



June 2021

## Special Upcoming Events



## President Message

Submitted by Heather Zirk

Update from church council: We will have a congregational meeting via ZOOM on Sunday, **June 13, 2021** to vote on the changes to Lord of Life's constitution. I completed a survey from LWF on Lutheran tradition and identity in preparation for the LWF assembly in 2023. Cheryl, Eila, and Julie continue to work on church finances, insurance, and documents for our professional staff. Virginia has continued to provide an in-person service for the week that Pastor David has off every month. Please remember that due to the restrictions in number of attendees, please **contact Eila** if you would like to attend. Pastor David will be taking his holidays in July and Eila will take some days then as well. We will not have a council meeting in the month of July. Robyn and Walter continue to ensure the church is maintained and have changed batteries, repaired a leak around a window, and monitor running toilets.

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The National Church has suggested a Bible Book Club. The Bible

book we read for May was Mark, which we discussed on **June 3**.

Music That Makes Community update: On Friday, May 7, I attended a Zoom gathering with members of the board and supporters of Music That Makes Community. MMC is now 15 years old and 5000 people have experienced their workshops, including Maggie, Paula, Kate, and me. Many of the participants have taken the songs and leadership style back to their congregations. Think of the impact! MMC has been busy during covid, offering online song circles, virtual retreats, weekly Monday Morning Grounding, and online hymn sing. They have seen a transforming of leadership from "I" to "we", where participants share and create together. They ask "What is possible?" They remembered Scott Weidler who died this past year. He led the session that Kate, Paula, and I attended.

Update from Live Different: In 2015, Amanda and I went to Haiti with Live Different as part of an alumni trip. There we worked on a stone retaining wall for a school, that was high on a mountain overlooking the sea. At the time, Live Different had purchased land further up the mountain to build a residential home for young girls who had been separated from their very poor families to work for rich families. Often, those girls live a life of servitude, with no hope for education, sense of family, and some suffer abuse. In September of 2017, Amanda and I went to Live Different's first fundraising gala in honour of Cole Brown, a long-time supporter and leader with LD who died in a helicopter crash. Here is the story going forward:

Right now as you are read this, a shipping container carrying some hard-to-get cargo is making its way to the Freedom Village! And although its official trip to Haiti started on April 7th, the journey began back in 2017.

### **A special night and a generous offer**

Over 400 people gathered together at the Canadian Museum for Human Rights on Thursday, September 21, 2017 for our Love Legacy Gala—with all proceeds going to support the construction of the Freedom Village.

After hearing about the project and how the Freedom Village would one day be built to serve as a transition home for young girls who are escaping exploitation, Russ Edwards of Behlen Industries wanted to help.

The construction of the project had not even begun, but that night he offered to donate the steel that would be needed to keep everyone safe, warm, and dry.

## Fast forward

This past fall, all of the details for getting the roofing materials to Haiti began coming together. High-quality steel (that is thicker and will last longer than anything we can get in Haiti) would be donated and shipped sometime in the spring of 2021—and it was confirmed that everything was being generously covered by Russ and Behlen Industries. This provided us with a great opportunity.

## Plenty of room

Sourcing items in Haiti can be challenging under normal circumstances, but when you are trying to secure large quantities of items, it can be especially tricky. However, with shipping costs being donated, Russ invited us to pack the container with as many items as possible.

Whether you're someone who has spent years squeezing meals into your child's lunchbox or have loaded up a moving van a few times, you probably know that packing is an art and it's amazing how much room you can find for things. In addition to all of the roofing needed for construction, we managed to fit mattresses, doors, hardware, and a variety of other items into the 40' container.

**We are incredibly grateful.**



Thank you to Russ Edwards, Behlen Industries, and everyone who has donated and supported the Freedom Village in one form or another.

The container's path to Haiti will take it from Brandon to Winnipeg by truck, Winnipeg to Montreal and the east coast by train, and from there it will head by boat to be received by our team in Cap-Haïtien. If you're interested in seeing where it's at now, you can [visit this website](#) and put in the

container ID: BMOU6441577.

The supplies should be arriving by the end of the month and we are happy to say that we're on track

sum-



to finish construction this mer!

On a Personal Note: In May, I attended an online presentation with other faith communities sponsored by Faith in the Declaration. The speakers included the Honourable Murray Sinclair, Chief Littlechild, and Marie Wilson. They worked on the Truth and Reconciliation Commission (TRC) and wrote the 94 calls to action that people can do to reconcile with Indigenous people. The speakers talked about how the TRC, the UN Declaration of the Rights of Indigenous People, and Bill C-15 relate to one another. To summarize, all three documents have to do with reconciliation.

About a decade ago, residential school survivors went to court to take on faith communities about atrocities they'd suffered, so the TRC came about in spite of the government, not because of it. The commissioners heard over 7000 stories about lost children, abuses, long separations from families, and the stripping away of the children's languages and cultures. Survivors said they grew up not knowing who they were, where they belonged, or if anybody loved them. Children were shamed about their Indigenous heritage and spiritual items were taken away. They told stories of how residential schools, run by a variety of Christian faiths, put wedges between those faiths. For instance, students at an Anglican run school "learned" that Catholics were not going to heaven, and vice versa. You may remember government officials from every political party apolo-

gized a few years ago to residential school survivors for what they had suffered.

The UN Declaration on the Rights of Indigenous Peoples took about 30 years to work on until Canada signed it. Ms. Wilson describes the UN declaration as the minimum standards, which acknowledges what's been missing for Indigenous people; the right to be educated in their own languages, have their own spirituality, be raised in their own cultural group, and to commemorate deaths in ways that recognize their beliefs.

Bill C-15 is written to undo the unjust laws that have become part of Canadian "norms". Murray Sinclair pointed out that the senate was not innocent in the treatment of Indigenous people. Laws have been passed that denied Indigenous people's right to vote, that took away their self-determination, that allowed police to detain Indigenous people found off the reservations without permission, and that enabled the 60s scoop (when children were adopted out of their cultures to all over the world). The residential school fallout and some of the laws in the Indian Act account for the over-representation of Indigenous people in our prisons and in foster care. Bill C-15 will review and analyze all the laws and will report back to the TRC about ways that the laws can be rewritten to meet the UN Declaration standards.

The commissioners describe the TRC experience as sharing a sacred trust with the survivors. Moral courage is needed to realize the calls to action. Chief Littlechild reminded us that collaboration is needed and possible because the "Creator speaks many languages". If Jesus had attended a TRC meeting, Chief Littlechild supposes He would have joined them at the fire. The Honourable Mr. Sinclair said the TRC report is to "arm the reasonable people of society". All three speakers said that senators need to hear both sides of the situation, and that this is not the time to play politics. Bill C-15 is about dignity and rights, respect, and justice.

Over the past couple of years, I have had the opportunity to really think about my life's purpose. I've been fortunate to enjoy the roles of wife and mother and had a fulfilling career. But one's legacy is about what you stand for and about character. To say words without doing actions that back up those words is not enough. Saying "I'm sorry" is just a beginning. The TRC has 94 actions that governments and faith groups can and should do. As a Christian, I am called to speak up for those who have been wronged. Although I'm not really a political person, I have come to realize that by sitting back and doing nothing, I am perpetuating the injustices. We ARE the faith community. Our VOTES make up the government. We CAN make a difference to ensure that Bill C-15 gets passed. The Faith in the Declaration group has detailed information on their website about how to send letters to politicians to ensure that the senate passes Bill C-15. The link is [www.tinyurl.com/C15ACTION](http://www.tinyurl.com/C15ACTION) or can be accessed through Faith in the Declaration.

## Social Concerns

Submitted by Donna Bornhuse

From May 17 to May 21 was the Festival of Homiletics. I managed to see part of it. It was mainly pastors interacting with each other from around the world but centered in the USA. It seemed to be concerned with two ideas. One how can the Gospel relate more to current times and how can the church be more involved in the community. In regards to the community I was introduced to ideas from three different churches. One church holds monthly dinners for the community, another has an after hour Food Bank for those who work but can't afford rent and food and the third has services especially for those who sometimes feel excluded from the readings in the Bible the LGBTQ community.

I also picked up a name of a book since we are reading Mark for Bible Study that might be of interest. Binding the Strong Man A Political Reading of Mark's Story of Jesus written by Ched Myers.

On another note Maggie saw a news story about women in Crisis. It involved the organization CEASE which stands for The Centre to End All Sexual Exploitation. This organization rescues women who are being exploited sexually sometimes at a moments notice and few are able to take anything with them. A woman named Tanya DaElstra came up with an idea to stuff backpacks with items that they would be able to use to be given by this Centre.

Maggie thought this would be a project for Social Concern and I agreed. So I am asking the congregation if they could help us with this project. Here is a list of the items needed for the backpacks. If you don't feel like purchasing the items yourself and would prefer me or anyone else who wants to help please send money to the church for this project.

List of items:

Hygeine kit which would include travel size shampoo conditioner lotion deodorant toothpaste toothbrush tampons pads brush comb towels and wash cloths

Clothes such as new pajamas new slippers, new socks new underwear.

Other items are bus tickets grocery giftcards (which Heather has for Mexico trip)coffee gift cards bottled water and juice boxes. An email regarding this project was sent to everyone in the church as well. I would like to be able to package everything before the end of June. Everyone in the church and in the community is welcome to participate in this project.

Again thank you all for the help you extend everytime I ask and please feel free to share any ideas you may have with me or email the church or Eila regarding future ways we can help out in the community.

# **April 2021 Financial Report**

Submitted by Julie Lutter

## **Our income: \$9,168.30**

This amount was only for our April donations because we did not get any rental income.

## **Expenses: \$9,475.33**

Our expenses are consistent (Jan 7,438, Feb 11,632, Mar 10,889).

Our utilities: Direct Energy -- Gas \$500 April but down to 293 in May  
EPCOR -- Electrical and Water \$404 and this consistent all year.

Now our garbage collection is separate at \$63.95. It used to be in with EPCOR bill.

We are paying Telus Custom Securities \$50.40 for security.

## **Line of Credit and interest May 12**

Debt Amount Interest: \$378.26. In 2020 it was \$522.98.

A saving of \$144.72 per month.

This means Line of Credit is creeping down.

**OWE \$83,632.23 we have paid \$66,367.77.**

## **Line of Credit (May 11, 2020) \$103,175.26 \$46,824.74**

In one year, we paid \$19,543 towards line of credit.

## **Grant**

We did get our grant from Alberta Culture, Multiculturalism and Status of Women.

It was for **\$1,271**. It was for expenses due to Covid. Most of expenses were updating our equipment for producing a service online.

# Go and Sin No More

Submitted by Pastor David

One of the events in the Gospel of John ends with a mystery. What did Jesus mean when he told the woman who had been caught in adultery, “Go and sin no more”. That is the end of the encounter between Jesus and this woman, and so, we know nothing about how she understood what that meant, and how she lived out that imperative. As we live in this world, and as we struggle against our own brokenness, as we continue to do even the very things we hate about ourselves, we must wonder, “was this woman able to ‘go and sin no more’?” And if so, what was her secret? Because we know how little we are able to stop all our sins and failings.

Had Jesus just said, “go, but not back to your lover” We would have understood it completely. Don’t go back to that particular mess that was that affair that brought the woman to the brink of being stoned to death. In general, the instruction “don’t commit adultery again” makes sense, and many people whose extra-marital affairs lead to a disaster learn this lesson the hard way. In a pastoral workshop on how to not blow up your career and ministry by committing adultery, the most valuable lesson I remember was this advice: Don’t think that you can defy the laws of relationships. Brilliant. Too many love-struck co-workers fall in the trap of thinking their fling won’t have real world repercussions.

But Jesus didn’t say, “Go, be faithful to your husband”, he said, “go your way, from now on do not sin again.” Let’s remind ourselves of the whole story. The woman is dragged in front of Jesus and accused her of adultery, and they demand that Jesus tell them whether or not they should stone this woman to death as the Law of Moses instructs them. The reader is made aware that this question was posed as a way to trap Jesus.

Part of the response of Jesus is so famous, you already know the quote. But, in the Gospel of John, it takes a moment to get there. Jesus takes his time to draw or write in the dust of the ground. After they pester him for an answer, he eventually stands up from his drawing to tell the crowd “Let the one who is without sin cast the first stone”, and Jesus continues to write in the sand. The older ones figure this out sooner than the younger, but they all eventually realize that no one is worthy to throw the first stone, and so the crowds thins out as each person drops their stones and moves on. When no one is left except the woman and Jesus, Jesus asks her how many are left to condemn her. She says “No one”, and Jesus says, “Neither do I condemn you.” And then the mysterious command, “go, and sin no more”

So? What happened next? What does this instruction mean?

One morning my mind crafted three different scenarios as hypothetical responses to Christ’s words. I don’t think any of these three scenarios really happened, but, I will toss them out as ways to get us

to think about this passage.

Scenario 1) You can no longer sin.

. . . And Jesus finished by saying, "From now on, you cannot sin anymore"

And Jesus untied her hands, which had been tied to the railing of a bridge over a small river whose riverbanks had the best local supply of stones, and Jesus left, leaving the woman on the bridge.

And with great relief, the woman who had faced stoning, started to turn left towards the home of her lover, but, she couldn't. Going back to him would be wrong. She started to turn right towards the home she shared with her husband, but, she couldn't turn that way either. She played out all the possible outcomes of what would happen if she tried to go home, and every one ended in shouting and tears, every possibility in that direction was filled with the brokenness of her marriage. She could not move in that direction. Even the possibility of living with her husband in hostile silence was unavailable to her. She tried to turn to run away from town and start over, but she couldn't move. She started to think about ending her life, but, she wasn't able to do that. It dawned on her that Christ's words were literally true. She could no longer sin . . . at all. She stood there, and every option she could even imagine was now disappearing from her mind, all possible actions were tainted by her pride and her neediness. She could not walk even walk away in case she stepped on ants.

She stood there all day. As dusk approached, she felt it would be okay to lay down on the bridge. As she lay on the bridge, she marvelled at how every action of her past had been mixed with selfishness. Dusk turned to night, and a child hurrying home almost tripped over her in the darkness. "I am becoming a stumbling block for others" she thought, and as she saw a crowd of inebriated party goers approaching the bridge, all too busy laughing to notice her, she felt she needed to do something to get out of their way. She rolled over, once, then twice, then splash. She had fallen off the bridge and was floating in the water. As she thought about what she should do, she realized that she was not hurting anyone by floating in the water. She let the current carry her down the river and out to sea. She spent her time singing hymns and praising God, but quietly, so not to disturb. For years she floated, for the angel of death refused to go and gather her in, because she could not sin, and she was harming no one. Some say she is still out there floating on the waves, quietly singing hymns.

Scenario 2) Sin No More Ministries

. . . "And that is when Jesus said to me, 'Go, you will sin no more!' That is when Jesus set me free, that is when I was empowered with perfect sight, that is when I transcended into sanctification . . .

.AND YOU CAN TOO!" cheering erupted from the crowd in the tent. The woman at the podium continued, "When Christ insulates you from the sinners, the condemners, the pharisaic powers of this world; you are free from the temptations of the religious elites, and you SIN NO MORE!" The faithful members gathered echoed her with a chant of "SIN NO MORE! SIN NO MORE!" in the middle of the crowd, one college aged boy leaned close so he could speak in his mother's ear and be heard above the cheering. "You don't believe we can be free from sin? I still get tempted and sin!" "No, that isn't sin, that is just immature choices. You have to trust you will grow to be like her." And the mother pointed at the woman on the stage who had extended her arms wide, as if to embrace the crowd.

The woman's adulation was cut short as three security guards pushed a bookish man onto the stage beside her. As she turned to this interruption, the cheering faded away, and the band stopped playing. In the silence that followed, the gruff security guard did not need a microphone.

"We found him stuffing his pockets with cash from the offering plates." Gasps came up from the crowd as they recognized the chief financial officer for the "Sin No More" ministry. Caught in the spotlight on the stage, the CFO raised his hand to speak to the crowd which loosened some cash stuffed inside his suit jacket. The coins clattered to the floor while the twenties fluttered down around his legs, shattering any hope he had of pleading his innocence.

"Thief!" someone in the audience cried out. The audience murmured their agreement.

"But . . . But . . . he is one of us! He can't sin!" someone objected.

"He can't be one of us! We would never do this", another voice in the crowd.

"The Law says a thief must be stoned to death!" Heads nodded around the room.

On the stage, the woman realized her dilemma. She was upset with her CFO, but she didn't want him killed. But the only thing she could think to say to her followers was "let the one who is without sin cast the first stone". Those words stopped the crowd ready to kill her, but they wouldn't work here, because in her ministry, hundreds of her followers believed they were without sin.

Scenario 3) Go, Leave the Sin

. . . "This is all the proof you need", and with that, the mayor ripped open the teenage girl's frock revealing a swelling pregnant belly. "What more do you need? Who says we stone her?"

"We need the rabbi to make the pronouncement" said the town baker. "Can't have a stoning if the rabbi doesn't agree to it." There were nods from the other townsfolk.

The mayor looked at the doorway to the synagogue. No hope there. He looked up the street, and

saw an opportunity. “Yes, the Law says we need a rabbi to pronounce the guilt. And see, God has provided us with a rabbi!” The townsfolk turned to see who the mayor had pointed at, and there was Jesus and his disciples walking into the town square. The mayor called on Jesus, who he called ‘a holy man’, to make the pronouncement of guilt. As townsfolks around him debated if the mayor was right to involve a rabbi from outside, Jesus picked up a stick and started drawing in the sand of the town square.

“Find the person among you without sin, we will let that person throw the first stone” Jesus went back to writing in the sand. It wasn’t long before it was just Jesus and the teenage girl standing in the town square. “Where are all those who would condemn you?”

The girl thought about those who had stood in the square and had debated her fate. Those who had blamed her, those who were ready to be violent, those who wanted to hush up the scandal. She thought about her dead mother, and the girl was grateful that mother had never seen this. Why did you leave me alone, mother?

“They have all left” she said to Jesus.

“Then neither will I condemn you” said Jesus, “Go from this place and leave this life of sin” Jesus turned and let the square, following his disciples who had already left town.

The girl looked towards the locked door of the synagogue. On the other side was her father, who was also the father of her child. “I can’t go back to living that lie” But where could she go? She looked left and right, wondering where to go. Then she looked down, and she saw words written in the sand of the town square: “Find Hannah the Elamite,

Fountain Courtyard off Vine Street, Capernaum.

A home for girls in trouble”.

Thoughts and Observations

Three “what if” narratives, three ways to think about “Go and sin no more”. We know we don’t live in a world like the first scenario. Even as followers of Christ, we still retain the ability to do horrible things. Christ proclaims us forgiven, but he doesn’t proclaim us unable to sin again. The second scenario, in the missionary tent is somewhat more realistic. We can convince ourselves that we can no longer sin, but that puts us right back where the story started, but if we are convinced we never the sinners, we wind up reliving this history again, but this time, we are the ones holding the rocks, rather than the person caught in the crime.. The third scenario is sadly more true to life than it should be. People who are caught in a mess, a sin, a crime need help to get out of the hole they are stuck in. In the scenario as I wrote it, one suspects the girl was the victim, and not the criminal.

But, given that blaming the victim is always a human response, we have an extra responsibility to help others see past judgementalism.

In our modern world, we recognize the roles that victimization, mental health, and personality differences play in who we are and what moral rules we are able to live up to. Christ opened the door for his followers and the Church to live in the world with understanding, with forgiveness, with tolerance and grace.

Sometime 10 to 17 years ago, at a gathering of pastors (at our usual spot at a hotel in Canmore) several pastors were sitting in the usual couches having the usual discussions and the usual debates. What I remember was that at this particular day, at this particular couch, the discussion had focused on “let the one who is without sin cast the first stone”. At that moment, a particular pastor (whose name I forgot) passed by, and when told the nature of the discussion at our couch, blurted out, “remember how that passage ends, ‘Go and sin no more’” and then he walked away. It was his “drop the mic” moment.

It always bothered me that this conversation ended way. It never seemed fair to use Christ’s words to undo the significance of this story in the Bible, to undo the significance of Christ’s own words “Let the one without sin . . . “ and “neither do I condemn you”. Focusing on the words “go and sin no more” the way he did made me think he was looking for a way to pick up the stones that the mob had dropped.

The choice by Jesus to not follow the Old Testament Law and the choice to not condemn her stands out as a significant event. Our human tendency is to interpret stories like this as “I will let you go this time, but, watch out you never do this again” But the New Testament is always very clear about the command not to judge others, and the call to forgive those who have sinned. I want to find ways to see the command “Go, and sin no more” as an act of Gospel, rather than a commandment that slings the weight of the Law back on my shoulders. We do well to see ourselves as the woman standing alone before Christ, all the accusations against us have drifted away, and Christ opens to us a new path forward. We go, not 100% sin free, but we go forward seeing that life can be opened to more positive choices and we can find some refuge from the garbage in our world.

#### Addendum

I can tell you the month (February) and the location (Canmore Coast Hotel), and the years (2004-2011) because I know the nature of the discussion happening on that particular couch. Those happen to be the years that our denomination was discussing ways of including LGBTQ people in our congregations, recognizing LGBTQ on our clergy roster, and opening our sanctuaries to same-sex weddings.

Just by coincidence, it turns out that this month is the tenth anniversary of the votes taken by our denomination (the Evangelical Lutheran Church in Canada) to formally allow LGBTQ people to be ordained as pastors, and allow churches to choose for themselves if they were going to do same-sex weddings.

Sadly, we clergy didn't solve all our differences and disputes on those couches in Canmore. We have made a choice to drop our stones and hold out a hand of friendship to all those who don't "fit".

I wish I had more time to explore this further, but, as it turns out, I have to go help a friend move a couch.

Pastor David

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## June 2021 Message for Congregations and Lay and Rostered Leaders

Dear Beloved of God –

The Synod of Alberta and the Territories will gather in convention in July under the theme, “On the Road,” inspired by Luke 24:13–35. It is the post-Resurrection narrative of two people journeying from Jerusalem to Emmaus, where they are joined by a stranger who, when recognized, vanishes, and the two race back to Jerusalem.

In the May 2021 Message for Congregations and Lay and Rostered Leaders I wrote of the Lucan narratives which frequently take us on the road. There is something about travel that evokes Luke’s literary and theological imagination. There is something about roads: the way they can bring us together; the way they can pose a danger to us all; the way they become a symbol of a faith on the move.

Luke’s narrative takes us on the road frequently, and we discover that whenever we start to journey with someone, we really do not know if we will end up where we thought the road was leading.

On the road they meet a stranger who appears to be unaware of all that has happened in Jerusalem. The two take it upon themselves to educate this stranger.

The verbs that they use tell us a great deal about their state of mind. They say, “We had hoped that he was the one to redeem Israel.” *We had hoped*. I learned from my Greek Professor, Dr. David Dahle, at the then, Camrose Lutheran College, that the past perfect tense, or pluperfect, denotes an action that has been completed in the past. Once we had a hope, but it is no more. *We had hoped*.

Suddenly the stranger who seems so uninformed takes over the conversation and becomes the teacher. And what a teacher. He is so filled with everything they lack, especially knowledge and hope, that they ask him to stay with them.

In London’s National Gallery there is a painting, *The Supper at Emmaus*, by the Renaissance artist, Michelangelo Caravaggio.

The work depicts an ordinary meal. Only four characters are portrayed in it: two disciples seated at either end of the table, the stranger in the center, and a server standing at the side. One of the things that I love about this painting is that the fourth side of the table is open to the viewer. It is our place at the table. You can stand there and water, or you can join the meal.

The stranger is blessing the bread. And as he does so, we observe the precise moment of recognition. One disciple’s arm is flying toward the viewer as if to penetrate the invisible wall between the figures in the painting and us, the viewers. The other is caught coming off their chair in utter amazement.

It is the recognition scene, the moment, when the gauzy veil between us and the Divine is suddenly ripped apart.

And there is life, and hope.

It happens many times in the Gospels: Thomas, Mary Magdalene in the garden. The moment of recognition.

Our recognition scene occurs in the breaking of the bread when we, though many and now physically distanced from one another, receive the meal that makes us one. When just as we were about to say, "*We had hoped,*" we, too, recognize him at our table.

And there is life, and hope.

And the disciples make a U-turn on the road and start walking, no, running toward Jerusalem, toward their future.

And we gather in convention. "On the road." We recognize him at our table. We recognize him in one another. We recognize him in the stranger.

And we are off...on the road together.

We do not know the future, but we have what we need. Jesus is feeding us. We have the Scriptures. We have each other. We have life. We have hope. We know that we will not get to where we are going without going together. Jesus is with us.

In Christ Jesus – Shalom,  
+Bishop Larry Kochendorfer

*"The God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit." (Romans 15:13)*

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A group of family and friends are travelling to Mexico in July 2022 for ten days to build simple homes for families in need in Vicente Guerrero, a rural agricultural town on the Baja Peninsula that is home to many impoverished migrant workers.

By purchasing gift cards at face value (in \$25, \$50 or \$100 denominations) your support will assist us in raising money to cover the cost of the building materials, furnishings, and non-perishable food for the families. Every card we sell provides 5 % of its value to our fund. Cards can be used in conjunction with Air Miles and Plus cards.

We will be happy to provide you with gift cards throughout the coming year on a regular basis, e.g., weekly, monthly, quarterly – just provide your contact information!

*Thank you for your support in helping us*

### **Council Members**

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| Eila Jaksa           | 780-463-9350                     | lordoflife@telus.net      | Office Administrator               |

### **Prayer Needs**

Please keep the following people in your prayers

- Lynn & her family (from Community Garden)
- Hilikka, Eila's stepmom
- Virginia & Ed Burke, Lynneah, Lovayda
- Janie Harding & family (Sister Kathy passed away)
- Donna and her family (entering palliative care)
- Diana Kachkowski
- Zirk Family
- Tommie Yackle
- Mavis Lepp's daughter
- Derek & Taylor Smith and family
- Grundler family
- Sandy Orthner
- Patricia, recovering from surgery
- Eija, healing from a rib injury (Eila sister)