

the Messenger

PARKDALE UNITED CHURCH NEWSLETTER



Parkdale United Church

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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: **November 2017**
 Editor next issue: Danica Rogers

Send submissions to:
messenger@parkdaleunitedchurch.ca
 or the church office by **Nov 12th**

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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>

Devastation and Beauty

By Anthony Bailey

The devastation of the recent hurricanes, storms and earthquakes is heartbreaking. The loss of life, homes, infrastructure and livelihood staggers our minds and assaults our hearts, not to mention challenges our faith. I, like so very many, refuse to believe that these are caused by God. Yet these events do pose questions of our faith and where we see God in it all. I do see God in the ordinary heroism of neighbour risking life and safety to help neighbour; of first responders going above and beyond to rescue the imperiled; ordinary people reaching deeply into their pockets to contribute money and organize fundraisers; aid agencies and governments mobilizing quickly to respond as needed. However, I don't have all the answers I wish I did in the face of immense tragedies like these.

What I do know is that Jesus commends the mystery of it all to us even as he is clear not to ascribe blame to the victims who suffer these devastations. In Luke's gospel he reminds his audience that the people whom Pilate had killed while they were at worship were no "more sinful" than others. Similarly, the 18 people who were killed in a freak accident when the tower of Siloam fell on them were no "more sinful" than anyone else. Further, Jesus does not blame God for any of these.



And yet while we ponder these tragedies and respond in prayer and with material contributions, we are doing so in the transition of seasons from summer to autumn (although the autumn we are having seems a lot more like the summer we wished we had here in Ottawa). I love the autumnal ambiance of resplendent change of foliage and the inevitable 'crispy' air. I always look forward to this time of year.

Madeleine L'Engle writes:

***Each tree and leaf and star show
how the universe is part of
this one cry, that every life is noted
and is cherished, and
that nothing loved is ever lost or
perished.***

As "noted, cherished and loved" ones, God summons us – as each

changeable leaf is summoned – to give up all that is necessary in order to make room for the beauty and change that is yet to come forth from us. The invitation is self-involving and perhaps scary for most of us. However, by trusting the hospitality and grace of God it can become as ‘natural’ as the change in autumn leaves. We are not meant to only behold the beauty of creation, we are ourselves purposed by God to experience the gifts of whole-life transformation.

This idea of being spectator or participant when it comes to the deep spiritual things of God brings to mind something that Susanna Wesley once wrote in her journal. Susanna (1669-1745) was an incredible woman. She married Samuel Wesley in 1689 and went on to have nineteen children, the two most famous of which were John and Charles Wesley. She was a great woman of faith, had a sharp intellect and was exceedingly adept at managing a busy household in the face of severe economic challenges. One entry in her spiritual journal reads:

O Lord, I understand now that to know you only as a philosopher; To have the most sublime and conscious speculations concerning your essence, your attributes, your providence; To be able to demonstrate your Being from all or any of the works of nature; and to discourse with the greatest elegance and propriety of words

of your existence or operations; will avail us nothing unless at the same time we know you experimentally, unless the heart perceives and knows you to be her supreme good, her only happiness!

It is not sufficient to marvel, speculate and even to be bewildered about who God is and how God relates to our world, we are called as individuals and as communities of faith to intimately experience God and God’s transformation in our worship, prayer, service and reflection. Paul writes to the Christians in Rome: “**Be transformed...and do not conform to the world...**” **Romans 12:2.**

This month provides ample opportunities to be reminded of some of the directions in which this transformation may take us. The **thanksgiving** holiday invites a deeper and more sacred regard for the generosity of God; summons a broader and more applied understanding of how to **be thankful** and how to **live thankfully**; and provides a reflective moment for us to be transformed in terms of our commitment to **giving**.

As well, World Communion Sunday (Oct. 1) is timely for us to reflect upon how the Christian community, resourced by God’s Spirit, can transform disunity into unity and join together in the transformation of the world.

World Food Day (Oct. 15) demands an accounting of the ways of compassion and justice by which we are transforming the desperate physical hunger of too many of our global brothers and sisters, into the jubilant delight of enough for all.

Peace Sunday (Oct. 23) would have us repent and confess our complicity with violence and injustice in our world, with a view towards being transformed into the kind of peace-makers who privilege the gospel of

Jesus Christ in their lives.

Thanks be to God for hearts that can be broken by the suffering of others; courageous acts of rescue and support; and leaves that change and lives that are transformed.

With thanks...

Anthony



REMEMBERING

Our congregation has lost a number of members, or relatives of members, in recent weeks. Please keep these families in your prayers.

Eleanor Rogers, mother of Danica Rogers

Patrick Kennedy, brother of John Kennedy

Joan Gill, wife of Bruce Gill

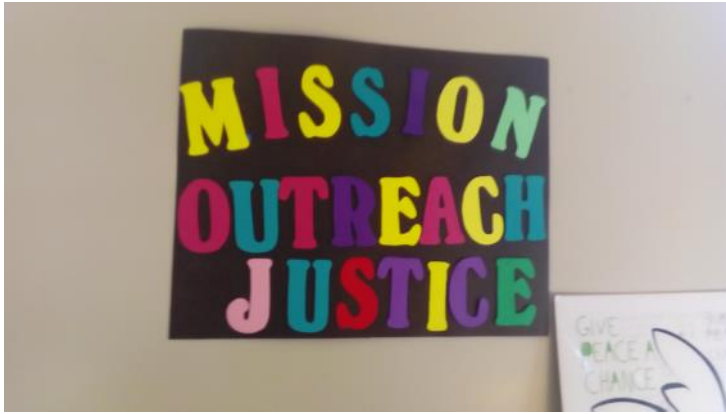
Mincheng Xue, mother of Wenxi Chen

Wendy Martin

Mel Hanna, husband of Lorraine Hanna







Rally Sunday, Sept 10, 2017

Lunch was served and displays on church committees were available. Living in Right Relations, Shawenjeamik 510 Drop-in-Centre were displayed by Elise Mennie (below). Rev. Alcris Limongi displayed Pastoral Care information and is in a photo with Deborah Bellware (opposite, centre). Jennifer Payne displayed information about Moving in Spirit, the liturgical dance group. She is in a photo with Hepsy Griffith (opposite, top). Other displays included Mission Outreach and Justice, prepared by Faye Beaufort, and Trustees, prepared by Helen Hayes.

(Photos by Hepsy Griffith.)



Tech Team



Nicole Greaves (left) is a trainee projectionist with the technical team and Blaine Pauling (right) filled in on Sunday, July 23. We are always looking for new people to help out and be trained to participate in Parkdale's technical ministries. Aside from running projection on Sunday morning, we need those who will create slide-shows and also run the sound board. The more people we have working with the equipment, the lighter the load for everyone. We are constantly teaching and in-

tegrating new members. Currently our team consists of the following: Scott Andrews, Andrew Barber, Gary Crocker, Richard Hamley, Jonah Hamer-Wilson, Bob Harrison, Zaya Kuyena, Johanna Lace, Mark Lavoie, Melodee Lovering, Julee Pauling, Karenza Sutton-Bennett, and Jaylyn Wong.

If you are interested in becoming a member of this great team of people, please let Melodee know. (mmlovering@gmail.com)

Can you help our Syrian refugee family?

Zuhir Saleh, father of the Syrian refugee family sponsored by our church, is doing very well in his English language class. He now needs to spend more time speaking English outside of the classroom and is looking for a part-time job in the east end of Ottawa (for easier transportation) where he can talk with workmates and customers. It will also provide valuable work experience in a Canadian setting. If you know any possible job, please contact Faye Beaufort at 613-562-9677 or Ed Ellis at 613-406-8722. They will connect you or the prospective employer with Zuhir.





LECTIONARY FOR OCTOBER

October 1, 2017

- Exodus 17:1-7 and Psalm 78:1-4, 12-16
- Ezekiel 18:1-4, 25-32 and Psalm 25:1-9
- Philippians 2:1-13
- Matthew 21:23-32

October 8, 2017

- Exodus 20:1-4, 7-9, 12-20 and Psalm 19
- Isaiah 5:1-7 and Psalm 80:7-15
- Philippians 3:4b-14
- Matthew 21:33-46

Thanksgiving Day - October 9, 2017

- Deuteronomy 8:7-18 and Wisdom of Solomon 10:15-21
- 2 Corinthians 9:6-15
- Luke 17:11-19

October 15, 2017

- Exodus 32:1-14 and Psalm 106:1-6, 19-23
- Isaiah 25:1-9 and Psalm 23
- Philippians 4:1-9
- Matthew 22:1-14

October 22, 2017

- Exodus 33:12-23 and Psalm 99
- Isaiah 45:1-7 and Psalm 96:1-9, (10-13)
- 1 Thessalonians 1:1-10
- Matthew 22:15-22

October 29, 2017

- Deuteronomy 34:1-12 and Psalm 90:1-6, 13-17
- Leviticus 19:1-2, 15-18 and Psalm 1
- 1 Thessalonians 2:1-8
- Matthew 22:34-46

SECRETARY'S REPORTS OF COUNCIL

May 11, June 6 and June 18

By Julee Pauling

Editor's note: The following reports were submitted in August and were accidentally omitted from the September Messenger. We apologize for this.

This is to notify the congregation of three meetings of Council held since the last issue of the Messenger.

These meetings included: a Special Meeting of Council, held May 11th; a Regular Meeting of Council, held June 6th; and, a Congregational Meeting, held June 18th.

Special Meeting of Council, May 11, 2017

A special meeting of council was called at the request of Joint Search Committee (JSC) Chair, John Butcher, to address an administrative situation concerning an applicant's ability to be interviewed in the JSC Selection Process for Minister of Pastoral Care.

This difficulty arose on account of the fact that the United Church of Canada has nine occupational categories of minister; however, the Joint Needs Assessment Report had been prepared outlining only three of those occupational categories. The JSC had received an application, screened in by Presbytery, that in fact had not fallen within one of

the three categories, even though the candidate appeared to meet all the screening criteria otherwise.

In order to allow the candidate to be interviewed, Presbytery required the candidate to occupy one of the occupational categories named in the Joint Needs Assessment Report and as stated in the job advertisement. The categories were ordained, diacanal, or designated lay minister. In this case, the job candidate was a candidate for ordination but could not be ordained without an existing call from a congregation. (Yes, this is kind of like "the chicken and the egg.")

There was a precedent for this situation in the Toronto Presbytery. The congregation that had wished to interview the candidate was given the option to make a temporary appointment of the candidate to a position of interim minister so that the candidate could be ordained. The Presbytery representatives to the JSC, Reverend Rob Merritt and Reverend (retired) Dianne Cardin, recommended this option to Parkdale, particularly since it seemed that the prospective candidate would be a good fit.

Council was asked to vote on making an offer of temporary appointment of the candidate to a position

of interim pastoral care minister. This action would enable the interview process to continue. Members voted by secret ballot. The ballot was favourable, approving an offer of temporary appointment to interim minister of pastoral care for a period of no more than 30 days. Since the JSC selection process is strictly confidential, the name and any details about the prospective candidate could not be given to council for the purpose of the vote.



Regular Meeting of Council, June 6, 2017

A regular meeting of Council was held on June 6, 2017.

1. JSC co-Chair, Mary McLeod, gave an update to Council on the status of the selection process. She submitted a Report to Council and stated that, following the interview process of three applicants, a successful candidate had been selected. The committee intended to present the candidate to the congregation at an upcoming congregational meeting, expected to be called for June 18th. The congregation would vote to accept the recommendation and whether to issue a Call to Ministry. Council thanked Mary for the work of the committee in this process.

2. Chair of Property Trustees, Helen Hayes updated Council on several matters. These included: the repaving of the Gladstone parking lot and replacement of concrete steps on the Parkdale side; installation of air conditioning for second floor offices; renovation to provide an accessible washroom for the children of the daycare, which will remain in the current coffee shop location; and, removal of unsafe playground equipment and installation of a paved area for bikes. Following discussion of the approval process for Property Trustees, it was agreed that Finance Committee will make a presentation at the next meeting in September regarding the expenditures approvals and authorities process.

3. Melodee Lovering, as lead for the Safety and Security Review working group, reported on a successful evacuation drill held May 28th. The working group is moving ahead with an application and proposal for a government grant which covers costs associated with installing deterrents of hate crime, covering items such as LED lights and cameras. Parkdale would be expected to fund half of the deterrent items recommended. Council approved an expenditure of \$11,000 to support the grant application with all members in favour.

4. Glad gifts were offered during a worship service earlier in 2017. Johanna Lace has since prepared a spreadsheet tallying all that congregants and adherents had offered or requested. The spreadsheet was

shared with council so that committees may make use of the talents available.

5. A request was received from a local Collaborative Justice Program with respect to the perpetrator of hate crime who had targeted Parkdale's building with graffiti last year. The accused was still awaiting sentencing; however, the Court was seeking to sentence him as an adult for his crime. The collaborative justice group works with the Court using a restorative justice model that allows victims to communicate the impacts of the crime to the persons who had committed them. The process is a mediated one, with parties not meeting face to face until some later time and upon their agreement. Kimberley Mann, Executive Director wanted to offer Parkdale this opportunity with the possibility of withdrawing participation at any time. Volunteers would be identified; so far, Camille Beaufort and Alexandra Stockwell have offered to participate. More information about the time commitment is forthcoming. As Dr. Bailey was away on sabbatical at the time of the invitation, it was thought that he would want to participate upon his return.

6. The Chair of Ministry, Outreach, and Justice Committee, Faye Beaufort, informed Council that the committee had approved the Honey-A-Thon proposal. Sale of Crerar honey products would be offered to the congregation with 20-25% of the selling price of any products sold

being donated to Camp Kallala. Further business of the committee included an update on the Multi-Faith Housing Initiative. The committee has prepared a recommended donation to The Haven project of \$15,000, to be approved at a congregational meeting. This was based on a suggestion made by Orion Clark at the last Annual General Meeting in February. The amount and details would be presented to the congregation at the congregational meeting planned for June 18th. Finally, Faye reported that members of the sponsored refugee family from Syria are doing great. Parkdale has fulfilled its financial commitment, in that the family received their last cheque on June 1, 2017. Additional funds that had been raised will be held, should the family need further support. Currently, the family members continue to work on English language acquisition and employment.

Congregational Meeting, June 18, 2017

The Chair of Council, Scott Andrews, called the meeting to order at 11:45 am with approximately 80 people present in the sanctuary.

The first item of discussion was the proposed contribution of \$15,000 to The Haven from the Memorial Endowment Fund, moved by Kathleen Stephenson. Kathleen provided some background information, including the increase from the \$10,000 initially proposed at the last Annual General Meeting to the present rec-

ommendation of \$15,000, to be supplemented by individual donations. Congregational approval was required, since this allocation was not included in the 2017 budget. Marianne dos Santos seconded the motion.

Kathleen then read from the preamble to the recommendations of the Memorial Endowment Fund Working Group. The original purpose of the fund was to be a living and enduring legacy fund used to support projects in the community and the world. It was not intended to be a perpetual growth fund; however, it was thought that the Memorial Endowment Fund likely would be replenished through future donations.

The motion passed unanimously.

The second item concerned the Minister of Pastoral Care; and, particularly, congregational approval of the recommendation of a candidate to the position of Minister of Pastoral Care. Beth Sweetnam, Presbytery Representative to the Joint Search Committee (JSC), opened this part of the meeting with prayer and confirmed the presence of a quorum. An agenda and the Report of the Search Committee to the Congregation were distributed. The agenda was approved.

David Mason stood as official scrutineer, assisted by his wife Diana. David then presented a series of slides identifying the members of the Joint Search Committee, noting

the good representation of age, gender, life, work experience, and theology of the members. The work of the JSC started on April 2nd and culminated on May 25th with the unanimous endorsement of Reverend Alcris Limongi.

David briefed the congregation that four applications had been received. One was screened out at the review stage, and the three remaining candidates were interviewed by the committee. Two candidates were screened out after the interviews. References were checked on May 29th of the remaining candidate, and Melodee Lovering and Barbara Faught met with her on June 1st. Council was briefed on June 6th of the successful completion of the selection process. A congregational meeting was called in due form for June 18th to present the recommended candidate to the congregation for decision.

The focus of the pastoral care ministry is threefold: pastoral care across the congregation; small group ministry; and pastoral care as a collective and shared responsibility, not just of the pastoral care team.

The motion presented to the congregation was stated as follows: **That the Parkdale Pastoral Charge transmits with approval to the Ottawa Presbytery its request to call Rev. Alcris Limongi as Ordained Minister effective July 1, 2017 with the following terms: full-time with an annual salary of**

\$55,076.00 plus 5% (total salary \$57, 982.90); telephone allowance of \$500 per annum; continuing education expenses reimbursed at a minimum of \$1374 per pastoral year; minimum one month (five Sundays) annual vacation in each pastoral year; application of the sabbatical policy; participation in the Centralized Payroll Service; pension and group insurance payments as assessed; shared office assistance described as 30 hours per week; travel as logged at the General Council rate, currently at \$0.39 per kilometre; Category A COL4.

Mary McLeod, as JSC co-Chair, elaborated on the JSC written report. She stated that one of the things that impressed the JSC most was Rev. Limongi's written statement of faith, which was very clear about Alcris' personal beliefs. She also sees pastoral care as one of the main pillars of ministry; and, although she has never served specifically as minister of pastoral care, she served as an associate pastor for a Latino community in Raleigh, NC. Alcris provided many excellent examples of pastoral care during her time there. She also has a solid academic background and knowledge of scripture, having specialized academically in the New Testament. Alcris also worked as Racial Justice, Gender Justice, and Sexual Minorities Program Coordinator at the General Council Offices of the United Church of Canada. It is thought she will be a very good fit at Parkdale.

Additional information concerning Alcris' life and background were provided.

Beth Sweetnam offered thanks to all who participated in the JNAC and the JSC.

Ballots were distributed and collected, the results of which were 60 voting YES and 5 spoiled. David Mason therefore declared the result unanimous, in favour.

The JSC will remain in place until the covenanting service, to be determined at a later date.

Peter Graham moved and Liz Harrison seconded a motion that the ballots be destroyed. Don McPherson expressed an enormous debt of gratitude that the congregation owes to all those involved in the selection process.

Following applause, the meeting was adjourned at 12:30 pm.





MULTIFAITH HOUSING INITIATIVE

Communities Building Communities

Patrons

*Most Reverend Terrence
Prendergast
Hujjatul-Islam Shaikh
Mumtaz Ali
Rabbi Elizabeth Bolton
Rabbi Reuven Bulka
The Rt. Rev. John
Chapman
The Rt. Rev. Peter Coffin
Imam Zijad Delic
Rev. Fred Demaray
Rabbi Robert Morais
Wendy James
Imam Mohamad Jebara
Father Jacques Kabangu
Rev. Martin Malina
Imam Samy Metuvally
Rev. David Sherwin
Mr. Nityanand Varma*

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June 28, 2017

Faye Beaufort

Chair, Mission, Outreach & Justice Committee

Parkdale United Church

429 Parkdale Avenue

Ottawa, ON K1Y 1H3

Dear Ms. Beaufort and Ms. Stephenson:

Thank you very much for Parkdale United's generous donation of \$15,000.00. We sincerely appreciate this extraordinary support from the members of your church and as per their wish, the gift will support the development of the Haven, the new affordable housing community in Barrhaven. We are truly blessed to have Parkdale United as a partner to help address the affordable housing crisis in Ottawa.

We are near completion of this 98-unit project and when fully occupied, over 350 people, many of whom are children will call the Haven home. Since April 1, 2017, over 80 families have settled into their new home and more will do so in the next month or so. For many, this will be their first real home ever, and for some, this is the fresh start that they have been praying for.

Many of our tenants come directly from shelters and have shared with me the importance of having a place they can call home. But equally important for them is the feeling that they are not alone. As one tenant recently said, "Those of us, when we are slowly losing hope, MHI gives us the second chance we so desperately need to make a difference in our lives."

Please do not hesitate to call me if you have any questions or would like an update on the progress of the Haven. Truthfully, we could not do this without community support. We, and those we serve, deeply appreciate your generosity.

Many Thanks,

Suzanne Le
Executive Director

*Thank you
So much for
your support
Together we is
making a real
big difference
so many people
live*

Celebrating 15 Years of Communities Building Communities!



On Sunday Sept. 3, 2017, Susan Matasva, who works with the United Nations, attended Service at Parkdale United Church. Rev. Alcris Limongi said prayers for her safe travel and work, as she was leaving soon for Mali, West Africa. Submitted by Helpsy Griffiths



Images & Stories



Friday, October 27, 2017

@ 7:00 PM

You are invited to our next Images and Stories on Friday, October 27, 2017 at 7 pm.

We are pleased to welcome home Lorena Mason, who will share with us a glimpse of the 50 countries she has visited in her 29 years.



Parkdale Women's Retreat

January 12-14, 2018

Galilee Centre, Arnprior
Registration forms available soon

The Retreat will be held over TWO NIGHTS, from Friday evening to Sunday afternoon at 2:00 pm. Please mark these dates in your calendar. This will once again be a wonderful weekend of praising God through Fellowship, Friendship and Fun.

Parkdale United Church
CHRISTMAS BAZAAR

Saturday, November 4

10:00 am - 12:30 pm



Great Products, Great Prices
A large selection of goods including:

Baking & Soups

Jewellery

Specialty Crafts & Handmade Items

Antiques & Collectibles

Kitchen & Bath Boutique

Old Linens

Books, Plants

Fashion Boutique

Attic Treasures

Silent Auction

and

Coffee Shop



429 Parkdale (at Gladstone Ave.)

Free Parking: Gladstone Lot & Memorial Hall Lot off Parkdale
613-728-8656

Donations accepted any time at the church. Volunteers welcomed as well. Contact judy.hamley@gmail.com to help out.



Annual Yuletide Bazaar

Saturday, November 4, 2017

Greetings from the planning committee for this year's Yuletide Bazaar. This year's Bazaar will be held on Saturday November 4, 2017. Doors will open at 10:00am.

Set-up for the Bazaar will happen on Thursday November 2 and Friday November 3. Your participation and support would be most appreciated. It is a great time of fellowship and fun and an opportunity to renew friendships and meet new members of the congregation.

Last year, the Bazaar was one of our most successful yet, with net sales totaling over \$16,000. The Bazaar continues to be a significant fundraiser for the church. It is successful because of the generosity of the congregation. Donations are the key to our past and future success!

Donations for the Bazaar can be made at any time. We are looking for:

- **jewelry**
- **antiques and older items of interest**
- **china**
- **collectibles,**
- **knitting**
- **attic treasures**
- **books**

- **plants**
- **linens**
- **ladies' fine accessories**
- **Christmas items**
- **children's toys.**

We are also looking for donations of 250ml glass jars with lids for preserves.

Please remember we do NOT take clothing at the Bazaar.

All donations can be left at the church office during regular business hours or on Sunday before or after church.

If you have any questions or would like to join our great group of volunteers, please contact me at judy.hamley@gmail.com.

Thanks,

Judy Hamley - Convenor
Deb Paterson - Volunteer & Set-up
Co-coordinator

Taxes and Tithes

By John Butcher

Last spring, we had our wood-burning fireplace chimney cleaned. A nice young man took about 15 minutes to do the actual work. His company charged us \$123.17. It would be silly to assume that the chimney cleaner was paid almost \$500.00 an hour. We understood that the fee we paid also went toward everything from the purchase and maintenance of the man's truck and equipment to the costs of administrative support.

During a short conversation, we got talking about various neighbourhoods in Ottawa. He mentioned a friend who paid \$6000.00 in annual property taxes, an amount he considered quite exorbitant. Yet, for that \$6000.00, his friend (like all of us, even those in lower-tax neighbourhoods) expects a lot. Police, fire services, infrastructure that carries clean water to our homes and waste away from them, bus service, garbage collection, snow clearing (road and sidewalk), street construction, cleaning, and maintenance, tree trimming, bylaw enforcement, emergency response, street lighting, parks and arenas, road signs, and much more — including salaries for elected officials and public servants to whom we can complain when anything goes wrong.

A couple of years ago, we hired a man to do some maintenance around our house. He asked that we make the cheque out to his wife, so we could both avoid paying taxes. I refused and asked him why he didn't want to pay tax on the work. He replied that "governments just waste our money."

Well, I happened to know that his father-in-law had just spent three months in the hospital. So I asked him if Gerry's medical expenses were an example of government waste. He mumbled "it's up to you" and took my cheque (with the tax included). We didn't hire him again.

For decades, we have been bombarded with the messages that taxes are bad, that governments waste our money. Yet we expect, without any sense of contradiction whatsoever, that publicly-funded services will be available to us when and where we want them, and in the quantities we feel we need.

Many years ago, a long-time and very dear friend was preparing to get married. She and her fiancé approached the minister at a Calgary church to ask if he would lead the ceremony. He insisted that the couple take a marriage preparation course and agree to begin attending church (not necessarily his, but somewhere). My friend was out-

raged. For her, churches are public institutions, and anyone has the right to use them. Never mind that almost all of the associated expenses—heat, light, maintenance, salaries, etc.—that ensure a church will be available when people such as my friend want it, are absorbed almost entirely by others.

I wonder if we sometimes see Parkdale in much the same way. To what extent do we take for granted that there will be programs for our children? Sermons, music, and prayers when we need uplifting on Sundays? Someone to marry or bury us, or to organize retreats and camps? Somewhere to hold celebrations? Do we just assume that there will be professionals and volunteers to visit us when we are ill or anxious, that the building will be kept in good repair, the floors swept and washed, tables and chairs put out for our meetings, then returned to storage until we need them again? Do we think about how the snow gets cleared so we can park and access the church?

Do we look around the sanctuary and wonder who installed and paid for the ceiling fans or the sound system or the stained glass windows or the organ? And who keeps those things in good repair? Who bought the piano? Who tunes it? Have we asked what it costs to insure a structure like ours, who bought the Bibles and hymn books, where the pews and seat cushions came from, and how they got into place? Do we con-

sider how the Sunday School rooms came to be built, and who paid for the chair lift connecting most of the levels within the church? Where did the dishes, cutlery, and utensils in the kitchens come from? The dishwasher? The stoves? How do the rummage sales and bazaar get organized? The multi-cultural evenings? Who populates our Council and committees? Why do they bother?

While we are all conscious of the value of our own time and talents, do we recognize similar value in the time and talents of others? We are indeed blessed by everything at Parkdale - from our professional staff and volunteers to the wonderfully-eccentric (and very high-maintenance) building we inhabit. Yet none of this comes to us by accident. It comes through the money and effort that we—the members and adherents of the congregation — contribute. Someone pays. Hopefully it is each of us.



Children and Youth programs - Fall 2017



Confirmation program

Sunday, October 15: First week of a six-week program

Saturday, November 18: Confirmation Retreat

Events and activities

Friday, October 20: Sports night for senior youth
(grades 7 and up)

Sunday, November 12: Family Games Night and potluck

Christmas Pageant

Saturday December 9: Dress Rehearsal and Family Carol Sing

Sunday December 10: Christmas Pageant

Coffee Shop

After service on Sunday October 1, November 5, and
December 17

Volunteers Needed

We invite parents to volunteer as an aide in their child's classroom to find out what and how they are learning. You may even consider whether you might like to participate in the awesome joy of being a Sunday school teacher! For more information or to volunteer, please contact: Melodee Lovering, Minister to Youth and Children, 613-728-8656, mmlovering@gmail.com

Birthdays in October

Our warmest greetings to:

- 1st Hannie Fitzgerald
- 2nd Alice Menzies
- 2nd Isaiah Duah
- 5th Cora McQuinn
- 8th Carl-Henry Mercy
- 8th Ruth Bush
- 11th Delphine Ahmed-Robin
- 11th Arianne Epale
- 15th Joyce Sibanda
- 16th Doreen Bullied
- 17th Maddy Crabtree
- 17th Mark Bradley
- 19th Alexis Bannoff
- 22nd Julianna Jeglic
- 23rd Jessica Ann Clark
- 25th Hannah Johnston
- 27th Tyrese Musenga
- 29th Isabelle Duncan

- 31st Camille Beaufort



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.

On October 16th



To my friend Doreen Bullied

Happy 90th Birthday!

Best Wishes, Janice

What does Jesus mean to you?

On Sunday, August 27, Anthony told of an incident during his sabbatical when he met someone who asked him why he was a follower of Jesus. He posed the same question to the congregation, asking us "What does Jesus mean to you? What does it mean for you to be a follower of Jesus? Then he asked us to share our responses with neighbours in the pews.

John Butcher suggested the idea of having a 'conversation' in The Messenger to share peoples' responses to this question. To kick-start this conversation, here are two responses:

"I am a follower of Jesus because, as God's son, he came to earth to show us how to live in right relations with God, with each other, and with ourselves."

—John Butcher

"For me, Jesus is my brother and my guide, teaching me that we are all God's children. He is Love within and between all beings, and he inspires in me resurrection and renewal."

—Elise Mennie

What does Jesus mean to you? Send your response to: messenger@parkdaleunitedchurch.ca
We look forward to hearing from you!

Laughter Came From Every Brick

by Daniel Ladinsky



Just these two words He spoke changed my life,
“ Enjoy me”.

What a burden I thought I was to carry-
a crucifix, as did He.

Love once said to me,
“I know a song, would you like to hear it?”
And laughter came from every brick in the street
and every pore in the sky.

After a night of prayer,
He changed my life when He sang,
“Enjoy Me.”

Living into Right Relations

Terminology

Do you ever get confused about what terms to use concerning Aboriginal peoples? Here are some definitions that might help.

Indigenous peoples: Being indigenous means being descendant of the people who were occupying a territory when the colonizers arrived. This term is international and recognizes many distinct collective realities of original inhabitants in many parts of the world. The plural form, Indigenous peoples with an ‘s’, is important in recognizing many distinct cultural and political entities. A similar term is “first peoples” or “original peoples”. (‘Indigenous’ is ‘autochtone’ in French).

Aboriginal peoples: These are the Indigenous peoples of North America. “Aboriginal” is a legal term used in Canada’s Constitution Act, 1982, and it includes three groups: First Nations, Inuit and Métis. (Note: ‘Aboriginal’ is also ‘autochtone’ in French)

First Nations replaces the term “Indian” in common usage. There are many First Nations in Canada, each with its own history, culture, language and traditions. For example: Algonquin, Innu, Cree, Saulteaux, Haida, Dene, Mohawk, Ojibwe, Maliseet, Mi’kmaq, Blood,

Shuswap, Blackfoot, etc. “Indian” is a legal term used in the Indian Act and related to the reserve system.

The **Inuit** are the Indigenous circumpolar people of Canada and other northern countries. They were formerly called ‘Eskimo’ which the Inuit consider a derogatory term. In Canada, the Inuit live in Nunavut, Northwest Territories, northern Quebec, Labrador, and in recent years, southern Canadian cities as well. Their language is Inuktitut.

The **Métis** are the mixed-blood descendants of French and Scottish fur traders and early settlers and Cree, Ojibwe, Saulteaux and Assiniboine women. They have their own culture, history and language—Michif, which is endangered as with many indigenous languages. Métis society and culture were established before European settlement was entrenched.

(Source: *Kairos*)



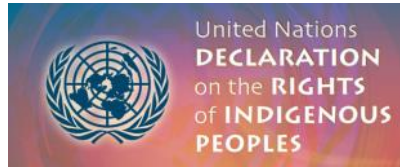
Adopt and Implement the UN Declaration on the Rights of Indigenous Peoples

In June, I wrote about the “Walk the Talk” pilgrimage of Mennonites from Kingston to Ottawa in support of private member’s Bill C-262, an Act to implement the UN Declaration on the Rights of Indigenous Peoples. Recently the United Church of Canada has added its voice to support this bill. It aims to ensure that the laws of Canada are in harmony with the UN Declaration, as was recommended by the Truth and Reconciliation Commission. Bill C-262 provides for a national implementation strategy for the Declaration, in full partnership with Indigenous peoples, and a 20-year schedule of annual reports to Parliament.

United Church moderator Jordan Cantwell wrote to Prime Minister Trudeau acknowledging our church’s appreciation of the government’s recently issued principles respecting the Government of Canada’s relationship with Indigenous peoples; recognizing that these principles require a legislative framework as provided by Bill C-262; and asking the government to support Bill-C262 when it comes up for second reading in late October.

Take Action

There are a number of ways you can take action this month.



1. **Pray** that the government will continue to listen to the voices of all who seek reconciliation, and that it will work in partnership with Indigenous peoples and all Canadians to build genuine and lasting change in our country.

2. Join the **Fast for Indigenous Human Rights** organised by the Mennonite Church of Canada until October 28. Choose a day and sign up at <http://pfir.ca/fast-for-indigenous-human-rights/>

“Fasting is not principally about abstaining from food and turning inwards. It’s about hungering for justice and extending out with compassion ... seeking reparative action that will benefit all because it can restore the covenant of which we are all a part.”

3. **Write a postcard or letter to your MP.** Look out for a postcard-writing event at church after Sunday service in October, to get more information on the Bill and sample messages. Or check out the Right Relations table in Memorial Hall or the United Church of Canada website at <http://www.united-church.ca/social-action/act-now/make-indigenous-rights-law>

Submitted by Elise Mennie

Recipe

Creamy Pumpkin Bars

A yummy recipe for Thanksgiving or to cook up your Halloween pumpkin. Found this recipe after watching the Food Detective show on TVO. Val Hum



- 1 1/3 cups all-purpose flour
- 1/4 cup granulated sugar
- 1/2 cup packed brown sugar
- 1/2 teaspoon salt
- 1 cup old fashioned oats
- 3/4 cups (1 1/2 sticks) unsalted butter, cold and cut in small cubes
- 1/2 cup coarsely chopped pecans

For the Filling

- 4 ounces cream cheese, softened, 100 g
- 1 cup pumpkin puree (best if made from a baked pumpkin)
- 1/3 cup granulated sugar
- 1 large egg plus 1 large egg white
- 1 teaspoon ground cinnamon
- 1/2 teaspoon freshly grated nutmeg
- 1/8 teaspoon all-spice
- 1/8 teaspoon ground ginger
- pinch of salt
- 1 teaspoon pure vanilla extract.
- 9 roasted pecan halves for topping (optional)

Instructions

1. Place a rack in the center of the oven and preheat oven to 350 degrees F. Grease an 8x8-inch square pan with butter or shortening. Line with parchment paper and set aside.

2. In a medium bowl, whisk together flour, granulated sugar, brown sugar, salt, and oats. Add cold butter and quickly but thoroughly break the butter up into the dry ingredients. When broken down, some butter pieces will be the size of small peas, others will be the size of oat flakes. Add the chopped pecans and toss to thoroughly combine.

3. Remove about 1 1/2 (to 2 cups) of the mixture from the bowl and place in a small bowl in the refrigerator. This will be our crumble topping.

4. Dump the remaining crust mixture into the prepared pan. Using your fingers, evenly press the crust into the bottom of the pans. Try to make sure that the crust has an even thickness across the pan. Place the pressed crust in the refrigerator while you prepare the filling.

5. To prepare the filling place cream cheese in the bowl of an electric stand mixer fitted with a paddle attachment. Beat cream cheese on medium speed for about 1 minute, until smooth and

pliable. This will help the cream cheese be less chunky when combined with the pumpkin.

6. Add pumpkin and sugar to the softened cream cheese and beat on medium speed. Stop the mixer occasionally to scrape down the sides of the bowl, ensuring that the pumpkin and cream cheese are thoroughly combined. If the cream cheese looks chunky, switch to the whisk attachment and beat on high speed until most of the cream cheese lumps are incorporated.

7. On medium speed add the egg and egg white. Beat to combine (about 1 minute). Add the spices, salt, and vanilla extract. Beat to combine.

8. Remove the pressed crust and loose crumb from the refrigerator. Pour the creamy pumpkin filling over the pressed crust. Sprinkle generously with crumble topping and top with pecan halves. Bake for 20 to 35 minutes or until the center no longer jiggles. Remove from the oven and allow to cool completely before removing from the pan and slicing. I like to slice and serve these bars chilled.

To store, wrap individual bars in plastic wrap and keep in the fridge for up to 4 days.

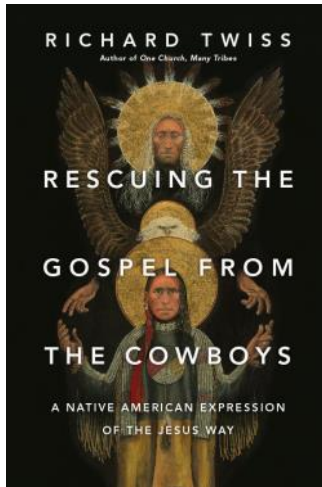
Book Review:

Rescuing the Gospel from the Cowboys: A Native American Expression of the Jesus Way, by Dr. Richard Twiss

By Jacqueline Vincent

Note: This book review was written by Jacqueline for the correspondence course in theology that she is currently taking from Regent College in Vancouver.

Rescuing the Gospel from the Cowboys: A Native American Expression of the Jesus Way, by Dr. Richard Twiss, an evangelical Lakota Native American, is an illuminating book that describes the journey to develop an Indigenous contextualized Christian faith for Native Americans as followers of Jesus. It is well documented that Indigenous people of North America have suffered a long history of colonialism and oppression by European “white” settler governments and missionaries. Whilst some missionaries had good intentions to share the Christian Gospel many others spread Christianity with the sole purpose of assimilating First Nations people into the wider Euro-North American societies. Although some people did remain Christian many others and their descendants either did not become Christian or later rejected the faith as “white man’s religion”. (p.108) Until recently, many Native Americans who



did become evangelical Christians were highly pressured by their new congregations to leave their Native Spiritual traditions behind and “become like them”. However, things have been changing in recent years and First Nations peoples are now finding a new expression of indigenized Christian faith as followers of

Jesus through *critical contextualized* theology.

This book is very well written and extremely enlightening to the reader. Richard Twiss provides a background of the damage colonialism has had on First Nations people and describes how missionary outreach affected Indigenous people directly. This often resulted in people either rejecting Christianity completely or embracing it totally and cutting off from their Indigenous traditions and cultures which were said by missionaries to be evil and of the devil. The western Christian mindset stayed with many evangelical churches so that any move to bring Native American traditional spiritual items such as drums, rattles and traditional dances into worship was rejected as

syncretism by both native and non-native Christians. (p.74) Yet as Twiss shares throughout the book, the desire to contextualize Jesus' teachings by bringing traditional practices into their Christian worship serves to develop a deeper faith in Jesus' Gospel message. He refers to contextualization as rescuing the faith from the "Cowboys" or "Western cultural captivity". (p.31)

Twiss used people's stories from his research to illuminate his points starting with his own faith journey in which he had faith in Jesus but like so many of his peers longed to express it with his Native American experience. The rest of the book explores how this contextualized theology developed, grew steadily and is now at "tipping point" and critical mass. (p.206) The emphasis in the book is on Evangelical Christian faith communities rather than that of mainline churches. Conservative Evangelicals both native and non-native have been suspicious and often antagonistic towards Twiss and his colleagues in the Indigenous contextualization movement accusing them of syncretism and leading people astray.

In reflecting theologically on this book, it is clear that Twiss has a strong faith in Creator, the Holy Spirit as Great Spirit, and Creator's son Jesus. (p. 13) He was led to faith at a point of crisis on a deserted beach in Maui where he gave his life to Jesus and grew in faith over the following twelve years. But all the

while he also felt a growing ache to engage from a Christian standpoint with his native Lakota culture. (p.103-105) He had great confidence in the Holy Spirit to guide him on the "journey of personal and spiritual transformation when it comes to cultural appropriation in light of biblical revelation". (p.30) Over the following years he worked with other Native American Christians from the United States and Canada to bring in a new contextual Indigenous experience of Christ which is described throughout the remainder of the book. Sweat Lodges were developed, traditional dances, music and drumming all to the worship, reverence and glory of Creator with the guidance of the Holy Spirit.

Early in the book Twiss compares syncretism, counteractive syncretism and contextualization so that the reader can understand the differences. Later in the book he shows the ways that God's Truth and Gospel has been shared among various peoples over the past two thousand years has in fact been contextualized, starting with Jesus himself when he came from heaven from the Creator incarnated as a Palestinian Jew. Twiss also reminds readers that the Jewish Apostle Paul living in the Hellenistic culture contextualized the gospel from a Jewish faith into the Greek world. (p.200-2001) What did surprise and challenge me was how much resistance these innovators for contextualizing the Gospel had from some other Native American Christians. I can learn much

from Richard Twiss with his patience and obvious strength of faith in the Holy Spirit to keep guiding him through difficult challenges with bringing in contextual theology.

The book reinforces my belief that First Nations followers of Jesus can grow in their faith if they incorporate dance, drumming and singing into their worship services. It reinforces my certainty that God can do great things through his faithful servants, such as the native people whose stories were shared in the book.

The book challenges me in the sense of my lack of patience and long deep-seated resentment to the suffering of First Nations people, first by the governments and missionaries and then by the rigid fundamentalist Christians who self-righteously believed the Native cultural expressions of following Jesus was inferior to white western European Christianity. It is a frustration to read how Twiss and his colleagues struggled to usher in this new Indigenous contextualization of the Gospel when Christianity has been contextualized all throughout its history from ancient Judea, to the Greco-Roman world, to the Germanic and Celtic tribes and then even from Catholicism through the Protestant Reformation.

Interestingly enough, Twiss shares how the contextual worship services help not only Native Christians but

non-native believers as well. He shares this when recounting the success of their Wiconi gatherings in which

“... non-native believers find themselves equally encouraged and strengthened spiritually ... new understandings open their hearts to the life of Jesus in ways previously rejected. ... These gatherings result in all people experiencing a revitalized sense of faith and worship because of the cross-cultural influences of those involved”.
(p.225)

Thus, with a greater sense of faith both for native and non-native believers, this sense of sharing faith and evangelizing would encourage others to share the Gospel. For the reader, this book inspires a renewed sense of faith to share the gospel in contextual ways by pointing others to this book.

In summary, reading this book has given me a renewed sense of hope that the Gospel can be shared with First Nations people in a respectful way that enables them to consider contextualizing their faith and becoming followers of Jesus. Sadly, on February 9, 2013, Richard Twiss passed on. The book was finished by his editors with input from his wife, Katherine, and friends Terry LeBlanc, Adrian Jacobs and Ray Aldred but this book among many other accomplishments described in the book is a great legacy.



::Needed::

500 ml Mason Jars
for canning peaches
and beets for the bazaar .
Please leave them in front of
the chapel marked attention
to Val Hum.
Or they may be dropped off
at 13 Hutchison Ave off Park-
dale Ave

Parkdale Bookclub

2017—2018 Selections

Canada Reads Winners

Oct 15: February by Lisa Moore

Nov 19: Unless by Carol Shields

International Prize Winners:

Jan 21: Everything I Never Told
You by Celeste Ng

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

May 20: Moon Tiger by Penelope
Lively



**WHAT TURNS YOU ON?
THE EXPECTED OR UNEXPECTED?**

Namby: Good morning, Pamby.

Pamby: And a good morning to you too, Namby.

Namby: We're so predictable, aren't we?

Pamby: What do you mean? That we may expect to meet one another here every morning?

Namby: Yes, but I wasn't thinking about that.

Pamby: So, what were you thinking about? At least I can't predict that.

Namby: Well, each of us may predict that our first words to the other every morning will be "Good morning".

Pamby: I don't see anything wrong with that. It's a courtesy which even our great-grandparents practised.

Namby: Yes, right. But it's so boring.

Pamby: Yes, so is brushing my teeth or going to the bathroom. There is no excitement there.

Namby: Why did you have to bring body functions into it?

Pamby: Well, they are all a part of living, whether we find them boring or not.

Namby: I agree; and when we aren't doing them, we know that we are in some kind of trouble. But I'm talking about something different.

Pamby: Do you mean that you would

like to hear something different than "good morning" every morning? Why so?

Namby: Because I like surprises.

Pamby: I don't.. They are a good recipe for a heart attack.

Namby: What a thing for you, a healthy specimen, to say!

Pamby: I don't think so at all; I like to be in control of my world, whatever little control I have.

Namby: Then you must be missing a lot of fun. I didn't think that you were one of those people who have to know what they are going to do every single minute. If they don't, they think that their world is going crazy.

Pamby: Worse than that; I get into a panic because I don't know what to expect.

Namby: I love surprises; they can add something exciting and new to any day, any occasion, as a matter of fact.

Pamby: Such as when a friend to whom you have just spoken on the telephone dies suddenly or a bird drops its blessing on you while you are sitting under a tree enjoying the shade from the hot sun with a nice cold drink, eh?

Namby: What a killjoy you are this morning! What ridiculous examples!

Pamby: Call me what you like. I just wanted to show you how it bugs me when I'm not in control and don't know

what to expect.

Namby: So you want to be God, to control everything?

Pamby: I didn't say that; I may have a big ego but it's not that big. In any case, how do you know that God is in control of everything?

Namby: Who is it then? Facebook, Google or Walmart?

Pamby: Maybe. God has been in the hotseat because of Harvey in Houston and Irma in Florida and the Caribbean.

Namby: Yes, when we saw water knee-deep on the streets in Houston and stranded people needing boats to get around, the islands of St. Maarten and Barbuda flattened like a pile of rubbish, we weren't surprised to hear people ask who was in control.

Pamby: Can you imagine what it must have been like for a family who had gone to a shelter until Irma passed over to return to their house and be incapable of thinking that it had ever been there? That's the kind of surprise that gets to me.

Namby: Well, the forecast warned that Irma would be a Category 5.

Pamby: Regardless of the warning, you don't think that your house is going to disappear from the planet.

Namby: And I'm sure that people must have been praying for the protection of their property.

Pamby: So, why would God put a surprise like that on anybody? Where were his compassion and mercy?

Namby: Sometimes we make God a convenient scapegoat when things go wrong or the very opposite to what we expected.

Pamby: And sometimes we give him credit when things turn out as we would like or expected.

Namby: Come what may, there are those who will insist that he has a plan and is working it out.

Pamby: I don't want to seem disrespectful or even blasphemous to some people, but why do we human beings sometimes have to go through sheer Hell and suffering before we can see the plan and purpose?

Namby: If that question is puzzling for you and me, we can imagine how the Floridians, Texans and the people on those Caribbean islands must be beating their heads to understand the latest surprise.

Pamby: That's why I told you that surprises bug me no end.

Namby: Even when your wife and children sprang that birthday bash on you last year?

Pamby: The jury is still out on that.

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September 19, 2017

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.

