted a confession to God and LGBTQI people, confessing the harm caused by homophobia, transphobia, heterosexism and hypocrisy in The Presbyterian Church in Canada, and committing the church to a true change of heart and behaviour. Members of the denomination are encouraged to work individually and as congregations and courts of the church to live out this confession so that harm does not continue.

This confession is addressed to God and to each other in the presence of the whole community of believers. It presupposes the existence of a breach, or a falling short, that runs contrary to God’s desire for how people live with and treat each other. It calls the church to: acknowledge harms done; seek forgiveness from God and those who have been harmed; stop causing harm; repent of wrongdoing; and begin a new journey of reparation, restoration and reconciliation within

the community of believers.

Through the Life and Mission Agency committee report, the Assembly received information about how the church is supporting healing related to the harm that LGBTQI2+ people, their families and faith communities experience because of homophobia and transphobia in the denomination. Resources to assist in this process can be found on the Sexuality web page of the PCC website at [presbyterian.ca/sexuality](http://presbyterian.ca/sexuality).

Policies, procedures, documents, resources and practices were updated to reflect the full inclusion of all people. A new resource was also created: *Guidance to Help Amend Policy, Procedure and Practice to Reflect the Church’s Decisions about Gender and Sexuality*. In addition, guidelines have been developed to help courts and committees of the church be safer spaces, as well as a resource to equip the church to resolve disputes that may arise within church courts related to

inclusion. Congregations, presbyteries, synods, camps and theological colleges are encouraged to consider ways to provide pastoral care among LGBTQI2+ people and their families.

The full confession was read during the Assembly in a service of worship led by the Rev. Dr. Daniel Scott and the Rev. Dr. Bob Faris, followed by the hymn, *Sing a new world into being*, performed by Chris Fischer, a member of the committee that prepared the confession.

## Excerpt from The Presbyterian Church in Canada’s Confession to God and LGBTQI People

**All:** Let us pray.

**One:** In response to the Holy Spirit’s action in its midst The Presbyterian Church in Canada comes before God in the presence of one another to confess its sins to God, and to LGBTQI people.

The church has wounded many through its practices of exclusion

and hurtful treatment.

The church seeks your forgiveness, O God, and the forgiveness of all whom we have harmed.

**All:** We offer this confession in humility, desiring to go a new way.

**One:** Creating and Covenanting God, you created us in your own image.

In Christ, you call us to be a welcoming and nurturing community, to love one another as Christ has loved us.

Yet we have ostracized and excluded LGBTQI people from full life within the body of Christ.

We have often turned the courts of the church into places where those who are not straight or cisgender are attacked, shunned and belittled.

We confess that we have failed to love one another as Christ commanded us and we have disrupted our covenantal relationship with you...

**One:** God of justice and mercy,

we praise you for the presence of the Holy Spirit prompting us to work purposefully and compassionately, to find new and just ways of living out that larger story of loving God and neighbour.

Help us to overcome the pride that covers up wrongdoings, the indifference that stands in the way of feeling, and the fear that stalls change.

**All:** God of justice and mercy, we turn to you.

Only you can help us to do this hard work of repairing, restoring, reconciling and healing.

Fill us with courage and hope as we commit to working for the restoration of your church and our relationship with one another, and for the collective flourishing of all people for your glory.

Amen.

To read and download the full confession, visit [presbyterian.ca/lgbtqi-confession](http://presbyterian.ca/lgbtqi-confession). The video presentation of the confession from General Assembly is available at [presbyterian.ca/ga2022](http://presbyterian.ca/ga2022)

# A Service of Apology

By the Rev. Dr. Daniel D. Scott,  
Moderator of the 2021 General Assembly and minister at St. John’s Presbyterian Church in Bradford West Gwillimbury, Ont.

In 1995, the congregation of St. Andrew’s Presbyterian Church in Lachine, Que., sought to call the Rev. Darryl Macdonald as their minister. The decision of the Presbytery of Montreal to sustain Darryl’s call to St. Andrew’s Presbyterian Church in Lachine was overturned by General Assembly in 1996 because he disclosed that he was in a same-sex relationship. The members of St. Andrew’s had supported Darryl’s call, with the full knowledge that he was in a committed relationship with another man. After General Assembly overturned his call, the congregation decided to leave The Presbyterian Church in Canada so that they could continue their ministry with Darryl as their leader. In 2005, Darryl was ordained in the United Church of Canada and St. Andrew’s joined with Summerlea United Church.

Following the adoption of the Rainbow Communion’s recommendations to the 2021 General Assembly, the Assembly instructed the Moderator to write letters of apology to the Rev. Darryl Macdonald and to the former congregation of St. Andrew’s Lachine, for the harm The Presbyterian Church in Canada caused by overturning Darryl’s call.

The first meal that my wife, Kelly, and I had with someone outside our “Covid bubble” was in Montreal, Que., with the Rev. Darryl Macdonald. Last August, when I saw that COVID-19-related restrictions were being eased, I reached out to the Rev. Sarina Meyer, minister of Briarwood Presbyterian Church in Montreal, about the apologies to be written to Darryl and the members of the former St. Andrew’s Presbyterian Church in Lachine, as Sarina was the commissioner who introduced the motion at General Assembly. After a helpful conversation with Sarina, I phoned Darryl. He was already aware of the

decisions made at the Assembly and knew the purpose of my call. I suggested it would be helpful for us to meet in person and asked if he would be open to joining me for dinner.

Darryl’s husband, Chris Maragoudakis, along with Sarina and her husband, Professor Brett H. Meyer, arranged a time for the six of us to meet. At the restaurant, Brett took the lead and offered a toast to new beginnings. I then explained to the table that I would like to extend an apology to Darryl on behalf of the 2021 General Assembly for the harm he experienced in the PCC. Darryl was gracious in response, and I assured him that a more formal letter of apology would be written shortly. Brett then asked if he could pray a blessing on our meal and our time together. We spent about three hours talking about ministry, life and COVID-19.

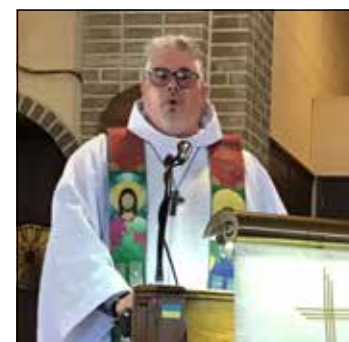
As part of the conversation, we discussed how best to arrange for a letter of apology to be shared with the members of St. Andrew’s at their new church, Summerlea United. Because of the pandemic,



Professor Brett H. Meyer.

Summerlea was only meeting online, and we agreed to set a date when the congregation could gather in person to hear the apology.

A few weeks before Easter, I learned that the congregation was planning to return to in-person worship. I reached out to their minister, the Rev. Dr. Christine Marie Gladu, and Darryl, who is now the minister at Roxboro United Church, to see if we could schedule a time for me to travel to Montreal and join in a service of worship. We agreed on Sunday, May 1. Unfortunately, I came down with Covid and was not able to make the trip. Since he was present during the initial apology to Darryl in August 2021, I asked Brett Meyer if he would be



The Rev. Darryl Macdonald preaching during the service.

willing to read the letter of apology on my behalf.

The service was live streamed, so I was able to participate in worship and witness the presentation of the apology virtually. Christine and Darryl led the service together. Darryl preached, sharing parts of his story, as well as reflecting on the meaning of the apology and the work the PCC still has to do. Professor Brett H. Meyer did a great job of reading the apology with sincerity and grace.

Moments of grace have occurred throughout the experience of offering the apology to Darryl on behalf of the church. And Darryl, again, showed graciousness later that day when he wrote to express gratitude.



## GENERAL ASSEMBLY

# Letter to the Congregation of Summerlea United Church and Members of the Former St. Andrew's Presbyterian Church, Lachine

1 May 2022

Dear Friends in Christ,

Today I offer to you the heartfelt apology of The Presbyterian Church in Canada for the hurt and harm our church has caused to the Rev. Darryl Macdonald, his family and friends, and to many of you, the faithful members of the congregation he sought to serve. Through the courts of our church, we made very public our refusal to accept Darryl's candidacy. All this we did, despite Darryl's calling and gifts, because of our past exclusive position regarding sexual orientation and Darryl's loving commitment to his partner. We now have adopted additional perspectives on this matter and are sorry our actions in the past have caused harm. We offer this gesture to you, understanding that it has been well over 20 years since you sought to call Darryl to be your minister.

This apology comes as the result of a decision taken by the 2021 General Assembly asking the moderator to write a letter of apology to St. Andrew's Lachine (through Summerlea United). An apology has also been offered to Darryl himself.

The 2021 General Assembly received the report of what is called the Rainbow Communion. This committee was established in 2017 to: 1) create a safe and respectful environment in which LGBTQI people can tell stories of harm done to them; 2) listen to the stories told by LGBTQI people; 3) draft an appropriate response regarding homophobia within the denomination; 4) name concrete actions that the General Assembly considers implementing; and 5) report to a future General As-



sembly within the next three years.

The final report of this committee came to the General Assembly in 2021 after four years of work. The report is based on personal experiences that were told to the Rainbow Communion verbally and in written form.

At the time that Darryl was being called to St. Andrew's Lachine, Ruth Taylor was an elder and member of the Search Committee at St. Andrew's Lachine. The Rainbow Communion report contains an account from her about how the congregation was affected. Her reflections follow Darryl Macdonald's story, where he recalled the pain caused to him, his family and friends and the congregation of St. Andrew's Lachine, stemming from the Commission Report of 1998. That report resulted in him not being eligible to occupy a pulpit or receive a call to a congregation within The Presbyterian Church in Canada. After a petition to the Assembly several years later, he was granted permission to

preach in Presbyterian pulpits as an ordained minister in the United Church of Canada.

The experience of St. Andrew's Lachine, and the resulting harm, was echoed in the stories that other people shared with the Rainbow Communion. "Although the harm done to those who identify as LGBTQI is most direct and obvious, harm is also done to others who are members of their families and communities simply because they seek to be affirming or to advocate for the rights and dignity of those they love. In 2018, a recommendation in the Rainbow Communion's interim report was adopted by the Assembly to include the stories of those other than people who identify as LGBTQI who have been harmed by homophobia, transphobia, heterosexism and hypocrisy. These people often identify themselves as allies and many times find themselves marginalized, abused or silenced because of their supportive words and actions. Sometimes it is simply the

fear of 'what might be' for those they love that causes the harm" (A&P 2021, p. 633-634).

The Rev. Peter Bush, a former moderator of The Presbyterian Church in Canada, wrote words of apology for this very type of action: "The church too often puts more emphasis on a person's sexual identity than on their identity in Christ. When the church ignores the gifts present within the body of Christ, it fails to appreciate all that God has for the church and fails to see God's glory revealed in all people. For our unwillingness to affirm the spiritual gifts present in all the people of the church, we are sorry and we repent" (Letter of Repentance, 2018). These words are appropriate, especially in light of the fact that your congregation was prevented from benefiting from Darryl's gifts in ministry.

The Presbyterian Church in Canada of today is sorry and repents of the harm done to the congregation of St. Andrew's La-

chine, the Rev. Darryl Macdonald, his mother Rena Mae Macdonald, his father Donald Matheson Macdonald, his husband Chris Maragoudakis, his family and friends. We put more emphasis on Darryl's sexual identity than on his identity in Christ. We ignored the gifts present within the body of Christ and as a result failed to appreciate all that God had for the church and failed to see God's glory revealed in all people.

Repentance and apology are first and important steps, but we understand that action needs to follow. The report of the Rainbow Communion provides practical ways forward to ensure that harm does not continue. In doing so, it points to the familiar story of Jesus journeying with two of his disciples on the road to Emmaus. The Easter hymn "Come to Us Beloved Stranger" is based on that story and asks Jesus to "Walk with us to our Emmaus, for we need you still today;" to "Come to us when we are broken, when our dearest hopes are lost..." It further asks: "Risen Christ, once dead, now living, come to us through joy, through pain" and "Help us trust that through your mercy we can doubt and fear transcend, and to others be a blessing. Keep us faithful to life's end." We pray that The Presbyterian Church in Canada will continue this walk with Jesus until we become a blessing to all people.

This letter of apology comes wishing you God's rich blessing in your ministry.

**The Rev. Dr. Daniel D. Scott**  
Moderator  
2021 General Assembly





The Presbyterian Church in Canada



## Lectionary Resources

Sunday worship planners, Prayer Partnerships, hymn resources, seasonal resources, special prayers, and much more!

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**Dongwon Jung**  
Master of Divinity



**Byron Nelson Mark Kappes**  
Master of Divinity



**Jinhwi Kim**  
Master of Divinity



**Geumjae Lee**  
Master of Divinity



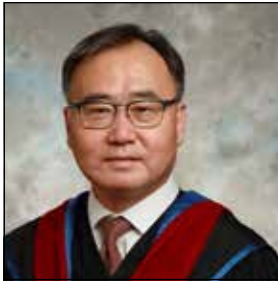
**Jonathan Yoonjae Lee**  
Master of Divinity



**Brett Main**  
Master of Divinity



**David Robert Parker**  
Master of Divinity



**Sang Keun Yoon**  
Master of Divinity



**Christian Youn**  
Master of Divinity



**Chinyelu Nkemakonam  
Amangbo**  
Master of Pastoral Studies



**Michael Douglas Burns**  
Master of Pastoral Studies



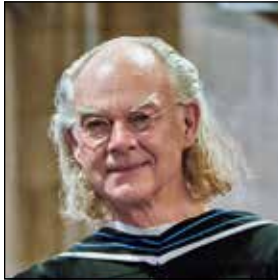
**Jun Ho Chang**  
Master of Pastoral Studies



**Sun Young (Sunny) Choi**  
Master of Pastoral Studies



**Bonnie Gar-Kay Lam**  
Master of Pastoral Studies



**John David Lindsay**  
Master of Pastoral Studies



**Susan Puna Mashabane**  
Master of Pastoral Studies



**Olushuola Jonathan  
Oludipe**  
Master of Pastoral Studies



**Sileen Bianca Phillips**  
Master of Pastoral Studies



**Hannah Rebecca Smele**  
Master of Pastoral Studies



**Jay Song**  
Master of Pastoral Studies



**Walton Kai Sing Chan**  
Master of Theological Studies



**Jonathon Obara**  
Master of Theological Studies



**Eun-Ju Chung**  
Doctor of Philosophy



**An Sung Kim**  
Doctor of Philosophy



**Eser Kim**  
Doctor of Philosophy

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[presbyteriancollege.ca](http://presbyteriancollege.ca)

St. Andrew's Hall  
[standrews.edu](http://standrews.edu)

Knox College  
[knox.utoronto.ca](http://knox.utoronto.ca)

Vancouver School of Theology  
[vst.edu](http://vst.edu)



## VANCOUVER SCHOOL OF THEOLOGY/ST. ANDREW'S HALL



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Certificate in Theological  
Studies



**Jamie Anderson-Reid**  
Diploma in Denominational  
(Presbyterian) Studies



**Nathaniel Hartley**  
Diploma in Denominational  
(Presbyterian) Studies



**Daniel Surya**  
Diploma in Denominational  
(Presbyterian) Studies



**Afonso Issa**  
Diploma in Denominational  
(Presbyterian) Studies



**Hyeun Noh**  
Master of Arts in Theological  
Studies



**Richard Knowler**  
Master of Arts in Pastoral and  
Public Leadership



**Steven Shearer**  
Master of Arts in Pastoral and  
Public Leadership



**Daniel Martinez**  
Master of Divinity



**Paulo Pereira, Jr.**  
Master of Theology



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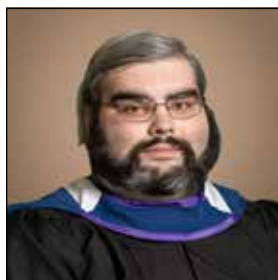
**Kersaint Fils Saint-Juste**  
Bachelor of Theology (McGill)



**Kirsty Hope Dickson-Maret**  
Master of Divinity



**William Thabiso Henbest**  
Master of Divinity



**Alexander Plant**  
Master of Divinity



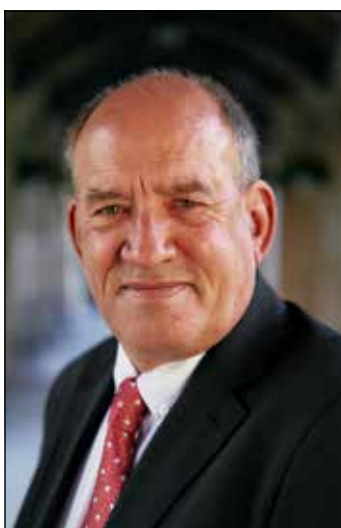
**Sandrah Mashingaidze**  
Master of Divinity



**Rob Taillefer**  
Master of Divinity

## COLLEGES

# New Principal Appointed for Knox College



**Dr. Ernest van Eck.**

*By Randal Phillips, Convener,  
Board of Governors, Knox College*

The Board of Governors of Knox College in Toronto, Ont., is pleased to announce the appointment of Dr. Ernest van Eck as the

new Principal of Knox College. Dr. van Eck is an ordained minister, an academic administrator and a teacher and researcher in theology. We are looking forward to his leadership at Knox.

His appointment follows an extensive search for candidates both within and beyond the PCC. The selection process was led by a diverse Search Committee with members drawn from our Board of Governors, faculty, staff, students, alumni, Assembly Council of the PCC, the Toronto School of Theology and the University of Toronto. At the conclusion of the search process, Dr. van Eck was the unanimous choice of our Search Committee and our Board of Governors to be the new principal.

Dr. van Eck is an experienced academic administrator. He currently holds dual roles within the Faculty of Religion at the University of Pretoria as Deputy Dean

for Research and Postgraduate Studies, and Head of Department for New Testament and Related Literature. His faculty is the largest of its kind in South Africa, with 780 undergraduate and postgraduate students. He has extensive experience in curriculum development, having implemented two major new curricula in the faculty and a hybrid model of teaching and learning.

Dr. van Eck has a strong reputation for leadership in teaching, research and publications. He has supervised or co-supervised almost 100 postgraduate students over the years, and he is highly regarded for his own teaching, research and publications. His résumé includes 50 publications in peer-reviewed or refereed journals and over 100 co-authored papers, study guides, books, chapters in books, and conference presentations. He has won

Lecturer of the Year or Excellence in Teaching Awards in four of the last 10 years.

Dr. van Eck has an extensive network of relationships with other theological schools. He has been a guest professor or lecturer at six other universities, including a sabbatical at the University of Toronto in 2014. He has a wide range of research associates in developed countries and the global south (in Ghana, India, Kenya, Nigeria, South Africa and Zimbabwe).

Importantly, Dr. van Eck has maintained a strong, lifelong connection to the church. He was the minister to two congregations for the first 21 years of his career, before becoming more involved in academic life. He continues to serve the church in a number of national committees and as an ordained minister. Dr. van Eck has now applied for admission as an Ordained Minister of The Presby-

terian Church in Canada.

Dr. van Eck's appointment to be principal of Knox was approved by General Assembly at its meeting in June, and we expect that he will start as principal in the autumn. Our current principal, the Rev. Dr. John Vissers, will assist with a smooth transition of the role, before returning to a full-time role in our faculty as Professor of Historical Theology.

Dr. van Eck explained that, "We are living in a moment that demands faithful Christian witness and prophetic leadership in theological education." In these challenging times, this call to action is needed, now more than ever.

Congratulations to Dr. van Eck on his appointment to be Knox College Principal and leader for the future. Continued thanks go out to Dr. Vissers for his outstanding leadership over the past five years.



## COLLEGES

# Knox College Property Agreement



By Knox College in Toronto, Ont.

On March 25, 2022, Knox College and the University of Toronto signed a Letter of Intent (LOI) in a key step toward the U of T purchasing the Knox College properties in the heart of the university campus.

Under the terms of the LOI, the University of Toronto will acquire the Knox College properties for

\$45 million, and Knox will lease back the academic wing for the continuing operation of Knox College as a theological school for The Presbyterian Church in Canada for 40 years.

"This is an important opportunity that unlocks the value of the Knox College properties. It frees us from the risk of significant deferred maintenance costs in future years, and allows us to focus



our efforts and resources on advancing theological education for the PCC," said Dr. John Vissers, Principal, Knox College.

The LOI provides a solid basis for the continuing ecumenical work of Knox College on the University of Toronto campus in partnership with the Toronto School of Theology and the University of Toronto. Knox College will have

ongoing use of the East Wing of the building—the classrooms, offices, chapel, and the library—for up to 40 years, so the school will continue to operate in much the same way as it does today.

"Theological education is at a turning point as we train ministers and lay leaders to respond to the needs of an increasingly secular society," said Dr. Viss-

ers. "Knox College has a bold strategic plan to adapt its programs, with an immediate focus on building church vitality within the PCC, and strengthening spiritual and mental health in the community. The LOI allows us to move forward more quickly with these changes by freeing us from the uncertainty of maintenance costs on our building. We can focus on the future."

"The Knox College building holds fond and deep memories for many of us in The Presbyterian Church in Canada. Around 70% of our ordained ministers today are graduates of Knox," said the Rev. Stephen Kendall, Principal Clerk, PCC. "Although difficult because of the emotional connection, this decision is grounded in ensuring a strong future for theological education, a central part of our mission as a church. It is in the best interests of both the College and the PCC."

The LOI has been approved by the Knox College Board of Governors, the Assembly Council, and the Trustee Board of The Presbyterian Church in Canada, as well as the Business Board of the University of Toronto.

The next step is to finalize the Agreement of Purchase and Sale (APS). It is expected that the sale and leaseback arrangement will be completed by autumn of this year.



**KNOX COLLEGE**  
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## Considering theological studies? Discerning your next steps?

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Photo by Cottonbro

New annual deadlines: International applications – January 30. Domestic applications – April 15 (for MPS) and May 15 (for MDiv, MTS, and CTS).

Begin at [knox.utoronto.ca/admissions](http://knox.utoronto.ca/admissions).

## VST Award Recipient: the Rev. Germaine Lovelace



The Rev. Germaine Lovelace, recipient of the T.E.G. Award from the Vancouver School of Theology.

By Ian Sheb, Marketing & Communications, Vancouver School of Theology, B.C.

The Vancouver School of Theology (VST) has named the Rev.

Germaine Lovelace as the 2022 recipient of the T.E.G. Award, established in 2019 to recognize leading practitioners in Christian ministry. The VST President's Thoughtful, Engaged and Generous (T.E.G.) Award is an expression of VST's stature in the wider community, with a strong and growing reputation for leadership development, innovation and change. It is not restricted to alumni or affiliates of VST.

The Rev. Lovelace served as Student Minister at Brentwood Presbyterian Church in Burnaby, B.C., before accepting a call to First Presbyterian Church in Kenora, Ont., where he was minister for five years. While in Kenora, he also served on the Board of the Kenora Fellowship Centre where he learned so much about what reconciliation looks like.

Germaine served as Modera-

tor of the Presbytery of Winnipeg from June 2016 to June 2018. He currently serves as minister at St. Mark's Presbyterian Church in Mississauga, Ont. He also serves on the Assembly Council of The Presbyterian Church in Canada. Germaine is a member of the Healing and Reconciliation Advisory Council of The Presbyterian Church in Canada. He has a deep love for serving people, helping people through their struggles and sharing the message of Christ's redeeming grace with everyone.

Prior to his service in Canada, the Rev. Lovelace received his Master of Divinity, a diploma in Ministerial Studies and a Bachelor of Arts in Theology from the United Theological College of the West Indies. He completed a diploma in Denominational Studies from the Vancouver School of Theology.



## NEWS

# Online Day of Encouragement and Renewal



The Rev. Dr. Dale Woods presenting online.

*By Jinsook Khang, Ministry of Education, Vaughan Community Church, Toronto, Ont.*

Vaughan Community Church (VCC) in Toronto, Ont., was the setting for a national day of worship, prayer, teaching and discussion on Nov. 13, 2021.

The Presbytery of Eastern Han-Ca congregation hosted the gathering in partnership with the Renewal Fellowship within The Presbyterian Church in Canada. After more than 18 months of physical distancing, coupled with the doctrinal changes approved by General Assembly 2021, there was a need for those who hold to a traditional theology and doctrine to have fellowship, to share, be encouraged and inspired. All were welcome to join in the event.

The original plan was to meet in person and include online participation. However, ongoing uncertainty over COVID-19 prompted organizers to shift to an entirely online event. The main speaker and the workshop leaders delivered their presentations online, while worship and hosting were done from VCC, whose Session financed the event. Approximately 100 people participated.

The worship, teaching and workshop presentations were recorded and are available for viewing on Renewal's YouTube channel. The keynote speaker, worship and greetings from the Rev. Dr. Daniel Scott, Moderator of the PCC, are in the main video.

The keynote speaker was the Rev. Dr. Dale Woods, general presbyter for the Presbytery of

Westminster and former principal of Presbyterian College Montreal. His presentation, "Six Stages of Faith," is an exploration of personal levels or experiences of faith throughout life. Dale's presentation was augmented by video clips, music and small-group discussion.

We were similarly blessed with six gifted workshop leaders:

- Kristy Short of Alpha Canada: "Engaging evangelism in a Covid world, which has been turned upside down."
- The Rev. Dr. Christine O'Reilly: "Salt and Light: church court strategies post-remits 'B' and 'C'—pragmatic ways to uphold the Scriptures and the Book of Forms."
- The Rev. Doug Cameron and Rev. Cathi Cameron: "Grieving to live—many of us need to engage the loss in order to regain vitality to minister."
- The Rev. Dr. Esther Acolatse, Professor of Pastoral Theology and Intercultural Studies,



Ken Michell led worship during the event.

Knox College, Toronto: "Recovering the joy—many of us are feeling beaten down, so how do we rekindle the hope?"

- Youth pastors Shane Davis from Lakeshore St. Andrew's Presbyterian Church in Windsor, Ont., and Jon Dykeman from St. Andrew's Presbyterian Church in Moncton, N.B., "Youth/young adult ministry—how to engage and encourage."
- Cory McKenna of The Cross

Current: "Whither our culture—how do we walk as followers of Christ in an increasingly secular world?"

Participant feedback was positive. All workshops and events were recorded and are available for viewing. Vaughan Community Church has plans for future conferences to encourage all ministers in their respective ministries as well as congregations within the wider denomination.

To view the entire day, go to [adayofencouragement.ca](http://adayofencouragement.ca).

## COMMITTEES

# The Committee to Advise with the Moderator

The Committee to Advise with the Moderator is a committee of the General Assembly, normally comprised of six members who are appointed each year by the moderator. The committee is accountable to the General Assembly and provides advice and support to the moderator.

This committee does not develop policy, as other committees of the Assembly do; rather, the

committee supports, advises and prays for the moderator during their moderatorship. The committee usually meets three times a year with the moderator to assist in establishing an itinerary and to reflect with the moderator on their experiences. The committee also confirms the ballots for the election of the next moderator and places the nomination of the next moderator before the General Assembly.

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To register please email: [cml@standrews.edu](mailto:cml@standrews.edu)



## NEWS

# Seniors' Program in Markham Alleviates Loneliness



By Victoria Banfield, St. Andrew's Presbyterian Church in Markham, Ont.

"Switched on Seniors," the recently launched program for seniors at St. Andrew's Presbyterian Church in Markham, Ont., has celebrated a long-awaited milestone. It's goodbye Zoom and hello real people!

Not only has the program finally been able to function almost as originally planned pre-Covid, but after just a few face-to-face meetings the event has already gone to the dogs!

Recently, the Switched on Seniors group was excited to welcome to their Thursday meeting some local therapy dogs. Seen

in this picture is therapy dog Tilly, who has been working at the local hospital and long-term care facilities in Markham where she and her friend Max are always very happy to welcome visitors.

The meeting revealed just how much pets and therapy dogs in particular contribute to the well-being and mental health of hospital patients, and especially seniors in long-term care facilities where the weekly visits are much anticipated.

One of the core values for the Switched on Seniors group is to help alleviate loneliness and isolation within the senior population, through regular meetings and social interaction, and so it is always good to get some canine help.



# Celebrating 200 Years in Prescott



Congregation members at St. Andrew's Presbyterian Church in Prescott, Ont.

By David Hooper, St. Andrew's Presbyterian Church in Prescott, Ont.

St. Andrew's Presbyterian Church in Prescott celebrated their 200th Anniversary on May 8. Although the actual anniversary date was two years ago, celebrations were put on hold at that time due to the pandemic. In 1920, the 100th anniversary celebration of the church was also put on hold due to the Spanish flu.

There were two celebrations of worship. At 11:00 a.m., former minister the Rev. Ian MacLean was the guest preacher. The Rev. MacLean was the minister at St. Andrew's from 1997 to 2018.

The Rev. Nick Vandermeij was the guest preacher for the afternoon service at 3:00. Reverend Vandermeij was minister at St. Andrew's from 1975 to 1996. Representatives from Seaway-Glengarry Presbytery and the Synod of Quebec and Eastern Ontario were also part of the celebration. The moderator sent a video message to the congregation. Refreshments and fellowship followed each service.

At the morning service, Donaldson MacLeod read the Lord's prayer and the 23rd Psalm in Gaelic; and at the afternoon service, Rob Miller led us in to worship with bagpipes playing.

The morning service was cel-

ebrated as close as possible to a service in 1820—no organ music, Psalms were sung while seated, the congregation stood during the prayers and opening Psalm led by a precentor.

St. Andrew's Presbyterian Church has a long and rich history. The congregation was formed in 1820. Prior to this, Presbyterian services were held at Fort Wellington, mainly for the soldiers.

The first Presbyterian minister of this newly formed congregation in 1820 was Reverend Robert Boyd, M.A., from Northern Ireland. The services were held in a stone schoolhouse. The Rev. Boyd taught school during the week and preached on Sundays.

In 1822, a frame church was built on land that was granted by Susannah Jessup, widow of Lieutenant Edward Jessup. With an increase in membership and plans for a railway passing through Prescott, this new church soon became too small. A new and bigger stone church was then constructed and dedicated in 1850. The new church had a seating capacity of 397 and records show that in 1863 the average number of people who attended church was 380.

Unfortunately, on January 31, 1892, fire destroyed the church building and the manse. Many of the members of the congregation

were tradesmen, so it did not take long before the present church was rebuilt. The present building and pipe organ were dedicated in 1893.

The church's Christian Education Building was added in the early 1960's and the old basement was upgraded and named Boyd Hall after the first Presbyterian minister.

The people of St. Andrew's have experienced a rich history of sharing their faith and service with the surrounding community. With our eyes fixed on Jesus we will continue to be a beacon of light and truth in a world that needs Jesus so desperately.



Pictured (left to right): the Rev. Nick Vandermeij, Ruth Pollock (Moderator of Presbytery), the Rev. David Hooper, the Rev. Shahrazad Kandalaft (Moderator of Synod), the Rev. Ian MacLean.



## RECOGNITIONS



George Robert Barrie, elder at Central Presbyterian Church in Cambridge, Ont., with the Rev. Dr. Aubrey J. Botha.

# A Lifetime of Service

*By Lynda Pinnington, Clerk of Session, Central Presbyterian Church in Cambridge, Ont.*

George Robert Barrie was ordained as an elder at Central Presbyterian Church in Cambridge, Ont. on Feb. 5, 1961. Sixty-one years and one day later, on Feb. 6, 2022, Central Church recognized George's years of dedicated and faithful service by naming him an "Elder Emeritus." George's ancestors were among the founders of Central Church in the 1800s

and his father, brother and now his son have also received eldership roles.

George has served in many capacities over the years, including choir member, participant on a mission trip to Lesotho, and most recently as team leader for stewardship. Seen here with Central's minister, the Rev. Dr. Aubrey J. Botha, George is holding the letter of appreciation he received from the Moderator of General Assembly on the occasion of his retirement from active service.

# New Principal Clerk Announcement

Upon the unanimous recommendation of the Assembly Council, the 2022 General Assembly appointed the Rev. Victor Kim as the next Principal Clerk. Victor's depth of faith, hope for the future of the denomination and his understanding of the position greatly impressed the Search Committee and Assembly Council.

When the Rev. Stephen Kendall, Principal Clerk, announced last year his intention to retire, a search for a successor was initiated. The position description was circulated to synods and presbyteries and shared within the denomination. A call for nominations and applications was open until January 15, 2022.

The Search Committee consisted of co-conveners Sandra Cameron Evans and Cindy Stephenson, the Rev. Peter Bush, the Rev. Jennifer Cameron, the Rev. Dr. Bob Faris, the Rev. Wally Hong, Sophia Seo Yoon Kim, the Rev. Ross Lockhart, the Rev. Margaret Mullin and Barbara Sargent.

The Search Committee was impressed by the quality of the candidates who were nominated by presbyteries and gives thanks

for the strength of leadership within The Presbyterian Church in Canada.

As the current minister at Richmond Presbyterian Church, in Richmond, B.C., the Rev. Kim has served there for the past six years. He is also the Clerk of the Presbytery of Westminster and has been since 2016. He presently holds duties as a member of the Board of Vancouver School of Theology and has served as a member of the Board of St. Andrew's Hall in the past. Prior to the call to Richmond, Victor was the minister of Grace Presbyterian Church, Calgary, for 22 years, 16 of those years as Lead Minister.

Throughout his ministry, Victor has been active in the local community, both in Richmond and Calgary, with interfaith organizations as well as ecumenical coalitions working for justice and dignity for all people. Presently, the congregation in Richmond is hosting events around Learning from Indigenous Wisdom as part of the congregation's commitment to Truth and Reconciliation with their Indigenous communities.

Victor was born in South Korea



The Rev. Victor Kim.

and immigrated to Canada at the age of seven. He is married to Sul Hee (Sophie), and they have two children. He has a degree in Political Science from the University of Calgary and completed his Master of Divinity at Knox College, Toronto.

Humbled by the call to be the next Principal Clerk of the General Assembly and Secretary of the Assembly Council, Victor looks forward to continuing to serve Christ and Christ's people through the ministry of The Presbyterian Church in Canada in this capacity.

# 45 Years of Music Ministry at Lucknow



Norma Raynard, organist and music director at Lucknow Presbyterian Church in Lucknow, Ont., was recognized for her 45 years of music ministry, during the church's 149th anniversary service on May 29.

*By Pat Livingston, Lucknow Presbyterian Church in Lucknow, Ont.*

"I'm blessed that my congregation is still putting up with me," said Norma Raynard as she reminisced about her 45 years as organist at Lucknow Presbyterian Church (LPC), in Lucknow, Ont.

Her road to becoming organist at LPC was not a direct offer, at least how Norma recalled it. Donalda Moffat was the organist at the church and asked if Norma would like to play the organ. Norma thought she meant she could play it for her own enjoyment. They met at the church and Donalda explained the intricacies of the organ. When Donalda went on to say that Norma would play one hymn in church that next Sunday, "I didn't quite know how to say no," said Norma, who with her husband, Bruce, had four children, the youngest being two. "Donalda became my mentor," and the ladies became partners in providing music ministry.

When Norma's sister-in-law, Mary Lou Raynard, moved into Lucknow, she became the third to share in leading the music ministry at the church. It was another casual approach that drew Mary Lou into the fold. "Grant Farrish asked if I would be interested in

helping out," said Mary Lou. "It was only to be once in a while, but soon changed to monthly."

Norma became the solo organist in 2013 when Mary Lou and Doug moved to Listowel. Norma has worked with six different ministers, with the Rev. Peggy Kinsman the longest at 23 years. The Rev. Kinsman was happy to acknowledge and celebrate Norma's many years of service as organist and music director.

"I always appreciated her partnership with me as we prepared for worship each week," said the Rev. Kinsman. "Norma was gracious and honest in helping me understand when a new hymn needed to be introduced slowly and with the leadership of the choir." At one time, the LPC choir included 20 members. "Norma has served faithfully with dedication in her role as organist, pianist and choir leader and I extend my thanks for her 45 years of service. I wish her God's richest blessings

as she continues to share her gifts and serve as organist and music director."

The duties of a church organist are far more than Sunday services, with many taking place behind the scenes. They involve special occasions—such as anniversary services, funerals, weddings, dedications, carolfest and choir practice. Norma fondly recalls the ritual when for Mother's Day all the men in the church formed a choir and sang for the ladies, and then on Father's Day, the roles were reversed.

"My greatest joy as music director is when you play to a full church, like I was able to do for the big reunion," said Norma, referring to the Make it Great in '98 community service.

Norma's musical talents are evident whether she is seated at the organ or the piano, but when asked, she admits, "For church, organ music is my preference."

Entering into a state of worship

has been called a process. Norma has been leading congregations at LPC into that state for 45 years, each time her fingers touched the black and white keys.



Mary Lou Raynard (left) and Norma Raynard (right), sisters-in-law, shared the music ministry at the Lucknow Presbyterian Church between 1989 and 2013. PHOTO CREDITS: PAT LIVINGSTON





## INTERNATIONAL



On May 26, visitors from the Presbyterian Church of Ghana visited the PCC national office in Toronto. Pictured (left to right): Elder Charlotte Cudjoe, Current Session Clerk of the Ghanaian Presbyterian Church in Toronto; Elder Fred Apraku, Former Session Clerk of the Ghanaian Presbyterian Church in Toronto; the Rev. James Joseph Kumi Duodu, North America Australia Presbyterian (NAAP) Chairperson; the Rt. Rev. Prof. Joseph Obiri Yeboah Mante, Moderator of the General Assembly of the Presbyterian Church of Ghana; the Rev. Raymond Baah Abekah, Former Resident Minister of the Ghanaian Presbyterian Church in Toronto; Elder Roseline Lakumi, Former Session Clerk of the Ghanaian Presbyterian Church in Toronto; the Rev. Ian Ross-McDonald, General Secretary of the PCC; the Rev. Frank Addo, Outgoing Clerk of North America/Australia Conference; Elder Mavis Addo, Assistant Clerk of the Ghanaian Presbyterian Church in Toronto; the Rev. George Agyei Kwabi, Resident Minister of the Ghanaian Presbyterian Church in Toronto; the Rev. Samuel Afoakwa Badu, Minister-in-Charge of Canada Mission Field

## JUSTICE

# What is Christian Nationalism?

By Allyson Carr, Justice Ministries

"You say 'Christian nationalism' like it's a bad thing," someone said to me recently. We had been speaking about the presence of hate symbols (such as the Confederate flag and the swastika) alongside Christian images at protests. A report called "Christian Nationalism at the January 6, 2021, Insurrection" had just been co-released by the Baptist Joint Committee for Religious Liberty as well as the Freedom from Religion Foundation—an odd pair to be collaborating, perhaps, but these are strange times. I confirmed that, yes, I had said "Christian nationalism" like it's a bad thing.

What is Christian nationalism? There are many definitions available but most of them have three common elements. The first one is believing that one's nation was explicitly founded on Christianity and should remain that way. The second element is believing that the nation should be governed by a set of selected "Christian" values (which conspicuously lack grounding in centrally important scriptural calls to love of neighbour or to demonstrating the fruits of the Spirit). The third one is believing that anything diverging from the narrow values it claims are "Christian" is a sure sign of the work of evil. These beliefs are often accompanied by the conviction that one's nation has a special role to play in God's plan and that if you are not explicitly "for" that plan, you are against it. (This is part of Christian nationalism's power—it portrays itself as specially anointed, pursuing a holier, more true form of Christianity.)

How "Christian" and "God's



plan" get defined in the ideology of Christian nationalism is important to unpack. The goals of Christian nationalism are political. In the words of one protestor at the Rolling Thunder rally in Ottawa this May, "We want this government removed by God and a righteous government put in place. The people in charge of this government are accountable to God," (as cited in "Rolling Thunder Protest Winds Down as Ottawa Police Patrol Increasingly Empty Streets" by Maria Woolf, Global News, May 1, 2022). This sentiment is not isolated to a few people on the margins of one rally, either. At the "Freedom Convey" in Ottawa earlier this year, there was a "Jericho march" organized, to walk around parliament and "make the walls of parliament fall."

The analogy with Jericho is instructive. Using an undeniably violent and destructive Biblical story as a focal point—when the walls of Jericho fell it wasn't just Jericho's government that was

overthrown—says something about the goals of Christian nationalism and the methods it is prepared to use. To be fair, that was already on full display during the January 6 insurrection in the United States when people carrying Christian flags alongside racist hate symbols stormed the Capitol in the shadow of a gallows they had erected on the lawn. (Racism is a typical bedfellow of Christian nationalism, which is not to say that the rest of Christianity doesn't struggle with it, too.)

In the Gospels, there were also people who thought Jesus came to overthrow or remove the government. The Roman state was, after all, occupying Jerusalem and the surrounding area. But the Gospels are clear: overthrowing a government—even one like Rome that explicitly included state worship of other gods and certainly was not acting in line with Jesus' teachings—wasn't what Jesus came to do. He was not interested in gaining and holding

political power. This is not to say he didn't speak to those in power. He certainly did. But he did not try to put a "righteous" government in place of the Roman government. He did not organize a Jericho-like march around Pilate's palace. So we know that in the face of a government explicitly *not* in line with Jesus' teaching, who actively worshipped other gods—even then Jesus did not work to bring the government down. There is a difference between trying to seize power and the lengthy Biblical prophetic tradition which calls power to account. To put it another way, Jesus didn't preach in the beatitudes "blessed are those who use my name for political power, for they will rule and enforce my will."

The emphasis on power—gaining it and keeping it—within Christian nationalism should make people familiar with the Gospels uncomfortable. Explicitly aligning Christianity (or any other faith, for that matter) with political power has never gone well. Con-

flating Christian and national identity dangerously labels other religions, as well as any Christians who don't align with the values of Christian nationalism, as outside the nation's identity and a threat to the nation itself. Under the influence of this narrative the stakes are set as a conflict over the nation's soul and very existence; a battle of good vs evil that can become all too literal.

After the January 6, 2021, insurrection in the United States and the Christian imagery that was present during it, I wrote an article for this newspaper. It said in closing, "The way to prevent violence like this is not when it has come to a head, but all along, each week, each day, speaking love, living love...and through learning how to be community, how to be neighbours. That is what it takes in the long haul, and we need those things, as so many people have been saying louder than me for so many years. But, given what happened [on January 6] we also now need to ask ourselves, when a mob comes claiming the right to political power and violence in God's name, under the Christian banner, how will the wider church respond?"

This question is not rhetorical. It is happening here in Canada. One can't invoke the story of Jericho and call what you're doing peaceful, as anyone who has read the book of Joshua knows. The church acknowledges that all that the church says, does, and is silent on stands as a public witness to how the body of Christ lives and acts, and what it desires for the world. What is the church saying about Christian nationalism? What are Christians saying? The question is before us, and we are asked to respond.



**JUSTICE**

# Toward a World without Nuclear Weapons

An Interview with Cesar Jaramillo, Project Ploughshares



Project Ploughshares is the peace research institute of The Canadian Council of Churches. It works with churches, governments and civil society, in Canada and abroad, to advance policies and actions to prevent armed conflict while building peace. The Rev. Matthew Lingard is the minister at Trinity Presbyterian Church in Hamilton, Ont., and represents the PCC on Project Ploughshares' Management Committee. Earlier this month, Matthew interviewed Project Ploughshares' executive director Cesar Jaramillo about the need for global nuclear prohibition and how churches can support this vital step toward a world without nuclear weapons.\*

**Matthew:** Cesar, what is the objective of nuclear disarmament, and why has it seen a resurgence of support?

**Cesar:** The objective of nuclear disarmament is to create policies with specific measures domestically and internationally that will help us get closer to a world without nuclear weapons. Why is this a priority? Because there is no question that nuclear weapons are the most destructive instruments ever conceived, and that they pose an existential threat to humanity.

I want to emphasize that this is not a matter of opinion or interpretation, but that authoritative experts from around the world agree that there is a real risk that nuclear weapons might actually be used by accident, miscalculation or even by design. And some experts refer to the reason that they haven't been used intentionally since Hiroshima and Nagasaki 77 years ago as "sheer dumb luck." By logic, probability and human folly, and with the risk of increased political tensions, it is very unlikely that this luck will last in perpetuity. Deterrence offers a very fragile safety net for such a

threat.

The Ukraine crisis constitutes a sobering reminder of the real risk that nuclear weapons might be used. To be sure, the prospect of nuclear weapons use is the absolute worst-case scenario that could result from the Ukraine crisis. And it is becoming increasingly conceivable.

Russia's placement of its nuclear forces on high alert is a reckless, escalatory move that objectively increases the risk that nuclear weapons might be used by accident, miscalculation or design.

With the United States and other NATO states on one side and Russia on the other, the sides possess more than 95% of the world's nuclear weapons. In addition, dozens of nuclear warheads are stationed in the territories of five other NATO members.

Today, the primary risk of nuclear warfare use lies in the escalation of a conflict initially fought with conventional weapons. While it is hoped that nuclear weapons will not be introduced in the Ukraine context, such is the nature of escalation: unintended outcomes can be reached.

The gravity of the threat, coupled with the fact that we have not gotten any closer to a world without nuclear weapons, is ultimately the basis for the desire of their elimination, and has caused a renewed urgency in the minds of many in the international community to see this happen. This renewed urgency has led a number of non-nuclear states to sign an internationally binding agreement called the Treaty on the Prohibition of Nuclear Weapons (TPNW). Before this treaty, every category of weapons of mass destruction but nuclear weapons had an explicit prohibition under international law. While there is optimism about the progress that the TPNW brings, it needs to be tempered by the fact that nuclear



weapons-holding states have dug in their heels and are actively opposing the efforts of the TPNW. Not only are they undermining the TPNW effort, but at the same time they are also modernizing their existing nuclear arsenals.

**Matthew:** With this renewed urgency around nuclear disarmament in the international community, why has Canada been conspicuously inactive on this issue?

**Cesar:** That's a great question, and one that Project Ploughshares struggles with quite a bit. Canada—at least on paper—is very well positioned to have a leading role in this process [nuclear disarmament], as a member of pretty much every influential international group (e.g., G7, G20, the Nuclear Suppliers Group, the UN Conference of Disarmament, etc.), along with being a nation that has garnered a well-earned international credibility with peace-keeping efforts and the like. However, there is a big impediment with Canada being a member of NATO, which is a military alliance that holds the maintenance of nuclear weapons as a central component of their collective security strategy. So Canada, at this point, is un-

fortunately more closely aligned with the states that have nuclear weapons than the growing number of states in the international community that are demanding nuclear disarmament.

A common misconception when looking at the international landscape is that there are two groups; the few that have nuclear weapons and everyone else who do not. There is a very important third group, and it is the nuclear dependent states like Canada. Not only is this group influential as "middle powers," but they also give cover to nuclear weapon states when they justify the reasons for their continued possession [of nuclear weapons]. Nuclear states then get away with saying, "Well, these other nations are asking us to have them, so we are not holding on to them just for our own sakes, but for their protection as well." Therefore, nuclear dependent nations like Canada effectively legitimize nuclear deterrence as a valid security doctrine.

**Matthew:** How can we respond to this existential threat?

**Cesar:** I would encourage all people to become more informed. The World Council of Churches, the Canadian Council of Churches

and other ecumenical organizations have been present through the formulation and implementation of the TPNW, so following and supporting these groups is a great way for individuals to stay up to date on what is happening both on an international and domestic level.

There is also the possibility of direct engagement with the government, both as individuals and as faith groups. Recently, the Canadian Council of Churches has written to the Prime Minister and the Minister of Foreign Affairs, urging progress on this issue, specifically [asking] Canada to consider attending the first meeting of State Parties to the TPNW that is taking place in Vienna, Austria, from June 21 to 23, 2022. Individuals are encouraged to do this, too, so that the growing number of voices will push the government to action.

**Matthew:** Cesar, thank you so much for the work that you do with Project Ploughshares and the voice that you have in the international community to put forward a vision of a world without nuclear weapons.

*\*The 2018 General Assembly adopted a recommendation in support of the Treaty for the Prohibition of Nuclear Weapons.*



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## JUSTICE

# Well-Being in Society

By Allyson Carr, Justice Ministries

*Note: This article includes a discussion of racism and gun violence*

It is probably not controversial to say that there is a crisis afoot.

What is the crisis? There are several to choose from—war, a pandemic, the continued detection of unmarked graves at the sites of former Residential Schools that churches (including the PCC) operated, the climate crisis with its attendant fires, floods and droughts, a housing crisis, the opioid crisis and a number of other crises besides. Many of them are related. But the one I'm speaking of here is a crisis that has been going on much longer than any of the specific crises I've listed, though it certainly contributed to several of them. I am talking about the crisis of racism. Specifically, I am talking about systemic racism, which in our present context goes hand in hand with colonialism.

I say that the crisis has been going on for a long time, and that is true, but in many ways it is more visible now. Its current visibility is an important reminder that if we don't—or won't—see it, we can't address it.

We need to address it. If we look at the myriad ways and means by which racism harms people, the intensity and depth and breadth of the harm becomes much more apparent. According to the numbers, racialized people in Canada have less access to

health care, experience greater economic, food and housing insecurity, and are at greater risk of being targeted for violence. The PCC affirms in *Living Faith* that we are called to seek “the best way to create well-being in every society” (8.4.4). Surely doing our very best to create a church and a society where the inequalities and injustices mentioned above are dismantled would go a long way toward creating well-being. Racism in a society, as in a church, stands in antithesis to well-being.

Naming the crisis of racism and addressing it can feel overwhelming—not least because it manifests in very particular and targeted ways. Racism isn't simply “racism generally”—rather, it is anti-Black racism, anti-Indigenous racism, anti-Asian racism, racism against people with brown skin, and many other forms of specific, targeted oppression, violence, prejudice or discrimination based on someone's perceived race. Addressing any one of these forms of racism, one must take into consideration its particular characteristics. One size does not fit all.

The church today is of course not the first iteration of the church to “see” this problem and know that the Spirit calls the church to a new way of being—even if not everyone agrees what that might look like. The PCC has a history it can draw on (however imperfect) of speaking and acting to address and dismantle racism.

In the Life and Mission Agen-



cy's report to General Assembly this year, you'll find (under the Justice Ministries heading) a lengthy history of the PCC's journey toward addressing, over the past 60 years, the crisis of harm that racism has fostered and continues to foster. There you can see, beginning with work naming racial inequalities across the world in the 1960s through to the church's present efforts to address racism and colonialism in its midst and examine what it will take to decolonize, an arc in the tradition of working toward well-being in every society. That arc is sketched out in policy, preaching, reports, teaching; advocacy and action; listening and learning; acknowledging as the Apostle Paul did on the road to Damascus so many years ago, when one is wrong and has to change. It is anchored in life-giving aspects of the heart of Christian practice: *love the Lord your God and love your neighbour as yourself*.

The arc the report describes has tried over the years to make that love faithfully concrete in practice and witness. The church has tried to learn how best to witness as the body of Christ while

acknowledging we live in and are part of a world shaped and marred by racism. This fact of a world so marred was brutally brought home yet again recently at a grocery store in Buffalo, New York, where on May 14 a white nationalist filled with hate and fuelled by white supremacist conspiracy theories killed 10 people, all of whom were beloved members of families and communities. He explicitly targeted Black people.

This did not happen out of the blue. There is much that could be said about how it could have been prevented and certainly there is conversation that needs to happen around access to guns in the United States and elsewhere. But this was first and foremost a racist act of a white supremacist and white nationalist who, it appears, was already previously known to police for having made threats in other contexts. The fact that those threats were not taken more seriously was enabled by a culture that has consistently resisted addressing and undoing systemic racism, despite a decades-long movement for civil rights and racial equity, led primarily by those

with lived experience of racism.

Long before that gunman walked into the grocery store this past May, we knew, we *know*, that racism can be deadly—and most of the deaths it causes don't happen through guns. Down to even the most minute and mundane aspects of life, racism is fundamentally a dehumanizing force that tries to make it seem “normal” that some people—like myself, born and raised white—have privilege or advantage while others are actively being disadvantaged, marginalized, harmed.

The report to General Assembly I'd mentioned concludes with a recommendation that developing an anti-racism covenant for the church begin. Such a covenant itself won't solve the crisis of racism, but it would be one way of naming more specifically the importance, as Christians, of actively working *against* racism. Whether or not the General Assembly decides such a covenant is the best next step to take, the call to work and witness for well-being in every society, as the body of Christ in all its diversity, remains.

## Letters to the Government

The church is called to witness and to be the body of Christ in the world. All that the church says, does and is silent on stands as a public witness to how the body of Christ lives and acts, and what it desires for the world. Part of this public witness involves formally speaking to those with authority in the world, such as government officials. The church properly uses its voice to call on such authorities to help shape the kind of world that allows all creation, including humans, to flourish.

Every year, the Moderator of The Presbyterian Church in Canada writes letters to the government of Canada advocating for change. Recently, the Rev. Daniel Scott signed on to an ecumenical letter to the Honourable Minister Mélanie Joly, urging immediate action to protect the rights of Palestinian Christians and Muslims to fully access places of worship in occupied East Jerusalem. The letter states, “Freedom of Worship is a human right, and ensuring unimpeded access to places of worship is a duty of every government.”

To read this letter and all letters to the government, visit [presbyterian.ca/letters](https://presbyterian.ca/letters).



## TECHNOLOGY

# Live Streaming Your Worship Service – Part 2



By Wayne Sankarlal, University Community Church in Windsor, Ont. Wayne currently provides IT and website consulting and tech advisory services through his company, IT4Worship, where web, tech and worship meet.

If you've followed the advice in my first article (see the *Presbyterian Connection*, Spring 2022 edition, p. 7) you've found willing volunteers, so the hard part of church live streaming is done.

Now comes the easy part—getting the right equipment for your specific needs so you can enter the world of online church services.

Like all good Presbyterians, your first question—before knowing what you need—is, “How much is this going to cost?”

The answer is, “As little or as much as you want to invest”—and it is an investment...so make sure that your Session, board of managers and informal influencers (both the vocal and the quiet types) in the church are all behind the effort. And, of course, you do get what you pay for.

Here are two examples of what can be done:

**Example 1.** A small church, using the minister's smartphone and a long cable, connects to the sound system in order to record the audio and video together. The recording is then uploaded to YouTube, upon completion.

**Example 2.** A small church uses three smartphones simultaneously to connect wirelessly to broadcasting software on a PC. The PC is connected to the audio mixer in the church, and the service is broadcast live over Zoom. The three-smartphone set-up allows for three different camera angles, which makes it possible to see the minister, the worship band and the congregation individually or simultaneously. Along with the camera views, the slides

projected on the screen in the sanctuary are also broadcast to the online congregation.

In both examples, the money spent was in getting the audio synchronized to the video and ensuring everyone involved was trained properly. And, of course, the more complex a set-up is, the more expensive it becomes.

So, generally speaking, what do you need in terms of equipment and software?

- a video source—such as a smartphone, mirrorless camera, digital SLR
- a power source for the video device that will last the duration of the live stream, including set-up and testing time
- an audio source (separate from the video source's microphone)
- a cable to connect the audio source to the camera
- a reliable Internet connection (wired preferably, wireless if there is a strong signal available)
- a streaming account (Facebook or YouTube)
- a cable to connect the video source to a PC (optional)
- a video capture card (optional)

Hang on, I thought you said this was going to be easy? I know it sounds complex, but it isn't if you have a little background.

**Video source.** Clearly, to live stream you need a way of capturing the video of the service. And that's the job of the video source. While it doesn't matter what you use for the video source—smartphone or digital camera, etc.—each type has its advantages. For example, most updated smartphones will capture the video well, but they should not be used to record the audio... More about that in a moment.

Should you decide to use a dedicated digital camera as your

video source, you will also need additional equipment: a video capture card, and a laptop or PC connected to the Internet, preferably using a wired connection.

**Adequate power is a must.** Many mirrorless and DSLR cameras have a rechargeable battery, but in most cases the charge won't last for the duration of a typical service, including set-up/breakdown time of about 1.5 hours. So you will need a dummy battery—an AC adapter shaped like the camera battery—that can be plugged into a power outlet, giving essentially unlimited power to the camera. If you are using a smartphone, then it has to be one with either a separate audio and charging port, or with an adapter that separates the two.

**Audio source.** Why do you need an audio recording source separate from the video recording source? Because the camera is rarely close enough to the person speaking to get a natural-sounding recording. When you rely on the camera for the audio recording, the person usually sounds distant or “tinny” or too faint.

So where can you get this al-

ternative sound source? Most churches have at least a rudimentary sound system for the microphones used by the minister. We can capture this sound and add it to the recording through an audio cable that connects the sound system to the camera. Exactly which type of cable you use will depend on the sound system and video device. Unfortunately, limited space in the article prevents me from elaborating on the various types of audio cables that could be used.

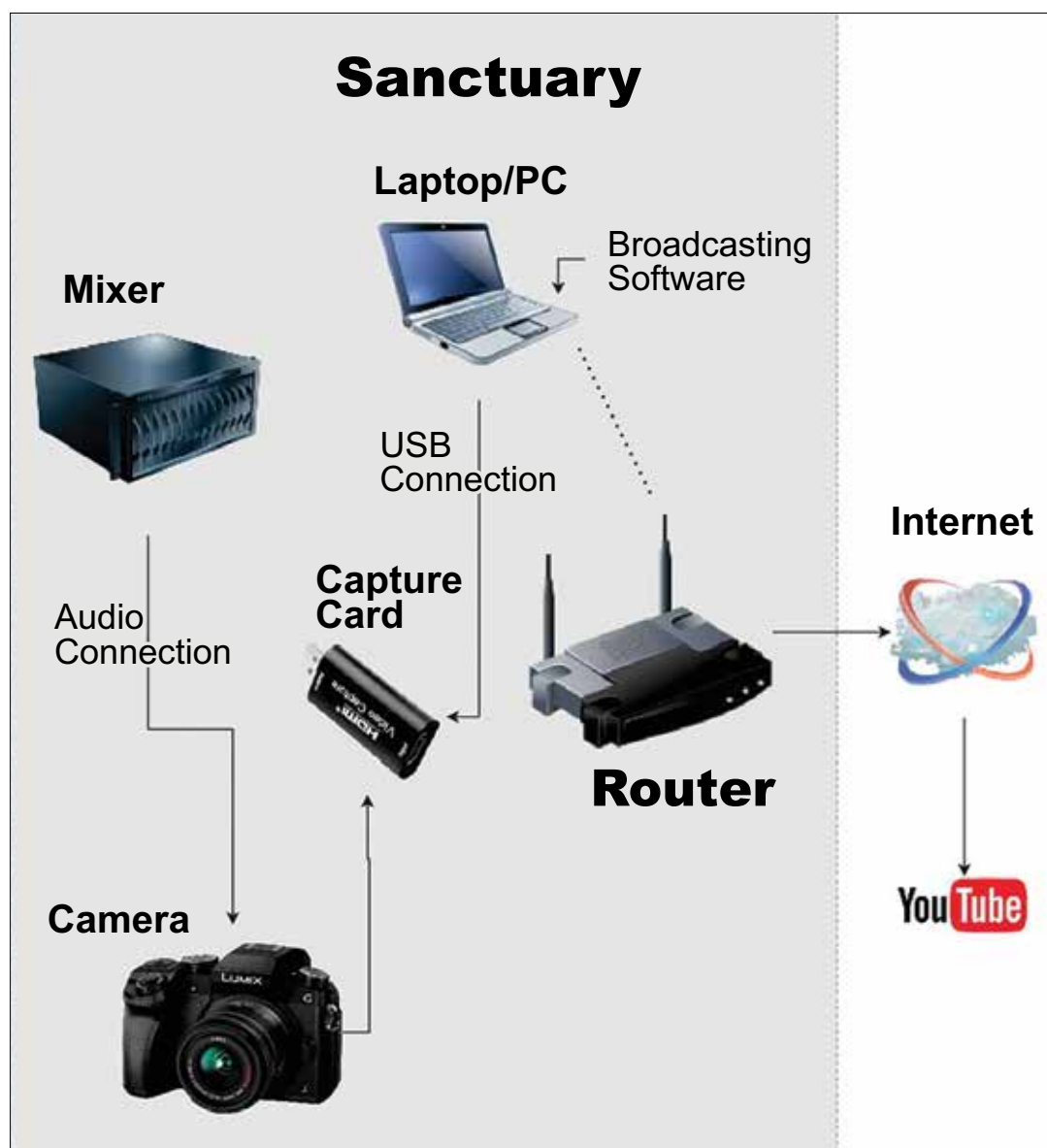
**Reliable Internet connection.** Good Internet is necessary if you intend to use a wireless connection to your church's router. Wired connections are much less prone to interference and are inherently more reliable because of the physical connection between the camera and the router. Of course, if you choose to use a smartphone, wireless will be the only option in most cases.

**Streaming account.** A streaming account is needed specifically if you want to “live” stream the service, as opposed to uploading a pre-recorded one. These accounts are available on Facebook or You-

Tube and don't cost anything—however, there is an initial 24-hour wait time before it becomes available for use on demand.

**Video cable and video capture card (optional).** A video capture card and cable are needed if you include a dedicated video camera in your set-up. The video cable connects the dedicated video camera to the PC via the video capture card. The purpose of the video capture card is to digitize the video signal so it can be used/manipulated by the software on the PC. Typically, you will have one cable running from the camera to the video capture card and a USB cable running from the capture card to the PC. In some cases, the capture card can be plugged directly into a USB port on the PC without requiring a cable in between.

So that's a quick overview of the different pieces of equipment needed to create a live-streaming production for your church service. While it may seem complex, it is an easily navigated process with the right background information. And happily, you now have the background needed!





## GATHERINGS



Members of Calvin Presbyterian Church in Halifax, N.S., held a walk on Sunday, Feb. 27, for the Coldest Night of the Year in support of ARK in Halifax, a community that works with marginalized people and advocates for justice. Approximately \$2,500 was raised for the homeless, hungry and the hurt in the community.



The Paris Women's Missionary Society (WMS) Auxiliary held their first open meeting with a Valentine's Tea. Each member brought along their teacup and tea bag with hot water supplied. The first to register was 99-year-old Joyce Bawcutt, pictured front right. Back row (l-r): Council President Cathy Reid, SWO President Margaret McGugan, Presbyterian President Judy MacIntosh. Seated with Joyce is Auxiliary President Shirley Miller (right).



The congregation of Dorchester Presbyterian Church in Dorchester, Ont., held its first ever Wintertime Quilt Show from Feb. 25 to March 1, 2022. For the event, the church sanctuary was decked out in 117 stunning quilts, so that visitors could come and enjoy an incredible array of beautiful creations that grew from patience and persistence, one stitch at a time. The quilts were generously provided by the Cherished Pieces quilt shop in Tillsonburg, the Elgin Piecemakers Quilt Guild, as well as many individual quilters from Dorchester and surrounding communities. The Wintertime Quilt Show was a great success, welcoming 212 guests and receiving \$1,642 in donations, all of which was donated to Camp Kintail. PHOTO CREDIT: LINDA CHARLTON.



## GATHERINGS



On March 27, 2022, the congregation of St. Andrew's Presbyterian Church in Cobden, Ont., recently expressed gratitude for their organist/pianist, Chrystal Hawkins, who retired after forty-one years of service. Chrystal started serving with St. Andrew's Ross Presbyterian in 1981, and eventually became organist for both St. Andrew's Cobden and St. Andrew's Ross until the closure of St. Andrew's Ross Church. Chrystal and her husband, Mel, were wished all the best for a happy and healthy retirement from the congregation.



St. Andrew's Presbyterian Church in Cobden, Ont., experienced a significant change at the end of February as it reluctantly accepted the retirement of the Rev. Patricia Van Gelder, who had served the congregation for 28 years. She is pictured with the Session members of St. Andrew's. Pictured left to right: (top row) Rick Olmstead, Elizabeth Cobb, Chelsey Blair and Norman McBride; (middle) Heather Blair, Bobbie Robertson and Debbi McLaughlin; (bottom) Lorraine Hamilton, the Rev. Patricia Van Gelder and Daryl McLaughlin. Absent: Lawrie Barton and Joan Wasmund.



Over the last several months, Knox Frox sewing group at Knox Presbyterian Church in Bobcaygeon, Ont., has been making quilts for local charities. A Knox knitter, Jean Treharne, has been knitting little outfits for Kawartha Lakes Pregnancy Centre in Lindsay. Pictured here are the 23 quilts that three sewers have produced. Although the group is larger in number, the ladies in the picture from left to right are Joyce Ingram, Margaret McIsaac, Myra Coene (a sewer), Ruth McIsaac, Joyce Anderson and Kay Jamieson. The quilts are donated to the Women's Resource Center and to Vickie's Values Thrift Store, where sales support the Women's Resource Centre. Some baby quilts, as well as the knitted items, will be going to the local pregnancy centre. Our Knox Women's group had some changes last year and a new group known as Knox Tea and Talk Mission group has formed to serve local mission projects. Two ladies each purchased a quilt from "the batch" with the proceeds supporting this work. Proudly pictured with their purchases are Jackie Fralick with the dinosaur quilt and Ruth McIsaac with the "Betty Boop" quilt. PHOTO CREDIT: JACKIE FRALICK



The induction of the Rev. Dick Eric van Dorsten at Point Edward Presbyterian Church in Point Edward, Ont., was celebrated with a communion service on May 27. The Rev. Dick Eric is a new minister in the church, originally from the Netherlands.

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## GATHERINGS



On Feb. 26, the Kenora Snow Angels took part in the “Coldest Night of the Year” campaign, walking in support of the Kenora Fellowship Centre, also known as Anamewigummig “House of Prayer.” A part of the National Indigenous Ministry Council, Kenora Fellowship Centre serves the homeless, those living in poverty, the working poor, seniors, and people living with physical and mental disabilities of all ages. Deemed an essential service, they remained open during Covid restrictions, while many other community services were closed, in spite of the many challenges that Covid presented. Pictured is the London team of the Kenora Snow Angels: the Rev. John Bannerman, Liz Gough, Heather Reid, Lizz Thibodeau, Torry Thibodeau, Isla Thibodeau, Andy Thibodeau—all from Chalmers Presbyterian Church—and Inge Stahl (front) of St. Lawrence Presbyterian Church in London, Ont. The Snow Angels were captained by Yvonne Bearbull, executive director, who led the Kenora team and raised an amazing \$1,650. Meanwhile, the London team also raised a remarkable \$1,150.



Kathy Lancaster, who supervises family and youth work, and the ladies from the Mission & Outreach Committee at First Presbyterian Church in Brandon, Man., took part in a special Mission Service in February to raise funds for Presbyterian World Service & Development.



During Lent, the congregation of First Presbyterian Church in Brandon, Man., was asked to give a little extra to PWS&D. A Lenten coin box was placed in the narthex, plus small coin boxes were distributed to take home. Over \$700 was collected and the funds were sent to PWS&D to be used for support for Ukraine.



During Lent and Easter 2022, the congregation of St. Paul's Presbyterian Church in Peterborough, Ont., journeyed toward the cross by considering the various images of cups portrayed in scripture. What, for example, is the cup of compassion, the cup Jesus drank from at his crucifixion, the cup of discipleship? As a way of making their theology come to life, the congregation donated chipped/broken pottery and china for the creation of a mosaic. At its centre is the cup from which flows the living water Christ offers us. The mosaic encourages us to remember that from our brokenness Christ can make something beautiful of our lives if we give them to God. Betty Smith (pictured in top photo, on left) and Elaine Flett-Hurst had a smashing good time breaking the china and creating the finished product, which was unveiled to the congregation on Easter Sunday morning.



## GATHERINGS



Chricket Yule, a member of St. Andrew's Presbyterian Church in Hillsburgh, Ont., received the Sovereign's Medal for Volunteers on Feb. 28, presented by Lieutenant Governor of Ontario Elizabeth Dowdeswell. The medal honours volunteers who have made a significant and continuous contribution to their community.



Special Friends is a social club for adults with disabilities that has operated out of St. Andrew's Presbyterian Church in Hillsburgh, Ont., for over 26 years, started by Chricket Yule and Barb Perkins. It is a safe, unique and caring circle of friends within a supportive community that promotes personal growth and far-reaching social interactions, while providing family respite. The club meets Saturdays and offers a weekday camp in July and August.



On Sunday, May 1, Armour Heights Presbyterian Church in Toronto, Ont., celebrated two confirmations and received a new member by transfer. Confirmants (left to right): Rachel Chan, Erin Asaba and Irene Faiz (membership transfer).



Playoff fever hit St. James Presbyterian Church in Stouffville, Ont.



Easter was made even more joyful for Westminster, Calgary, when 13 new members joined the congregation. Pictured here are (front, l to r) Peggy Schieman, Mike McAllister, David McAllister, Kaye Pearsall, Lloyd Pearsall, and (back, l to r) Elaine Kyle, Lorraine Pittman, Rebecca Stotts, George Allen, Shetin Adams and Linda Leewah. Not pictured are new members Emma Amponsah and Elisabeth Parkkari. This is even more remarkable as Westminster's pulpit is currently vacant. The celebratory service was presided over by our General Presbyter, the Rev. Dr. Jean Morris.





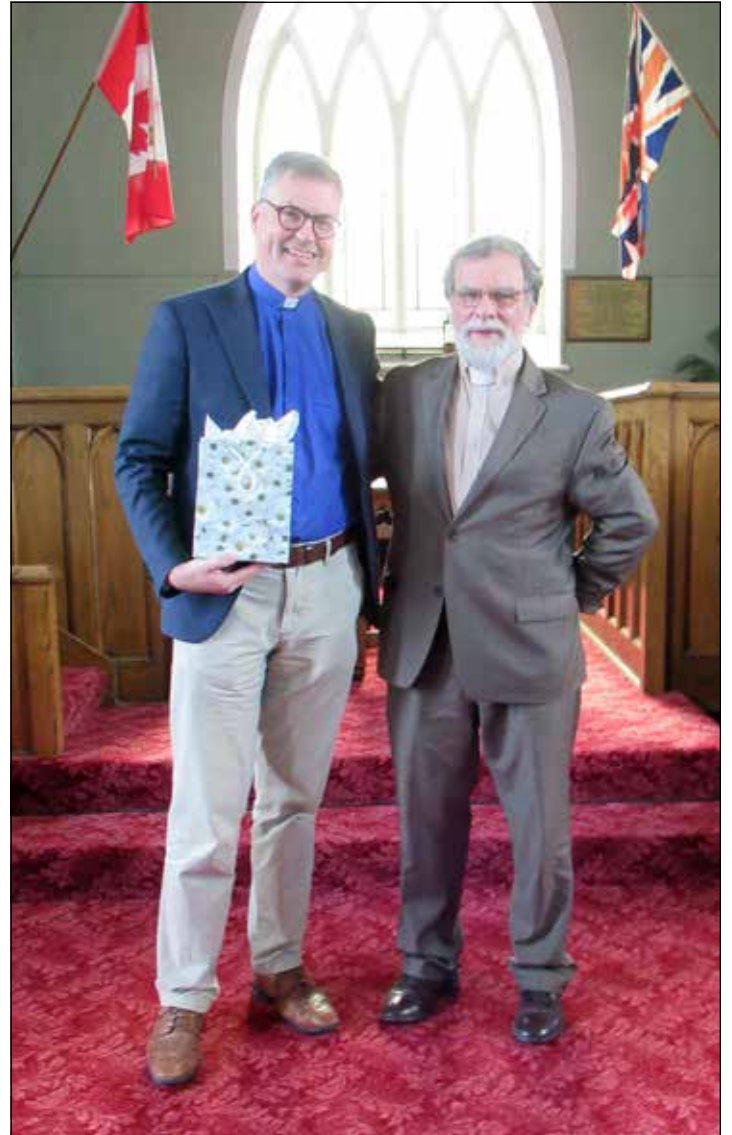
## GATHERINGS



The Soup Luncheon Committee from St. George's Presbyterian Church in River John, N.S., with help from other members of the congregation, hosted a successful "Souper Support for Ukraine" fundraiser on April 25, 2022. This was the first soup luncheon at St. George's since February 2020. This Eat In/Take Out event resulted in total donations of \$1,075 received. Of this amount, \$500 was forwarded to the Canadian Red Cross for humanitarian aid to Ukraine with the remaining \$575 sent to PWS&D's Ukraine appeal.



Armour Heights Presbyterian Church in Toronto, Ont., held a palm cross making event, both in person and online on Saturday, April 9.



On Sunday, May 15, the Rev. Jim Ferrier, Interim Moderator, and the congregations of St. Columba Presbyterian Church in Kirk Hill and Kenyon Presbyterian Church in Dunvegan, Ont., welcomed guest minister the Rev. Dr. Ross Lockhart, Dean of St. Andrew's Hall, University of British Columbia, Professor of Missional Theology and Director of the Centre for Missional Leadership. Dr. Lockhart's animating and engaging message, "Surprise! God in our Midst," based on text from Luke 24:13-35, was enjoyed by all. Gifts extended to Dr. Lockhart were representative of Glengarry's Scottish heritage. Pictured above are the Rev. Dr. Ross Lockhart (left) and the Rev. Jim Ferrier (right).



A baby shower was held at Armour Heights Presbyterian Church in Toronto, Ont., for the Rev. Rebecca Jess and her husband, Ryan Matheson. It was a hybrid event, taking place both in person and online, on Saturday, April 30. Activities included onesie and diaper decorating and much more!



Armour Heights Presbyterian Church in Toronto, Ont., held an in-person and online concert in support of Ukraine, performed by Ukrainian pianist Nataliya Fedorchenko on Thursday, April 28. All donations made in support of the concert went to the Presbyterian World Service & Development Ukraine relief efforts. The concert is still available to watch on the Armour Heights Presbyterian Church YouTube channel.



## GATHERINGS



Since 2015—pandemic or not!—a group from St. Andrew's Presbyterian Church in downtown Toronto has been participating in the "Charity Challenge" of the annual Scotiabank Waterfront Marathon Run / Walk in Toronto. Members of the church community, ranging in age from young teenagers to over 80 years old, have joined together to enjoy a lovely morning walk in support of the congregation's outreach ministries, including Out of the Cold, the Better English Café, the St. Andrew's Refugee Support (StARS) program, the Music series, the Heart of the City Speaker Series, and many more. They have raised tens of thousands of dollars for these great outreach programs.



This past winter, the congregation of St. Andrew's Presbyterian Church in Alma, Ont., dedicated a new church sign.



At the meeting of the Presbytery of Seaway-Glengarry on May 17, 2022, the Presbytery Moderator, Ruth Pollock, and Presbytery Council member the Rev. Marianne Emig Carr presented a commemorative certificate, thank you card, and gift to Donna McIlveen to mark Donna's 20 years of devoted service as Clerk of Presbytery.

During lunch, Donna and her husband David (representative elder, Riverview, Iroquois) also cut a special cake celebrating Donna's tenure as Clerk. Congratulations, Donna!



## GATHERINGS



Neither Covid, nor fire restoration work, nor a broken furnace could keep St. Matthew's Presbyterian Church in Grand Falls–Windsor, N.L., from eventually honouring organist Aimee Doiron (right) for 20 years of service. Aimee started as organist in November 2000, but recognition of the milestone reached in 2020 was delayed by one thing after another. At last, she received a gift from the congregation in March, and elder Lynne Allan made the presentation.



The congregation of St. Matthew's Presbyterian Church in Grand Falls–Windsor, N.L., added Canadian Foodgrains Bank to its community outreach projects earlier this year, calling the fundraiser "Change for Grains." While some members put their donation in the miniature silo, most include it in their offering envelope. Either way, "Change for Grains" is receiving great support. Since March, more than \$300 has been raised.



An antique pendulum wall clock was given and dedicated to Salem Presbyterian Church in Greenhill, N.S., by the former St. Luke's Presbyterian Church in Salt Springs, which closed on Nov. 21, 2021. Shown is Jonah Smith and his mother, Cyndi Parks, and clerk of Session, Bill Ross.



In celebration of Earth Day, and to celebrate Pastor Cherie Inksetter's 10 years with the congregation of St. Giles Presbyterian Church in St. Catharines, Ont., a small, intrepid group of Sunday School children and adults braved the rain to plant 10 Tower Poplars along the church perimeter.



## GATHERINGS



The Atlantic Mission Society of St. David's Presbyterian Church in Toney River, N.S., hosted a Mission Awareness Sunday service on April 24. A sample of knitted articles (baby clothing, headbands, mittens) was displayed along the front banister and has been donated to the Winnifred Opportunity Shop in Pictou. Sunday School children (pictured above) took part in the service, singing "Jesus Loves Me," along with two youth group members who played on their fiddles "The Strength of God's Hand" and "Sweet Hour of Prayer." And choir member, Angela Cromwell, sang "His Eye Is on the Sparrow." AMS members Liz Bowron and Beverly Patterson read scripture, Marjorie Fraser spoke on the history of mission work, and the Rev. Enjei Achah delivered a sermon entitled, "We Must Obey God—That Is Our Mission!"



Susan Currie, Parish Social Worker for Place of Hope Indigenous Presbyterian Church in Winnipeg, Man., was honoured on her birthday at the church on April 24 for her 20 years of service to the community.



Lynne Boucher and Heather Dunn are members of the tech team at West Vancouver Presbyterian Church and were recently caught hard at work.



A group photo of the congregation at Bethel Presbyterian Church in Trenton, N.S., was taken after they sent out 300 copies of "The Shoreline," a community newsletter to the Pictou Landing community. The response to the newsletter was exciting, and some very positive feedback was received. The group picture was taken in front of a quilt that commemorates 140 years of the Atlantic Mission Society. The quilt was designed and stitched by Mary Agnes Condon of Bethel Church.



First Presbyterian Church in Pictou, N.S., recently celebrated long-time member Helen MacDougall's 90th birthday with cake, balloons and flowers.



## GATHERINGS



The congregation of Memorial Presbyterian Church in Sylvan Lake, Alta., recently decorated *pysanky* (Ukrainian Easter eggs). Each egg represented \$1,000 of funds raised and sent to Presbyterian World Service & Development in support of Ukraine. The congregation also participated in the Canada-wide celebration of hope on April 24 to help raise awareness of the suffering caused by war in Ukraine.



During the March service of St. Matthew's Presbyterian Church in Grand Falls-Windsor, N.L., donations made by congregation members to two community outreach projects were blessed at the same time as the offering by interim moderator the Rev. David Sturtevant. It was the first time the non-perishable food items, clothing and personal care items were included in the blessing and it is now part of every service. Pictured with the Rev. Sturtevant is Debbie Hynes, clerk of Session.



On Sunday, Feb. 27, the congregation of Richmond Hill Presbyterian Church (R.H.P.C.) in Richmond Hill, Ont., formally presented the Rev. Duncan Jeffrey their thanks and appreciation for 13.4 years of ministry at R.H.P.C., offering best wishes for a long, happy and healthy retirement. The Rev. Duncan Jeffrey is pictured here with congregation members during his last Sunday service, as well as with Music Director Deon Flash, members of the choir, and clerk of Session Susan Falla-Johnson during their presentations of thanks. Gratitude was also expressed to Duncan's wife, Paulette, by ruling elder Mima Summers. The congregation looks forward to celebrating with Duncan and his family at a reception planned for June. May God be with him and Paulette as they embark on this next step of life's journey. PHOTO CREDITS: BILL VANDERBOOR AND ROGER POTTS



## GATHERINGS



St. Andrew's Presbyterian Church in Innisfail, Alta., welcomed new elders: (left to right) Virginia Morison, Ken Morison and Connie Johnston. The church began celebrating their 130th anniversary on April 3 with a communion service. The celebration will continue for the next five months with several special events, culminating with communion and a BBQ on Sunday, Aug. 28.



St. Andrew's Presbyterian Church in Kitchener, Ont., held a dedicated service on April 24 that revolved around the theme of Earth Day and involved our Faith, Climate, Justice Team. We were privileged to have a guest speaker from national office of the PCC, Katharine Sisk from Justice Ministries. Picture on right, left to right: Jan Blackburn, chair of Faith, Climate, Justice Team; Katherine Sisk; and the Rev. Wendy Paterson.



Linda Aitken, a member of the congregation at Knox Presbyterian Church in Weyburn, Sask., lead the charge for a Mother's Day Tea. Linda is also a member of the Weyburn Arts Council, and since both groups were trying to decide how best to fund raise for Ukraine, we joined forces with the idea that many hands make light work. Knox Presbyterian "Silver Tea Services" and silverware were reinstated, as was the china. Blue and yellow tablecloths, sunflowers, Ukrainian and Canadian flags tastefully placed in the hallway all provided an atmosphere of "Sun Shiny Spring." It was an entry-by-donation event and strawberry shortcake, tea, coffee and punch were served to guests. Kathy McFadden and Linda McFadden, both long-time members of Knox, served the coffee and tea. A corner was designated for children and, with the help of Weyburn Arts Council members, beaded bracelets were made as gifts for mothers, while mothers and grandmothers enjoyed their afternoon tea. It was a delightful afternoon for a very worthy cause, and nearly \$3,200 was raised for relief efforts in Ukraine. Many thanks to all the volunteers.



## RECONCILIATION

# Healing & Reconciliation Speaker Series in Barrie

By Laurie Watt, Communications Coordinator, St. Andrew's Presbyterian Church in Barrie, Ont.

In many of our communities and churches, we have territorial acknowledgements that often include a phrase about moving forward in a spirit of reconciliation and respect.

It is a statement of our commitment to acknowledge not only the lands of the Indigenous peoples and their way of life but our commitment to understand the trauma caused by our governments' colonialism and our commitment to build a better Canada, together.

At St. Andrew's Presbyterian Church in Barrie, Ont., we share a city block with Barrie City Hall, and we take Christ's commandment to share God's love in our world seriously. As unmarked graves at former Residential Schools continued to dominate the news, we felt called by God to host a series of presentations, open to the community, to further our and others' efforts to understand the legacy, build respectful relationships and be part of the healing and reconciliation that we say we are committed to fostering.

Taking place the fourth Wednesday of April, May and June, the presentations examine our Residential Schools' legacy,

how we are moving forward and treaties. Lori Ransom, an ordained Presbyterian elder who now does healing and reconciliation work with the United Church of Canada, helped us understand the context, what happened in Residential Schools and the effects they have had and continue to have on Indigenous individuals, families and communities.

In her role as a Senior Advisor, Church and Interfaith Relations with the Truth and Reconciliation Commission, she brought insights into the trauma the schools caused and the 94 Calls to Action the TRC recommended. Her inspiration comes from the people she has met who shared their experiences of deep childhood trauma, including a woman she met in 2007, not long after she became the PCC's first Healing and Reconciliation Program Animator.

"She, like many others I would hear in the years that followed, brought me to tears as she related what a poor mother and grandmother she had been because of her own experiences at Residential Schools, and she apologized to these children and grandchildren as she spoke; one of whom stood beside the Survivor with her arm around her.

"The impact of the Residential Schools, which many these days

are starting to call residential institutions, rather than 'schools,' on families and communities for generations was so palpable then and at other times along the way that it can't help but motivate me to act," she said.

Lori noted the Residential School story begins in the 1600s in New France, when Indigenous children would board at Jesuit schools. In the 1830s, what we know now as Residential Schools began to open, and in 1886, a federal report noted the aim of the schools was to "transform from the natural condition to that of civilization."

In her presentation, she pointed out, for example, that children from Sarnia would be sent to a school near Sault Ste. Marie, as "...it was recognized kids needed to be away from their parents to learn English or French and Euro-centric traditions."

Imagine the communities without children and what it would feel like. Imagine the worries and pain of missing your children, some of whom never would return and those who did were traumatized, she said at St. Andrew's Barrie.

She suggested that any one of us can learn more by reading books by Indigenous authors, joining in with local friendship centres or nearby First Nations



Mary Helen Garvin and Lori Ransom.

events or by learning more in the Indigenous Canada course, like that offered by the University of Alberta, online and free of charge.

"The faith of these Survivors that by going on record they could somehow make things better for their children and grandchildren and communities inspires my own faith. I noted several times how these Survivors were not naïve in this hope; they spoke about past inquiries and commissions and reports about Indigenous people and how little had been done to implement recommendations, yet they carried on with a hope that it was critically important to share their stories and advocate for change," said Lori.

"They said this, often, surrounded by their loved ones and it was clear that first and foremost their concern was for their loved ones' future and the future of their people. And yes, my own faith and understanding of what is to be Christian, convicts me that churches very much have a role to play in, and a responsibility to support, the work of healing and



Lori Ransom and the Rev. Joanne Lee.

reconciliation."

The series continued May 25 with the Rev. Margaret Mullin and the Rev. Linda Patton-Cowie, along with Barrie Native Friendship Centre Elder Advisor Ernestine Baldwin and wraps up June 22 on talks about treaties with presentations by Indigenous lawyer Roger Townshend and treaty researcher Dan Shaule.

"We want to be part of the healing. It begins with fostering a relationship based on respect," said St. Andrew's Barrie's Rev. Joanne Lee.

Watch the recordings on St. Andrew's Barrie's YouTube channel or join us in person at 7:00 p.m. (Eastern) on June 22.

## Residential Schools Timeline

1600s: The first Indigenous boarding schools run by Jesuits opened

1830s: Churches opened Residential Schools

1870s: Churches participated in the government-run Residential School system

1931: The height of activity, with 80 Residential Schools

Prior to 1925, The Presbyterian Church in Canada ran 11 schools.

After that, the PCC retained responsibility for the school in Birtle, Manitoba, and the Cecilia Jeffrey School, which was initially located at Shoal Lake, then later in Kenora.

## Other Facts

There were 130 different school locations

80% were west of Ontario

Among the causes of deaths at Residential Schools were respiratory diseases, fires, accidents and suicides

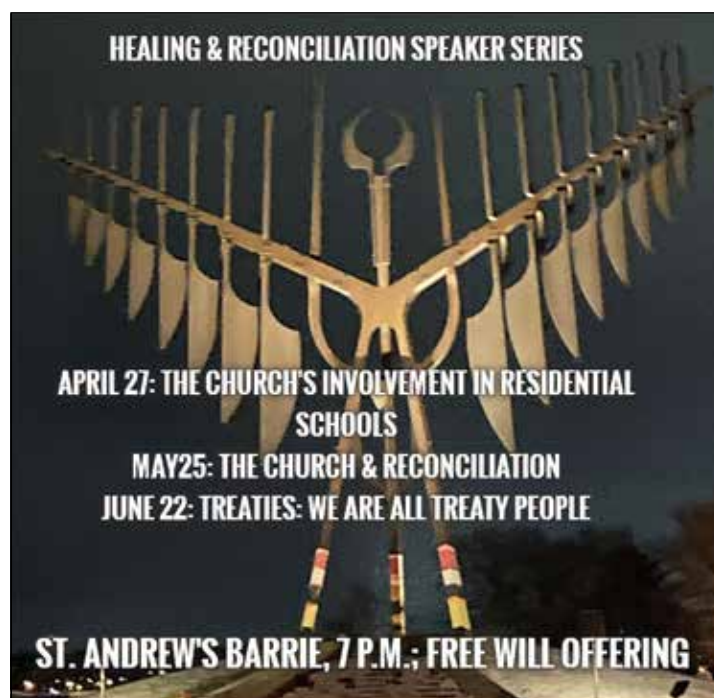
## Apologies

1986 & 1998: United Church of Canada

1993: Anglican Church of Canada

1994: The Presbyterian Church in Canada

2022: Pope Francis, to an Indigenous delegation in Rome; other Roman Catholic entities had apologized, including the Missionary Oblates of Mary Immaculate, 1991; Canadian Catholic Women Religious, 2009; Jesuit Fathers of Upper Canada, 2013.



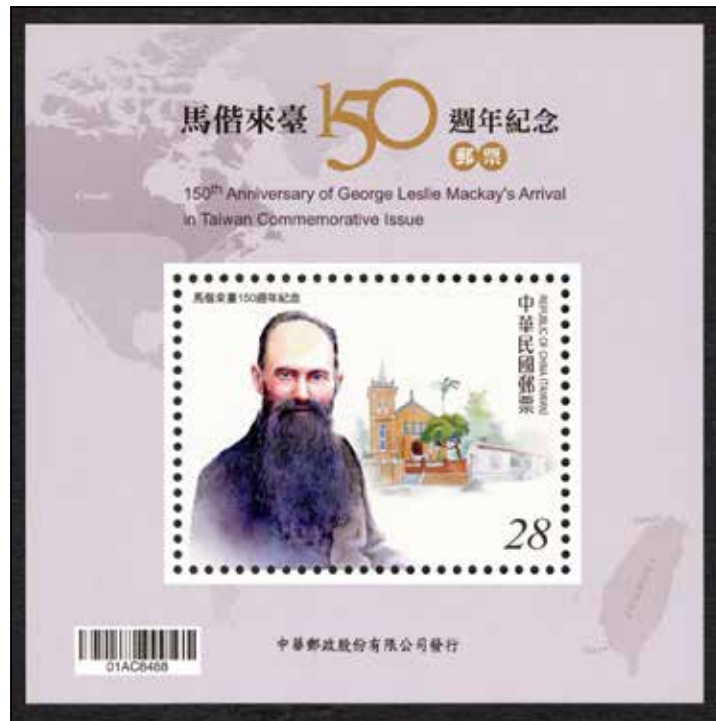


## HISTORY

# The Faces of George Leslie Mackay



George Leslie Mackay helped establish schools for community members, including women. Most notable was the opening of Oxford College, which introduced the structure of Western education to Taiwan.



A commemorative stamp recognizing the 150th anniversary of George Leslie Mackay's arrival in Taiwan. PHOTO CREDIT: MICHAEL STANTON

*By the Presbyterian Church Archives*

On March 9, 1872, George Leslie Mackay arrived in Tamsui as a missionary for The Presbyterian Church in Canada and began work that would be admired long afterwards. To celebrate 150 years of Mackay in Taiwan, the Presbyterian Church Archives presents a new online exhibit: The Faces of George Leslie Mackay.

The Rev. Dr. George Leslie Mackay was a missionary and

Moderator of the 20th General Assembly. He was born to George Mackay and Helen Sutherland in the Township of Zorra in Oxford County, Ont., on March 21, 1844. He had three brothers, John, James/Jim and Alexander, and two sisters, Mary and Isabella. He attended Woodstock Public School from 1850 to 1855. He graduated from Toronto Teacher's College and taught at Maitland Public School. In 1866, George entered Knox College in Toronto,

then transferred to Princeton College of Theology in New Jersey in 1867. He graduated from Princeton in 1870, and then studied at the Scottish Edinburgh University Seminary under Dr. Alexander Duff.

George Leslie Mackay was ordained by the Presbytery of Toronto within the PCC on September 19, 1871, and a month later he sailed for China. From China, he made his way to Taiwan, and in 1872, he founded the first Ca-

nadian overseas mission in Tamsui, Taiwan.

The ministry of George Leslie Mackay involved preaching, training new ministers, dentistry and medicine. He established 60 chapels, several schools and a hospital. He returned to Canada on furlough on two occasions, where he undertook many speaking engagements across the country. During his first furlough in 1880, an honorary degree of Doctor of Divinity was

bestowed upon him by Queen's University in Kingston, Ont. During his second furlough in 1894, he was elected the Moderator of the 20th General Assembly of The Presbyterian Church in Canada.

George Leslie Mackay married Tiu Chhang-mia ("Minnie") on May 27, 1878. They had two daughters, Mary and Bella, and a son, George William. The Rev. George Leslie Mackay died in Tamsui on June 2, 1901.

**To view the online exhibit of George Leslie Mackay, visit [presbyterianarchives.ca/150-years-of-mackay](http://presbyterianarchives.ca/150-years-of-mackay)**



George Leslie Mackay believed it was important to learn the language and immerse himself in the culture of Taiwan. He befriended the locals, respected local customs and collected artifacts along the way.



George Leslie Mackay helped establish medical clinics and hospitals to treat impoverished people of Taiwan. He also stepped in as a dentist for those in need. PHOTO CREDITS: PRESBYTERIAN CHURCH ARCHIVES



## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

# 75 Years of Humanitarian Assistance



Seeds distributed in Nicaragua following the devastation of Hurricane Mitch in 1998 helped farmers get a fresh start.

By Guy Smagghe, PWS&D Director

Europe is where it all began. In 1947, The Presbyterian Church in Canada felt compelled to raise funds from congregations across the country in response to the desperate need in Europe in the aftermath of World War II. This was the first step toward the official establishment of an agency that eventually became known as Presbyterian World Service & Development, the arm of the church dedicated to providing humanitarian assistance where needed and to working toward sustainable solutions to tackle poverty in the world.

Food assistance has been an important part of this story. After the reconstruction effort in Europe, the PCC responded to the Korean war and the Hungarian refugee crisis in the 1950s.

Another notable event was the war in Biafra in Nigeria, where Presbyterians played a key role in providing relief. Between 1967 and 1970, Canairelief was responsible for 670 flights that delivered 11,000 tons of food and medical assistance to blockaded populations facing famine, saving a million lives. Clandestine flights operated at night to avoid being shot down. For more on this ecumenical initiative, and on the role the PCC played in it, please seek out the recently released movie "Operation Lights Out: The Story of Canairelief" on which the Rev. Dr. Richard Fee has worked for the past four years.

In the early 1990s, PWS&D joined Canadian Foodgrains Bank. This became a turning point in increasing our capacity to provide food assistance in the world with access to matching funds from

the Canadian government. Since then, a number of growing projects across the country have been producing crops and selling them to contribute the proceeds to PWS&D's account at the Foodgrains Bank.

We have been able to lead large projects with the support of other denominations at Canadian Foodgrains Bank in a common mission to end world hunger. In the closing words of the Gospel of John, the resurrected Jesus said, "Feed my sheep," and this is what we've been doing—from the North Korean famine to our current response to the war on Ukraine, our ecumenical collaboration at the Foodgrains Bank has been key.

In 1998, Hurricane Mitch devastated Central America. Subsistence farmers in Guatemala, Honduras and Nicaragua lost their crops to the massive floods. With Canadian Foodgrains Bank, we were able to provide food, seeds and tools to remote communities on the Atlantic coast of Guatemala, helping farmers to get a fresh start, but also providing a bridge until new crops could be harvested. Similar action was taken in the aftermath of the earthquake in Haiti in 2010, and in response to droughts in Afghanistan, floods in Pakistan and Malawi, and during conflict in Syria, Yemen, South Sudan, and now in Ukraine.

Each situation is unique. Natural disasters, such as floods and droughts, make farming very difficult. Earthquakes can shatter people's livelihoods and shelter, creating displacement and great need. Conflicts, on the other hand, tend to force people away from their homes and from the land that feeds them.

As we are witnessing in Ukraine, the breadbasket for much of the world, millions of people have had to leave their homes behind to find safety wherever possible. Many millions have been forced to cross borders into neighbouring countries in order to save their own lives. Most refugees become dependent on others' generosity or on humanitarian aid. In PWS&D's Ukraine response, we are collaborating closely with the

Adventists and Hungarian Interchurch Aid—and funds are being distributed as rapidly as we receive them.

At this time in our history, we had not imagined that we would be once again responding to a war in Europe—the same place where our outreach began in the aftermath of World War II.

In commemoration of the church's 75th anniversary of providing humanitarian and development assistance in the world, PWS&D is offering a book titled *Practical Compassion*. In it, you will find striking photographs of many of its endeavours to come to the aid of others through the decades. I encourage you to order a copy from our website [WeRespond.ca/Practical-Compassion](http://WeRespond.ca/Practical-Compassion).



Urgently needed supplies are being sent to those displaced by the war in Ukraine by ACT Alliance member, Hungarian Interchurch Aid. PHOTO CREDIT: DANIEL FEKETE/HIA

## Not Just A "Band-Aid"

By Emma Clarke, PWS&D

"Patience and perseverance."

With these words, Andremene Clairjeune, a farmer in Haiti, describes how she has made it through the difficult years since her husband passed away.

Andremene's husband was known by the other farmers in their village as active and hard-working. His death was an incredible loss for both his family and the community. Faced with expensive funeral bills and the daily costs of providing for their children, Andremene sold their house, moving the family into a small straw hut in their garden.

This sale of the family dwelling is an example of a negative coping strategy: a short-term solution someone is forced to take when they don't have enough food to go around or lack the financial re-

sources to meet their other needs. Under such circumstances, they might consume fewer or smaller meals, borrow money, sell tools, animals or household goods, or even place family members for sale as child brides, as is done in Afghanistan. Sadly, this strategy is being applied more often as farmers struggle against the effects of climate change in Haiti, and with families who can no longer work in Afghanistan, among other places around the world. Negative coping strategies make it much more difficult to rebound in the future.

Determined to help her family recover, Andremene joined the agroforestry group her husband had previously been a part of, which receives support from PWS&D through Canadian Foodgrains Bank. She eventually took over his former role as

president. There, along with other farmers, she learned better farming techniques, pooled her savings with them for greater impact, and importantly, began to feel less vulnerable.

Now, she has support to grow a diverse garden, which produces a variety of food, including corn, squash and pigeon peas, as well as fruits such as guava, orange and mango. With this produce and the income it generates, Andremene and her family have enough to eat, and her children are working toward their own sustainable futures, since she can now afford school fees. Combined with the money Andremene receives from the weaving business she has on the side, she is saving her profits to build a house that will be big enough to keep her loved ones safe from the elements.



Andremene stands amidst her garden, which she has grown with assistance from a PWS&D-supported agroforestry group. PHOTO CREDIT: KONBIT PEYIZAN PHOTO/MICHELET ELISEMAR

In 1962, the Committee on Inter-Church Aid, Refugee and World Service (a predecessor to PWS&D) reflected that, "It is foolish to earmark funds for 'band-aid' relief when the amount of time spent on development could have a tremendous impact." As the church has responded to serve the world's neediest people for

the past 75 years, patience and perseverance have been an important part of everything we do. By focusing on long-term solutions, and not quick fixes through handouts, PWS&D's sustainable approach to development seeks to support those struggling, like Andremene, both now and for the future.



**PRESBYTERIAN WORLD SERVICE & DEVELOPMENT**

# Global Food Crisis Underway



Afghan refugees who have fled to Pakistan are receiving urgently needed humanitarian assistance. PWS&D is currently unable to send funds to Afghanistan due to sanctions. PHOTO CREDIT: CWSA

By Karen Bokma, PWS&D

Right now, 45 million people living across 43 countries are at risk of starvation. Stress on global food systems could lead to 323 million people facing acute hunger in 2022.

The effects of climate change, conflict and COVID-19 have combined to create a situation where action is essential. The impacts of the COVID-19 pandemic, which closed markets and disrupted livelihoods—combined with the

impacts of climate change—had already caused world hunger to rise by an unprecedented 18% last year. Progress made to reduce world hunger in recent decades has largely evaporated.

The conflict in Ukraine and the expectation of historic droughts are pushing the threat of widespread famine even higher. In 2019, Russia and Ukraine accounted for 25% of the world's wheat supply.

The war in Ukraine is also contributing to the sharp rise in global

food prices, which are 34% higher than this time last year. One of the biggest customers of Ukrainian wheat, the World Food Programme, has reported that their monthly costs have risen by US \$71 million a month—the equivalent of daily food rations for 3.8 million people.

The places most affected by increased prices are countries that import more food than they grow, which are mostly low-income countries in the Horn of Africa region, as well as Yemen, Afghanistan and Syria.

The impact of these converging issues is disproportionately felt by women and girls, who make up 60 percent of acutely food insecure people globally. When women don't have the nutrition they need, the impacts can be devastating, including increased maternal and infant mortality. Food insecurity also puts women and girls at increased risk of gender-based violence, sexual exploitation and child marriage.

As well as responding to the critical needs emerging from the ongoing war in Ukraine, PWS&D is actively providing food assis-

tance in a number of countries that are extremely vulnerable to food insecurity and famine, including Yemen, Syria, Somalia, South Sudan and Ethiopia.

In Afghanistan, nearly 23 million people—half of the population—are projected to be acutely food insecure in 2022. PWS&D has a food assistance project ready to roll out but is currently unable to begin implementation.

Since the Taliban takeover of Afghanistan in August 2021, PWS&D has not been able to provide urgent humanitarian assistance to those who desperately need it. Like other Canadian charitable organizations, sending funds to Afghanistan has become impossible for PWS&D because of provisions in Canada's Criminal Code, which brand sending funds to the country as a potentially criminal act. Terminology in the code that prohibits "directly or indirectly" supporting the Taliban does not provide specificity regarding what humanitarian actions might be allowed. Organizations like PWS&D could be at risk of losing their charitable status, simply for saving lives in Afghanistan.



The combined effects of climate change, conflict and COVID-19 have caused huge increases in world hunger, including that experienced by families in Tigray, Ethiopia. PHOTO CREDIT: LWF ETHIOPIA

Other nations, including the U.K., U.S., Germany and Australia have found solutions to facilitate humanitarian exemptions in the same situation. Along with other Canadian charities, PWS&D has been advocating to the Government of Canada for a humanitarian exemption to be made here, as well.

Your voice can make a difference. Ask the Canadian government to make an exemption that would allow humanitarian assistance to be sent to Afghanistan. Visit [WeRespond.ca/Afghanistan-advocacy](https://www.werespond.ca/Afghanistan-advocacy) to learn more and download a sample letter.

## A Refugee Mother's Struggles in Pakistan



Jehan and her children fled their home in Afghanistan after she lost her husband when he was killed in the crossfire between two fighting groups. The family found refuge in Pakistan but struggle to make ends meet. PHOTO CREDIT: CWSA.

By Stephanie Chunoo, PWS&D

"My children were attending a local school. My husband and I have always encouraged our children to gain an education for

a better future. But we did not imagine the chaos we were about to face," Jehan recalled.

In Kapisa province in Afghanistan, the mother of five led a modest and happy life; her husband worked for the government and earned enough money to support their family. But that all changed in August 2021. "An intense conflict arose in our village, and my husband was killed in the crossfire. I was left alone to care for my children with no source of livelihood," she shared.

When the Taliban took over in 2021, millions were forced to flee their homes due to food insecurity, poverty and inflation. Jehan found herself with no other choice but to take her five children, ranging from two to 14 years of age, to Kabul for safety. Once there, though, she still felt that her family would not be safe as long as they stayed in Afghanistan.

With no money or belongings,

Jehan made the difficult decision to cross the border into Pakistan. After three days of travelling, the family of six made it to the neighbouring country. "For many days, we were surviving on the streets of Islamabad. A kind man took us in, who is actively working to shelter the refugees from Afghanistan. He took us to a home and gave us a room to settle in."

Jehan and her family share the house with eight other refugee families. While the space is very tight, and the monthly food rations are often insufficient, the family is very thankful for the kind Samaritan. "I am lucky to have found a shelter that I currently do not have to pay for, but I am still very worried for my children and myself. I found out that I was expecting my sixth child just before my husband died. I had no source of income to bear the medical expense of my delivery or to fulfill the basic needs of my children,"



Families like Jehan's, pictured here signing up as project participants, can purchase food and other essential items with the support they have received. PHOTO CREDIT: CWSA.

expressed Jehan.

In March 2022, Jehan gave birth to a healthy baby girl in their shared house. Since the family left all their belongings in Kapisa, there was no clothing for her newborn. Instead, the baby is mainly draped in cloth and handmade diapers since the family cannot afford to buy new clothes.

Earlier this year, Jehan and her family were selected to receive cash assistance from a PWS&D-supported ACT Alliance appeal to assist Afghan refugees in Pakistan. With this aid, she will be able to buy food and other life-saving essentials for herself and her kids, including blankets and

quilts, mattresses, pillows, plastic sheets and warm clothes.

### Responding to the Displaced

PWS&D, through ACT Alliance, is responding with our local partner in Pakistan to support families from Afghanistan who face conflict-induced displacement. Our co-operative effort improves food security and the immediate well-being of families.

In addition, PWS&D is ready to begin an emergency food assistance project in Afghanistan, in collaboration with a local partner and with support from Canadian Foodgrains Bank. The response will see 2,550 families receive monthly cash distributions for a six-month period.

However, sanctions imposed by the Canadian government on the Taliban make it currently illegal under Canadian law to send funds to Afghanistan. Pray with us that there will soon be a humanitarian exemption to the law in order to allow the transfer of funds to reach Afghanistan and address the hunger crisis and save endangered lives.

Visit [WeRespond.ca/Afghanistan-advocacy](https://www.werespond.ca/Afghanistan-advocacy) for more information.



## PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

# Blended Refugee Sponsorship Program Resumes



First Presbyterian Church, in partnership with a local community group, sponsored a young Somali woman through the BVOR program in 2019 as a “Woman at Risk.” FPC and the group are now privately sponsoring the woman’s husband and daughter, who are in Uganda.

*By Marianne Emig Carr,  
minister at First Presbyterian  
Church in Brockville, Ont.*

The current news cycle has been dominated with accounts of Ukrainians coming to Canada, with people ready and willing to host and help them settle here. But there are millions of refugees from other parts of the world who are also in need of protection in Canada, and, after a two-year hiatus due to COVID-19, the BVOR sponsorship program is already helping the most vulnerable of these refugees find hope and safety in Canada.

The BVOR (Blended Visa Of-

fice-Referred) Program, created in 2012, matches private sponsorship groups with refugees who have been referred for resettlement in Canada by organizations, like the United Nations High Commissioner for Refugees (UNHCR). These refugees have been identified as being in particularly precarious situations that require urgent attention. Unique features of the BVOR sponsorship program, as opposed to private sponsorship of named refugees, include:

- Sponsors provide settlement assistance in the form of social, emotional and community orientation, while financial support for the refugees is shared by the sponsors and the government. The government will provide up to six months of financial support, thereby reducing the financial burden for the sponsorship group.
- Refugees have been pre-screened and are “travel-ready” (typically arriving in Canada within 1 to 4 months after the sponsorship has been approved). Private sponsorships, meanwhile, can take up to 24 months or more before the refugees arrive.
- Sponsorship groups choose from a list of refugee profiles maintained by the Refugee

Sponsorship Training Program (rstp.ca).

- Sponsors are not able to name specific refugee cases under the BVOR program.
- BVOR cases typically include “Women at Risk,” LGBTQI+ refugees, and refugees from countries such as Syria, Afghanistan, Eritrea, Somalia and the Democratic Republic of Congo.

My congregation (First Presbyterian Church in Brockville, Ont.) has been active in sponsoring refugees through the BVOR program since 2016, when we welcomed a Syrian family of 10 (at the height of the Syrian airlift). Subsequently, in partnership with members of the community, First Church Brockville sponsored two Syrian Women at Risk (plus children), a Somali Woman at Risk and a Ugandan LGBTQ+ refugee. Most recently, another Syrian family of 11 (who have relatives in Brockville) arrived in October 2021. And First Presbyterian is not the only sponsorship group in our community—several churches and community groups have helped to sponsor and settle almost 20 refugee families through the BVOR program.

Challenges in settling BVOR refugees include:



Open Arms Brockville, a sponsorship group consisting of four local churches (including First Brockville), sponsored two Syrian “Women at Risk,” along with their children, to Brockville in 2018.

If you are interested in BVOR sponsorship, please contact the PCC Refugee Team at [sponsorship@presbyterian.ca](mailto:sponsorship@presbyterian.ca) or check the Refugee Sponsorship Training Program website at [rstp.ca/en/bvor](http://rstp.ca/en/bvor).

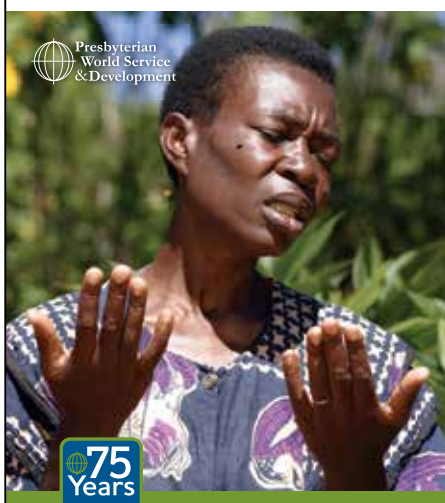
- BVOR refugees’ education and language levels are usually lower than those in “named” sponsorships, which makes settlement services (such as ESL) even more important.
- Their vulnerability frequently makes them more prone to trauma and stress. Mental health supports are often crucial in helping refugees settle into Canadian life.
- The information in BVOR profiles is sometimes out of date. We have had two situations where refugees had been forced to leave spouses (and

in one case, a child) behind because they had not been included in the original profiles. This resulted in having to undertake private sponsorship to reunite these families.

But the joy of welcoming these newcomers to Canada far outweighs any difficulties. While some of the BVOR-sponsored refugees have moved from Brockville to larger cities to be closer to relatives, most have stayed, becoming vital members of our community. Refugee sponsorship is truly a chance to make a difference, for someone else—and for yourself!

## OVERFLOWING

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## WOMEN



The Rev. Betty McLagan on her 100th birthday.

By Shirley Miller and Jean Davidson, Women's Missionary Society

In 2002, a book titled *Certain Women Amazed Us*, written by Lois Klempa and Rosemary Doran, was published, highlighting stories of women in the Women's Missionary Society from 1864 to 2002. In 2022, there are

# Women Continue to Amaze Us

still more women who amaze us! One such woman is the Rev. Betty McLagan of Langley, B.C., who celebrated her 100th birthday on Feb. 28, 2022.

Betty was not ordained until her mid-life. She raised four children and became a widow, having cared for an ailing husband for several years. Betty was a trailblazer for women clergy when she was ordained as a teacher elder after years of working and volunteering in many capacities within The Presbyterian Church in Canada. When Betty was ordained almost 40 years ago, the path for female clergy was not easy: there was still a rearguard of opposition to women being ordained and the climate was not fully embracing of the contributions women could make in ordained ministry. Betty

and her contemporaries forged on to help ease the path for female clergy today.

Although she was a Montrealer, almost all her ministry has been in British Columbia—Armstrong, Prince George, Kerrisdale and Bradner.

Betty is still in good health and has adapted as much as possible to safely interacting with people during the pandemic. Shortly before her 100th birthday, Betty moved from her home into an apartment that provides meals for residents.

The story goes that, when Betty was over 80 years old she was a participant in a Presbyterian Church study tour to Central America. The group went to a remote village that could only be accessed by walking up a very long,

steep hill. Members of the group were concerned about Betty getting up; however, Betty climbed to the top while some participants several decades younger than her were still huffing and puffing up the slope.

Then there was the time when Betty was driving to deliver her baked ham to the Christmas luncheon of Westminster WMS Presbyterian. She had a car accident on the freeway and her car rolled over into the ditch. Betty would not allow the ambulance to take her to the hospital until the attending police officer promised to deliver the ham to the gathering. (He did, and he received a plate of lunch for his efforts!) Fortunately, Betty made a slow but steady recovery from the potentially devastating neck fractures.



To acknowledge her 100th birthday, and as a sign of respect for the contributions Betty has made as she blazed a trail for female clergy, not to mention her work with the WMS, serving on Council Executive, Betty was flooded with flowers and good wishes by email, cards and phone calls.

Thank you, Betty. And Happy Birthday!

## Update from the WMS Council



Cathy Reid, WMS Council president.

By Janet Brewer, WMS Council past president

The biennial meeting of the Women's Missionary Society Council met on May 4, 2022. Delegates and guests from across the country met online and were thrilled to learn that the PCC Prayer Partnership for that day asked that the whole church pray for this event.

Our guests included the Rev. Dr. Daniel Scott (Moderator of the 146th General Assembly), Rob Griffiths (President of the Atlantic Mission Society), the Rev. Ian Ross-McDonald (General Secretary of the Life and Mission Agency and an ex-officio member of the WMS) and the Rev. Dr. Bridget Ben-Naimah of the Evangelical Presbyterian Church of Ghana (President of the African women's organization, TUMEKUTANA).

We opened our meeting with

worship based on Matthew 28:16–20 with the Rev. Scott preaching on the theme "Commissioned."

The business matters consisted of reports and various questions that we examined together. Generally, donations to the WMS were down, which was anticipated, and adjustments were made. Our costs had also gone down over the past two years as the pandemic forced us to meet virtually with no travel. The virtual platform, however, also meant that the Council Executive was able to come together more frequently. And, through online meetings, we were able to gather people from all parts of Canada and around the world to join in on our monthly Come Together events. These have been very successful.

The membership of the Council Executive will remain the same until 2024 when Council will meet for its next biennial meeting. At that time, the situation will again be reassessed, and adjustments will be made, as necessary. In 2024, we will be celebrating our 110th anniversary. As well, with prayer and discernment, we will be looking at the possibility of an in-person women's gathering.

Stay tuned for more information coming soon!

## BOOK REVIEWS

### A Review of *Ghosts of the Shephelah*

*Ghosts of the Shephelah, Book 2: Miryam Meira Magdalene*  
Written by James K. Stewart  
Wipf and Stock, 2022

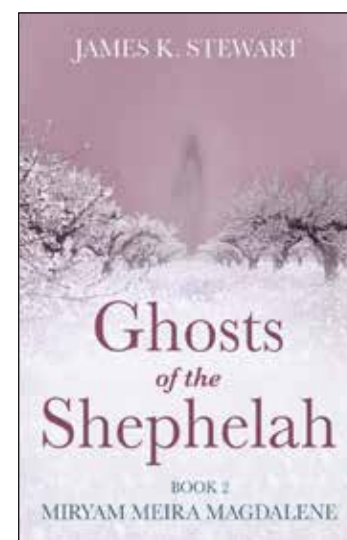
*Miryam Meira Magdalene* is the second in a multi-part series entitled *Ghosts of the Shephelah*. Miryam will take you inside the life story of Jesus, from a woman's perspective. Miryam speaks from her heart as she reflects upon a tragic early life, tells of her salvation and helps you realize how much God loves creation. Miryam's faithful witness will both shock and surprise.

*Ghosts of the Shephelah* is a novella series designed for students and a general readership. Life stories are told in the first person by the ghosts of the biblical characters who witnessed the events. Storytellers include Abraham, Miryam Meira Magdalene, Saul, Rebekah, Dinah, Eve, Luke

and David.

*Ghosts of the Shephelah* was initially created to expose the biblical story to the unchurched in a non-threatening, relaxed storytelling manner, but it has developed into more. Seminary students and Bible study groups will love the depth of cultural information. A general readership will be captivated by the first-person biographical unbiased life stories. Scholars will be challenged with new insights and historical data.

The Rev. James K. Stewart is a retired Presbyterian minister who has always believed that the Old Testament has helped him to understand the vital necessity of Christ Jesus. His many life experiences have given him an in-depth appreciation that people—all people, regardless of race, creed or colour—suffer and enjoy the same human experiences. He has written several books, includ-



ing *Tenacity & Spirit: The Story of Rebekah* (co-written with Terry Overton), and four books in the *Ghosts of the Shephelah* series.

These books are available for purchase through WipfandStock.com, Barnes & Noble, Amazon and other booksellers.





## BOOK REVIEWS

# A Review of *Road to Holiness*

By the Rev. Tim Purvis, Ministry  
and Church Vocations

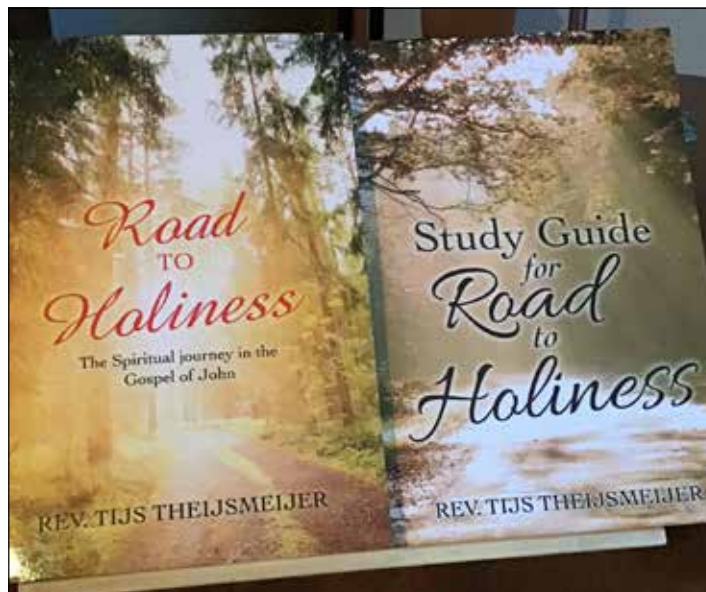
*Road to Holiness: The Spiritual  
Journey in the Gospel of John*

Written by the Rev. Tijs  
Theijsmeyer  
Westbow Press, 2021

The Gospel According to John has long been regarded as the most deeply symbolic and mystical of the four gospels. Beloved by the early church, Christian writers and theologians were drawn to what Clement of Alexandria (c. 150-215 CE) called the “spiritual Gospel.” Spiritual commentaries on John’s Gospel abounded as these writers were caught up in reflection on the deeper spiritual significance of its stories and imagery.

Tijs Theijsmeyer’s book, *Road*

*to Holiness: The Spiritual Journey in the Gospel of John*, is in some ways a 21st-century descendent of these ancient spiritual commentaries. It is not intended as an academic exposition of passages, but rather as a running devotional commentary offering insights for the reader’s spiritual journey toward a living relationship with the living God in Christ. The book is laid out in a three-plus-one structure with the first sections following the threefold pattern of the spiritual journey from Purgation through Illumination to Union, and the fourth section on the Resurrection Life. Theijsmeyer writes from an evangelical Presbyterian and Reformed perspective, complete with references to Calvin, the Shorter Catechism and even the Book of Forms. His reflections



on the gospel passages frequently draw spiritual allegorical significance from the text. For example, the six stone water jars at the wedding at Cana represent the six means of grace from the Book of Common Order (scripture, prayer, sacraments, worship, fasting/meditation and community); and the cleansing of the temple repre-

sents the cleansing of the Christian’s spiritual life. His exploration of key images in John’s Gospel traces their use throughout the scriptures, connecting them to a spiritual insight. His treatment of Jesus’ encounter with the woman at the well ties “living water” with the waters of creation, the waters of the flood, the waters of the exo-

dus and the waters of baptism, as a symbol expressing a vital personal experience of God in the believer’s life.

The accompanying *Study Guide for Road to Holiness* offers a brief introductory comment on each passage section, as well as a series of probing questions challenging the reader to engage in deep reflection by taking personal spiritual inventory, and a short prayer.

Pandemic solitude over the past two years necessitated an exploration of spiritual practices and disciplines where gathering together in person was not possible. It was into this time and setting that *Road to Holiness* appeared. The book could serve as a personal devotional with each chapter offering a daily reflection, or as the basis for a group study. Theijsmeyer has given to the church the gift of opening us up once again to the mystical and spiritual treasures in the Fourth Gospel.

# A Review of *Invisible*

By the Rev. Brian Fraser,  
Brentwood Presbyterian Church  
in Burnaby, B.C.

*Invisible: Theology and the Experience of Asian American Women*  
Written by Grace Ji-Sun Kim  
Fortress Press, 2021

One of the most challenging dimensions of missioning with and through today’s church is the cultural impact of new means of connecting and communicating. New voices are being heard. New people are becoming visible. New relationships are being cultivated—or rejected.

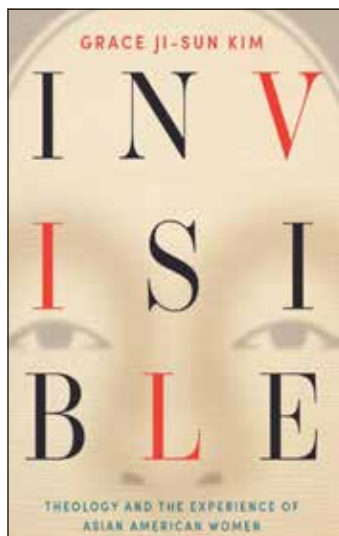
This broader range of vocal-ity and visibility changes our perception and practice of being church. It opens up new situations through which God is inspiring and instructing us to reformulate our understanding of how to be faithful, wise and effective as ambassadors of God’s forgiving and reconciling love made most manifest in Jesus, the Christ. That’s what Canadian Presbyterians have discerned as the great affirmation of the core truth of the gospel—God has made us ambassadors of God’s forgiving and reconciling love for the whole

world.

When people who have previously gone unnoticed are seen and heard, they challenge and disrupt the ways we have practiced that calling. How, then, do we find the compassion that will lead us into a more comprehensive sense of the coherence of the Christian faith as we experience it practiced in Jesus, our triune creator’s Christ? How do we find the courage to hear those voices with respect, especially when they criticize the ways we have been habituated into living together?

In *Invisible*, Grace Ji-Sun Kim takes us deep into the world of the invisible and the silenced. She is a reflective storyteller, finding in her experience the slow but sure workings of her God who encourages her to find her visibility and vocal-ity. She is also a prophetic presence in today’s church, bringing to her reading of the gospel and to our calling to be its ambassadors a fresh vision of how the church and its contributors show up as the triune creator’s companions in the care of all creation.

At the age of 5, Grace came to Canada with her family, and they settled in London, Ont. They were



drawn into the warm embrace of a Korean Presbyterian Church in that city. Eventually, Grace felt called to ministry, studied at Knox College in Toronto, did doctoral work in the Toronto School of Theology, is an ordained minister with the Presbyterian Church USA, and now teaches at Earlham School of Religion in Richmond, Indiana. She is a prolific writer (authored or edited more than 20 books), an astute user of the various social media channels available these days, and a champion of voices, including her own, that would greatly strengthen the church’s witness if heard with respect.

The particular focus in this book is Asian American (and Canadian) women. The stories Kim recounts of her relationships with her grandmothers, her mother,

her sister and the women in the Korean Presbyterian Church in London, Ont., are poignant. As they touch our souls with their lament, we get a powerful sense of what it means to really hear new voices.

The stories Kim analyzes are complex, especially as they overlap. Her descriptive language is telling—“model minority,” “enclosed,” “hidden,” “submissive,” “sexualized,” “exotic,” “legacy of shame” and “barely visible shadows.” Kim reveals a complex net of racism from without and sexism from within her immigrant community that keeps visibility and vocal-ity for Asian American women on the margins.

But there is another dimension of this dynamic—one embodied by Kim herself. She has found in the Christian community and its traditions a source of respect, resilience and reform that brings her race and gender to redemptive visibility.

Kim has written eloquently on two themes that are woven through this practical application of her Christian faith to her context as an Asian American woman.

The first theme is the Holy Spirit. She has reformulated the Reformed articulation of that doctrine in dialogue with the Asian concepts of Chi, that life-giving energy that infuses our daily lives, of *Jeong*, the “sticky love” that binds us together in all of our interdependencies, of *Ou-*

*ri*, the deep sense of being “us” rather than “me,” and of *Han*, the undeserved suffering of human beings. She talks a lot about light, wind, breath and vibration, especially as manifest in music (including jazz!), being channels of the Holy Spirit’s workings.

The second theme is intersectionality. It recognizes that people live multiple, intersecting systems of oppression and domination that often determine what is noticed and what is not. By seeing and hearing new voices, we awaken to the dynamics of those systems in a way that shines a light on the suffering they impose on others and on us. (See *Intersectional Theology: An Introductory Guide*, written by Grace Ji-Sun Kim and Susan M. Shaw, Fortress Press, 2018.)

Kim’s whole body of work is a good introduction to a progressive reformulation of the Christian tradition that models a form of traditional innovation that is not defined by ancient male theologians working out of imperial church perspectives. Set within the context of her own story of gaining visibility and vocal-ity, this book is narrative theology at its best as it opens up for its readers new possibilities for the church’s missioning.

To read an excerpt from *Invisible*, see page 46 of the Spring edition of the Presbyterian Connection newspaper, available online at [presbyterian.ca/connection](http://presbyterian.ca/connection).



## REFLECTIONS

# The Present Crisis

*The Rev. Phil Lee is a retired PCC minister living in New Brunswick. In the early 1980s, the Rev. Phil Lee wrote a much-praised book, *Against the Protestant Gnostics, a dense but clear and searing assessment of some distorted expressions of Protestantism and the church in North America. In the book, he calls out individualism, creation-denying and escapism (among other themes of modern Protestantism) so common in the operational theology of many churches and ministries today for the shams that they are. American literary critic Harold Bloom wrote that Lee “deserves all praise for seeing clearly what is indeed there to be seen, though concealed in the multiple masks of supposed Protestantism.” Lee’s book, while deeply theological, is by no means abstract, and it contains prescriptions for preaching, prayer, liturgy and the renewal of all aspects of congregational ministry. Trendy “How-to” books come and (thankfully) go, but Lee’s book has been a constant resource of wisdom on many ministers’ bookshelves.**

*Phil continues to call the church to sane responses amid the madness of the rise of demagoguery, perverse political movements and the church’s support for the destructive elements in North American society. He and others have initiated a blog called *This Present**

*Crisis to share ideas and discuss the church’s role today, available to check out online at [medium.com/@pjee\\_39329](https://medium.com/@pjee_39329). The following is an extract from Lee’s blog.*

Maybe I’m beginning to get the hang of the Religious Right’s argument. At least, I’m closer to understanding the chief anxieties of their more rational spokespersons. In a recent article in *FIRST THINGS*, a conservative journal of Roman Catholic and Evangelical persuasion, Prof. George Weigel poured out his concerns. Weigel is a prominent Roman Catholic who represents what is called the neo-conservative branch of Catholic discourse. The title of his essay is, “The Pope We All Need.” The implied subtitle is: “Instead of the Pope We Actually Have.”

The article got my attention by quoting one of my ecclesiastical heroes, John Henry Newman. Weigel quoted Cardinal Newman’s declaration that priests in his day were facing a unique crisis: “... ours [our generation] has a darkness different in kind from any that has gone before it...[for] Christianity has never yet had the experience of a world simply irreligious.”

According to Weigel, that darkness which occupied J. H. Newman is still with us today, but in a more frightening form. Now, he says, under the domination of a liberal elite, mainstream media,

and the “woke” generation, we are all living in “a world without readily available transcendent reference points.” Our culture, he argues, is shaped by an “individualism in which goodness, truth and beauty are dumbed down...” Weigel goes on to point out that what is happening in Western nations at present is: “the loss of confidence in democracy, irrational conspiracy theories, across the spectrum of political opinion; ...the disdain for our history and traditions; ...the implosion of reasonable debate.”

As I hear Prof. Weigel’s words, most of them ring true in my old, essentially conservative, ears. My quarrel is not with his concerns but rather with what he perceives to be the source of all these concerns. Whereas he tends to locate all our woes in a “woke” generation and on our cultural “irreligion,” I see the present crisis originating quite elsewhere.

Yes, our “woke” generation can be irritating. At times they can offend us by being “know-it-alls.” Yes, our new “cultural despisers” of religion can hurt our feelings by pointing out all our Christian failures and not recognizing any of our historic contributions. Given all that, it was not a “woke” crowd that stormed the United States Capitol Building. And it was not the “irreligious” that, in the name of Trump and Jesus, tried to prevent a certification of the federal



election and the peaceful transfer of power. It was not secular critics who showed such colossal “disdain for our history and traditions.”

Where George Weigel loses his intellectual grip in my opinion, is in his initial premise, namely, that our problem is the same as Cardinal Newman’s. One hundred seventy years have passed since Newman delivered that address, and the church has been living with “irreligion” for at least that long. We Christians may not enjoy this climate, but many of us have become acclimated. No, we Christians no longer abide in Christendom; no, churches are no longer in charge of culture and politics; no, the wall separating church and state has not been breached or scaled. Since Newman’s day, this brave new world has been our environment. Maybe, in fact, the good Cardinal was instructing the young priests of his day, not how to overcome the new condition, but how to minister within it. At any rate, here we are, still trying. It has its difficulties, but it may also

have advantages.

The problem of our day, the real and present danger, is not “irreligion.” Rather it is false religion, heresy. It comes in the form of a Religious Right, Evangelical and Roman Catholic, which will sacrifice anything to regain power. In the name of Jesus, they will surrender their integrity and their faith to an autocrat. In order to achieve a facade of religious triumph—a President holding up a Bible he does not read in front of an Episcopal Church he does not attend—they are willing to submit to a program of racism, violence, “might makes right” and a disrespect for common human decency.

So, in opposition to this powerful heresy, let us ordinary Christians—Protestant, Roman Catholic, Orthodox—continue in dialogue with each other and also with those of other religions and of no religion. My hope is that through such dialogue we can agree on something like a Barmen Declaration for our time, which we can agree to and act upon.

## Peace Plea’s

*By the Rev. Drew Jacques, St. David’s Presbyterian Church in Campbellville, Ont.*

“I’ve had it with war—no more chariots in Ephraim, no more war horses in Jerusalem, no more swords and spears, bows and arrows. He will offer peace to the nations, a peaceful rule worldwide, from the four winds to the seven seas” (Zechariah 9:10, MSG).

It seems a long time since we celebrated Palm Sunday, the day commemorating when the Prince of Peace entered Jerusalem in peace, riding on the back of a donkey.

We know that Jesus is the Peacemaker, yet none of us can look around the world today, from

the “four winds to the seven seas,” without asking, “where is the peace on earth?”

There is no doubt in anybody’s mind that there is a dire lack of peace on earth.

I don’t know about you, but lately, I have been having a hard time sleeping. I have to wonder if this is a result of the collective fear, anxiety and grief in the world today.

Did Jesus fail?

Or have we failed Jesus? And by “we,” I’m not talking about you, me or anybody personally. We all know our shortcomings. I’m focusing on the collective “we” in the post-resurrection world.

“We,” of course, must confess our sins, ask for forgiveness, and try again to do what was commanded of us: love each other.



“We” also must realize that peace will not come from the top down. There is too much money up there in war. Peace on earth will only grow from the ground up—from us.

It will begin when we step outside ourselves and initiate a conversation with others.

Here is a template for starting the conversation:

A prayer for peace, please.  
I’m a person of faith.  
I’ll put my religion aside, so we can talk about important things.  
The important things are:  
Peace, Hope, Joy and Love.  
If these are important to you, we can be One in Spirit.  
Even if you are not a person of faith,  
If these are important to you, we can walk together.  
I promise I won’t try to convert you.  
I vow I’ll never be judgemental.  
It does not matter who you are, Or where you are from.  
I just want us to share and learn.  
You be you and I’ll be me.  
Know this:  
I’m reaching out for you.  
I’m not far away.  
I’ll wait for you.  
Until...  
There is Peace, Hope, Joy and Love.  
On earth.

*A friend and I made a music video of this peace plea and shared it online on YouTube (the song used is “Saturn” by “Sleeping at Last”): [bit.ly/peacepleas](https://bit.ly/peacepleas)*





## REFLECTIONS

# A Canadian's Awareness of Racial Injustice



The Rev. Walter McLean was a minister in Waterloo, Ont. He was also a Member of Parliament from 1979 to 1993, sitting for the Waterloo area under the Progressive Conservative Party. This photo from the 1960s shows Walter during his time as a missionary to Nigeria with E.U. Okon, chief conservator of forests for Eastern Nigeria. PHOTO CREDIT: THE PRESBYTERIAN CHURCH ARCHIVES

*By the Rev. Walter McLean, retired minister and former Member of Parliament for Waterloo, Ont.*

As an honorary Canadian citizen, Nelson Mandela's 100th birthday was marked across Canada in 2018. His life represents "the struggle" against apartheid—the theory of white supremacy over Blacks.

The struggle of racial injustice was brought to my attention in 1960, when I was president of the student council of the University of Toronto, and the African Student Association asked the council to petition the Canadian government to condemn apartheid. In 1961, Canadian Prime Minister John Diefenbaker persuaded Commonwealth leaders to expel South Africa from the Commonwealth.

During my missionary years in Nigeria West Africa (1962–1967) with my wife, Barbara, and as Cuso Director (Canadian University Service Overseas), we were reminded that apartheid was not just a South African concern but also a pan-African issue. In 1964, Mandela was tried for treason and sentenced to life. Africans understood what this meant!

Through the 1970s, while minister at Knox Presbyterian Church in Waterloo, Ont., I chaired the

World Concerns Committee of the Canadian Council of Churches. Anglican Archbishop Ted Scott worked with Bishop Desmond Tutu to encourage white nations to support the ending of apartheid. The white apartheid South African government designated the Council of Churches as communists. From 1987 through 1994, I was a parliamentary delegate to the United Nations. There, with Ambassador Stephen Lewis, we met with liberation movement leaders from South Africa and Namibia, worked with the U.N. Committee Against Apartheid, supported the Commonwealth Foreign Ministers Committee Against Apartheid. The issue of racial injustice was front and centre because of the campaign to end apartheid.

On February 16, 1990, I was in South Africa when Mandela was released from prison after 26 years.

On March 21, 1990, South Africa's neighbouring country Namibia marked Independence. I had the honour to represent the Canadian government at the event. I was seated at a special table when South African President de Klerk arrived with the newly released Nelson Mandela to honour the ending of apartheid in Namibia.

South Africa ended the white

apartheid rule with the election in 1994 of Nelson Mandela as President of South Africa. I was Election Monitoring at Port Shepstone (south of the city of Durban). Just before the election, I worshipped with a mostly white congregation, who were terrified at the prospect of a Black majority government. The Sunday after the election, I worshipped in Alexandra township (near Johannesburg), where the Black community prayed for reconciliation between the races.

On June 18, 1990, I was pleased to join Prime Minister Brian Mulroney and members in Canada's Parliament when Mandela was honoured by the Canadian government. Mandela thanked Canadians for supporting the official end of apartheid and the fight against racial injustice.

In September 1998, 45,000 students from across Southern Ontario gathered in the Sky Dome (now the Rogers Centre) for a "class lesson" from Nelson Mandela—an event of the century!

To me, and to millions of people around the world, Nelson Mandela stands as no other figure in our lifetime has. He stood for the triumph of dignity and hope over despair and hatred, of self-discipline and love over persecution and evil.

## The Spirituality of What You Wear

*By the Rev. Steve Filyk, St. Andrew's Presbyterian Church in Kamloops, B.C.*

I was at the Kamloops Ministerial (a gathering of local pastors) just before Christmas. Surveying the room, I realized that at least four pastors were wearing shirts that were flannel or plaid. When I got home, I started browsing the websites of local churches. You guessed it. The cool pastors are all wearing plaid.

A generation ago, the dress would have been more formal. You would have even seen a clerical collar or two. But nowadays most pastors tend to dress more informally—business casual. At its best, this sort of dress signals approachability—the pastor is an "everyday" sort of guy or gal.

What is deemed appropriate has changed over time. This is, in part, a reflection of changing tides in Christian spirituality.

Some churches emphasize the

transcendence of God. They focus on the "otherness" of God. The God who speaks to Moses from a burning bush and tells him to kick off his sandals. Wearing vestments (for clergy) and suits/dresses (for lay people) signals to them the importance of the occasion: worship is an encounter with the Divine.

Other churches emphasize the "nearness" of God. They focus on the God who walks and talks with Adam and Eve in the garden. Whether it is jeans and a T-shirt or business casual, their clothing at church signals to themselves and to others that God meets them in their everyday, and that there is no one you need to impress.

How we dress is influenced by changing tides in spirituality. While flannel/plaid is popular with the ministerial, it may one day be replaced by joggers or three-piece suits. Word to the wise: If you haven't been to church for a while and are preparing for a visit, you might want to check out their website to get a



sense of appropriate dress.

But is there anything that all Christians should keep in mind despite changes in church fashion?

A few things do stand out.

There is an encouragement to dress modestly (see Timothy 2:9). The Kamloops school board recently adopted an interim dress code. Modesty isn't mentioned. The reality is that modesty is hard to define. At the minimum, it means acknowledging that other people are in the room and that what you wear should take their

presence into account.

The Bible also warns us about getting too invested in things that are temporal (see Matthew 6:19-20). I love my new Outdoor Research puffy jacket. It is lighter and warmer than any jacket I've owned. But despite the technical design and impressive material quality, it won't last forever. And there is more value to be found in spending time with my daughters than in pouring over OR's new product offerings.

The Bible does speak explicitly about clothing. But frequently clothing is a metaphor for inner adornment. In his letter to the church at Colossae, the Apostle Paul reminds us: "Clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity" (Colos-

sians 3:12-14). Paul pushes this angle further in other passages, talking about clothing ourselves, not just with virtue, but with Jesus Christ (Romans 13:14, Galatians 3:27). Paul wants us to fit ourselves into that mold of Jesus (squeeze ourselves into his skinny jeans, so to speak), so we are formed and reshaped into his likeness.

A fashion model in the film *Zoölender* asks: "Do you think there's more to life than being really, really, really ridiculously good-looking?" We love our clothing because it presents our best image. Clothing can also carry desirable messages about youth and relevance and our own particular spirituality. You might enjoy wearing plaid/flannel. You probably look good in it. It can project your own spirituality while keeping you warm.

But whatever you wear, don't get too caught up in what is messaged by all the wrapping. It may be cliché, but in the end, it is what's inside that counts.



## REFLECTIONS

# Hanging Up the Gown



A presentation after the Rev. Appel's final service on Nov. 7, 2021, at Oakridge Presbyterian Church. Left to right: Bob Shirley, Clerk of Session; Gord Miller, Session member; the Rev. Hugh Appel.

*By the Rev. Hugh Appel*

When I was four years old, my parents took me to church for the first time. I was born in the Netherlands and, back then, there was no nursery for the small children. Years later, my parents told me that my first church visit made a great impression on me. When we arrived home after the service, I told them, "What that man did in church is what I am going to do when I am older." A rather strong statement for a four-year-old child.

Years later, God made it happen. In 1940, World War II was in its second year. Hitler's military had invaded the Netherlands. War time is hard to describe. It turned out to be five years of bloodshed, hunger and starvation. We moved to another town and met our new neighbours, a young couple and the proud parents of a seven-month-old baby girl named Janie—who I would later come to know as Jane.

In May of 1945, the Canadian Armed Forces liberated us from oppression, at a very high cost and sacrifice. The Canadian military cemeteries in the Netherlands are a grim witness to that fact. The bond between Canada and the Netherlands is still strong today. Our neighbours moved to another city, due to a job transfer, and we stayed in touch by mail.

After the war, many people started looking to Canada for a new future. About 200,000 Hollanders immigrated to Canada in the 1950s. We arrived in 1952 and moved to the city of St. Catharines in Ontario. Six years later, our former neighbours settled in St. Catharines as well. Our two families came together again. The eldest daughter, Jannie, had grown into a beautiful young lady and now went by the name Jane. When I saw her, I knew in my heart that she was the one, and we were married in 1960. We have been blessed with three children, nine grandchildren and two great-grandchildren.

Back when I was thinking about full-time ministry work, I spoke to our minister at the time, the Rev. Charles Henderson at St. Giles Presbyterian Church. He immediately supported me. The Presbytery of Niagara certified me to begin the preparations. Before long, I was asked to be pulpit supply for a two-point charge. The people in the charge were very patient with me for the six months I served there. Following this, the Presbytery of Lindsay-Peterborough appointed me to serve as student minister to a two-point charge in Sunderland, Ont. Jane and I really enjoyed the support and love of the two congregations. I felt they showed us the practical side of serving in ministry.

I began my studies at Knox

College and graduated in 1976. At that time, upon graduation, you were given a two-year appointment to serve in a congregation in need of full-time ministry, and this sent us to Burnaby, B.C. I learned that the church I had been appointed to had been without a minister for seven years and only had a few congregants left. A leaking roof had caused considerable damage to the interior of the church. An even more serious problem was that the manse had been sold and the mortgage, as well as a loan from the Presbyterian Lending fund, had not been paid for many years. I contacted the bank and told them that I would find a way to pay the balance of the mortgage—though, at the time, I had no idea how.

We were also asked to preach at Robertson Church in East Vancouver. In time, the congregation suggested amalgamating with Brentwood Presbyterian Church in Burnaby and eventually the presbytery agreed, and the church building was sold.

It became obvious that God was blessing renewal as we were serving him. The congregation kept growing, mostly by word of mouth. As our two-year appointment was ending, the Session asked if we could stay for another two years, and the presbytery agreed. The question was raised if I would be able to receive a call to ministry. I can't explain why, but I didn't feel I was ready for that—rather strange. We loved the work and the challenge, and, of course, the people. We served at the church for another two years. We also became aware that God had a plan for us.

As it turned out, Stamford Presbyterian Church in Niagara Falls, Ont., invited Jane and me to meet with their Search Committee. After asking for God's guidance, we flew to Ontario, met with the Search Committee on a Saturday, and I preached the next morning. Flying back home to Burnaby on Monday, Jane and I had some time to share our experience at Stamford, convinced that God wanted us to serve him there. It's strange how things unfold at times. The morning after we arrived home, we received a phone call telling us that I was called to serve in Niagara Falls. We realized it was God's way. We said goodbye, which is never easy, to the Brentwood Church family and began a new challenge.

Stamford Presbyterian Church was founded in 1784, so it was quite a change moving from a "new" congregation to one of the oldest churches in our denomination. I soon found out that at an old established church, "We have always done it..." was often said. We discovered upon arrival that there were two new subdivisions not far from the church—a sign of growth in the community. At a Session meeting, we discussed the matter of church growth and decided that we would do home-to-home visitations. We printed attractive invitations and the elders started knocking on doors, inviting people to the upcoming Easter celebration. We soon learned that we were the first ones to invite people in a personal way—and we were glad to learn it. On Easter Sunday, the increased attendance required the need for extra chairs. Talk about Christ at work. Amazing! Before long, we started two morning services, as God was blessing the growth. Our work kept us busy and blessed.

The last congregation Jane and I served at was Knox Presbyterian Church in Wallaceburg, Ont. During our second year there, the church went through a significant renovation, which included the addition of a church and education building.

In 1998, Jane was diagnosed with stage III breast cancer. On the day of surgery, the surgeon prayed with Jane in the operating room. The doctor was a Christian and an outstanding surgeon. The day before, at the closing of worship, the clerk stepped forward and invited Jane and me to stand in front of the congregation while we joined hands. He called the elders to come forward and lay their hands on Jane for prayer. "Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord" (James 5:14).

There was not a dry eye in the sanctuary. People surrounded Jane and promised to pray for healing as the elders had shown. A group of young couples delivered meals to the manse. Many people offered to drive Jane to the clinic for chemotherapy treatments. Jane and I have always shared strong love together but all the extra love we received was certainly overwhelming.

The time came when we started to consider retirement. It would



The Rev. Hugh Appel.

be a huge change for us. Having served Knox Presbyterian Church for 14 years, we felt it was time to "hang up the gown." It was not easy to leave the people who showed their kindness and love in a time of need. Was our work always easy? To be honest, I had to learn a lot in dealing with the wide variety of duties and many different people. We realized that ministry is not a job—it's a calling and a challenge. Did we make mistakes? No doubt about it. We are sinners, which, at times, is visible.

A farewell dinner was held in a hotel with many people present, including several ministers from Wallaceburg who "roasted" the preacher. We purchased and moved to a home in London, Ont. We became members of Oakridge Presbyterian Church, where I was designated "Minister in Association" and enjoyed preaching many times over the years. During our retirement, we wrote a book of clergy memoirs. To our great surprise, we received an award for the memoirs from the General Assembly, presented to us by the Committee on History.

On Nov. 7, 2021, following my 87th birthday, I conducted my final service at Oakridge Presbyterian Church, celebrating 51 years of proclaiming the good news. The clerk and another member of Session spoke words of appreciation. We received some gifts. Jane was thanked for her support and received a beautiful bouquet of flowers.

I have always known that I never would have made it without the love and support of my wife. I am thankful to God for health and strength.

Over the years, I became more and more aware that it is not about the seats but about souls. Are we called to change? Absolutely! We are living in a changing world. We need to keep the doors open for people from all walks of life to hear and share the strength and love in Jesus Christ. After all, Christ gave all to set us free.

To Christ be the glory!



Oakridge Presbyterian Church in London, Ont.



## REFLECTIONS

# Reflections from Prison

By Janette McIntosh. Introduction  
by the Rev. Dr. Allen Aicken and  
the Rev. Dr. Glen Davis

Janette McIntosh learned about faith in action and attained a passion for social justice at the knee of her parents, Clarabeth and John (Jack) McIntosh, who were missionaries with the Korean Christian Church in Japan for 40 years (1961–2001). In that context, Janette was raised. The McIntoshes courageously advocated for Koreans living in Japan, many for generations, so that they might have the same rights as Japanese citizens. The witness came at considerable cost to the family.

Today, Janette is a Presbyterian elder, married with two children, living in the traditional unceded lands of the Musqueam, Squamish and Tsleil-Waututh Nations.

After a long period of prayerful discernment with the support of her prayer circle, Janette sensed the direction of God to take an action, along with a few prayerful friends, that some might not feel comfortable with. They breached a B.C. Supreme Court injunction against protests opposing the Trans Mountain Pipeline expansion and were arrested. Since the B.C. Supreme Court Injunction of 2018, over 240 people have been arrested for breaching that injunction and taking a peaceful stand in opposition to the Trans Mountain Pipeline expansion. Protesters include people of faith such as Elizabeth May, former leader of the Green Party of Canada, and Steve Heinrichs, Director of Indigenous-Settler Relations, Mennonite Church Canada, and Kennedy Stewart, Mayor of Vancouver. Early on, the courts imposed \$500 fines and community service. Penalties have increased with nearly 40 people receiving jail terms from four days to five months.

On February 14, Janette, with two of her women friends, appeared in court and were sentenced to 14 days in a local prison. Covid restrictions did not permit visitors, but supporters brought drumming and song, and said prayers outside the gates and shouted forth their love, support and assurance of prayer. Janette completed her sentence

safely and is now engaging in reflection and plans for next steps in her witness for climate justice. Janette has told her story of what a deeply spiritual journey this has been as she undertook this witness to follow God's call to stand up for the protection and nurture of creation.

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I am grateful for the Rev. Dr. Allen Aicken and the Rev. Dr. Glen Davis's encouragement to share some of my reflections from jail with you.

The words of the late Desmond Tutu spoke truth and gave me courage while taking action: "If you are neutral in situations of injustice, you have chosen the side of the oppressor." Similarly, his words remained in my heart while I served "time for my crime": "We are each made for goodness, love and compassion. Our lives are transformed as much as the world is when we live with these truths."

As a Presbyterian with my early faith formation within the Korean Christian Church in Japan, I certainly know the value of the Word and Prayer. After all, I am the daughter of a Presbyterian minister and "samonim" (honorary Korean name for the spouse of a pastor). I have also learned, firsthand, the importance of having a spiritual practice—connecting mind and heart, trusting in the Spirit. I never felt alone throughout this time. My family, the multi-faith Prayer Circle Action group and some Presbyterian and KAIROS friends have all been my community, despite Covid times. And none of my actions could have been made possible without prayerful discernment, the love and wise counsel, and more prayer. My trust in God helped me to let go and be okay with the unknown, with the support of the prayers of many, including some of you!

Handcuffed and shackled, on February 14, we were transported in a sheriff's van from the basement of the B.C. Supreme Court House to Alouette Correctional Centre for Women in Maple Ridge, B.C. Leaving downtown Vancouver at 4:30 p.m., it was surreal. I wondered how many drivers in traffic know that there are prisoners being transported



out from the building at the same time each day, merging into the flow. While waiting in our holding cells, the three of us women sentenced together discovered our voices, harmonizing songs familiar to us, singing to pass the time, keep warm and to encourage one another. We were kept apart, but we never felt alone.

Received by the guards at around 7:00 p.m. with a brown bag lunch in our cells, we were screened for COVID-19, vitals checked, urine sample submitted, and even X-rayed for any ingested illegal substances! Covid protocols are taken very seriously, and medical care is 24/7. We started in a "Segregation Unit" for the first three days, and then remained in the "Induction Unit" as a cohort of 12 women—five white, five Indigenous and two South Asian; women ranging in ages from early 20s to late 70s. Our individual cells were approximately 1.8m x 4m with two narrow slits of "window" for natural light, along with a toilet and sink, and a television high up on the wall. Lights always on, a loud fan, and heavy unit doors randomly slamming shut throughout the night made it difficult for light sleepers. Even though there were scheduled times for meals, time in and out of our cells seemed random, often a pleasant surprise to be "let out." We were well-cared for though,

and the guards were well-trained to handle the mental health challenges some inmates struggled with, including nightmares. I prayed for peace for the inmates and guards every night.

We were able to sit and have meals together and have some conversations. We worked on a jigsaw puzzle together, too. People seemed to enjoy our singing, and some participated in a singing circle the night before we left. The power of prayer and the power of song for strength and healing is something I will always remember from this time. It was encouraging to know that there were others outside the prison walls praying and meditating with us at the appointed times of 7:00 a.m., 12:00 noon, and/or 7:00 p.m. as people's schedules allowed. We had two chaplain visits and I read two books. One was given to us by the chaplain: *We're All Doing Time—a Guide for Getting Free* by Bo Lozoff, founder of Human Kindness Foundation, and another I found on the book cart: *When All you Have is Hope*, co-authored by John Reynolds and Frank O'Dea, a co-founder of Second Cup, about his inspiring journey.

I wrote some letters. I also received a few—thank you! We were also fortunate to be able to connect with our loved ones by phone, free of charge dur-

ing Covid restrictions. I tried to demonstrate love and compassion whenever I could in my encounters with fellow inmates and guards on duty. I was cognizant of the racism, gender and age-based discrimination, and the education, employment, race and ethnicity-based power and privilege that remain in Canadian institutions, churches included. Systemic racism and colonialism get in the way of true reconciliation, but I try by building relationships. I also struggled with the images on the television screen, a juxtaposition I was made aware of—of the truck convoy in Ottawa demanding "freedom," the escalating tensions in Ukraine, and the Olympics—all happening while we were in jail. I prayed for peace and understanding throughout my time.

I am glad I've been able to see this through. I had done everything I could—speaking and writing to MPs, MLAs, signing petitions and writing directly to the PMO. I've marched the streets many times over the years, both individually and as part of KAIROS and interfaith coalitions, as well as with environmental groups. I am very much motivated by the deep sense of responsibility I feel and commitment I have to environmental stewardship; also by



## REFLECTIONS

Continued from page 44

the love I have for God's creation, its beauty, wonder, and life—all of which is being threatened and destroyed. I am against the continuing fossil fuel dependency and greed we are expected to buy into. We are far too invested in the fossil fuel industry. We need to pause, to rethink and creatively redesign our direction. We need to imagine and to help realize a just and sustainable world. I truly believe we can transition our energies, literally, to renewables. Solutions exist to take action now. We can be more responsible in how we live, consume and waste, and live within our means, ensuring a brighter, better, sustainable future for many generations to come. We must!

God as creator made all things "good." In our PCC's own *Living Faith* (2.4.1–2), we are named to be stewards to tend and care for the earth and for all creatures great and small. And as (8.4.6) says: "Justice opposes prejudice in every form. It rejects discrimination on such grounds as race, sex, age, status, or disability. Justice stands with our neighbours in their struggle for dignity and respect and demands the exercise of power for the com-



mon good"—this includes all beings living in our common home, Mother Earth, as part of our ecosystem, our relations past, present and future.

I am a daughter, sister, spouse, mother, aunt and friend, who has given much love and dedication over the years to my family, both immediate and extended, close and close at heart. My relations

include those gone before us and those yet to come, those in human and non-human form. And my prayers, hopes and actions remain with one goal, for all life to flourish.

Last, one of my inspirations is the story of The Little Hummingbird by Michael Nicoll Yahgulanaas, with Wangari Maathai (Afterword). Perhaps you'll read

it, too. It keeps me going, "doing what I can." Thank you for your continuing prayers.

To read more from Janette, go to the op-ed published in the *Vancouver Sun*, "Why we face jail time for safeguarding a livable climate": [vancouversun.com/opinion/ruth-walmsley-why-we-face-jail-time-for-safeguarding-a-livable-climate](https://vancouversun.com/opinion/ruth-walmsley-why-we-face-jail-time-for-safeguarding-a-livable-climate).

## Cracker Crumbs and Christ's Sacrifice

By Devon Wilkins, St. Paul's Presbyterian Church in Peterborough, Ont.

At the beginning of Lent,  
Just prior to a virtual communion service,  
I reached for crackers  
To serve as the body of Christ,  
And found only crumbs.

I thought then of Isaiah's chapter 52, verse 5:

"But he was wounded for our transgressions,  
"he was bruised for our iniquities: ...  
"and with his stripes we are healed."

The crumbs became a vivid reminder of the blows to the Lord's own face,  
As surely as if I had struck him myself ...  
Of the crown of thorns, woven together by my own sins ...  
The sounds of the floggings and the whippings  
In the movie, *The Passion of the Christ*, ...  
And indeed, the crucifixion itself  
As surely as if I had been the one to pierce that Godly flesh.

At once, I was both repulsed by,  
And drawn to  
the crumbs in the package. ...  
Repulsed because they represented the sins I have committed,  
And drawn because in spite of everything I've said and done  
To the least of these,  
And therefore to Christ himself,  
I know that I have been redeemed.

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## REFLECTIONS

# Michael Willis and Anti-Slavery

*By the Rev. David Nicholson, retired minister living in Durham, Ont.*

*"Black slavery is the culmination of all crime. It is that 'God defying' outrage of all that is dear to mankind and the spoiler of all that is characteristic of man himself. It makes man a beast, a chattel and a saleable commodity...It is contrary to the law of nature and the law of God and is inconsistent with the rights of man." (Slavery-Indefensible, 1846)*

The person who wrote the above quotation was to become a bridge that spanned British and Canadian anti-slavery. He was a leading advocate for the immediate elimination of Black slavery wherever it was practiced or tolerated.

His name was Michael Willis. Born in Scotland in 1799, Willis became minister of Renfield Church in Glasgow, Scotland, at the age of 21. In 1847, he emigrated to Canada to become a professor and was the first principal of Knox College in Toronto (1847–1870). He was: the founder and only president of the Anti-Slavery Society of Canada; one of the founders of William King's Elgin Settlement in North Buxton, south of Chatham, Ont.; a correspondent with Abraham Lincoln; a defender of fugitive slaves in the civil courts; and a dynamic orator. Whenever and wherever he had an opportunity, he spoke and spent for enslaved people's welfare and freedom. Willis once said, "Religion is meaningless without self-sacrifice for others."

One of the reasons Michael Willis emigrated to Toronto in the

fall of 1847 was due to the strong anti-slavery stance he took. He "locked horns" on the floor of the Free Church of Scotland General Assembly with the principal of the church college in Edinburgh, William Cunningham, in advocating for the return of money received from churches in the Southern United States who practiced or tolerated slavery. Willis believed there was no compromise with the practice of slavery. Cunningham publicly accused Willis of being "an ingenious device of Satan" in perpetuating his arguments for returning the money and terminating any further relationship with the churches. It was a serious confrontation and prevented the appointment of Michael Willis to a vacant teaching position at the college. The invitation to a professorship at Knox College in Toronto, in June of 1847, was a welcomed relief, not only for the situation in Scotland but also for Michael Willis himself.

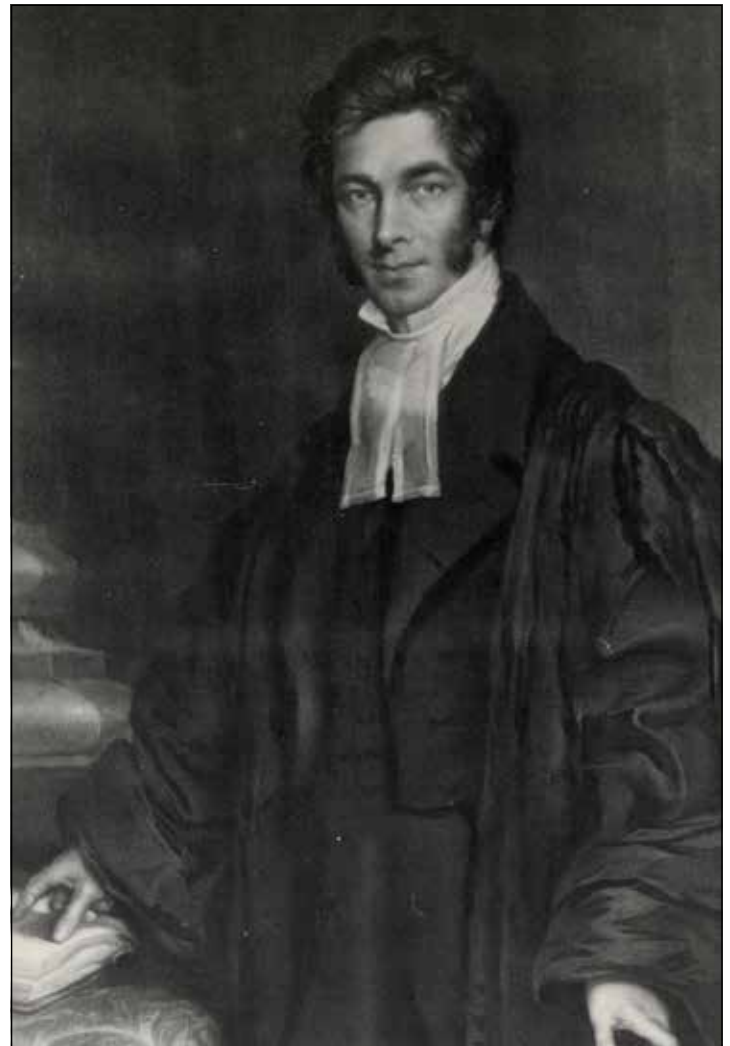
After fighting slavery for over two decades from pulpits and in public arenas in Scotland, it didn't take Michael Willis long to become involved in promoting anti-slavery in Canada. For example, in his first address to the students and faculty of Knox College, he said, "The practice of slavery deprives the light of truth from God's rational offspring and annihilates and dissolves relationships which the law of God and of nature has made inviolate." This was just the beginning of his 22-year involvement in the anti-slavery movement in Canada.

Early in the first year of Michael Willis's tenure at Knox College, a

submission was received by the church synod from a Mr. William King proposing that a settlement be established in the southern part of the province for Black refugees escaping from slavery in the United States. The synod agreed with the proposal and set up a committee to "aid and advise Mr. King" with none other than Michael Willis as the chair.

In the committee's first report, it was proposed that a 9,000-acre tract of land be purchased in Raleigh Township, south of Chatham, to be divided into 50 acre lots and sold to the refugees. Within two months the stock had been sold. At the first meeting of the stockholders, they named themselves "The Elgin Association" in honour of Lord Elgin, the Governor General of Upper Canada. Subsequently, they elected officers, with Michael Willis as one of the vice-presidents, and named the location of the settlement "Buxton" in honour of Sir Thomas Buxton, a champion of emancipation in the United Kingdom.

During the next few years, Michael Willis visited Buxton on numerous occasions. He supported and advertised the Elgin settlement in congregations, courts of the church, Knox College and in his numerous trips to Great Britain. In addressing the commissioners at the General Assembly of Ireland in 1852, Willis reported that 83 families settled on Raleigh lands, where they had access to good school education for their children. He was also proud to announce that a small part of the land in British North America was



The Rev. Michael Willis, circa 1840. PHOTO CREDIT: THE PRESBYTERIAN CHURCH ARCHIVES.

now an asylum for the Black escapees from slavery.

Michael Willis was not only dedicated to the physical freedom of enslaved people but was deeply concerned about their social, educational and spiritual dimensions of life. It is difficult to overstate the influence and contribution of Michael Willis to the anti-slavery movement in Canada in the mid-1800s. He was a "major bridge that spanned British and Canadian anti-slavery" (Stouffer, p. 32). The over two decades that Willis devoted to his appointment as professor and principal of Knox College were also spent in challenging Black slavery wherever it was practiced or tolerated.

Rather than compromising his

anti-slavery convictions, Willis risked his personal position and promotion within his church denomination. He passionately believed that slavery was against "The light of nature and the law of God" (Stouffer) and was committed to its elimination.

## NOTES

Nicholson, David. "A Master of Theology Thesis on the Life of Michael Willis," Toronto School of Theology, 1973.

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Ullman, Victor "Look to the North Star" (a biography of William King), Beacon Press, 1969.



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**Cambridge, Westside** (full-time minister) – Central, Northeastern Ontario & Bermuda

**Elmvale, Elmvalle and Knox Flos** (full-time minister, 2-point charge) – Central, Northeastern Ontario & Bermuda

**Richmond Hill, Richmond Hill** (full-time minister) – Central, Northeastern Ontario & Bermuda

**Milton, Nassagaweya** (full-time minister) – Central, Northeastern Ontario & Bermuda

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

**Toronto, Formosan** (full-time minister) – Central, Northeastern Ontario & Bermuda

**Toronto, Knox** (full-time senior minister) – Central, Northeastern Ontario & Bermuda

**Toronto, Mimico** (75%-time minister) – Central, Northeastern Ontario & Bermuda

**Toronto, St. Mark's** (full-time minister) – Central, Northeastern Ontario & Bermuda

**Toronto, York Memorial** (half-time minister) – Central, Northeastern Ontario & Bermuda

**Vaughn, Vaughn Community** (full-time minister) – Central, Northeastern Ontario & Bermuda

**Dundas, West Flamboro** (80%-time minister) – Southwestern Ontario

**Forest, St. James** (full-time minister) – Southwestern Ontario

**Innerkip, Ont.** (full-time interim minister) – Southwestern Ontario

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

**London, St. Laurence** (full-time minister) – Southwestern Ontario

**London, Westmount** (full-time minister) – Southwestern Ontario

**Port Elgin, Tolmie Memorial & Knox, Burgoyne** (full-time minister) – Southwestern Ontario

**Thornbury, St. Paul's** (full-time minister) – Southwestern Ontario

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

**Calgary, Grace** (full-time lead minister) – Alberta & the Northwest

**Calgary, Grace** (70-100%-time stated supply senior minister) – Alberta & the Northwest

**Lethbridge, St. Andrew's** (full-time minister) – Alberta & the Northwest

**Duncan, St. Andrew's** (full-time minister) – British Columbia

**Langley, Langley** (60%-time minister) – British Columbia

**Victoria, Trinity** (full-time minister) – British Columbia



## OBITUARIES

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

**The Rev. Samir Kamil Aboukeer**  
Deceased June 21, 2021  
Kitchener, Ont.

**Herbert John Ritchie**  
Deceased January 7, 2022  
Elmvale, Ont.

**Helen Humphreys**  
Deceased January 24, 2022  
Saint John, N.B.

**Florence Lillian Milne**  
Deceased February 3, 2022  
Toronto, Ont.

**Valerie M. Dunn**  
Deceased February 7, 2022  
Toronto, Ont.

**Phyllis Graham**  
Deceased February 23, 2022  
Moncton, N.B.

**David Johnston Scott**  
Deceased February 27, 2022  
Toronto, Ont.

**The Rev. Edward John Thomas McGurrian**  
Deceased February 27, 2022  
Guelph, Ont.

**Ronald William McGraw**  
Deceased March 9, 2022  
St. Catharines, Ont.

**The Rev. Cheryl Louise Horne**  
Deceased March 25, 2022  
Colborne, Ont.

**The Rev. Walter Musson**  
Deceased March 29, 2022  
Peterborough, Ont.

**Cyril Giles**  
Deceased March 30, 2022  
Uxbridge, Ont.

**Debra Sampson**  
Deceased April 4, 2022  
Bathurst, N.B.

**David Kilgour**  
Deceased April 5, 2022  
Ottawa, Ont.

**The Rev. Dr. Cheryl Gaver**  
Deceased April 21, 2022  
Brockville, Ont.

**Robert Holt**  
Deceased April 27, 2022  
St. Thomas, Ont.

**Donna Robinson**  
Deceased May 4, 2022  
London, Ont.

**Margaret Elizabeth McCullough**  
Deceased May 19, 2022  
London, Ont.



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JUST WONDERING...



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**I need an accounting system that will work for a small congregation. I am looking for something understandable for a person with a Grade 12 education who can handle basic math, data entry and can learn to point and click to enter information and generate reports. Our accounts are very basic. Income lines include things like loose offering, individuals, groups, grants, rent and events. We need to track both undesignated and designated gifts. Expenses include all aspects of payroll and program expenses. Does the national church have an accounting system they would recommend for small churches? Also, should congregations use cash or accrual basis of accounting?**

Answered by Karen Plater, and Jim MacDonald, Stewardship & Planned Giving

With all the different needs of various congregations, there are no PCC-preferred programs for accounting, but here are some ideas to help you get started.

About a quarter of all PCC churches use QuickBooks, available at a discount from TechSoup ([techsoup.org](http://techsoup.org)). We have heard from treasurers that it is fairly easy to use.

Some congregations with more complicated needs, use Sage 50 Premium, which is slightly more complex. However, it is expensive, and more than small congregations generally need. Some larger congregations use PowerChurch ([powerchurch.com](http://powerchurch.com)), which is a fine program, but possibly more than what's needed for small congregations.

There is a low-cost proprietary software made for Canadian churches and non-profits: ACCOUNTS by Cooperstock Accounting ([software4nonprofits.com](http://software4nonprofits.com)). Cooperstock is a Canadian company, and its website provides very useful content. They will answer questions that you send them by email. About 100 PCC churches use Cooperstock's software. They offer a 60-day free trial. It is somewhat easier to learn than QuickBooks because it is designed

for non-profits in Canada. The overall concepts are similar, but Cooperstock adds automated fund accounting and reports in ACCOUNTS, which many churches need and is harder to do in QuickBooks.

For any bookkeeping program, users do have to learn a few concepts and the Cooperstock Accounting help page can get you started ([software4nonprofits.com/AccountsManual/index.html?accounting\\_concepts.htm](http://software4nonprofits.com/AccountsManual/index.html?accounting_concepts.htm)). It has a demos and samples page with videos you can view.

As far as cash versus accrual accounting is concerned, this was discussed during our recent series of Treasurers Webinars. You can find the discussion at the 13-minute mark in the Sharing God's Gifts: Exploring Congregational Expenditures webinar at [presbyterian.ca/leadership-webinars/#treasurers](http://presbyterian.ca/leadership-webinars/#treasurers). Cash-basis accounting is easier and acceptable for very small non-profits, and is used by many congregations, but it is usually not recommended, since formal audits require accrual accounting. If the church is receiving any funds from government or foundations that require an external audit, they may need to use accrual accounting.

For more information contact Jim MacDonald at 1-800-619-7301 ext. 257 or [jmacdonald@presbyterian.ca](mailto:jmacdonald@presbyterian.ca)



**I am "just wondering" about where is the right place during a Sunday service for the announcements.**

Answered by the Rev. Ian Ross-McDonald, Life and Mission Agency

There is no one right place during worship to give the announcements; context and custom and theological concerns govern the decision about where to make announcements during worship services. In some congregations, the announcements are made before worship begins so they can help orient worshippers to things happening in the service and will not interrupt the flow of worship. In other congregations, the announcements are made around the presentation of the offering. Giving the announcements near the offering may be a means of connecting the church's weekly life and mission with worship. In still other congregations, the announcements are made just before the benediction as part of the preparation to go and serve in the world God loves.

Just as important as where the announcements belong, is where announcements do not belong. It is a good practice to resist using the prayers of the people

(prayers of intercession) as the place and time to insert announcements. A prayer that asks God to "help us to remember that the pancake supper is on Tuesday at 5:00 p.m. and that tickets cost \$10; please use the side entrance to the meeting hall when you come for supper" can be distracting, ineffective as an announcement and not the best use of time spent with God in prayer.

How the announcements are made is another matter that requires some thought. It's a good practice to keep announcements short, clear and few in number. A long series of announcements can be distracting and easy for the listener to forget. It may be more effective to give only two to four brief announcements and then explain where to find more information. And keeping written announcements concise and clear on an uncluttered page helps people read and remember important information. I heard someone say about the announcements in one church "tldr" (Too Long, Didn't Read), which was a good reminder to keep written announcements brief, if they are to be effective.



**I've been wondering about how The Presbyterian Church in Canada speaks prophetically about things like what is happening to Ukraine.**

Answered by the Rev. Ian Ross-McDonald, Life and Mission Agency

Chapter 8 of *Living Faith* affirms that "Christ, the Prince of Peace, calls his followers to seek peace in the world. We affirm that God is at work when people are ashamed of the inhumanity of war and work for peace with justice." There are many ways that the church speaks prophetically about war and acts of aggression. Sermons and prayers are important ways the church speaks prophetically on contemporary issues locally.

As a church together, our voice is heard

in letters that moderators of the General Assembly write to urge the government of Canada to act. The PCC belongs to several ecumenical bodies, such as the Canadian Council of Churches, the World Council of Churches and KAIROS (a consortium of Canadian denominations that respond to the call to "do justice, and to love kindness, and to walk humbly with your God" Micah 6:8), that make statements on international affairs.

The church also has many theological statements that affirm the PCC's condemnation of violence and injustice of any kind. To learn more, visit [presbyterian.ca](http://presbyterian.ca).