

the Messenger

PARKDALE UNITED CHURCH NEWSLETTER



annvoskamp.com

Parkdale United Church

429 Parkdale Ave.

Ottawa, Ontario K1Y 1H3

Telephone: (613) 728-8656

Fax: (613) 728-9686

E-mail: pdale@trytel.com

Rev. Dr. Anthony Bailey: abailey@trytel.com

Rev. Alcris Limongi: alcris@parkdaleunitedchurch.ca

Melodee Lovering: mmlovering@gmail.com

Website: www.parkdaleunitedchurch.ca

the Messenger



EDITORIAL BOARD

Editor this issue: Danica Rogers

Proofreader: Jaylyn Wong

Contributors: Anthony Bailey, Kathryn Meerburg, Faye Beaufort, Deb Patterson, Hazel Bowen, Val Hum, Hepsy Griffiths, John Harewood, Jaylyn Wong, Jono Hamer-Wilson, Alcris Limongi

Many thanks and keep those contributions coming!!

We are always looking for new ideas, volunteers and submissions. We reserve the right to edit, condense or reject submissions, but will try to find space for all.

Next issue: **March 2018**

Editor next issue: Elise Mennie

Send submissions to:

messenger@parkdaleunitedchurch.ca

or the church office by **Feb. 11th**

Where to find it...



Minister's Message 3

Our Camino 8

Lectionary 9

Song: all saints 10

Musical Musings 11

Woman's Retreat Reflections 14

Birthdays in January 16

Recipe 17

Remembering 18

In From the Cold 18

Images and Stories: Upcoming 19

Namby and Pamby 20

IMPORTANT: When submitting photos to the Messenger, please ensure you have asked permission of the individuals if their faces are clearly recognizable. They should know that an electronic PDF version of the Messenger is posted to the Parkdale website.

See: <http://www.united-church.ca/getinvolved/connections/photos/permissions>



FROM THE MINISTER'S DESK

It's About Time We Stop Dumping on Haiti

Recent disparaging comments attributed to the President of the United States regarding countries like Haiti and those found on the continent of Africa are egregious and demonstrate a deep ignorance of how things got to where they are. It might be helpful to offer again a reflection on the notion of Jubilee as it connects with the history and present reality of the country of Haiti. I first wrote this a few days after the devastating earthquake in Haiti on January 12, 2010. (A reminder that we are 3 years into the United Nations International Decade for People of African Descent 2015-2024)

¹⁷The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

¹⁸"The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the
poor.

He has sent me to proclaim freedom
for the prisoners
and recovery of sight for the
blind,



to release the oppressed,
¹⁹to proclaim the year of the
Lord's favour."

²⁰Then he rolled up the scroll,
gave it back to the attendant
and sat down. The eyes of
everyone in the synagogue
were fastened on him, "and he
began by saying to them,
"Today this scripture is fulfilled
in your hearing."

This was the mission statement of Jesus of Nazareth; it was his reason for coming, his reason for being and acting, and in the end, it became the reason – from the point of view of the Roman authorities with help from some of the Jewish elite leaders – for his death. By declaring that this composite scriptural quotation from Isaiah 61 and 58 – which

were summaries of the Jubilee tradition in Israel – was being fulfilled “today” in their hearing, Jesus was stating at the outset that he was sent and was being empowered by the Holy Spirit to enact reversal and save humanity from its rebellion against the ways of God.

Jubilee

When Jesus uses the phrase “the Year of the Lord’s favour”, he is talking about Jubilee. In ancient Israel Jubilee – which in Hebrew literally means “the blowing of the Ram’s Horn” – was to be practiced every fiftieth year. There were four stipulations for the celebration of Jubilee. One, the land was not to be cultivated but be allowed to lie fallow. Two, all outstanding debts between Hebrews were to be cancelled. Three, all Hebrew slaves and indentured servants were to be set free. And four, land was to be released and the original inheritors returned to it. It was a legislated reversal of unbalanced economic relationships. Although there is much debate among theological and biblical scholars as to whether or

not this was actually practiced, it certainly was a yardstick against which many of the Hebrew prophets measured the standard of justice.

Jesus born and raised in poverty

Jesus was born and grew up in a context of biting poverty all around Galilee and beyond. The tenant farmers and their families comprised 80% of the population and artisans and trades people (eg. Carpenters like Joseph and presumably Jesus, leather workers) made up about 18%. All of these were in deep debt because of how the economy was structured and the predatory tax system. Farmers paid 50% of their earnings to the landowner, 25% to Herod and the Roman government, 10% to the Temple and 3% to the local village or town – which would be held to run local affairs and serve as an emergency no-interest loan to the needy. This meant that the average family had to live off 12% of its annual income. The mission agenda of Jesus would sound pretty good to many of these folk.

Haiti, Poverty and a History of Exploitation

Did you know that Haiti was considered the “jewel of the Caribbean”? How did it go from “jewel” to what Mother Teresa called a “fourth-world” country, after she visited it? We often hear Haiti described as the poorest country in the western hemisphere....how come? Haiti was lush and verdant and fertile and it produced immeasurable wealth for France and later on the United States. But this came at a huge price. The enslaved population of Africans, kidnapped and transported to the island were literally worked to death. The average life expectancy of an enslaved African once arriving in Haiti was 7 years. After several moderately successful to disastrously failed attempts at rebellion, a coalition of mulattoes and enslaved Africans managed to mount a protracted decade-long campaign and won their freedom from the French colonizers.

Following France’s lead – who refused to acknowledge Haiti’s independence in 1804 – the rest of the western world ostracized Haiti and denied it

access to financing, trade and institutional and infrastructural development. This included the United States, whose lofty and noble independence constitutional document crafted almost 3 decades earlier stated “We hold these truths to be self evident, that all men are created equal”. Haiti declared in its 1805 constitution that any person of African descent to come to Haiti was free and an automatic citizen of the republic

After twenty one years of this international “embargo” of isolation and exclusion, and with a bankrupt economy and no possibility of participating in the western trade economy Haiti had no choice but to capitulate. In exchange for recognition of its independence and a chance to find a market for its exports, it struck a “gun-to-the-head” deal with France. It agreed to pay the French 150 million gold francs (which is estimate to be about US\$25 billion in today’s dollars). This was a way of punishing Haiti and ensured that it would never succeed. It took Haiti until 1922 to pay down this debt. But before it could do so, in 1910 the US State

Department with the National City Bank of New York bought the Banque Nationale d'Haiti, effectively transferring the country's debt to the Americans since this was Haiti's only commercial bank and its national treasury. US marines soon followed in 1915, a military occupation that lasted until 1934, and ensured through martial law and an iron fist response to protesters, that 40% of Haiti's GDP was diverted to U.S banks.

The subsequent propping up by the CIA of predatory and dictatorial regimes like those of Papa Doc and Baby Doc Duvalier, who effectively guaranteed the U.S. access to the assets and markets of Haiti, in exchange for keeping them in power and arming and training their army and murdering thugs, extended the orchestrated descent of Haiti into poverty.

Our own nation of Canada is not off the hook either. Since the mid 1980s, Canada has pumped an enormous amount of aid into Haiti. Though some no doubt has helped in humanitarian ways, critics have pointed out that some of

this funding has gone to organizations hostile to democratically-elected former Haitian president Jean Bertrand Aristide. Aristide was popular among the majority of Haiti's poor. He wanted reforms and change. Aristide was removed by the U.S. with Canada's help in 2004. Although both countries maintained that he left voluntarily, his departure remains shrouded in inconsistencies and many unanswered questions. It is of no surprise that as soon as Aristide "left", foreign multinational corporations, including Canadian mining companies, rushed in to exploit the countries resources of gold, copper and silver deposits, with the permission of the newly installed government.

The generosity of the world towards the relief of Haiti's recent disaster is admirable and to be commended. It is not however a substitute for repentance of the centuries long exploitation of Haiti. Generosity is not to take the place of the present-day redress necessary for Haiti's rebuilding according to the mission agenda of Jesus. It is an agenda, in the case of Haiti, characterized by economic justice, racial jus-

tice, compassion and healing, political transparency and genuine commitment to the people, debt forgiveness, deep reconciliation, reparation, peace, hope and joy. Idealistic? Tell that to Jesus!

This missional commitment of Jesus was 'jubilee' news for many of the people of his time, and it is 'jubilee' news for many of the people of Haiti. What will we do next?

Anthony

Evelyne Alcide, Port Au Prince, Haiti

Seisme (Earthquake), 2010

Satin, plastic, glass, cotton thread



Dear Parkdalers . . .

Warmest greetings to you in our Ottawa winter!

Although we might not be thinking about it, Easter is not far away, but before we reach that landmark, we must journey through Lent... a special time of discernment and reflection. This year, I am inviting you to participate in the production of *Our Camino*, our very own Lenten devotional resource; and with the whole congregation, I also invite you to use the *Our Camino* resource, doing the daily meditations during the season of Lent.



We will be journeying together day by day — reading, reflecting and praying as we are led by a wide scope of contributions reflecting the richness of diversity with which God has gifted us at Parkdale. We encourage everyone to contribute, but participation is entirely voluntary: please do not feel pressured. Let me describe it for you.

The Invitation Letter, the Calendar of Readings and a layout of the page are available for you via email or you can request a copy from the office. During the Lent period, we will print the daily meditations for each week as an insert in the Sunday bulletin.

Please consider joining our collective effort in creating this congregational resource and let me know your decision by replying to this email or contacting me in person. If you have any comments or questions please do not hesitate to contact me.

May the love and grace of God be with you always.

Rev. Alcris Limongi, Minister of Pastoral Care
alcris@parkdaleunitedchurch.ca



LECTIONARY FOR FEBRUARY

Presentation of the Lord - February 2, 2018

- Malachi 3:1-4
- Psalm 84 or Psalm 24:7-10
- Hebrews 2:14-18
- Luke 2:22-40

Fifth Sunday after the Epiphany - February 4, 2018

- Isaiah 40:21-31
- Psalm 147:1-11, 20c
- 1 Corinthians 9:16-23
- Mark 1:29-39

Transfiguration Sunday - February 11, 2018

- 2 Kings 2:1-12
- Psalm 50:1-6
- 2 Corinthians 4:3-6
- Mark 9:2-9

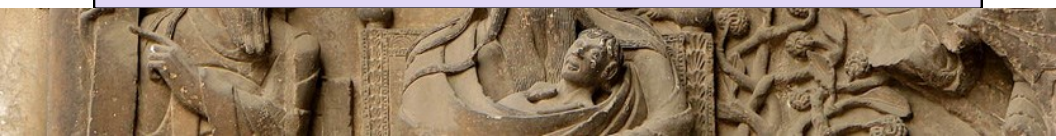
Ash Wednesday - February 14, 2018

- Joel 2:1-2, 12-17 or Isaiah 58:1-12
- Psalm 51:1-17
- 2 Corinthians 5:20b-6:10
- Matthew 6:1-6, 16-21

First Sunday in Lent - February 18, 2018

- Genesis 9:8-17
- Psalm 25:1-10
- 1 Peter 3:18-22
- Mark 1:9-15

Second Sunday in Lent - February 25, 2018

- Genesis 17:1-7, 15-16
 - Psalm 22:23-31
 - Romans 4:13-25
 - Mark 8:31-38 or Mark 9:2-9
- 

all saints

[v. 1] all saints are saved by saying you are Lord,
all saints are shaped by strayings now restored
all shame is shifted, shafted through, by the hate-pointed spear you
broke in two
even as you were pierced, eternal life outpoured
all saints are saved by saying you are Lord

[v. 2] all spaces sacred where your feet have trod
now you go with us, flesh the home of God
holy the hearts that hope in you, as we hold on in hunger to the true
heaven-hallowed, our feet with gospel-peace are shod
all spaces sacred where your feet have trod

*[bridge] all saints alive to those with faithful eyes
surrounded, we press on to take the prize
enduring trials for the sake of higher joys
together we exalt you with one voice*

[v. 3] all ways are wayward till we rest in you
all places playgrounds when your love shines through
eyes that were once averted shine as they're lifted to glory; how we pine
for the one for whom we were made, to return to
all ways are wayward till we rest in you.

[v. 4] all of my days now dancing to your song
teach me to number them with thanks, as long
as I have breath, I'll praise the name of the one who from glory humbly
came
to deliver the lost from bondage to the strong
all of my days now dancing to your song

*[bridge] all saints alive to those with faithful eyes
surrounded, we press on to take the prize
enduring trials for the sake of higher joys
together we exalt you with one voice*

[v. 5] all of our days now dancing to your song
setting us free from bondage to the strong
our ways were wayward; now we rest in spaces sacred, I attest
to the grace of the one who all our steps has trod
all saints are saved by saying you are God
all saints are saved by saying you are God

jono hamer-wilson / january, 2018 / ottawa on.

© 2018 mount_hermon_music@ncf.ca All rights reserved. Used by permission.

Musical Musings – February 2018

Apparently winter is driving regular *Messenger* contributors into migration and/or hibernation; so your (now) occasional muse is back to fill out the pages of our erstwhile magazine, at the behest of its hard-working - and apparently desperate! - editor. I haven't been writing much lately: probably due to a combination of factors, I'm sure mostly benign! But glancing through my journal pages, I came across this lyric I had penned following All Saints Day in November. I managed to scratch out a tune for it - I'm reluctant to publicise lyrics until they have a tune, since the music writing process often leads to changes in the lyrics (in this case: it led to me writing a final verse which kind of recapped the song - musically it just felt needed). So I humbly submit it, with no claims to it bearing any theological or literary merit: just stuff that comes to me, to share with my shabbily glorious Parkdale family.

Lyrics usually come to me with a "framework" for a tune: a rhythm, a feel, vague melodic

contours - but without a precise pitch or harmonic structure. (Occasionally they arrive fully packaged; but rarely.) In this case, as I sought to wring out a melody, I discovered - to my amusement - I had subconsciously stolen from not one but two song writing heroes, putting these lyrics together. The feel of the verse - especially the longer, middle line - is taken from T-Bone Burnett's 1986 classic, "River of Love". And I realized that my original concept for the bridge melody was a complete and uncensored rip-off of Robin Mark's "Arise and Shine" (which Dalesong is presenting this coming Sunday, as I write!). Thankfully I realized my thieving ways and tweaked the tune a bit; though obviously I'm still greatly in debt to these and many others for my musical ideas, such as they are!

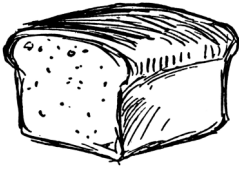
Speaking of which - musical heroes, and stealing song ideas (or paying tribute, as may be the case): let me put in a word for the stunning new U2 album, *Songs of Experience*. I bought it for Jill for Christmas - a lame effort as a Christmas gift, but I'm a man and it was December 23rd. It turns out it might be one

of their greatest records. Rarely have they captured so powerfully the swirling nexus of the personal and political, faithful and doubting, angry and tender, fearful and bold, individual and communal, and past, present and future that comprises our human experience. It's ostensibly a companion album to 2014's (evidently enough!) Songs of Innocence; and there are a number of clear cross-references in the lyrics and music to the earlier album. But in fact it's a fresh and profound reflection on the current state of the world, through the lens of the 57-year old Bono's increasingly death-aware sense of his identity (particularly, as a husband and father), and the maturing of his faith.

The refugee crisis is an important theme of the album; including the heart-wrenching "Red Flag Day" - inspired by little boy who drowned, whose story and associated images so captured the world's attention. This song is a good example of the ways this album also harks back to the band's ground-breaking 1983 album, *War*. *Themes and artwork have much in common (the*

6th track on War is "The Refugee"!); and "Red Flag Day" clearly evokes the harmonies and lyrics of War's classic opening track, "Sunday Bloody Sunday" - including the line "not even news today" (the opening line of War is "I can't believe the news today"), and The Edge's stronger-than-ever anthemic background vocals. Bono also writes a (slightly rambling!) 4-page reflection, complete with self-deprecating humour (his trademark), prophetic passion, and Bible and poetry quotations. The Edge's guitar work is as powerful as ever: collectively the band aces styles from ballads to dance-pop to punk to alt-country with a pure energy that belies their collective centuries of existence. This CD rocks: you should buy it!

jono hamer-wilson



If you ever bought bread between 2002 and 2015 at any of the Loblaw grocery stores, you may be eligible for a \$25 PC gift card.

Don't want one for yourself? Consider applying for it and donating it to Parkdale's IFTC or to the Parkdale Food Centre.

More at <https://loblawcard.ca/en/form>



Getting an early start on spring cleaning?

It is never too early to donate your gently used jewellery and watches. Leave them with Don in the office and it will get to the PARKDALE BAZAAR jewellery table organizers so they can get a head start.

Parkdale Women's Retreat 2018

The Women's Retreat from January 12-14 was a real blessing. Almost 40 women braved wind and snow to participate in a mix of theological discussions, praise songs, liturgical dance, 70s themed crafts and games, fellowship and prayer. The group discussed some of the women in the Bible, particularly Ruth and Naomi, and small groups developed poems, skits and prayers on key female Biblical figures for the Sunday service, where we also shared a special communion.

The weekend provided many opportunities for God to touch our lives, whether through the words of Melodee or Alcris, the incredible wisdom shared by fellow "wise women" of Parkdale, or the silence and peace of much-needed moments of solitude and nature. We also appreciated the chance to reconnect our existing relationships and start new relationships without the interruptions of little voices or the many responsibilities of our lives. While some activities challenged us to consider

what God might call us to do in the future, there were also many, many laughs and activities like sharing symbolic beads. I know that I will always remember that pink is for mothers, that yellow means I was sunshine for someone, and that white means the blank canvas of a new friend.

The retreat was a refreshing and stimulating experience. I think we are still in wonder and amazement at the insights, and holding tight to them as we slip back into regular life. (Thank you in advance for the Lenten devotionals, which will no doubt help us continue talking to God.)

A big "THANK YOU!" to Melodee and Alcris (we are very blessed to have you both), the organizing team (your ideas and preparation were a gift to us all), and the musical and dance leaders (praise is so much more than words).

^{the}Messenger

Participants of the retreat will be greeting and ushering during the month of February -- please feel free to ask us about the experience if you have any questions!

Blessings,

Jaylyn

Organizing Committee:

Diana Mason, Danielle Gougeon, Chris King, Holly Williams, Joelle Osterkruger, and Marianne and Camille who helped with music; Wendy Morrell -- sacred movement.



Birthdays in February

Our warmest greetings to:

1st	Winston Koch
1st	Lexy Fincham-Dinsdale
1st	Marcus Strangemore
1st	Rachel Strangemore
2nd	Richard Yearwood
3rd	Jordyn Yeck
4th	Scott Andrews
7th	Hannah Crabtree
7th	Elise Mennie
8th	Glen Drodge
8th	Victor Amishi
9th	Angela Linton
9th	Martha Radstake
12th	Cordel Epale
12th	Mariam Amisi
13th	Molly Praamsma
13th	Marianne Dos Santos
14th	Scott Taylor
17th	Anna Méla
17th	Gabriella Hilkes
20th	Wendy Martin
23rd	Carolynn Halkett Trites
23rd	Keenan Nasrallah
23rd	Tyson Valcin
24th	Esther Hermosa
28th	Valdengrave Okumu
29th	Laura Lu

If you would like your birthday to be a secret and your name taken off the list, or if your name was not included and you would like it to be added, please let the office know.

Parkdale Book Club

Join us to discuss these International Prize Winners:

Feb 18

The Sense of an Ending by Julian Barnes

Mar 18

Secondhand Time by Svetlana Alexievich

Apr 15

No Great Mischief by Alistair MacLeod

All Welcome!

Meet in the Ladies Parlor after church on book club days.
Bring a lunch.





RECIPE

Parmesan Crusted Chicken

Here is one of my favourite recipes for entertaining . It is so easy and always a hit. Just 4 ingredients! Serve with a salad and oven roasted potatoes and you have a delicious dinner in no time at all. Judy Reid

- 1/2 Cup Hellman's Real Mayonnaise
- 1/4 Cup grated Parmesan cheese
- 4 boneless chicken breasts
- 4 tsp Italian seasoned dry bread crumbs

Preheat oven to 425 degrees

Combine mayonnaise with cheese in medium bowl. Arrange chicken on baking sheet. Evenly top with mayonnaise mixture, then sprinkle with bread crumbs.

Bake until chicken is thoroughly cooked, about 20 minutes.



REMEMBERING

Please keep the following Parkdale members in your prayers:

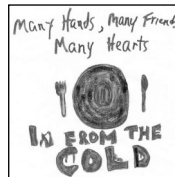
Family of Goldie Greene,
mother of Larry and Carl who
passed away Friday January
12.



In From the Cold—Update

Number of guests served:

November 11	108
November 18	122
November 25	123
December 2	113
December 9	116
December 16	92
January 6	64
January 13	118
January 20	127



Our guests continue to express their appreciation not only for the food but also for the musical entertainment, books, magazines, newspapers and crafts. An average of 80 caring volunteers each week as well as the Ottawa Food Bank, our faithful, generous merchants and the financial support and prayers of the congregation all contribute to the success of this Ministry.

IMAGES & STORIES

Join us to hear our tails...

Over the Mountains and Down the Canal: History, Art, and Trains on a 300 Mile Bicycle Trip

Friday, February 23rd

Ladies Parlour, 7 PM

Last September Murray Wagner, Leona Wall, and two friends cycled the Great Allegheny Passage and the Chesapeake and Ohio Canal, from Pittsburgh to Washington DC. Four states, one hurricane, one flat tire. A great trip we invite you to come and hear about.

Start time: 7:00 PM in the Ladies' Parlour.

Fellowship and refreshments follow from 8:00 to 9:00 PM.



Namby and Pamby

A POPULAR FOUR-LETTER WORD

Pamby: Good morning , Namby.

Namby: And a good morning to you as well, Pamby.

Pamby: So how is the New Year treating you?

Namby: Funny that you should ask that when we have already entered February. It shows that you don't think that the New Year is over after January 1st.

Pamby: Why should it be? The New Year isn't over at my house until the Christmas tree is down and the lights are out.

Namby: Really? What a great idea ! Maybe I should try that next year. Actually, for a long time I've been thinking that we make so much fuss in preparing for Christmas and the New Year and then we seem to forget them as quickly as we pop balloons after a party.

Pamby: There you go; that could be one of your New Year

resolutions.

Namby: You're right, although I'll feel weird making a New Year resolution so long after the New Year.

Pamby: Why should you feel weird? Because most people think that they should make their resolutions at midnight of the old year and so, you would feel like an odd ball making yours now?

Namby: I hate to admit it, but that's true!

Pamby: Well, well, is this the same Namby who always brags to me about being "a free spirit?"

Namby: Get off my case, Pamby! You and I know that nobody is so "free" after all.

Pamby: So all this time you were just a pretender?

Namby: Not at all. Do you remember that studying "four-letter" words was once your fa-

your favorite project?

Pamby: Yes, but what's that got to do with your being a "free spirit"?

Namby: Well, you were studying what we usually call "the dirty four-letter words".

Pamby: Yes, and I learned a lot about them, although I stopped short of using them, especially to you.

Namby: Well, recently, I have been trying to come up with "good four-letter words" and the first one that came to my mind was "free".

Pamby: Nothing wrong with that; we're in a free country.

Namby: So our politicians tell us and we believe it.

Pamby: Yet, you told me just now that both you and I know that nobody is so "free" after all. So aren't you now contradicting yourself?

Namby: Not at all! I still like to make up my own mind about things, don't like to follow a crowd because everybody

seems to be going in the same direction; I also like clothes that aren't fashionable and think that smartphones will be the next slave-holders. BUT there is also a "Yes" answer to your question.

Pamby: Really? I didn't think that you had any breath left after the "No" part.

Namby: You are not taking me seriously, but you should know that I'm really taking the word "free" seriously.

Pamby: I always thought that you did.

Namby: More so nowadays. There is so much talk about freedom of expression, of religion, of the press, and more still, that we should be free to love whom we like.

Pamby: And more still, that if a woman becomes pregnant, she should be free to choose whether to have the baby or not; the latest, of course, is that, if a disease and the pain it causes make life unbearable and without any quality at all, we should be free to

choose to die and to seek medical assistance to help us along the way.

Namby: That's what I meant when I said that there was a lot of stuff about "being free". I have been reading quite a bit about it and coming upon ideas that I had never heard about before.

Pamby: So, do you have anything new to tell us about this famous four letter word which you are taking so seriously?

Namby: Well, it has made me ask the question of myself and about us as well — I mean, what is it really like to be "free"?

Pamby: Come on, then, tell us about it.

Namby: I read a poem about a "Banana" man whose job was to cut and pack bananas. He talked about being "free" as the mountains and "free" as the sea.

Pamby: Okay, I can see that; the mountains are there; nothing is in their way; the sea is there; everything is open be-

fore it. Guess the banana man felt free because he was like the mountains or the sea; nothing prevented his movement on any side.

Namby: Yes, the Banana man saw himself as "free" because he didn't feel limited by his physical surroundings.

Pamby: Yes, but he is still limited because there are certain things which he cannot do, such as fly or jump beyond a certain height or hold his breath under water more than a certain number of minutes without a supply of oxygen to help him.

Namby: Those are good, but I have been reading about people with addictions and those who suffer from depression or don't seem to have any control of what they do or say at times; it's as if something inside of them is in charge and they have to do what it says. They can't be free.

Pamby: Wow! I never thought of such people like that. Being "free" seems more complicated than just being a

“free spirit”, eh?

Namby: Yes, but here is another thing I read which I have been trying to figure out.

Pamby: So, what is it ?

Namby: It comes from the Bible. As you know, I like to check it out because it’s still one of the most popular books and has influenced the way we think and see the world whether we admit it or not.

Pamby: That’s true, although not as many people seem to read it as much as they did in our parents’ generation. Anyhow, what did you find? Was there a lot on “free?”

Namby: You bet; stuff that has my head spinning. What do you think that *“the truth shall make you free”* means?

Pamby: That’s heavy stuff. Come to think of it, I once read a passage where the fellow Jesus said that He was the “truth”. That guy was bold, eh? Imagine just one man saying something like that.

Namby: I’m glad that you mentioned it because I recently read it too. He did better than that when he said *“If the son (referring to himself) shall free you, you’ll be free indeed”*. *That’s been on my mind ever since.*

Pamby: Wow! That’s even bolder. It makes him sound as though he can make you “free” in a special way.

Namby: That’s what I have been trying to find out.

Pamby: If you do, get back to me and give me a hint.

Namby: Sounds as if you are stuck on “free” as much as I am.

Copyright @ John Harewood

We enjoy meeting you and being together in ministry. Parkdale's congregation responds to God's call and Jesus' teachings by:



uniting in joyful worship as an act of praise and gratitude, for inspiration and guidance

**Providing learning opportunities
for the Christian way of life and
to enhance
Biblical literacy**



Supporting each other through
pastoral care and concern

***Reaching out to people
in need***

PROMOTING JUSTICE

Praying for guidance,
wisdom, and support.

