



Hope Lives in the Darkness

By Barb Summers,
Associate Secretary,
Communications Office

"Arise, shine; for your light has come,
and the glory of the Lord has risen
upon you." —Isaiah 60:1

There is a dark, sinister world on the fringes of our society. It is a world that operates in the shadows, destroying the hopes and dreams of women and girls, as well as their confidence, safety and sense of trust. Human trafficking and the sex trade are issues that many of us know little about and don't fully understand, but the pain and trauma experienced by those trapped in this world are too devastating to ignore.

ARISE Ministry, a Toronto-based program supported by The Presbyterian Church in Canada since 2013, is shining a light of hope into the dark world of human trafficking.

Many people may not consider sex trafficking to be a problem in Canada, believing it is something that takes place overseas or only to vulnerable immigrants in Canada. The Rev. Deb Rapport, executive director of ARISE, shared that 93% of human trafficking victims in Canada are born in Canada (Canadian Centre to End Human Trafficking). Deb wants Canadians to understand that this world is much closer to home than we realize. "This is happening to the girl next door in our communities," she says. The girls who are most vulnerable are those who have experienced abuse in their childhoods.

Crippled by shame and manipulation, many victims fail to ever come forward to the authorities. A public safety report issued by the Government of Canada stated that, "The scope of human trafficking is difficult to identify due to the hidden nature of the crime, victims' reluctance to report crimes to the authorities, difficulties in identifying victims, and the high degree of underreporting" (*National Action Plan to Combat Human Trafficking*, 2012).



Women taking part in the ARISE program are empowered to break free from the chains of human trafficking and the sex trade, and look to their futures with hope and opportunity.

Human trafficking is generally defined as recruiting, harbouring, transporting or controlling the movement of a person for the purpose of exploitation, typically through sexual abuse or forced labour. It is a modern-day form of slavery.

A Ministry of Empowerment

ARISE—an acronym for Advocacy and Reclaiming those Involved in the Sex-trade through Empowerment—advocates for the rights, goals and dreams of women and girls who are victims of sex-trafficking. ARISE is a place of hope for women at risk.

ARISE Ministry focuses on advocacy and empowerment, helping women who have been involved in the sex trade

reclaim their lives. Through outreach, case management and pastoral care, ARISE ministers to vulnerable women who have suffered from or are at risk of exploitation and abuse. "God is everywhere in our ministry as that flickering light in the darkest of places."

"God's mission is all about love and liberation," says Deb. "ARISE strives to live out our invitation to participate in God's mission."

The ministry of ARISE involves:

- working with women and girls who are survivors of sex trafficking and/or have worked in the sex trade
- offering pastoral care through counselling, advocacy, legal support, and hospital and jail visits

- providing personalized, one-on-one case management for women who have been in the sex trade
- offering free self-defense classes to help build a sense of personal safety and confidence
- providing street outreach to sex-trade workers one night a week
- building partnerships with organizations that serve at-risk children and youth to prevent involvement in the sex trade, and offer support to those who are already involved

A Future Worth Having

Hope is at the heart of empowerment. "Being pastoral means believing in a future worth having when someone is not yet able to see that

for themselves," Deb says. "We need to meet people where they are at. Never underestimate the importance of a ministry of presence."

One of the most powerful tools used by the staff of ARISE is compassion. ARISE reaches the women where they are, without judgement or discrimination. They see the women for who they are: beloved children of God.

Participants in the ARISE program find a safe place where they are greeted with friendship and empathy. They learn how to empower themselves by setting boundaries, maintaining their finances to be more independent and setting goals. They learn about self-

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MESSAGE FROM THE MODERATOR

Courage to Connect



By the Rev. Daniel Cho,
Moderator of the
2018 General Assembly

Greetings to you, friends in The Presbyterian Church in Canada! I am so pleased to offer this first letter to you in the *Presbyterian Connection* newspaper as Moderator of the 144th General Assembly.

I want to say first how truly and genuinely honoured I am to have

been given this opportunity to serve the church in this way. I have been tremendously moved and blessed by the support and good wishes from so many of you—those I know well, those whom I've not seen in a long while, and those I have not yet met in person. I accept your warm, grace-ful support with all my heart. Thank you!

I want to thank the Rev. Peter Bush and commend him on his successful moderatorial term. He has represented the church brilliantly with his insights on critical issues of our day and prophetic calls to action while constantly reminding us of the importance of faithful and loving engagement in the world, just as Christ has called us. Most importantly, he led us with the heart of a pastor.

I also want to acknowledge my fellow nominees, the Rev. Mark McLennan and the Rev. Peter Han. I'm privileged to be considered in the company of these exceptional ministers of the church. The Assembly

would certainly have been in excellent hands under their moderatorship. Our church is blessed by their faithfulness in ministry.

In truth, I am intensely humbled by and deeply thankful for all of you as we step into this next chapter in the life of our church. This privilege of serving as moderator is certainly a far cry from what I could have ever imagined as a second-generation Korean-Canadian person. In the late '60s children generally had little or no exposure to people from Asian countries. Ever since I was a young child I felt very strongly that I didn't belong in Canada, that I was so different from others, and that I wasn't accepted here. I felt all these things sharply...and I didn't need to guess why. I knew because I was constantly reminded of this practically every day—in the playground, schoolyard, classrooms, out in the streets and even while riding the bus.

We all know that kids can be brutal in their teasing, bullying, bigotry and inflicting emotional violence, all of which serve as constant reminders of one's difference. But it wasn't only from the kids that these slurs and put-downs came. They also came from older people, sometimes teachers, and other adults casually walking by while I was minding my own business playing. At a certain point one gets used to it all. I knew I loved being in Canada, but I often felt conflicted; I didn't always feel safe, comfortable or trusting. I was hyper-conscious that my face looked very different; and out in society this difference made me feel ashamed.

But it was in the church that I felt safe. Early church life for the immigrant



A young Daniel Cho, circa 1969.

Koreans took root in downtown Toronto, where we rented space first in Knox Presbyterian Church, Spadina, then in St. Luke's United Church. For me, church always meant a place where people who looked different shared, cooperated and got along. The building was shared by three congregations—St. Luke's, a Filipino group and us. I knew that we didn't "own" the building and yet never did I once feel that it wasn't "my church." The St. Luke's minister was always joyful, warm and welcoming to us. He and the congregation modelled Christian hospitality. While I may have felt I was in the margins out in society, at least in church I felt welcome for who I was in spite of having a different-looking face.

This is partly why I believe looking into the face of a person in a genuine and vulnerable way is very spiritually meaningful. Those many occasions where Jesus reaches out to someone and compassionately beholds them face-to-face resonates deeply within me. It represents profound connection and acceptance by this new love of God, sufficient to transform their self-identity and self-worth. I believe it takes deep trust, vulnerability and courage to connect with each other in this way. It requires us to speak with

one another and not merely talk at.

In my online bio Q&A, I described how I was impacted at seeing a collage of all our faces expressing the very face of Christ himself. What a powerful spiritual testimony of human relationality and interdependency that we find in our Saviour.

In the church I felt the acceptance and embrace of God through the kind and generous spirit of others. We can never overestimate the transformative effect of the character of our relationality as testament to God's loving compassion and justice. Indeed, it has the power to change the course of someone's life, as it did mine, and define for him or her the very heart of God.

It's my earnest hope that we as brothers and sisters in Christ may find ways to genuinely behold one another face-to-face in love, just as Jesus did. We are one another's bridge laterally connecting heart to heart, and as Christ's Church we co-create bridges forward into our future in mutual caring, encouraging and upholding in Christ's name.

This is what the church has represented for me since childhood, and for that I am eternally grateful. If being blessed means being sensitized to the privilege of our mutual belovedness in Christ, then I for one am exceedingly blessed to serve this church of ours.

Stewards by Design Conference

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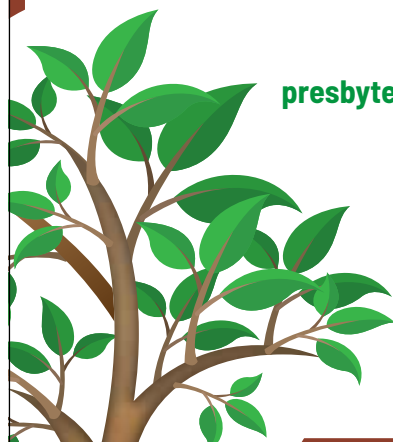
Cost: \$2,400 covers meals, transportation, accommodation and registration for four participants

The PCC's Stewards by Design conference helps congregations discover how stewardship connects to the mission and ministry of the church. Participants explore how stewardship is not just a financial matter but also a spiritual matter concerned with all aspects of life.

Apply online by October 19

presbyterian.ca/stewardsbydesign

Apply early —
there is space for only
20 congregations to attend.
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including the minister.



The PCC logo received a makeover!

Check out the new and dynamic visual expression of the burning bush—with a modern twist that continues to honour our rich Presbyterian history.



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Download the logo at:
presbyterian.ca/logo

Oops!

Two errors were made in the Spring 2018 edition. On page 7, the article about *The Message* publication from the Atlantic Mission Society incorrectly listed it as turning 150. Well done all you math buffs who noted that launching in 1893 means *The Message* actually turned 125. Sorry for accidentally aging you, *Message*!

On page 14, the caption for Knox Presbyterian Church in Guelph, Ont., incorrectly stated that they celebrated their 10th anniversary. The caption should have read that the LOGOS youth ministry celebrated its 10th anniversary. Knox PC in Guelph marked 173 years in November. Our apologies for this error.

MESSAGE FROM THE GENERAL SECRETARY

Seeds of Hope

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

The Old Testament scholar, Walter Brueggemann has written that “memory produces hope in the same way that amnesia produces despair.”

Rebecca Solnit (whose experience inspired the eternally useful and urgently needed word “mansplaining”—how did we live so long without it?) reflects on these words in her book entitled *Hope in the Dark*. She writes that Brueggemann’s “extraordinary statement...reminds us that though hope is about the future, grounds for hope lie in the records and recollections of the past. We can tell of a past that was nothing but defeats, cruelties and injustices, or of a past that was some lovely golden age now irretrievably lost, or we can tell a more complicated and accurate story, one that has room for the best and worst, for atrocities and liberations, for grief and jubilation.”

Throughout her book, Solnit writes about how to find, keep and nurture hope—especially in times that feel desperate.

It’s easy to forget that we have the resources for hopefulness in the church. People of faith understand that memory defends against despair. We resist amnesia and the accompanying despair whenever we read scripture or celebrate the sacraments, both of which call us back to reality and to hope. Sinfulness and grace, together: this messy heritage is recalled every time we retell this story of God’s redemptive hand at work in human history. This is how we seed hope in an increasingly desperate time. In these acts of worship we are instructed not just to remember but to remember rightly.

The Bible and sacraments record the reality of the biblical story and who we have really been as the people of God—the bad as well as the good. These acts of faith strengthen us to see what might be redeemed or newly born. This is brave and sometime harrowing work, and it’s easy to falter. So often we would much rather turn away and choose the false remembrance of a perfect or a perfectly wicked past.

If amnesia is lost memory, nostalgia is distorted memory that idealizes a past that never existed. Looking at the past through rose-coloured glasses makes the present seem anemic and disastrous. Through those lenses all we can see is loss: what we believe

has been taken from us, and all the ways in which we fear we are diminished. If amnesia yields despair, the inevitable consequences and signs of nostalgia are anger and resentment. And we are a church that needs to think carefully and talk honestly about nostalgia, anger and resentment in our denomination’s current incarnation.

The seeds of hope are born of a careful, difficult harvest: the union of the task of remembering the complex reality of what has been and the hard work of looking for what might yet be. And hope does require work—it’s not a passive gift. In one of the most confounding lines in American literature, the poet Emily Dickinson wrote that “hope is a thing with feathers.” Exactly what she meant is not clear, but at least it means that hope is alive. And it has to be cared for and nurtured if it is to keep on living.

It may be more aspirational than descriptive to say that the General Assembly is not just a business meeting but also an act of hope. At annual meetings the church gathers to recall the complex story of our collective ministry in the world with records and reports. We are the sum of our experiences and sometimes the church misses the mark and must confess. At the same time, the church must recall the bold acts of justice, kindness and risky faith it has been led to participate in. If we fail to honour this heritage of wholeness, to embrace a complicated and accurate understanding of who we are and what we can do, how we will ever become who we are called to be or play our part in the new world God desires?

General Assembly triggers hope in another way. In assembling, we recall that we are part of something larger in the same way that the piece of communion bread we pinch off is part of a larger loaf, our sip of wine only a taste of an overflowing cup and the water on our foreheads at baptism only drops in an endless flowing river. As Garry Wills reminds us in his book *St. Augustine’s Memory*, “memory is our path to others” because “community is built on associations treasured in memory.” Wills cites studies that show that people who commit violence in and against their communities have forgotten the ties that bind—the past and current relationships and friendship that link us to each other. Forgetful of the web of community, they do as



they please and act for themselves. For all the discipline, headaches and friction that unity and assembling together requires, it’s better than the heartache, insanity, false bliss and hell of being alone.

The novelist Timothy Findley created

characters in his books that struggled with the complex reality of the best and worst of their lives and the world they live in. In the books Findley autographed, below his name he would write “Against Despair.” It’s a cathexism worth remembering.

LETTERS TO THE EDITOR

Just a quick note that I think is important about flags (Issue 5, “Just Wondering,” page 27). When I attended St. Andrew and St. Paul in Montreal, I asked about the more beaten up flags. The answer I was given is that as a regimental church (a congregation with a battalion attached) we flew the flags that were used by the battalion, thus some flags (WWI & WWII—era especially) were more tattered than others. Their state is a testament to the trials the troops went through and thus they were not something to be replaced for aesthetic purposes.

—Chris Clarke, B.C.

Thank you for your article and, particularly, your quotation of Abraham Joshua Heschel, whose life and work have remained inspiring (“Considering Church Building Strategically,” page 3). In regards to the consecration of time rather than space, I would offer the fol-

lowing advice from Father Camillo Torres, the Latin American priest who joined the revolution to free the poor from the grasping hands of the rich. Father Torres believed that the expropriation of church property for the sake of the poor was a part of fidelity to the Gospel of Jesus Christ; more recently, William Stringfellow, in his work, *A Public and Private Faith*, argues for the same detachment from church property and its sacrifice for the sake of those in need. Chalmers Presbyterian, a church here on Anishinaabeg land, is, for example, considering selling its land to an affordable-housing organization and using the bottom floor of the multi-residential unit as worship space. The Rev. Ross-McDonald’s emphasis on the freedom of the life of Jesus is instructive, as is the idea of pilgrimage; people on the move travel with emptier hands, lighter than others.

—Joshua Weresch, ON



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Moderator of 144th General Assembly:
The Rev. Daniel Cho



Presbyterians Sharing

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

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

The scope of human trafficking is difficult to identify

Continued from page 1

acceptance and self-worth, and, as one woman explained, “I learned to look forward to my future, to see and invision my future with hope.”

A key part of the work is to create a sense of belonging. For women and girls who haven’t had the experience of a safe environment from which to learn and grow, ARISE is a much needed haven of support. “For people in crisis, this is an extremely good program,” another woman said, “because when people are down, they need help to pull themselves up.”

This work is not for the faint of heart. Deb explains that “this ministry is filled with moments of deep despair and budding hope, moments of heartbreaking sadness and joyous celebration.”

The women that ARISE have supported over the years have painful, traumatic experiences that have led to feelings of brokenness. Thankfully, ARISE steps in to help initiate a journey toward healing, wholeness and freedom.

It’s time to hear the voices and stories of victims of sex trafficking if we are ever going to shed light on a world of such darkness and despair. The Presbyterian Church in Canada supports ARISE for its commitment to some of the most vulnerable members of our society. “We need to work collaboratively and understand what’s going on in our own community,” says Deb. “How can we empower and encourage? The church can have a major role in prevention and awareness raising.”

To learn more about ARISE Ministry or to make a donation to support this important work, visit ariseministry.ca.



Angel’s Story

Angel knows all too well about the struggle to rise from darkness. She grew up in poverty in a small town with her mother and brother. It wasn’t an easy childhood. Her parents were divorced and Angel acknowledges that she was in need of a positive male role model in her life.

When she was 18 years old, Angel found herself pregnant and in an abusive relationship. She was beaten so badly that she miscarried the child—an event that would haunt her for many years. An acquaintance told Angel how much money she could make in the city and it would allow her to get away from her abusive partner. A young, idealistic woman, Angel took the bait and found herself working at a strip club. She was introduced to alcohol and drugs and to men that would only use her. Her first abusive relationship was traded for another and she struggled to escape from the sexual harassment and exploitation that surrounded her daily.

The men in Angel’s life often, initially, took the role of a hero, someone who promised to help her find a better life with more opportunity and freedom, showering her with gifts and affection. But they would soon become controlling and violent, blackmailing her to ensure she couldn’t escape. Angel’s fiery spirit made her strong-willed and defiant, but she felt trapped, fearful for her life and of retaliation against her and her mother.

During the years Angel spent trapped as a sex worker and trafficked, she was in and out of hospitals. And despite the number of times police were called to deal with a situation she was involved in, no one of authority stepped in on her behalf. It wasn’t until she was found on the side of the road, left for dead, that the police finally intervened.

With Angel’s help, one of the men

responsible for trafficking her was arrested and convicted. Angel was proud that she had been instrumental in getting a criminal record against him, even though she was then forced to go into hiding for fear that he would come after her out of revenge. Deb Rapport and the staff at ARISE ministry played an important role in helping Angel through the court process by both educating her and providing much-needed moral support.

Angel took part in the jiu-jitsu training program offered by ARISE to build her confidence. The new self-defense skills were pivotal in preventing a sexual attacker from overpowering her.

Working with ARISE was a turning point in Angel’s life. With the support of Deb and other staff, Angel believes she is healing, and being reborn.

Although she will always need to conceal her identity for her safety, Angel has turned her life around. She’s an author now, having self-published a book of poetry (*The Darkness & The Light*, available at Amazon.ca) and is working on a new book that tells the story of her experiences. She believes that writing has become her purpose, her mission.

“I wouldn’t be where I am now without the support of ARISE,” Angel says. “Thanks to the opportunities, resources, referrals—and they continue to empower me.”

Angel is now a peer support worker with ARISE, helping other women who have been involved in the sex trade to break free from a cycle of abuse. She wants to help others wherever she can and prevent anyone else from travelling the road she went down.

“I don’t believe I would have survived without the prayers I received,” Angel says, acknowledging the faithfulness of church groups like those within The Presbyterian Church in

Canada that support ARISE and lift these women up. Angel believes it is the power of prayer and compassion

that has helped to get her where she is today. “I feel protected by a higher power.”

Empty Shell

A poem by Angel Power

They took my eyes
When they changed the way I see.
They took my voice
When they refused to hear me.

They took my innocence
When I was exploited, corrupted, and violated.
They took my passion
When they made me feel weak and jaded.

They took my freedom
When they made me fear the world.
They robbed me of my womanhood
When I was just a girl.

I am now an empty shell.
My life has become a living hell.
I was damaged so badly I don’t know if I’ll ever be well.
I was once full of life and had so much to give
But I was robbed of all I had and now I’m utterly discouraged.

They robbed me of my spirit
When they drained me of all my energy.
They diminished all trust I had
When friends and family turned on me.

They stripped me of my trust in my intuitive soul
When they made me doubt myself.
They made me look like a fool
When I put my trust in someone else.

They took my identity
When they made me dislike the real me.
They took my mind
When they changed how I think.

The real me is now suppressed.
Soon there will be no sign of my true self left.
I’ve become someone else to adapt and survive
But someday when it’s safe, my soul will be revived.
Until that day, I continue to hide.

Responding to God’s Call

A reflection by the Rev. Deb Rapport

My first involvement working with individuals who had experienced sexual exploitation came through a summer ministry internship at a drop-in centre for street-involved youth in Toronto. On one of my first days, I was introduced to a young woman who was the same age as me and who was first exploited as a young child. I reflected on the vast differences in our childhood experiences and needed God to do something with the shattered pieces of my broken heart in the way that only God can.

That was the beginning of my call to ministry with survivors of sexual exploitation, through the relationships made with youth at the drop-in centre, conversations with colleagues, and a ministry position there following completion of my M.Div, the vision for a

specialized ministry to empower survivors of sexual exploitation began to unfold. A restructuring at the drop-in centre gave me pause to reflect and realize that though my ministry position ended God’s Call to this ministry was still present. Recognizing the need to be faithful to God’s call, I engaged in conversations with colleagues and friends within The Presbyterian Church in Canada and together the vision for ARISE as a Presbyterian mission with the intent of helping individuals involved in the sex trade reclaim hope in their lives arose.

As ARISE looks toward our fifth anniversary this fall, and I reflect on all the amazing things that have happened in and through our ministry, I am so grateful for the encouragement, empowerment and hope-filled vision of the colleagues and friends who’ve helped nurture ARISE into being.



The Rev. Deb Rapport, executive director of ARISE Ministry

Presbyterians Sharing— Same Ministry. New Look.



Presbyterians Sharing supports Hummingbird Ministries' healing workshops, Bible studies, art, music and sport programs as it walks with Indigenous people in their healing journeys in the lower mainland of BC.

By Karen Plater, Associate Secretary,
Stewardship and Planned Giving

It was over 32 years ago that the budget approved by General Assembly was officially called *Presbyterians Sharing*. This name epitomizes how Presbyterians support a multitude of mission and ministry programs with their gifts. And yet, it's not uncommon to hear the question, "What exactly does *Presbyterians Sharing* do?"

In some ways, it is hard to explain because it supports so much. As a relational church, The Presbyterian Church in Canada values working together. Through gifts to *Presbyterians Sharing*, Presbyterians across Canada are making mission and ministry happen. Together, we encourage and equip congregational renewal and development; support

General Assembly and its committees; support inner city, Indigenous and refugee ministries; equip clergy and lay leaders; send mission personnel to work with international partners—and so much more!

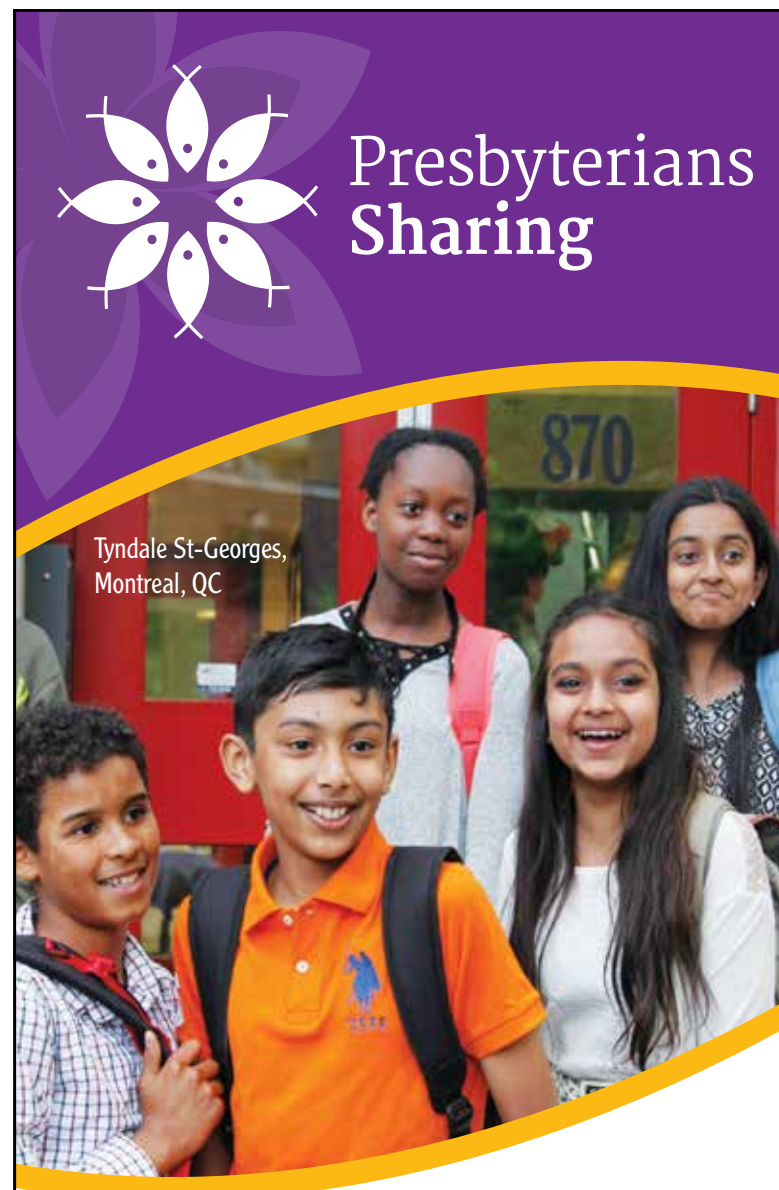
Louise Bloemberg, from St. Andrew's Presbyterian Church in Wingham, Ont., recently shared some personal comments with national office staff: "I am so impressed with all the resources we have at our fingertips through national office. Thanks SO much. I appreciate all the 'behind the scenes' work that is done by people at national office. There is a heart-to-heart feeling that comes through emails and phone calls that makes me realize your dedication and commitment to serving others."

In this issue of the *Presbyterian Connection* newspaper, you will find stories highlighting a wide array of ministries supported by *Presbyterians Sharing*: the transforming ministry of ARISE, the coming together of Presbyterians for General Assembly and the exciting congregational ministry of Montreal West. You can also read about our partners in the Middle East, theological colleges, the Stewards by Design and Transform conferences, Canada Youth and the support that Justice Ministries is providing to help congregations respond to the Calls to Action.

You'll also see a new *Presbyterians Sharing* logo that will be used to help tell our stories of mission and ministry. Inspired by the values in The Presbyterian Church in Canada's strategic plan and the early church's use of the fish as a symbol of Christianity, this logo is also intended to capture the vibrancy of *Presbyterians Sharing*. Working on the *Presbyterians Sharing* logo actually inspired the refresh of the PCC's burning bush logo.

When the logo was launched at recent Life and Mission Agency and Assembly Council meetings, members saw many different things: Presbyterians coming together from across Canada to collaborate on mission and ministry; a shining star; two variations of a cross; a flower bursting with life. The colour purple blends the red and blue colours of the PCC logo, and represents royalty to celebrate Christ's resurrection and sovereignty.

Watch for the new logo on upcoming resources, projects and events supported by Presbyterians Sharing. Find out more at presbyterian.ca/sharing so that you will be able to confidently and knowledgeably reply the next time you are asked, "What does Presbyterians Sharing do?"



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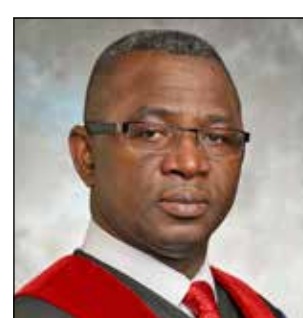
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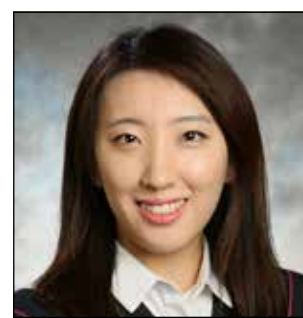
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PRESBYTERIAN COLLEGE, MONTREAL

GENERAL ASSEMBLY



The Rev. Daniel Cho, Moderator of the 2018 General Assembly.



Mr. Balpreet Singh from the World Sikh Organization of Canada addressed the Assembly as an interfaith guest.



Ecumenical guest, the Rev. Dr. Willard Metzger, Executive Director for Mennonite Church Canada shared reflections with the Assembly.

With Glad and Generous Hearts

The General Assembly of The Presbyterian Church in Canada gathered over 330 participants, including commissioners, staff and resource people, in Waterloo, Ont., from June 3–6, 2018, to discuss and discern matters of importance to the church. General Assembly is an annual event and is a time to bring together commissioners—both clergy and lay people—from across the country to make decisions on policies and issues that affect the direction and future of the church. Reports from departments, agencies and committees of the national church were presented, drawing attention to key topics that needed to be addressed. The Assembly was enriched by guest speakers from around the world who spoke about their work, enhancing our connection to the wider church and society.

Worship and praise were sprinkled throughout Assembly, allowing commissioners to lift their voices together. The worship team throughout Assembly was led by the Rev. Hugh Donnelly, Daniel Kendall, the Rev. Stephen Kendall, Sydney O'Brien and Rich Richards.

Opening Worship

The Rev. Peter Bush, moderator of last year's General Assembly preached

and celebrated communion during opening worship. Peter reflected on 1 Corinthians 13 and spoke of divisions in the church. "The numerous conflicts among us have engaged some in heated, at times angry, debate," he said. But the reading from Corinthians invites us "to think about how we talk with, be with, people we disagree with. People, in fact, we don't like. How do we show love to our opponent?"

Peter drew attention to the need for humility, which is at the heart of love. "Speaking with humility is rooted in the recognition that God is God who knows all things, and I am not God and I do not know all things. What I believe may need to be adjusted in the light of God."

Just as the disciples were divided on many things, members of the church may be in disagreement at times. However, God calls his disciples his friends. "If you are a friend of Jesus—and I am a friend of Jesus—then we'd better figure out how to be friends of each other... We don't have to like each other, we just have to love each other."

Moderator's Comments

After worship, the Rev. Daniel Cho was elected and installed as Moderator of the 2018 General Assembly.

In Daniel's opening reflection, he spoke about the honour of being named moderator. He shared personal experiences of growing up in Canada as a child of immigrant parents from South Korea and the challenges of growing up as an ethnic minority, feeling different and isolated because of it. He felt marginalized and devalued—and ultimately ashamed of his identity, and of how he looked.

"Looking at one another's face, really beholding one's face, is what makes the link, the connection, to the heart of the person." He expressed a desire that, during the meetings and

for intentional connection with one another in order to bring mutual empowerment as a form of worship. He spoke of building bridges with youth, building bridges with one another, building bridges laterally and building bridges forward with Christian hope and joy for the future.

Read a Message from the Moderator on page 2.

Interfaith Visitor

Mr. Balpreet Singh, Office to the Legal Counsel at the World Sikh Organization of Canada, enlightened the Assembly about the Sikh religion

In Sikhism, dialogue is important, and practitioners of the faith must be willing to ask questions, learn, respect and welcome people, even if in disagreement. This allows for understanding and builds a sense of community.

Ecumenical Visitor

Reflections from Mennonite Church Canada were shared by executive director the Rev. Dr. Willard Metzger. He spoke about the seven-year discernment process on same-sex marriage that the Mennonite church recently completed. After years of careful study, listening and engagement, the Mennonite Church did not change their confessional standards at their 2016 Assembly, however a large majority voted in favour of creating space for congregations to differ from one another when it comes to same-sex relationships.

He also described how Mennonites have found ecumenical dialogue to be a gift, providing them with a different lens through which to view their own history.

Moments of Appreciation

Three moments of appreciation were held during Assembly: for international mission staff, Dr. David

Continued on page 8

To learn more about the
Rev. Daniel Cho, Moderator of the
2018 General Assembly, go to
presbyterian.ca/moderator

discussion of Assembly, all commissioners of Assembly listen to, learn from and truly see one another.

Daniel's message also looked to the future of the church, highlighting the action and activity required

and interfaith dialogue. Mr. Singh's work focuses on human rights law and religious accommodation. He explained that Sikhs approach people of different faiths with an attitude of humility, acceptance and service.

The Rainbow Communion is a special committee formed by the 2017 General Assembly that has been empowered to invite LGBTQI people to tell stories of harm done to them within and by the church, and to share their experiences of God's grace in Christian ministry.

GENERAL ASSEMBLY

Continued from page 7

Pándy-Szekeres; Justice Ministries Associate Secretary, Stephen Allen; and Ministry and Church Vocation Associate Secretary, the Rev. Susan Schaffer.

David was appointed as the Supervisor of Missions with the Reformed Church in Sub-Carpathian Ukraine in 2000, overseeing missionaries serving communities in Ukraine. Stephen has served 20 years in Justice Ministries, including management of the church's healing and reconciliation program since 2006. Susan served 21 years in Ministry and Church Vocations, contributing to policy development, promoting clergy health and wellbeing, and leading guidance conferences for potential new ministers.

Life and Mission Agency Report

The Life and Mission Agency report told a dynamic story of the denomination's witness and stewardship of the ministry and resources entrusted to it. It articulated aspects of the lived theology of The Presbyterian Church in Canada as it seeks to be faithful. It reflected stories of faith, transformation, reconciliation, liberation and changed lives. There are stories of hope and stories of pain, stories of the church providing comfort and speaking against the powers of chaos, despair and injustice. There are

stories of creativity and renewal, stories of development and healing, and stories of courage.

Justice and Advocacy Issues

The Assembly approved recommendations to have the moderator write the Government of Canada on a number of issues, including advocating to decriminalize therapeutic abortion in Nicaragua, affirming humanitarian assistance to the Rohingya and par-

passed to urge the Government of Canada to exclude products made in Jewish settlements in the West Bank from the benefits of the Canada-Israel Free Trade Agreement.

Additionally, the Assembly will write the Canadian government about the ethical implications of new genetic technologies; strengthening protections for victims of forced labour, including human trafficking; reducing the processing times for refugee ap-

in Canada is on the rise, Assembly affirmed the need for safe or supervised drug injection sites, expressed support for community initiatives that address the opioid crisis and will advocate the Government of Canada to improve access and funding for addiction treatment and strengthen regulations for the marketing of drugs.

The Assembly adopted a creation care levy to recognize the ecological costs of the meetings and the church's contribution to climate change. All income from the levy will support the Canadian Foodgrains Bank's Climate Fund.

Sexuality

Discussions on sexuality dominated this year's Assembly. Commissioners grappled with several overtures about the nature of the inclusion of members of the LGBTQI community in the church. LGBTQI is an acronym that stands for Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, and Intersex. It is 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.

Commissioners were asked to embrace a spirit of listening during table group discussions. Two questions were put before the Assembly: What

is your most fervent hope about the current deliberation on human sexuality in the PCC? What else do you need to know in order to make the decisions now in front of the General Assembly concerning human sexuality?

There was passionate discussion during the table groups. Some people found the exercise to be powerful, unifying and hopeful, while others spoke of worry and concern for peace and unity, as well as division and differences between them.

"Everyone wants this church to survive," the moderator reminded the Assembly. "That's why we're here... I hope this exercise enabled us to listen and understand, and that those with differing opinions felt heard."

By the end of the session, commissioners voted to have moderators from the past 12 years further review the issue and propose a way ahead, taking into consideration the overtures and additional motions. The special committee is expected to report at next year's Assembly.

To look at all the General Assembly 2018 photos, watch the event recordings and read the summaries, visit presbyterian.ca/ga2018

To learn more about the overtures before the PCC regarding sexuality, visit presbyterian.ca/sexuality

ticipating in the Mali peacekeeping mission, as well as expressing concern about weaknesses in Canada's laws with the Arms Trade Treaty.

The government will be encouraged to make a public investigation into allegations of Saudi Arabia's use of Canadian-made vehicles against civilians and that Canada adopt and ratify the Treaty on the Prohibition of Nuclear Weapons. A motion was

plications and increasing the number of refugees that can be sponsored; and requesting a timetable to move Canada toward the target of 0.7 per cent of gross national income going to overseas development assistance. Churches are also encouraged to write the Members of Parliament in their communities about these issues.

Recognizing that death due to fentanyl and other opioid-class drugs



The Young Adult Representatives shared their reflections and experience, acknowledging a number of challenges and, at times, feeling that Assembly wasn't a safe space to share minority opinions. Ultimately, the YARs concluded their report saying they leave Assembly with hope.



Sue Senior and the Rev. Dr. Bob Faris of the Rainbow Communion Listening Committee.



The Rev. Peter Bush, Moderator of the 2017 General Assembly, preaching during opening worship.



The Rev. Germaine Lovelace from First Presbyterian Church, Kenora, Ont., leading in morning worship on Wednesday, June 6.



Linda MacKinnon, president of the Atlantic Mission Society. The AMS publication, *The Message*, marks its 125th anniversary this year.



The Rev. Dale Henry, convener of the International Affairs Committee.



Voting on recommendations using the standard "Yellow Cards."



Janet Brewer, president of the Women's Missionary Society. The WMS report highlighted the National Presbyterian Women's Gathering, an event that brought together over 500 people for a time filled with worship, renewal and fellowship. The next event will be held in Vancouver from March 29–30, 2019.

LEADERSHIP

Consensus Decision Making at General Assembly

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

In chapter 12 of the book of Romans, Paul describes not only the new life in Christ but also the need to share this wisdom. Paul reminds leaders that wisdom is not a private possession or a personal achievement and that none are wise by themselves. Church communities and committees strive to act wisely by discerning the mind of Christ together. And we each have different talents, skills, gifts and roles to contribute to the exercise of acquiring this knowledge, just as “in one body we have many members, and not all the members have the same function.” Enlightenment is achieved through the harmonic unity of differences and different perspectives and experiences.

Inspired by a biblical understanding of wisdom and discernment, leadership in the Presbyterian system is less about what an individual does alone and more about what we do together. And it isn't just *what* we decide but *how* we decide that matters. How discernment and our polity are practiced and lived out reveals not only who and what we value, but that our practices and customs actually shape our communities and create the spirit, values and strengths behind them. Open and transparent systems contribute to institutional trust that can release energy better used for mission and ministry and to help form stronger, more effective communities.

The “Robert’s Rules of Order,” or parliamentary style of decision making used in many church committees, can sometimes be practiced and experienced as an antagonistic winner-take-all process. Healthy communities benefit from collabora-



The use of consensus decision making during the 2018 General Assembly.

tive, respectful, encouraging and empowering processes that draw from the input of the fullest possible range of stakeholders rather than relying on a few well-informed members or compelling speakers. As churches and the world experience how deeply and easily divided they can be and how complex decision making has become, we regularly need to revisit how we make decisions.

The Assembly Council decided to experiment with a style of consensus decision making for a portion of the General Assembly’s meeting this year. A number of the church’s committees have learned about and experimented with consensus making using two guides: *The Church Guide for Making Decisions Together* by

Julia Kuhn Wallace (a layperson who has served on the staff of the United Methodist Church) and Terence Corkin (an ordained Minister of the Uniting Church in Australia). These insightful and practical resources offer tools to help committees and congregations explore a new way of making decisions that values and gives voice to all participants and leads to increased faith and health in organizations.

In the introduction to *The Church Guide for Making Decisions Together* the writers ask, “So what’s wrong with the way we make decisions?” In eight chapters, the book charts a step-by-step guide to a new way of making decisions. Drawing on tried and tested processes, it

advocates for a consensus-building approach and demonstrates how this prayerful method can work while still respecting the denominational and legal requirements under which we all operate. There is also a Making Church Decisions website (makingchurchdecisions.com) with additional resources, such as “Six things I wish they taught me about church meetings.”

Some of us will struggle as we experiment with slightly different approaches to working together and may feel that some new practices are not compatible with our traditions and procedures. Others will find new ways of discernment intuitive, freeing and even familiar, because the model proposed in *The Church Guide*

for *Making Decisions Together* resembles the way most sessions and small courts already function. Some of us might bemoan that the changes are not radical enough or that they will amount to little more than rearranging the deck chairs on the Titanic. Most will feel a little vulnerable as we attempt something new. But vulnerability is a small price to pay if it helps us come to better decisions in better ways and helps us avoid any system that contributes to a culture of defeat and triumph—because every time any one side wins in a contentious debate, all sides lose.

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MISSION

Dr. George Sabra Receives Mission Award

The recipient of the Dr. E. H. Johnson Award for working on the cutting edge of mission is Dr. George Sabra, Professor of Systematic Theology and President of the Near East School of Theology (NEST) in Beirut, Lebanon. Dr. Sabra accepted his award at the 2018 General Assembly.

In the Middle East, Dr. Sabra is recognized as a theologian, teacher, preacher and church leader. He brings clarity, openness, faithfulness and a concern for the truth and for the future of theological education in the Near eastern re-



Dr. George Sabra speaking to the 2018 General Assembly.

gion. NEST seeks to be a centre for interaction and formation of Evangelical thought, in order to further the role of the Church in society. To that end, it engages in reflection, research and discussion concerning issues of peace, justice, human rights, inter-religious dialogue and the environment.

Dr. Sabra has promoted Muslim-Christian dialogue for many years, and spoken passionately on the rise and acceptance of political and religious extremism as one of the more urgent matters before the church

today.

Dr. Sabra received his Bachelor of Philosophy from the American University in Beirut, a Master of Divinity from Princeton Theological Seminary, a Master of Arts in Medieval Studies from the Pontifical Institute of Medieval Studies at the University of Toronto, and a Doctorate of Theology from the University of Tübingen, Germany.

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MACLEAN ESTATE COMMITTEE

Crieff Hills Retreat and Conference Centre

By David Phillips, Maclean Estate
Committee Convenor

"A Place Apart to Come Together" is a statement that tells the story of Crieff Hills Retreat and Conference Centre in a few words.

The Maclean Estate Committee (MEC), along with the Managing Director and staff, administers this 250-acre-property's buildings and programs. The MEC develops and administers policies for the facility so that the Managing Director and staff can work in an environment that is safe, progressive and Chris-

tian-based.

The committee is made up of 12 people with an equal number of clergy and laity, and females and males, who work with the Managing Director. The committee's goal is to ensure that Crieff Hills is always moving forward and lives out its mission and vision. We work to live up to an aspiration in Colonel Maclean's will, which stated that this property, when it is transferred to the church, will act as a model and example to other communities.

Our vision is for Crieff Hills Retreat and Conference Centre to provide an eco-friendly place set apart for spiritual renewal and leadership development. This Christian community welcomes individuals, families, congregations, businesses, schools and agencies to enjoy God's creation. This vision manifests itself in many ways but an important aspect is to be hospitable and to treat everyone who visits the site as an equal. The MEC and staff believe in diversity and the acceptance of people from all backgrounds, and our doors and properties are open to all who wish to use our facilities.

Living out our vision statement is

important and this is accomplished by serving churches, non-profit organizations and community groups, as well as small and medium-size business, and offering meeting rooms, facilities and accommodations for residential or day visits. At Crieff we are always open to groups or individuals coming for an hour, a day or a week for individual retreat and study or for group activities. Throughout the year, programs are planned and administered by the Crieff staff that attract participants from all ages and walks of life.

As we move forward this year, we thank the excellent work by our Managing Director, Lawrence Pentelow, who will retire at the end of June 2018 after almost 16 years of great service. It will be difficult to find a worthy replacement. But the work will continue as we seek a new Managing Director and as we look forward to two priorities. The first is to make the Conference Hall more accessible by building an extension, renovating the interior and, most importantly, installing an elevator. This project is ongoing as we continue to raise funds to accomplish it.



Secondly, because we have excellent buildings and great outdoor facilities, we want to develop the outdoors to make it even more inviting. In order to do this, washrooms will be built so that outdoor participants will have their own facilities close by.

Our location is close to three airports as well as a major highway, the 401. Crieff Hills is located on 250 acres of land west of Crieff, Ont., a

small village about 60 km west of Toronto, 25 km north of Hamilton, 15 km east of Kitchener-Waterloo and 15 km south of Guelph.

We look forward to your visit, so you can enjoy our "place apart" to learn, grow and enjoy God's creation.

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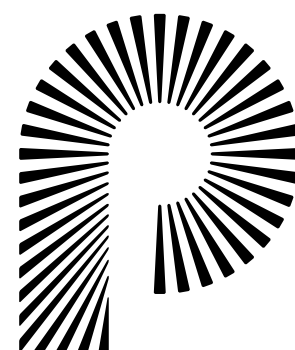
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REFORMATION

To God's Glory Alone

By the Rev. Peter Bush, teaching elder at Westwood Presbyterian Church, Winnipeg

What is "the glory of God"? And can we see it in the world around us?

These were the questions with which the presenters at the fifth and last of the "Sola" gatherings struggled. The gathering, held at Knox College in Toronto on Oct. 27, 2017, was the culmination of the Committee on History's five-year project exploring the meaning in our time of the five "Solus" (onlys or alones) of the Reformation.

The Rev. John Vissers, Principal of Knox College, noted that John Calvin suggested the glory of God was evident in three places: in creation "the heavens are telling the glory of God" (Ps. 19:1); in the person and work of Jesus Christ: "[Jesus] is the reflection of God's glory" (Heb. 1:3); and in the people of God. Calvin marvelled that "the hope of heavenly glory" could dwell in human beings, "earthen and fragile vessels" that we are.

The Rev. Christine O'Reilly, pastor at Knox Presbyterian Church in Thedford, Ont., demonstrated from her life as a parish pastor how these three aspects of God's glory appear. The glory of God appears not only in moments of joy, but also when sorrow is turned to joy, and tragedy becomes the opportunity for God's redeeming work—God's most glorious act—to be revealed. Such a recognition of God's glory grounds our worship in the proclamation of the worthiness (glory) of God, moving us beyond our feelings in the moment to God's never-ending glory.

Ephraim Radner, Professor of Historical Theology at Wycliffe College, deepened the conversation, noting that God's glory is often hidden or at least not evident. In such a world, he wondered if human speech about God's glory needs to be humbly contingent. This deepening was enhanced by Jinsook Khang, Christian Education Minister at Vaughan Community Church, noting we easily name the good things happening in our lives as evidence of God's glory, but are slower to describe difficult occurrences as being signs of God's glory. Both Radner and Khang challenged the simplistic equation that links God's glory with "everything is going great."

The glory of God can become a

cold, austere rule in our lives, warned the Rev. Karla Wubbenhorst, minister at Westminster-St. Paul's Presbyterian Church in Guelph, Ont., insisting that all things being to God's glory can become a weapon used to hold people in line, a new kind of law. The antidote is to read God's glory alone in combination with grace alone, Wubbenhorst insisted.

Vissers agreed, suggesting the response to the first question of the Shorter Catechism provides an answer. Often the conversation focuses on glorifying God, ignoring the enjoying God part. Yet the response is to enjoy God is part of glorifying God. To enjoy God is part of glorifying God. Radner responded by reminding the gathering of the early church leader Irenaeus who said, "The glory of God is man fully alive, and the life of man is the vision of God." Humanity living "fully alive" brings glory to God, thereby avoiding the danger of the glory of God being used as an austere rule.

Barbara Leung Lai, Research Professor of Old Testament at Tyndale Seminary, noted that in the Old Testament the glory of God brings about transformation in the individual. For example, Isaiah sees the glory of God in the temple and is transformed into a prophet. The glory of God, Lai argued, changes human beings into God's instruments in the world.

Jinsook Khang neatly grounded the entire day's conversation in her searching question: "How do we teach the next generation to recognize God's glory?"

The entire conversation about God's glory alone is available for viewing at presbyterian.ca/gods-glory-alone. The study guide, for individuals or groups, built on the day's discussion, is available for download at presbyterian.ca/gao/history. Study guides for the previous four conversations are also available for download.

The Committee on History thanks the donors of bequests to the Conference Fund of the Life and Mission Agency and the Ewart Endowment Fund for Theological Education for their support of this five-year project.



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INTERNATIONAL

Re-engaging in the Middle East

By Glynis Williams, Associate Secretary, International Ministries

The Presbyterian Church in Canada has been involved in the Middle East region since the 1800s. Since the mid 1980s, this connection has included mission personnel appointments and supporting specialized ministries through grants, scholarships and partner visits.

The seven years of war in Syria has been devastating for the 5.6 million refugees, which has affected neighbouring Lebanon also. Eight years after the Kairos Palestine Document (2009) was released, we received the June 2017 statement from the National Coalition of Christian Organizations in Palestine. It called on the World Council of Churches and the global ecumenical movement to act. The statement said that Palestinians had reached the “impossible moment,” and urged us to “costly solidarity.” The PCC has a history and a connection to this region, and this seems like the moment when we should intentionally engage more deeply.

Our partners

The National Evangelical Synod of Syria and Lebanon (NESSL) is a bi-national church and a PCC partner. In Canada, we have benefitted from the presence of Syrian Ministers and Christian leaders who are now in Canada, graduates of another partner, the Near East School of

Theology (NEST). NESSL is also an implementing partner in Syria relief efforts, using their church networks to deliver aid. This work is supported by PWS&D.

The Joint Christian Committee (JCC), based in Beirut, has been serving Palestinian refugees since 1951 and now welcomes Syrian refugees. Children and adults are supported in educational, sports and income-generating activities in the Dbayeh and Sabra/Shatila camps. The PCC has supported these programs that promote autonomy and dignity, and sustain their unique culture.

The Near East School of Theology (NEST) is a Protestant Seminary serving the evangelical churches whose primary purpose is to train pastors and church workers for ministry in the churches and other evangelical organizations in the Middle East. It is also concerned with continuing education for pastors and church workers in active service and with theological education of the laity. The PCC has supported the theological and Library Science studies of Liza Titizian, who will graduate in 2018 and will be the first Indigenous librarian at NEST in decades. The President, Dr. George Sabra, received the 2018 E. H. Johnson Award for the Cutting Edge of Mission for his promotion of Muslim-Christian dialogue (see page 9). He spoke on the rise of religious and political extremism as a challenge for the church.



Top image: EAPPI community meeting; Above left: A monument at the Mount of Beatitudes; Right: Palestinian children participating in programs with the JCC.



The Joint Advocacy Initiative (JAI) is a joint program of the East Jerusalem YMCA and YWCA of Palestine. The JAI advocates for peace and justice in the occupied Palestinian territories. They do this by raising awareness of the issues, as well as organizing campaigns and initiatives to involve people locally and internationally. The JAI networks with local advocacy organizations, runs the Olive Tree Campaign and promotes the Kairos Palestine document, to enhance international advocacy work with partners. In 2017, the PCC raised \$3,445 to

plant olive trees in Palestine, the basic source of livelihood and nutrition across the Mediterranean basin, and an ancient symbol of peace.

The Ecumenical Accompaniment Program in Palestine/Israel (EAPPI)

The World Council of Churches' Ecumenical Accompaniment Programme in Palestine and Israel (WCC-EAPPI) was created in 2002 by the World Council of Churches based on a letter and an appeal from local church leaders to create an international presence in the country. The volunteers, as proposed by WCC member churches, are known as Ecumenical Accompaniers (EAs) who serve for three months before returning to their church communities. EAs from all age groups aim to offer a protective presence to vulnerable communities, monitoring and reporting human rights abuses. They join Palestinians and Israelis who work in nonviolent ways for peace, and they interact

with myriad international, Israeli and Palestinian partners. Since 2007, the PCC has supported eight Ecumenical Accompaniers.

International Ministries seeks to accompany partners as they pursue God's mission in the world, and learn about their challenges and faithful responses.

Recognizing the need for deeper engagement with partners, a Middle East Liaison position will be explored by International Ministries. The person would be based in Canada, and would cover the countries of Lebanon, Jordan and Israel/Palestine, making trips to the region each year. For more information about this position, please contact im@presbyterian.ca.



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RECONCILIATION

Calls to Action

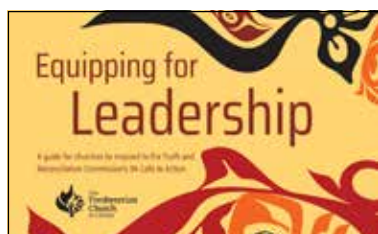
By Justice Ministries

More than 150,000 Indigenous children attended residential schools between the mid-1800s and 1996. The Presbyterian Church in Canada ran eleven of these schools, including two after 1925: Cecilia Jeffrey in Kenora, Ontario, and Birtle in Western Manitoba. In 1994, General Assembly adopted its Confession to God and to Indigenous people for the harm it caused while operating these schools. In our Confession we commit to “walk with Aboriginal peoples to find healing and wholeness together as God’s people.”

In 2015, the Commissioners of the Truth and Reconciliation Commission of Canada (TRC) announced 94 Calls to Action for churches, governments, businesses and all parts of Canadian society to address the history and legacy of residential schools (tinyurl.com/TRC-CTA). For congregations, the Calls to Action can be helpful in discerning ways to live out the spirit of our Confession. However, reading the Calls to Action can also seem daunting. You may ask: How do we begin? What can we do?

The first time you read the Calls to Action, write down any questions you have. In the summary of the TRC’s final report (tinyurl.com/summary-trc), the Commissioners provide preambles for each Call to Action that can help you begin to answer those questions.

Ask a few members of your congregation to join you in reading the Calls to Action. Which Calls to Action stand out? Remember that there is no prescribed way to respond to the Calls to Action. Begin by sitting down and reading them, praying about



them and talking about them. Choose one that you feel strongly about and begin to learn more together. Seek Indigenous voices. Listening is essential in reconciliation. Justice Ministries’ staff can suggest resources.

Georges Erasmus, former National Chief of the Assembly of First Nations, said: “Where community is to be formed, common memory must be created.” Understanding the past tells us why we need to seek and build new relationships. Call to Action 59 is about providing ongoing education regarding the Church’s role in colonization and Indian Residential Schools. On January 26, 2018, First Presbyterian Church in Collingwood hosted a day camp for 40 children in their community to participate in activities and make crafts that highlighted Indigenous culture and history. Children heard from Indigenous elder Miptoon (pronounced: Mip-tone), from the Chipewas of Nawash Unceded First Nation. Miptoon helped the children understand the impact of residential schools on families. He also spoke about how revitalizing Indigenous languages and use of traditional medicines is helping communities to heal.

As we develop a sense of common memory it can ground us and draw Indigenous and non-Indigenous people together to envision a better future. Consider ways you can support



Members of the PCC delegation at the Truth and Reconciliation Commission closing event in Ottawa, June 2015.

Indigenous-led organizations. Readers of the Presbyterian Connection may recall the article from the Winter 2017 issue about how members of First Presbyterian Church in Regina are advocating alongside Indigenous people to protect and commemorate the Regina Indian Industrial School (RIIS) cemetery. Thanks to the work of the RIIS Commemorative Association, the school’s cemetery has gained recognition as a municipal and provincial heritage site. Calls to Action 73-76 are related to residential school cemeteries.

Your congregation may wish to respond to some of the Calls to Action in worship. For example, Calls to Action 46 and 49 ask churches to reject concepts that have been used throughout history to justify sovereignty over Indigenous lands and peoples. The Rev. Mark Tremblay is the minister at Knox Presbyterian Church in Calgary. He recently led a Lenten Bible study about one such

concept called the Doctrine of Discovery. He wrote the 2018 Women’s Missionary Society worship resources for Mission Awareness Sunday (April 29), which explores some of the reasons churches got involved in running residential schools.


Equipping for Leadership: A Guide for Churches to Respond to the Truth and Reconciliation Commission’s 94 Calls to Action is a new free resource to help Presbyterians begin these conversations. This resource provides suggestions on how to read the Calls to Action, questions for reflection and ideas for action. All congregations received a copy of the resource in the May PCPak. For additional copies, contact Justice

Ministries.

No one is alone in the work of reconciliation. In 2 Corinthians 5:18–20, we are reminded that through Christ, the world is reconciled to God. God calls us to the ministry of reconciliation as ambassadors for Christ. God draws us into this ministry and walks with us.

To learn more about the PCC’s reconciliation journey, visit presbyterian.ca/healing or contact healing@presbyterian.ca, 1-800-619-7301 ext. 278.

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GATHERINGS



Elma Harlow joined the choir of Knox PC in Georgetown, Ont., in 1936 during the reign of Edward VIII, following her seventeenth birthday. Now in her 99th year, Elma has retired from the choir after more than 81 years of faithful service. Seen here on January 21, 2018, are Elma, Pat Leigh (secretary of the choir), and the Rev. Steve Boose. Cake was served in the Lower Hall following worship, of course!



The Session and congregation of First Presbyterian Church in Pictou, N.S., recently welcomed these young people into Communicant Membership by Profession of Faith, under the direction of elder Vicki Campbell. Pictured above are Myles and Klorissa Farnsworth, Chris MacDonald, Clerk of Session, Luke and Kelli MacDonald, the Rev. Lorne MacLeod, Interim Moderator.



The Presbyteries of Halifax & Lunenburg and Pictou held a special meeting led by the Rev. Dr. Clyde Ervine regarding the study and report documents from Church Doctrine and Life and Mission Agency about Human Sexuality. The group gathered at St. James, Truro, N.S., in early January.



Presbytery and Synod clerks gathered for the biennial Clerks' Consultation from April 6–9, 2018, near Toronto. The clerks discussed a wide range of governance issues and learned about resources that are available for the benefit of ministers and congregations. Worshipping, eating and laughing together, while developing connections with one another, are some of the pleasant aspects of the consultation. Missing from the photo is the Rev. Richard Seong-Keun Kim, Clerk of the Presbytery of Eastern Han-Ca.

GATHERINGS



On May 5, Crieff Hills Retreat and Conference Centre (in Puslinch, Ont.) staff, volunteers, friends and family gathered to thank Lawrence and Marylu Pentelow for their outstanding dedication to Crieff Hills Community over the past 15 years and wish them the very best for their retirement. Lawrence was managing director and Marylu coordinated Crieff Hills programs. They will be deeply missed by many for their leadership at Crieff Hills and wonderful hospitality!



The players of St. Andrew's Presbyterian Church in Dartmouth, N.S., presented The Road to Calvary on Palm/Passion Sunday. Readings, drama and music were used to present the Last Week in the life of Jesus.



There was a lot to celebrate at Trinity (Kanata) Presbyterian Church, near Ottawa, Ont., on Easter Sunday. Communion, baptisms and the reception of new members, as well as a cantata by the choir, complete with cello, violin and grand piano accompaniment, and a dramatic skit retelling the Easter story. Nine new members, two adult baptisms and two children baptisms left no choice but to have cake!



On Sunday, March 4, Knox Presbyterian Church in Mitchell, Ont., celebrated the 40th anniversary of Audrey Vorstenbosch's service as organist and choir director. Mrs. Vorstenbosch grew up attending Knox and had served as organist of two other congregations before being approached to assume responsibilities at Knox on March 1, 1978. Presentations were made during worship and a reception was held afterward in the church hall. We are grateful to God for Audrey's talents and joyful spirit.



Leaders from Indigenous ministries across the PCC visited Cowichan Grace Church on Vancouver Island in January during the National Native Ministries Council 2018 gathering.

GATHERINGS



Women of the Way, a group of women in their 20s, 30s and 40s, that worships at Calvin Presbyterian and Deer Park United (an ecumenical shared ministry in the heart of Toronto) hosted a fancy tea party in November, 2017. A special invitation went out to women's groups of generations past. Over a cup of tea and a three-tiered plate of goodies, women from both congregations celebrated 50 years of women's ministry.



On Wednesday, March 28, Lucknow Presbyterian Church in Lucknow, Ont., held another all-ages Messy Church event. Messy Church events are Christ-centred, with a focus on creativity, hospitality and celebration. The monthly events have become an exciting part of the congregation's ministry.



On Saturday, March 24, Barb Summers, Associate Secretary of Communications for the PCC, led a workshop for participants in the Ottawa area on how to build an effective website and create a strong social media presence. Hosted by St. Andrew's Presbyterian Church in Stittsville, the event was a great opportunity to share ideas, discuss options and help build a stronger online presence for churches.



The Ladies' Choir at St. Paul's Presbyterian Church in Port Hope, Ont., called the St. Cecilia Singers, won the choral portion, with distinction, of the Peterborough Kiwanis Festival. They have also been honoured by being selected to perform at the provincial level.



PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Five Years and 50,000 Lives Transformed in Malawi

By Anna Muir,
Communications Assistant

The parable of the mustard seed teaches us about the transformation that makes it possible for a tiny seed to mature into a life-sustaining plant, ripe with fruit. What seems small to-day can one day grow and thrive.

Over the last five years, PWS&D's Building Sustainable Livelihoods program has helped marginalized communities in Malawi grow, thrive and transform. The support has been vital in a country where high unemployment rates, gender inequality, climate change and a lack of access to health care and education keeps communities trapped in cycles of poverty.

The Government of Canada-funded project concluded in December 2017, and because of those who generously supported the program's work, 50,000 Malawians are making positive, lasting changes to their lives—they are building sustainable livelihoods, combating poverty, embracing healthy futures and lifting up those around them. To help accomplish this, one part of the program offered occupational skills training and empowered vulnerable women and men to start small businesses.

Zondwayo Mbano's parents died when he was young. He grew up with very little and he didn't know what his future held. After joining the program two years ago, he learned to use a sewing machine and developed advanced tailoring techniques. Since then, Zondwayo has been earning an income as a tailor, making and mending school uniforms and skirts.

Zondwayo was diligent with his savings so he could buy solar panels, which provide light and allow him to continue sewing even when it starts to get dark out. Zondwayo is able to take more orders and earn more money to continue meeting his needs.

Improving access to loans is another way the program has helped households rise above poverty. Through self-help groups, women come together to save money and distribute small loans.

Linly Chavula felt weighed down by the loss of her husband, both emotionally and financially. She used

a loan from her self-help group to purchase sheep, which have ensured a source of income and way for her to support her family of seven.

Linly also lives with HIV, but she is able to continue working because of support from the program, which has improved her village's access to health care services through outreach clinics and education about hygiene, nutrition and maternal health. Linly now takes antiretroviral medication, which means she can stay active and continue providing for her children.

Community-based groups like Linly's self-help group are key to the program's long-term success. Community groups caring for orphans and vulnerable children provide them with school fees, uniforms and supplies to complete their education, equipping them to contribute to their societies as strong, smart leaders.

Promoting gender justice has been a major component of the program. By upholding women's rights and encouraging female involvement in decision-making and politics, the program has helped women become agents of change in their communities.

Miraculous growth is held within each small seed—each child who can go to school, each woman starting her own business and each parent who can support their family by learning a new skill. Together, we have tended a garden that is flourishing!

Thanks to your support, there is much to celebrate!

In the project area:

- 130 orphans and vulnerable children received schools fees to attend secondary schools and colleges
- 2,253 students received school uniforms
- 447 vulnerable youth participated in vocational training
- Over 130 savings groups were formed and 1,436 women and youth were able to access markets to sell their goods
- 57% more women are earning an income
- 84% of households learned about the prevention and treatment of malaria, HIV and AIDS, and other diseases
- 50% of women are participating



With support from PWS&D's Building Sustainable Livelihoods program, Zondwayo Mbano supports his family as a tailor in Kaluhoro, Malawi. PHOTO CREDIT: PAUL JEFFREY



A savings group meets in Kaluhoro, Malawi. With support from PWS&D's Building Sustainable Livelihoods program, women are working together to save money. PHOTO CREDIT: PAUL JEFFREY

in political processes

- 98% of women are participating in decision-making processes at home

While the Government of Canada-funded portion of the project has concluded, PWS&D continues to work with families in Malawi to build sustainable livelihoods. To support this important work visit WeRespond.ca/donate.

This program received generous support from the Government of Canada through Global Affairs Canada.

Canada



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Participants in PWS&D's Building Sustainable Livelihoods program receive financial assistance to purchase livestock through savings groups. PHOTO CREDIT: PAUL JEFFREY

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Champions of Change in Afghanistan

By Anna Muir, PWS&D
Communications Assistant

Afghanistan continues to be one of the most dangerous places in the world to give birth. Most women deliver without the care of skilled birth attendants, partly because of the scarcity of health centres and midwives, as well as cultural norms that demand women give birth at home.

Tragically, without this expertise and care, the process of bringing new life into the world can be life threatening for mothers and their babies.

Living in the remote village of Mashinna in Afghanistan, Asma felt anxious while pregnant with her third child. She was alone—her husband works in Iran as a labourer and sends some money each month to help support them. But it isn't enough to cover household expenses, especially health care or the cost of travel to distant hospitals.

Isolated from the care she needed, Asma feared what might happen while delivering her baby alone.

A Life-Changing Visit

With support from the Government of Canada, PWS&D has been working in Afghanistan and Malawi to prevent tragic, senseless deaths and ensure mothers and babies have the chance to lead healthy and hopeful lives together.

For the past seven years, PWS&D's maternal, newborn and child health program has been improving access to health care by building health centres and developing the skills of birth attendants. Additionally, community-based health promotion is educating people on why the services are im-

portant, increasing the demand for them and empowering women and girls to make decisions for their own well-being.

Asma was in her third trimester when PWS&D helped establish a new health centre just outside her village. The health centre is among six new facilities established through the project in Laghman province, Afghanistan, with local partners at Community World Service Asia.

One day, a community health worker came to Asma's home to tell her about the maternal care available at the nearby facility.

The worker examined Asma, prescribed multivitamins and discussed the importance of safe pregnancy and delivery practices. She helped Asma register as a patient and scheduled her for regular prenatal appointments.

As a patient, Asma also participated in health, hygiene and nutrition sessions with other expectant women. With each visit to the clinic, she felt her anxieties subside.

After a few months, with the skilled and compassionate care of a midwife and birth attendant, Asma gave birth to a strong little girl.

Asma rejoiced, "The staff at the health facility was very cooperative and helped me, resulting in the safe delivery of my beautiful daughter."

Asma continues to visit the clinic where she participates in nutrition, family planning and breastfeeding sessions.

When she looks at her smiling baby girl, Asma is filled with gratitude for the dedicated health worker who visited her that day and the many others who continue to serve the



Asma and her baby receive care at the Nowdamorra Health Centre in Laghman province, Afghanistan. PHOTO CREDIT: COMMUNITY WORLD SERVICE ASIA

community.

When we improve maternal and child health, all people benefit—household income increases, families grow more food, children are cared for, and women and girls are better able to claim their right to a healthy life. Inspired by God's promise of abundant life, PWS&D remains committed to this vital work.

PWS&D's maternal, newborn and child health program receives generous funding from the Government of Canada through Global Affairs Canada.

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A child is screened for malnutrition. The maternal health program in Afghanistan helps children grow strong and healthy through access to essential health services. PHOTO CREDIT: COMMUNITY WORLD SERVICE ASIA

Presbyterian Growing Project Members Visit Malawi

By Shaylyn McMahon,
Communications Assistant, Canadian
Foodgrains Bank, with additional
content from PWS&D

The worst crop that Meaford, Ont., farmer Henry Reinders has ever produced was last year's hay crop.

"In order to make dry hay you need at least three consecutive days of dry weather and we rarely got that," says Henry. "Last year was the wettest summer I've ever experienced."

Thankfully, his customers still accepted his hay. "I've been very fortunate and never had a situation where a poor crop has affected me financially," he says.

That's not the case for many farmers around the world, though.

"In Malawi, farmers feel the effects of crop failure and climate change quite differently," says Henry, who, through a learning tour organized by Canadian Foodgrains Bank, recently returned home from visiting small-scale farmers affected by hunger in Malawi.

A member of Knox Presbyterian Church in Meaford, Henry has helped organize the Bighead River growing project for over 20 years. The trip to Malawi was an opportunity to see first-hand how their contributions are used.

Henry learned that many Malawian farmers are dealing with



Meaford, Ont., farmer Henry Reinders (right) with Malawian farmer Danny Gwira (left), who learned conservation agriculture through a PWS&D supported project. PHOTO CREDIT: SHAYLYN MCMAHON, CFGB

increasingly unpredictable weather patterns like prolonged drought and erratic rainfall. Producing a viable crop can be difficult.

"The farmers I met are dealing with one or two acres, and if they have a poor yield it totally devastates them—they have nothing to eat and they're searching for ways to get money to buy food," he shares.

As part of the tour, Henry stayed in the home of Pressings Moyo, a farmer who participated in a PWS&D-supported agricultural training project. The project is helping farmers learn from other farmers in their community how to cultivate

REFUGEE SPONSORSHIP

Refugee Corner: Being a Refugee is Not a Choice

Boghos, a student at Knox College, was sponsored by a Presbyterian congregation through The Presbyterian Church in Canada's sponsorship agreement with the Government of Canada. He tells his story below.

Being a refugee is not a choice. Refugees are vulnerable people who have been forced to leave their homeland to seek safety, protection and dignity.

I did not flee Syria because of the war; I fled because of religious persecution. I found asylum in Lebanon and had a chance to study theology and widen my Christian knowledge at the Presbyterian seminary. However, I was stuck. I didn't have legal status in Lebanon and feared I was going to be sent to Syria for military service.

My principal from the Near East School of Theology was invited to The Presbyterian Church in Canada's General Assembly, which is where he connected with the Rev. Dr. Emily Bisset, the minister at Calvin Presbyterian Church in Toronto. Through this connection, Calvin Presbyterian Church and Deer Park United Church agreed to sponsor me through The Presbyterian Church in Canada's

sponsorship agreement.

I was put in touch with Rob Shropshire and Michelle Ball and we started working on my application. Growing up in a less bureaucratic country, I found the government forms very challenging. As we worked on the forms, the hopeless situation for refugees in Lebanon made me wonder, "Is this sponsorship thing going to work?"

Through regular contact with the Rev. Bisset, Rob and Michelle, I became more assured as they walked me through the steps of filling out the paperwork. Their meticulousness gave me assurance that there was hope the sponsorship could work out.

One of the biggest challenges for me in this period was the feeling of uncertainty. I did not know for sure that I was going to Canada until a week prior to the travelling day. I got the call in the middle of my Greek exam. I was finally going to Canada.

I landed in Toronto on January 23, 2016, and the cold was unbelievable. It was -17 C. When the air hit my face... wow.

The next morning, I went to Cal-

vin to participate in Sunday worship and got to meet the whole congregation. That first morning, I was totally stunned. The congregation had not met me before that day and yet they had invested a lot of effort, energy and money to help me. In this moment, I learned that it is possible to witness unconditional Christian love in action.

The congregation had prepared everything before my arrival. I loved the fact that they were very organized. There was a furnished apartment, a full fridge and a planned program for my first week. There were a lot of things to be explained—a new social code and lots of little details that they took their time to share with me. Over time, they helped me to continue my theological education and supported me without any sense of inequality or imbalanced power dynamics.

Throughout the 12 months of the sponsorship, my friendships and closeness with the congregation deepened and strengthened. I found that our relationship was not just one of refugee sponsorship, but one of a family and a sense of home for me. They made a space for



me and we learned together how to overcome our cultural differences. I was a member of Calvin Presbyterian Church and they were my community of faith here in Canada.

I want to share from my heart my gratitude to Calvin Presbyterian Church and Deer Park United Church who gave me a chance at a new life—allowing me to preserve my dignity as a human being. My thanks also to Rob, Michelle and everyone involved in the welcoming of refugees to Canada.

I can see the work of God through

the refugee sponsorship program. It is a whisper of God to vulnerable and broken people all over the world. It is a whisper not only of hope, but of a real chance for refugees—who are simply surviving—to have an opportunity to live.



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Sharing knowledge to help those in need

Continued from page 18

fertile soil, grow more food and improve nutrition.

"Before the project, Pressings' family was always short of food and they only ate leafy vegetables like cabbage and pumpkin leaves. He had no energy to work," explains Henry.

Through the project, Pressings learned sustainable soil management techniques that helped him grow more and better food. "Since receiving the training, Pressings and his family moved from being hungry to having extra food to sell in eight short years," says Henry. It was encouraging for all of the tour participants to see the impact these different farming techniques are having on the lives of Malawian farmers.

Stan and Noah Law, a father and son involved in a growing project

in Eckville, Alta., also attended the learning tour. The growing project, which receives generous support from St. Paul's Presbyterian Church, has been supporting PWS&D's work through the Foodgrains Bank for 25 years. Through the tour, they witnessed the huge difference their support has made.

"My homestay family started off with a 10-by-10-metre plot of land and five different seeds, but after five years of project knowledge and help, they now own four acres and grow over 15 different types of crops," shares Stan, seeing how the project is working to achieve long-term food security.

Ultimately, the experience offered participants the opportunity to reflect—both on what they have in common with the people they met

and the impact of their efforts over the years.

"As a farmer, because I'm so directly tied to food production and I see what the land means to other farmers, I think it's important that we share what we know to help those who are less fortunate," Henry says. "It gives me great hope that we can help many more farmers—many more people—in countries like Malawi become self-sufficient and food secure."

Visit WeRespond.ca/cfcb for more information on the work PWS&D does in collaboration with Canadian Foodgrains Bank.



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Father, Stan (far left) and son Noah Law (far right) met and learned from farmers in Malawi. PHOTO CREDIT: CANADIAN FOODGRAINS BANK

BOOK REVIEWS

A Review of *Read, Wonder, Listen*

By the Rev. Emily Bisset,
Calvin Presbyterian Church, Toronto

Read, Wonder, Listen: Stories from the Bible for Young Readers
Written by Laura Alary,
Wood Lake Publishing, 2018

"In the beginning was the idea. The idea came from God and was part of God. Yet it seemed to have a life of its own. The idea fluttered around the world. Creating. Inspiring. Enlightening. Awakening. It was in every place and time. But in one place and one time, it came to rest. Not in a great city like Rome or Jerusalem, but in a tiny village called Nazareth."

As we eagerly await the release of Laura Alary's new book, *Read, Wonder, Listen: Stories from the Bible for Young Readers*, I had the privilege of getting a glimpse at some of her Advent stories in manuscript form. Each story is brief and peppered with engaging details to draw young listeners deeper into the story. The characters are making bread, daydreaming, frowning, laughing, tossing and turning in the night, and trying to make sense of what they see and hear.

Alary's expression of the emotions in the story are fresh and realistic, as the characters experience worry and fear, joy and wonder, confusion and hope in ways that children can feel themselves. The dialogue in the stories is as real as overhearing a conversation in the next room as the people in the stories wonder, ex-

claim, blurt things out, speak "silently" and bubble up with joy.

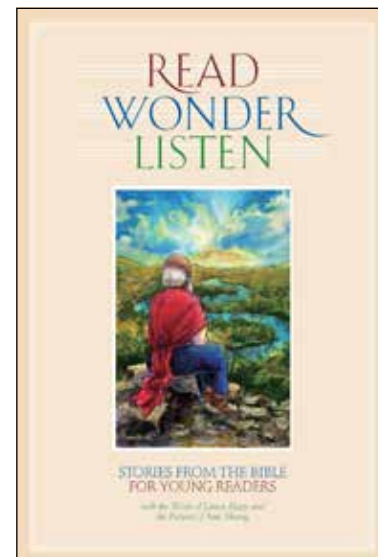
Alary's descriptions of God are rich and inspiring, moving us gently beyond traditional conceptions of God to a wider scope of God's nature. For example, in one story God is the Creator of the stars. In another story, God is the One who breathes life into us. This book will expand our thinking about who God is, which is particularly important for children as we follow the Scripture's lead in offering them a broad range of images of God.

In addition, as a New Testament scholar, Alary weaves interesting exegetical insights into the text in accessible ways. She describes in simple language why pilgrims go to the temple in Jerusalem and what they might do there. She tells us that Bethlehem means, "house of bread."

She gives insight into the meaning of the magi's gifts to the Christ Child.

Getting a taste of these stories made me all the more excited to read this book cover to cover and explore with my congregation and our children how Alary will tell stories from across the Biblical narrative. During Advent, we invited children to participate in reading these familiar stories in worship as fresh expressions of familiar stories, and they were appreciated by all generations. Children and adults alike clearly get the message that "life is a messy mixture of joy and sadness, beginnings and endings, but God is there through all of it."

Alary's whole range of children's literature draws us into important theological conversations that "make us bigger on the inside" as all stories should do (*Myra and the Big Story*).



Through her books, we learn about how to give generously (*Jesse's Surprise Gift*), pray for those we love in difficult situations (*How Do I Pray for Grandpa?*), resist gender stereotypes (Victor's Pink Pyjamas), and understand truth (*Is That Story True?*) in ways that are engaging and accessible for all ages.



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RENEWAL

Growing Stronger Through Diversity

By Jen de Combe, Associate Secretary, Canadian Ministries. Jen has been involved with Montreal West Presbyterian Church since 2011

Like many parishoners, I used to imagine church renewal as a lateral shift. The church would continue to function very much like the congregation I was worshipping in—but now it might be bigger and with more people and programs. The story of Montreal West Presbyterian Church challenged what I understood to be God's plan for renewal. Through their story, I learned that renewal often comes as a surprise and can transform congregations into very different worshipping communities than the one they imagined they would become.

To truly appreciate this story you have to know a little about the background of Montreal West. Established in the late 1800s, it is a congregation located in a historically affluent Anglophone neighbourhood of Montreal. Despite this setting, which in many towns would create invisible barriers, in 2004, as a result of declining membership and a self-diagnosis, the church stopped looking inwardly and at the past and instead enriched itself by reaching out to the multicultural city blossoming around it. And, among others, several members of the Cameroonian community reached back.

I asked the minister, the Rev. Sampson Afoakwah, what he thought paved the way for the transformation to occur. He named the congregation's approach to outreach. Outreach was never a matter of sending cheques or serving meals, it was about relationships and enjoying time together while responding to needs.

For years, the congregation shared in worship services and meals with the participants and staff from Tynedale St. Georges Community Centre, a place that works with people facing challenges associated with exclusion and poverty. Congregation members volunteered on a regular basis at the centre. This history of developing relationships that overcome differences established the congregation as a community that truly welcomed newcomers into their midst.

It began slowly at first, with just a few new members who joined the choir and developed friendships, but it quickly grew to include whole families wanting to be part of a welcoming community. These changes were exciting, but also brought challenges. Everyone had to learn how to do things differently. The newcomers

learned to appreciate traditional Canadian Presbyterian worship and the original congregation learned new ways of running programs and showing hospitality. Some parishoners left the church as it evolved, but those who stayed grew spiritually, and ultimately the community grew stronger in its diversity.

This strength came through in more than one way. As God began the work of renewal, the congregation called a minister from Ghana to lead them. This openness to change and commitment to relationship building that formed the DNA of the church is now being carried forward by newer members. The congregation is responding to the recent influx of Nigerian refugees coming into Quebec. This time, it is the Cameroonian members who are going out and visiting homes of refugee claimants and inviting them into the Montreal West community. Friendships are being built and people's lives are being improved all because of an ongoing commitment to rela-



The Montreal West Presbyterian Church youth choir.



The Rev. Sampson Afoakwah at Montreal West Presbyterian Church.

tionship building and service. Through this transformation, the congregation has grown from a small group to a worshipping community of over 150 people and a vibrant Sunday School program with nearly 60 children.

As I was winding down my conversation with the Rev. Afoakwah, I asked him where he saw God's story in the life of Montreal West. Without hesitation, he spoke of God's faithfulness. God began the work of transformation and God will not abandon the work that was started. The departure of some of their members has resulted in the congregation struggling

financially. Despite this struggle, God continues to provide and the congregation has been able to maintain their outreach relationships. Now, with support from their presbytery and Canadian Ministries, the congregation is well on its way to financial sustainability. And more than this, Christ's ministry is flourishing, the gospel is being preached and people are being welcomed as they are into a community that lives in grace and grows in love.

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NEWS AND EVENTS

World Day of Prayer Celebrated in the Lucknow Community



Women from Lucknow Presbyterian and Community Christian Reformed Church: Wanda Wilson, Karen Leferink (CCRC), Norma Raynard and Joanne Lennips.



South Kinloss Presbyterian Church members Margaret Hamilton, Leda White and Jo Landon.

Written by Marilynne Gilchrist, member of South Kinloss Presbyterian Church in Lucknow, Ont.

The World Day of Prayer, a global ecumenical movement led by Christian women to encourage prayer and action for peace and justice, was cele-

brated across Canada and around the world on Friday, March 2, 2018. This year's service was written by women who live in the Republic of Suriname, which is located in the northeastern region of South America. Although Suriname is one of the smallest countries in South America, its popu-

lation is one of the most ethnically diverse in the region. The theme chosen by the Surinamese women this year was "All God's Creation is Very Good!" Through prayer and reflection, everyone was encouraged to consider the concerns of the people in Suriname and also to remember our own local environment and to think about actions that can be taken to nurture and preserve all of creation for future generations.

Each year in Lucknow, a different church hosts a World Day of Prayer event. This year, members of the community gathered together at Lucknow Presbyterian Church to celebrate the World Day of Prayer and to learn more about Suriname. Representatives from the Lucknow Presbyterian, United, Anglican, Community Christian Reformed and South Kinloss Presbyterian Churches all took part in the service, which included singing and praying together. Joanne Lennips, who led the worship, also organized the viewing of an informative video about Suriname. Lunch and a time of fellowship followed the service.

The next World Day of Prayer service, which will be written by women in Slovenia, will be celebrated on Friday, March 1, 2019, around the world. Everyone is encouraged to attend a service in their local community. The World Day of Prayer reminds us how important it is to learn about life in other parts of the world and the issues affecting people living in those regions. Prayer is powerful and prayerful action can make a big difference both locally and globally.

Clothing Sale to Support PEI Hospital

By Susan Cameron, Summerside Presbyterian Church, P.E.I.

The Prince County Hospital Auxiliary serves the PCH in Summerside, P.E.I., a hospital with around 100 beds. The Auxiliary has been operating for 106 years, and is one of the oldest continuing operating hospital auxiliary groups in Canada. We fundraise to assist patient support programs and to help purchase medical equipment. Every year for over 10 years, we have held a gently-used clothing sale, collecting bags and bags of donated clothing, footwear and accessories from the community. Five years ago, it became necessary to move the sale out of the hospital, as we had basically outgrown the room that had been made available to us.

Rather than quit having this fundraiser, which brings in \$4,000–5,000 in sales every year, a partnership was formed with the Circle of Joy Atlantic Mission Society (AMS) group at Summerside Presbyterian Church. They had a brand-new church, with a lovely fellowship hall, accessible doorways and washrooms, and plenty of parking! The AMS group members also participate in the fundraisers and lend us some much needed help in setting up, working at, and clearing away at the end of the day. We do this on a profit-sharing basis, and the AMS receives 15% of the sales to use toward supporting the group's missions.

Everyone has been so pleased with this arrangement, and it's a great example of how a community/church partnership can be developed.



20th Anniversary of the Presbyterian Archives at Wynford Drive



National office staff visiting the Archives.

By Kim Arnold, Presbyterian Archives

On Friday, April 27—twenty years to the day it officially opened—national office staff celebrated with Presbyterian Archives staff, Kim Arnold and Bob Anger, on marking this special anniversary. Previously located in the basement of Knox College and then in a repurposed sewing factory/office building on Soho Street, Toronto, the Archives collection was moved into a specially designed state-of-the-art archives facility at the national office in spring of 1998.

The Presbyterian Church Archives assists thousands of researchers an-

nually with many and varied requests for information, with records dating back to 1791. Those who pay us a personal visit to our facility will have a chance to both use and view this amazing multimedia repository. The

Archives staff will be pleased to welcome you!



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NEWS AND EVENTS

Recognizing an Outstanding Young Woman in PEI



(Left to right) Scott MacDonald, Zion's Presbytery Representative Elder, Courtney Anderson, Mr. Russell Stewart, husband of the late Davida Stewart, and the Rev. Douglas Rollwage, Lead Minister at Zion Church.

By John Barrett, Clerk of Session at Zion Presbyterian Church, PEI

In recognition of the many years of Christian dedication and community achievement by the late Davida Stewart, the Presbytery of Prince Edward Island has established an award to recognize exemplary leadership by a young woman.

The Davida Stewart Young Christian Woman's Leadership Award recognizes outstanding young

female leaders for their participation in and attention to a range of activities and opportunities that influence our Christian community. This year's recipient was Courtney Anderson, a member of the Youth Leadership Team at Zion Presbyterian Church. Courtney is a remarkable young woman who has shown excellence in her academic success, work with youth and volunteer contributions. Zion feels blessed to have her as part of the

congregation.

Davida Stewart was a well-known participant in the life of the Presbyterian Church in Atlantic Canada. She faithfully served her congregations of Zion Presbyterian and St Mark's in Charlottetown. Davida is a former Clerk of Session (St. Mark's) and was the first lay woman to hold the seat of Moderator for both the PEI Presbytery and the Synod of the Atlantic Provinces.

Striving for Equality



Amy Hutchinson, a teen member from Paris Presbyterian Church, listens as Dr. Carol Miller shares an answer to Amy's question.

By Shirley Miller, WMS auxiliary at Paris Presbyterian Church, ON

The Women's Missionary Society auxiliary at Paris Presbyterian Church in Paris, Ont., organized a presentation by Dr. Carol Miller on Thursday, March 15, at the church.

Dr. Miller, the daughter of Shirley Miller, past president of the Women's Missionary Society Southwestern Ontario Synodical, has worked for the United Nations and many not-for-profit organizations in Canada and abroad. She spoke about what changes she has seen over the past twenty years in efforts to strengthen gender equality globally. One of the most important shifts, in her view, is the role of local women's groups in many coun-

tries, some of them church-based, who are now more visible and taking leadership on gender equality issues and ending violence against women and girls.

The event was also a chance for participants to hear about Dr. Miller's work to raise awareness of the need for better treatment for people with mental health issues closer to home.

Dr. Miller is co-founder of Ottawa-based Changing Minds: Promoting Excellence in Mental Health Treatment, which aims to improve access to treatment for people with mood disorders and OCD. The audience asked many interesting questions and Dr. Miller expressed her appreciation for the chance to raise awareness about issues close to her heart.

Elders Emeritus at Point Edward Presbyterian Church

By the Rev. Shirley F. Murdock

Last May, Point Edward Presbyterian Church in Point Edward, Ont., celebrated its 145th anniversary. One of our final acts of celebration took place on February 11, 2018. We were privileged to recognize three former elders with the honorary title of *Elder Emeritus*: Fred

McCord served from 1974–2010, Deanna Cadman served from 1988–2017 and Oriole Munro, one of our first female elders, served from 1974–2017.

All three have given graciously and generously of their time and talent to serve the lord as active elders on the Session and other avenues of ministry within the congregation.



Oriole Munro.

We thank God for gifting them to us, and wish God's greatest blessings upon them all.



Fred McCord and Deanna Cadman.

NEWS AND EVENTS

Minister Emeritus in New Brunswick

On April 25, the Presbytery of New Brunswick honoured the Rev. Dr. Basil Lowery with the title *Minister Emeritus* at St. James Presbyterian Church (Hanwell), Knox Presbyterian Church (Harvey) and Saint Andrew's Presbyterian Church (Fredericton).

In 2011, the Rev. Dr. Basil Lowery celebrated his 50th year of ordination. Having served in other congregations throughout Prince Edward Island and New Brunswick, he retired from St. James Presbyterian Church in 2001 after serving as the minister for 12 years.

Although he is retired from ministry, the Rev. Lowery continues to be a great ministerial support to the congregations and ministers of St. James, Knox and Saint Andrew's.

He provides pulpit supply to these three congregations, as well as others within the Presbytery and the United Church of Canada. When St. James was without a minister between 2009–11, the Rev. Lowery provided stated supply. In addition, he assists when needed with pastoral care (including funerals and hospital visits), and he is a fount of wisdom to many presbyters. He has been an active contributor to congregational life in each of our congregations, whether serving on the Board of Managers (St. James), singing in the choir (Knox) or attending the various activities organized by each church.

On top of that, the Rev. Lowery continues to attend a number of presbytery meetings throughout the year and is active on the Presbytery of New Brunswick's General Committee, which is made up of elders and clergy from the Greater Fredericton area, as well as The Presbyterian Church Building Corporation. The Rev. Lowery has been a blessing through his gifts of preaching, pastoral care, wisdom and presence. His faith and ongoing service to Christ's ministry is inspiring.

The Rev. Dr. Basil Lowery.



The Rev. Dr. Basil Lowery.

REFLECTIONS

My Spiritual Home

Adapted from My Life: From Bermuda to Vancouver Island, written by the Rev. Iris M. Ford, retired diaconal minister, minister of Word and Sacraments who led church extension work in Kitchener-Waterloo, currently living on Vancouver Island

Our eternal spiritual home is in heaven, but my spiritual home throughout my life on earth is the church. When I think of my life, all eighty-five years of it, I have been welcomed by a church in the community where I served and felt right at home there. But as the years went by I noticed tremendous changes happening in church. There are massive changes, too, in society. When I think about life in Bermuda years ago, for instance, there was no running water, no cars, no furnaces warming us. Now we have it all. But have the changes brought about spiritual growth?

The church as my spiritual home has guided me throughout my life. Do I feel at home now? I am not so sure about that.

When we look around at the modern Canadian society, things are changing rapidly. The culture is more individualistic now. But the Christian faith has not changed any in the past one thousand years, and church worship is similar to the worship of early Christians in a cave, where they were safe from persecution. What would the early disciples do today if they were living in modern society?

The problem these days is that we live in a "me centered" culture. How can we reach out to the Lord when

all we are thinking about is "me"? Other idols in our society are materialism, individualism and money. It is a secular society, where everyone is so busy we have no time for church. We can still try to build up his church, but it is the Holy Spirit who guides us into being a loving, spiritual community both in our church and in our secular community.

The world is
changing fast and
the church needs
to hear God's call.

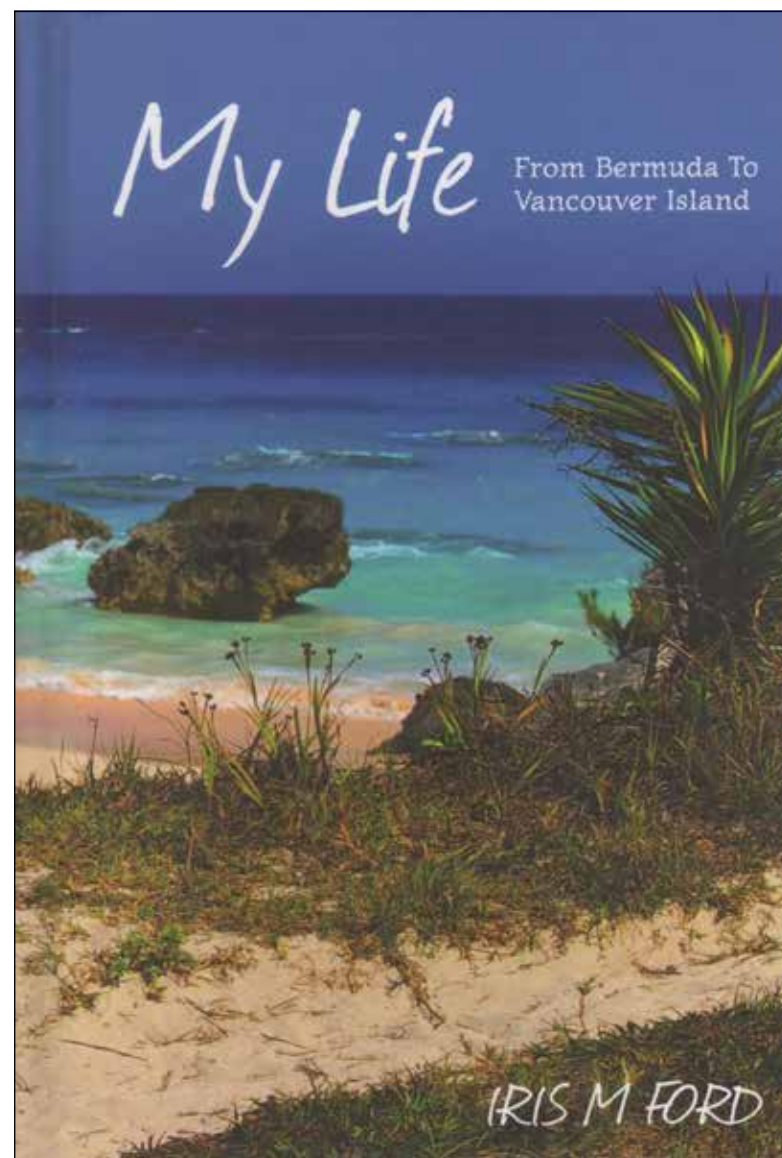
We need to take a good look at society today. Many think it is bent on a collision course with itself, and young people feel as if their lives are heading for trouble. They don't feel at ease in a church worship service. The inner life can quickly become a foreign country. Who fits in now? If people become more and more reliant on a mechanical, robotic technology, which changes so quickly, they become fragmented and in danger of becoming more like the things they rely on. Some things, of course, are useful as today's tools, but in all the rattle and dash gaps grow wider between the grasping, greedy,

luxury-living types and the sapped, manipulated and sinking working populations. There is no time to stop and look at the whole picture. No time for church.

Where is God's voice today? Where is the music of the soul? As people live through a day now the rhythms of life are slow and demanding. Music is fast and choppy. Where in a day of honest work are the gentle hours and calm desires, the healthy sports, good manners and spontaneous joy and good humour? Reading good poetry aloud to one another, gazing and wondering at the stars, engaging in contemplative discussion, helping each other move and bend to God's absolute truths—these things that are soul nourishing and involve the whole self are often missed in society today.

Generation X will tell us that they are deeply spiritual, but they understand *spiritual* to mean a reality beyond this world. Young people wonder today why their parents, as church people, think of themselves as spiritual, when spiritual means believing in a reality beyond one's reach. The modern church needs to pray for humble spiritual leadership as we follow Christ and attend a church that is trying to reach out in love and deep caring.

Church leaders today need to face the way they are ministering in this modern world and maybe adjust their way of preaching the Gospel. Yes, modern music is often jazzy compared to ancient hymns. But the Lord will give us the message, it is the



method that needs to change.

The world is changing fast and the church needs to hear God's call, and answer asking the Lord to help us change the way we reach out to all. When Jesus was on earth he indicated that not many would be interested in serving him, so I am surprised at how many actually do come to church today. Let's welcome all with love and a big hug.

As I have written the story of my life the Lord has been with me throughout. I wish all my readers God's love and support as you also go through life. May you find a place of worship that draws you close to the Lord in prayer and fellowship. As the Gospel of John 4:24 says: "God is spirit, and his worshippers must worship in the Spirit and in truth." Yes the spirit world is amazing. I'll meet you there.



REFLECTIONS

Finding My Home

By Patricia Schneider, elder at Forbes Presbyterian Church, Grande Prairie, AB

It seems every day I am having more insights into the ways this new adventure of moving into a retirement home is impacting on my life. You'd think you'd just walk in, get your room and suddenly all would be well.

Mostly, it is, but health problems do persist, probably because of anxiety that you do not really recognize. Your mind and body can only handle so much.

Today, I went to church. It has been the focus of most of my life. My earliest memories of myself are of singing in the children's church

choir. And oh, how I loved to sing—and sing I did—and I kept singing right through my life until finally I could no longer night drive to rehearsals and my hearing was beginning to fail. I still mourn the fact that Sunday mornings I am not up front with the hymnbook in my hand.

I am often feeling a bit lost. My old house is not really my home and my small room with its delightful view, tiny bed, computer and TV are more than enough to fill my days, but it will take longer to adapt to than I had realized at first... It still seems a little unnatural.

But today, I walked into the church—the same church I have attended for a very long time. The



church where I had helped choose the paint colours for the sanctuary. The church whose pews I had dusted many times. The church that help us celebrate our fiftieth wedding anniversary by renewing our wedding vows; and the church four years later that joined together with me to say our goodbyes to my husband. Yes, the memories came flooding back as I walked through the door and then it hit me... THIS

is my home! Everything else I have ever occupied has been a residence. This is my home!

So, a new page has been turned in this book about my life. It is easier now to accept that whatever change takes place during my stay here, I will always have a permanent home at the church; maybe not physically but my thoughts and memories will have a lifelong association with those wonderful people who have

shaped my life in so many ways.

And another thing I have noticed is that, in small ways, I have been reaching out to others and they have been reaching back. I see someone having difficulty walking and ask if they need an arm to help them... They reply negatively or positively but there is an opportunity to share, and most people here love to share... They are a bit lonely, yet have lived such amazing lives that I feel really privileged to hear their memories.

Even the staff is a storehouse of stories. They don't share much about their personal lives, but their warm hugs and sweet smiles tell you that they are full of love. Yes, there are the not-so-friendly ones but 99.9% of them are really loveable.

So yes, another building block to this journey has been recognized. It will be impossible to make my room into much more than a sanctuary to rest in... It's a good place, yes, but they say "home is where your heart is" and I guess mine will always be at my church!

Grief and its Many Paths

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

I thought I knew what grief was all about when my son passed away several years ago. I've even been through the grieving process when I lost close family members. Grief was a familiar face at my doorstep. I thought I knew the grieving process and how to work through it. The numbness, the anger and finally the simple acceptance of it all.

Then I got word that my ex-partner and the father of my children passed away suddenly. I felt lost. Empty. A part of me gone. We had known each other for 30 years or so. He was my first love and I referred to him as my life partner even though we were not



living together. We shared a history. We shared the loss of our child. A difficult journey for both of us. Now my life partner was gone.

My first reaction was anger. He

wasn't supposed to leave me. Then I felt confused because we were not living together and did I have a right to be grieving so strongly for this man? I was not a widow or a girl-

friend. My feelings were telling me I did have a right to be grieving that way, but would his family and friends share that sentiment? My ex's family were the ones that told me of his passing and were supportive of me in my grief.

Losing a life partner that you shared special moments with twisted the grieving process for me. It was anger that I felt at first and very little of the numbness. This wasn't the grieving process that I was accustomed to or had read about in books. I struggled to work through the emotions. Put away the book of knowledge and tried to find my way through this new type of grieving. A widow's grief.

Then there was the community type of grieving. I watched the media come out with the result of Tina Fontaine and Colten Bushie court ver-

dicts. Two Indigenous youth that died at the hands of violence. The verdicts came out: not guilty. I felt a true sense of loss. A loss of justice? A numbness came over me as I tried to process the words. Not guilty. No immediate anger. I shed silent tears as I walked along the riverbank. Where they found Tina. There were other grassroots Indigenous people were sharing similar emotions. We let Tina and Colton down. Their voices were our voices.

I'm finding out there are many ways to grieve. There is no right way or wrong way to grieve. One can grieve over a loved one or a community event that is close to your heart. I am learning not to follow the rule book of how to grieve, but to allow myself to weep and heal. Doesn't a river forge its own path down a mountain?

A Moment of Truth Mission Trip

May 6-17, 2019

Visit Palestine/Israel with Noel and Dorcas Gordon to see biblical sites, worship with Palestinian Christians and learn about peace building.



For more details visit
presbyterian.ca/missiontrips



Healing and Reconciliation

June 15-26, 2019

Continue the journey by joining David Philips to visit PCC Indigenous ministries and historic and cultural sites in Kenora, Winnipeg, Saskatoon and Mistawasis.

JUST WONDERING...



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

I'm concerned. An elder in our church recently divorced her husband. Can she still be a church elder? I suppose some might wonder if a divorcee is eligible to serve in this vitally important office. Jesus said there are situations in which divorce can be a preferred alternative (Matthew 19:8-9). *Living Faith* echoes this thought. "When a marriage is shattered beyond repair, it is sometimes better that it be dissolved than that the family continue to live in bitterness" (8.2.5). Divorce happens and should not be cause to dismiss a person automatically from elder consideration. A divorced person can be a committed Christian, a professing member of the congregation, a regular at worship, an example in speech, conduct, love, faith and purity, a

person of sound judgement, upright character and knowledgeable about the government of the church (1 Timothy 4:12, Book of Forms 106.1 and 132). We give thanks for grace and pardon when any of us fail to meet this high standard. Ultimately, it is up to the session of each congregation to determine who among its members have the gifts to help with the leadership, pastoral care and oversight of the congregation.

Recently we had a guest speaker at our church. He wasn't an ordained minister but he delivered the sermon. I was told that because he's not ordained, he can't celebrate communion. I don't understand—why can he preach but not celebrate the sacraments? There was a time when only ministers of Word and Sacraments preached the word and celebrated the sacraments. "Ministers of Word and Sacraments are set apart to

preach the Gospel, celebrate Baptism and Holy Communion and exercise pastoral care in Christ's name. Their ministry is an order which continues the work of the apostles. Christ preserves this order today by calling to it both men and women. The church recognizes this calling in the act of ordination" (*Living Faith*, 7.2.3). While some men and women are set apart for this unique ministry, it does not mean others are unable to preach the Word of God effectively. Every Sunday, lay people preach to Presbyterian congregations. We give thanks for their gifts and the good resources available to them to do this well. We trust the Holy Spirit to enable God's Word to be heard in the preaching. In 2009, the General Assembly agreed that lay missionaries could be trained and commissioned by presbyteries to administer the Sacrament of the Lord's Supper in settings where ministers are not available. This allows congregations in remote settings to celebrate communion more often. The sacrament of baptism, a once-in-a-lifetime sacrament, remains the responsibility of ordained clergy. Presbyteries, usually through interim moderators, remain responsible to ensure that the Word of God is purely preached and the sacraments rightly administered (Book of Forms 198).

I have been a Sunday School teacher in my congregation for almost 10 years. Every year they sign me up to be a Sunday School teacher without checking to make sure I want to do it for another year. I have really enjoyed my time working with the children but I feel like I would like to have a break. I feel guilty if I say that I don't want to do it anymore. What should I do? I'm reminded of Psalm 78 that speaks of teaching the next generation so that they might place their hope in God. No doubt you are a valued teacher and have enjoyed telling the stories of our faith to children. If you are growing weary of the task, however, it might be time to have a conversation with whoever signed you up. If you don't, the organizers will not know that your interest is fading. If your interest is fading, the Christian education program will suffer. This sounds like an opportunity for you to explain that you believe you are being called away from this ministry for now. By stepping aside, you may create an opportunity for someone else to use their gifts for Christian education and you may discover within yourself a fresh passion for some other service within the congregation.

OBITUARIES

Read all obituaries online at presbyterian.ca

The Rev. Marshall Stephen Jess
Retired minister, having served congregations in Saskatchewan and Ontario, most recently at Knox Presbyterian Church in Oshawa, Ont. Deceased March 13.

Dorothy Crocker
Wife of the late Rev. Douglas L. Crocker. Deceased March 16.

Elaine Heath
Former member of Paterson Memorial Presbyterian Church in Sarnia, Ont., and long-time clerk of the presbytery. Deceased March 21.

The Rev. Dr. Grant MacDonald
Retired after serving in Kenora and, from 1975–1999, St. Andrew's Presbyterian Church in Kitchener, Ont. Deceased March 24.

Dr. Ina Ethel Cummings
Long-time elder at St. Columba by-the-Lake Presbyterian Church in Pointe-Claire, Que. Deceased March 20.

Margaret Ann Putnam
Wife of the late Rev. Max Putnam. Deceased April 30.

The Rev. Gordon Firth
Retired minister, having served congregations in Saskatchewan and Alberta, most recently at Knox Presbyterian Church, Calgary, Alta. Deceased May 2.

The Rev. Dr. Geoffrey Johnston
Former missionary in Nigeria and Jamaica, and former professor at Presbyterian College in Montreal. Deceased May 14.

PULPIT VACANCIES

To see all pulpit vacancies, visit presbyterian.ca/vacancies

Alliston, WellSpring (full-time minister) – Atlantic Provinces
Fredericton, Saint Andrew's (full-time minister) – Atlantic Provinces
Scotsburn, Bethel – West Branch, Burns Memorial (full-time minister) – Atlantic Provinces
Avonmore, St. Andrew's – Finch, St. Luke's-Knox – Gravel Hill, St. James-St. Andrew's (part-time minister) – Quebec and Eastern Ontario
Howick, Georgtown (part-time minister) – Quebec and Eastern Ontario
Ottawa, St. Timothy's (part-time minister) – Quebec and Eastern Ontario
Renfrew (full-time minister) – Quebec and Eastern Ontario
Malton, St. Mark's (full-time minister) – CNEOB (Central, Northeastern Ontario and Bermuda)

New Market, St. Andrew's (full-time minister) – CNEOB
Orangeville, Tweedsmuir Memorial (full-time minister) – CNEOB
Sault Ste. Marie, Victoria and St. Paul's (full-time minister) – CNEOB
Hagersville, St. Andrew's (part-time minister) – Southwestern Ontario
Leamington, Knox (full-time minister) – Southwestern Ontario
North Pelham, First – Rockway (full-time minister) – Southwestern Ontario
London, New St. James (full-time minister) – Southwestern Ontario
Saskatoon, St. Andrew's (full-time minister) – Saskatchewan
Calgary, Grace (full-time and part-time ministers) – Alberta and the NorthWest
Vancouver, Kerrisdale (full-time minister) – British Columbia

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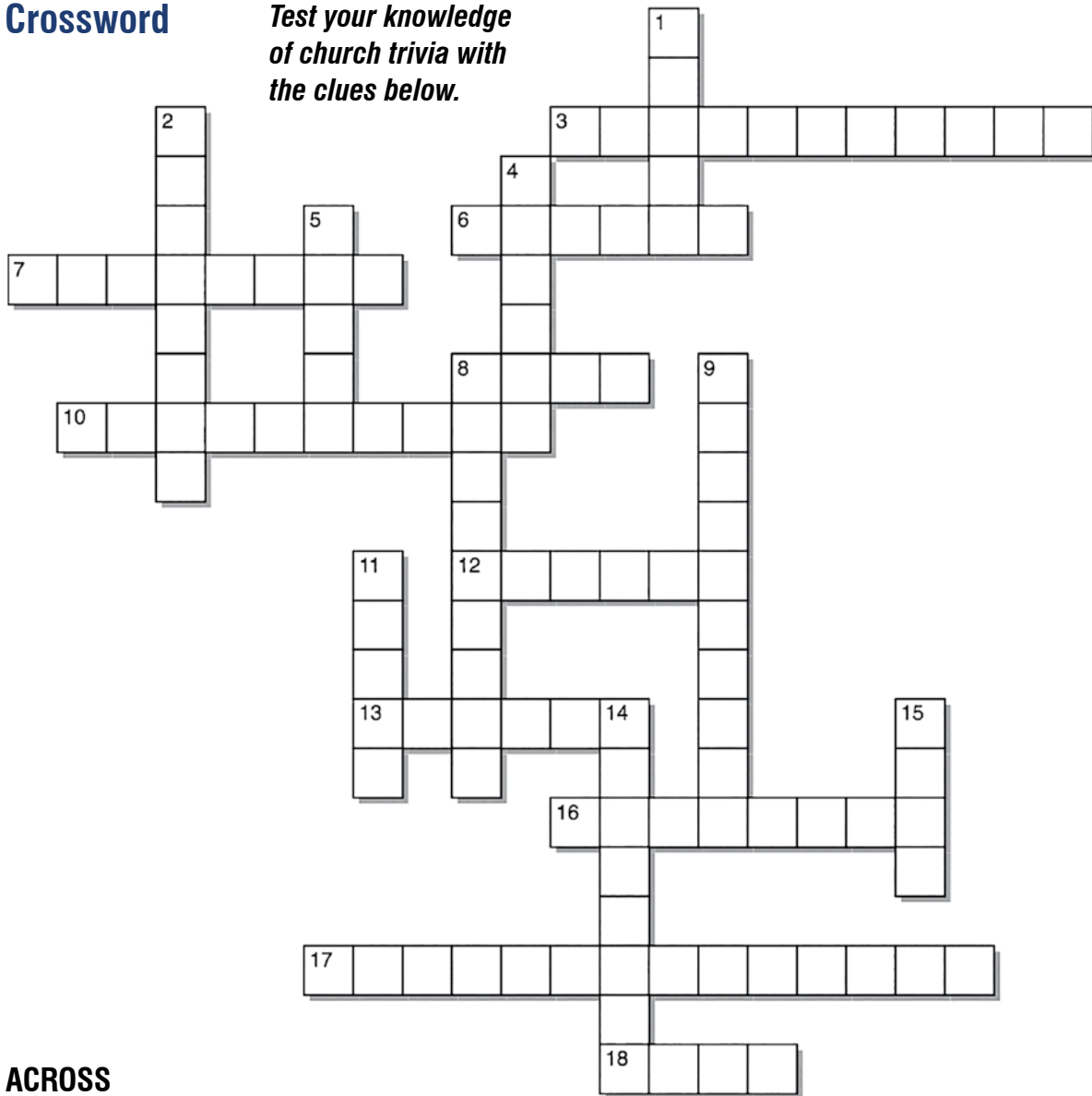
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SMILES

Crossword

Test your knowledge
of church trivia with
the clues below.



ACROSS

3. The number of books in the New Testament.
6. _____ Corbett was the first deaconess and non-minister of word and sacraments elected as Moderator of the General Assembly (1996).
7. General Assembly was held in what city this year?
8. The Gospel of _____ is generally considered the oldest of the four gospels.
10. On June 9, 1994, The Presbyterian Church in Canada offered a _____ that acknowledges the harm that we have done, our insensitivity to Indigenous cultures, our past involvement in the residential school system, and asks for forgiveness, so that we may walk with Indigenous people to find healing and wholeness together as God's people.
12. An equal number of teaching and _____ elders are commissioned to attend and vote at the General Assembly each year.
13. The burning bush described in the Book of _____ is used as a symbol for many Presbyterian churches.
16. _____ is the name of the slave mentioned in the Epistle to Philemon.
17. The name of the Babylonian king _____ is used to refer to a bottle of wine equal to 20 standard bottles of wine.
18. The _____ is the list of people who belong to a court of the church.

DOWN

1. The title of the person named by a court of the church to take minutes and keep records.
2. From the Latin for "They were sitting," _____ is the word we use for a session of the meetings of the General Assembly.
4. John the Baptist baptized Jesus in the River _____.
5. The Book of _____ is the name of the book that contains the general rules for church courts and other church standards as well as rules and procedures.
8. The title of the person elected to keep order during a meeting.
9. June 21 marks National _____ Peoples Day in Canada.
11. The motto *nec _____ consumebatur*, that many PCC congregations use, is taken from the story of Moses and the burning bush.
14. The Honourable Justice Murray _____ was the chair of the Commissioners of the Truth and Reconciliation Commission of Canada.
15. A _____ became a symbol for Christians and the church in the ancient world because the letters for this word in Greek word were acrostic for "Jesus Christ, Son of God, Saviour."

Quotation Location: General Assemblies



Draw a line connecting the scripture reference with the correct quotation, then check your answers in the Bible.
(NEW REVISED STANDARD VERSION)

- | | |
|---------------|--|
| Psalms 149:1 | Now at the time of the incense offering, the whole assembly of the people was praying outside. |
| Numbers 15:15 | The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. |
| Acts 15:12 | Let them extol him in the congregation of the people, and praise him in the assembly of the elders. |
| Psalms 107:32 | Praise the Lord! Sing to the Lord a new song, his praise in the assembly of the faithful. |
| Luke 1:10 | As for the assembly, there shall be for both you and the resident alien a single statute, a perpetual statute throughout your generations; you and the alien shall be alike before the Lord. |

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CROSSWORD ANSWERS

- | | | | | | | | | | | | | |
|--------------|-------------|----------------|--------------------|----------|----------------|-------------|--------------|-----------------|----------------|-----------|------------|------------|
| 1. Clerk | 2. Sederunt | 3. Twentyseven | 4. Jordan | 5. Forms | 6. Tamiko | 7. Waterloo | 8. Mark | 9. Indigenous | 10. Confession | 11. Tamen | 12. Ruling | 13. Exodus |
| 14. Sinclair | 15. Fish | 16. Onesimus | 17. Nebuchadnezzar | 18. Roll | 19. Confession | 20. Ruling | 21. Sederunt | 22. Twentyseven | 23. Waterloo | 24. Mark | 25. Tamiko | 26. Fish |

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