

The Morningstar

MONTHLY NEWSLETTER OF

EPIPHANY EVANGELICAL LUTHERAN CHURCH

20 Old Kingston Road, Scarborough, Ontario M1E 3J5

416-284-5922 • www.epiphanylutheranchurch.ca

Pastor Rasma Caune • 647-382-5093 • epiphluth@bellnet.ca

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Submissions due 15th of the month

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sigisommer@rogers.com

If you were to go downtown on the GO train or subway, what would you see, or what would you notice? Would it be the empty seats of the GO train, or some professional people checking their laptop presentations, or students with their earphones dozing off or humming along with the music they are listening to? What about the subway? Would you see a labourer eager to start his day, or a well-dressed woman going for an interview, or the scruffy person walking the train begging others to fill his or her coffee cup with loose change? Would you see or hear the schizophrenic talking to himself, perhaps repeating the same phrase over and over again and ignoring the people around him or her? Would there be a person with a seeing-eye dog or walking with a cane looking for a place to sit down, wondering whether anyone would get up to offer them a seat?

In Richard Rohr's book, *The Universal Christ*, he recounts the story of Caryll Houselander who was travelling on the Tube in London (England), and on the street later that day, and wherever she went she had a vision of the "in-dwelling



of the Divine" in everyone she encountered. She states:

"But I saw more than them; not only was Christ in every one of them, living in them, dying in them, rejoicing in them, sorrowing in them—but because He was in them, and because they were here, the whole world was here too, here in this underground train; not only the world as it was at that moment, not only the people in all the countries of the world, but all those people who had lived in the past, and all those yet to come."¹

Houselander continued to talk about the oneness with Christ and the sense that with this oneness no one would ever experience loneliness.

So, imagine what Jesus would have seen looking out at this crowd of people gathered on the plain: the rich and poor, the sick and healthy, the educated and the illiterate, people from different walks of life, with different value systems, different abilities, different ethnicities, people who had experienced prejudice, violence, love and despair, loneliness, and marginalization. It is to these people that he gave his sermon.

"Blessed are you who are poor, for yours is the kingdom of God."

Were they poor in spirit, desperate, despairing, lonely? Were they poor in discerning their God-given gifts? Were

they financially poor, trying to make ends meet? Are you in this crowd?

"Blessed are you who are hungry now, for you will be filled."

There were probably those in the crowd who were hungry because they did not have enough food to sustain them. Just as we have people today needing to use the help of food banks, community pantries, or grocery vouchers to feed their families even when they are working, but for minimum or below minimum wage. How many agencies are there that try to help: Canadian Lutheran World Relief, the Scott Mission, Covenant House...? Then there are those who hunger for knowledge, education, better life experiences. There are those who hunger for companionship, longing for community, and a place to feel as if they belong. There are those who hunger to be filled with the grace of God, enabling them to live out their life in and with God, having a life of faith. Are you in this crowd?

"Blessed are you who weep now, for you will laugh."

Looking out into the crowd or into this community there are those who weep or have wept for the loss of someone dear to them. There are those who weep because their physical, mental, or emotional well-being is compromised and they grieve the loss of certain abilities, or they fear the outcome of unknown tests. Others weep for the loss of independence, needing more help to make it through the day. Yet others weep at the birth of a child after the death of a grandmother. Sorrow and joy seem to be mixed up somehow.

FOOD OF THE MONTH FOR MARCH

See 'Food Bank Possibilities' on page 7.



Are you in this crowd?

“Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of man. Rejoice in that day and leap for joy, for surely your reward is great in heaven.”

Imagine those martyrs who were hated and died because of their faith, and the prejudices still experienced by many in many countries that try to control what people can or cannot believe. It wasn't long ago when indigenous children experienced a stripping of their values, their beliefs, their language, and traditions in residential schools here in Canada. Hate excludes people, isolates them. Bullying is a type of hatred; ridicule takes away a person's worth. Prejudice of any kind marginalizes people. What does your value system look like?

Jesus doesn't stop with the blessings. He offers up a series of woes as well.

“Woe to you who are rich, for you have your consolation.”

There are those who are rich in worldly possessions but perhaps seek out nothing that brings true value or purpose to their lives: friends to share it with, harmony within the family. Are you in this crowd?

“Woe to you who are full now, for you will be hungry.”

Here is the person who has an overabundance of food, of ego, of arrogance. What will it bring such people? Do they still have a longing, a hope, a yearning for more or something better? Are you in this crowd?

“Woe to you who are laughing now, for you will mourn and weep.”

Are you laughing at someone in the crowd because they are different from you, perhaps in stature, status, or education? Such laughter belittles people and takes away their sense of self, their worth, often feeling stupid as a result. But, laughing with someone rather than at them comes from a sense of community, a common understanding of one's humour, and implies that the people who are laughing are enjoying

themselves. Such laughter is not at the expense of others.

“Woe to you when all speak well of you, for that is what their ancestors did to false prophets.”

This could happen if people speak nicely to you, but later say unflattering things about you behind your back. It is not sincere. Perhaps they are in awe of you, of your accomplishments, and they feel intimidated. However, has your urge to succeed taken up all your energy so that you have no time for deeper relationships, or time for God?

We need time for self-reflection, time to examine our values, and ask whether our decisions fit within those values. We need to examine our prejudices and how they affect our interplay with others. We need to acknowledge our shortcomings but celebrate our accomplishments that lift others up. If we succeed, others can as well. How might we do this?

To be happy in biblical terms is to entrust one's life to God, to conform one's life to God's values,

to depend on God as the sufficient resource for facing life's worst. In short, happiness is not a reward, but rather is the result of choosing to live for, in, and with God.

Pastor Rasma

Sermon preached on February 13, 2022
based on Luke 6:17-26

¹ Rohr, Richard. *The Universal Christ: How a forgotten reality can change everything we see, hope for, and believe.* Center for Action and Contemplation, Inc. New York, 2019 p. 2

KUDOS

Kudos to our outgoing council members Sigrid Engler and Geoff Crewe for their energy and willingness to serve this congregation for the past 6 years and for their willingness to continue with their committee work. Their efforts and dedication are truly appreciated. Blessings to you both.

Thank you also to my Worship Leadership Team for their gifts of leading worship during my absence.

Pastor Rasma

Living our FAITH
PRAY READ WORSHIP LOVE

Being attentive to the blessing of everyday opens my heart to joy and gratitude. Intentionally identifying beauty and blessings—a rich sunset, a moving landscape, a caring act, fresh air, sweet and cold water—stirs awareness of God's presence and love.

- Rev. Pam McNeil



MARCH CALENDAR

The link to our Zoom meetings:

[https://us02web.zoom.us/j/9890800583?](https://us02web.zoom.us/j/9890800583?pwd=R05md05jWjZBTnNwc202SWJpSG5kZz09)

[pwd=R05md05jWjZBTnNwc202SWJpSG5kZz09](https://us02web.zoom.us/j/9890800583?pwd=R05md05jWjZBTnNwc202SWJpSG5kZz09)

Meeting ID: 989 080 0583

Passcode: 095565

or by phone following the prompts

+1 647 374 4685 Canada

Meeting ID: 989 080 0583

Passcode: 095565

March 2 Ash Wednesday

March 4—10:00-11:30 a.m. Bible Class

11:00 a.m. Weltgebetstag (see article for link)

March 6—

9:00 a.m. German Holy Communion Service at the Church

10:00 a.m. English Holy Communion Service via Zoom

March 8, 15, 22 & 29 Passionsandachten (see article for link)

March 10—7:15 p.m. Council Meeting

March 13—10:00 a.m.

Joint In-person and Zoom service including the Installation of Council. Following the service there will be a Town Hall Meeting helping us through the Visioning process.

March 18—10:00-11:30 a.m. Bible Class

March 20—10:00 a.m. Lay Led Zoom Service

March 27—10:00 a.m. Joint In-person and Zoom Service of the Word

March 27-30 Pastor is at the Bishop's Retreat in Mount Carmel, Niagara Falls

World Day of Prayer 2022

As every year, World Day of Prayer falls on the first Friday in March. This year it's March 4th for which a programme was written by women in England, Wales and Northern Ireland, with the theme "I know the plans I have for you" based on Jeremiah 29:1-14. The service can be found on the Women's Inter-Church Council of Canada (WICC) website (www.wicc.org) by selecting World Day of Prayer. The 55 minute service video will remain posted for several months. Please listen to the inspirational words of the three women as well as a devotional from Rev. Goddard-Sheppard – a love letter of hope for the future.

Sigrid Engler

IMPORTANT MEETING NOTICE FROM VISIONING

After a relatively long time for investigation and review, it is now time to begin the process, for the congregation to give their approval to the proposed future direction of the congregation. In this regard we are scheduling two Town Hall meetings where the congregation will be invited to participate. We are also scheduling two voters meetings to be held a few weeks after each Town Hall where we will ask the congregation to vote for approval and guidance on specific actions as we move forward.

Information circulars will be distributed prior to the meetings, outlining the activity of the Visioning Committee over the past year and providing details on various potential scenarios for the future of the congregation.

Each meeting will follow the Sunday service and will be available, depending on COVID policy, in person and through a ZOOM meeting connection.

The schedule is as follows:

◆ **Town Hall Meeting: March 13, 2022**

Information on the various options for the future.

◆ **Congregational VOTE Meeting: March 27, 2022**

Discussion and vote on a preferred direction.

◆ **Town Hall Meeting: April 24, 2022**

Detailed information and discussion on the chosen option.

◆ **Congregational VOTE Meeting: May 15, 2022**

Discussion and vote for approval on the chosen direction.

It is our hope that all congregation members will attend and participate with questions, concerns or suggestions for the committee.

This has been a long process, but the committee is hopeful that the congregation will, by the end of the Town Hall Meetings, have enough information to make an informed decision.

If there are any questions please feel free to contact any member of Church Council or the Visioning Committee.

Gordon Vollmer, on behalf of the Visioning Committee

Weltgebetstag – Schon wieder haben wir die Gelegenheit mit den anderen deutschen Gemeinden in Toronto Weltgebetstag zu feiern. Es wird am 4. März um 11:00 Uhr stattfinden. Hier ist der Link:

<https://us02web.zoom.us/j/871756479>

Meeting ID: 871 756 479

Dial by your location: +1 647 374 4685 Canada,

+1 647 558 0588 Canada

Passionsandachten – Es wird auch die Möglichkeit geben mit andere EKD und Delkina Gemeinden am sechs Dienstage an Passionszeitandachten von 19:30-20:00 Uhr teilzunehmen. Der erste ist am 8. März. Dafür hier ist der Link:

Topic: Passionsandachten EKD Nordamerika // DELKINA
<https://us02web.zoom.us/j/85284913137?pwd=TS9tZGpVVz hXZlZwWEVUK1kxUnJjZz09>

Meeting ID: 852 8491 3137

Passcode: 165466

Pastor Rasma

Herr, segne meine Hände,
daß sie behutsam seien,
daß sie halten können,
ohne Fessel zu werden,
daß sie geben können
ohne Berechnung,
daß ihnen innewohne
die Kraft,
zu trösten und zu segnen.

Herr, segne meine Augen,
daß sie Bedürftigkeit
wahrnehmen,
daß sie das Unscheinbare
nicht übersehen,
daß sie hindurchschauen
durch das Vordergründige,
daß andere sich wohl fühlen
können unter meinem Blick.

Herr, segne meine Ohren,
daß die deine Stimme
zu erhörchen vermögen,
daß sie hellhörig seien
für die Stimme der Not,
daß sie verschlossen seien
für den Lärm
und das Geschwätz,
daß sie das Unbequeme
nicht überhören.

Herr, segne meinen Mund,
daß er dich bezeuge,
daß nichts von ihm ausgehe,
was verletzt und zerstört,
daß er heilende Worte spreche,
daß er Anvertrautes bewahre.

Herr, segne mein Herz,
daß es Wohnstatt sei
deinem Geist,
daß es Wärme schenken
und bergen kann,
daß es reich sei
an Verzeihung,
daß es Leid und Freude
teilen kann.
Laß mich dir verfügbar sein,
mein Gott, mit allem,
was ich habe
und bin.

— Sabine Naegeli

CONTRIBUTED BY PASTOR RASMA

Im Märzen der Bauer

Im Märzen der Bauer die Röslein einspannt;
er setzt seine Felder und Wiesen in Stand,
er pflüget den Boden, er egget und sät
und rührt seine Hände frühmorgens und spät.

Die Bäurin, die Mägde, sie dürfen nicht ruhn;
sie haben im Haus und im Garten zu tun:
sie graben und rechen und singen ein Lied,
sie freun sich, wenn alles schön grünnet und blüht.

So geht unter Arbeit das Frühjahr vorbei,
da erntet der Bauer das duftende Heu;
er mäht das Getreibe, dann drischt er es aus:
im Winter da gibt es manch fröhlichen Schmaus.

CONTRIBUTED BY UTE WENTZEL AND BY DOROTHEA CAMERON,
WHO WROTE "DAS VOLKSLIED WAR WILHELM'S FAVOURITE"

Und dräut der Winter noch so sehr
mit trotzigem Gebärden,
und streut er Eis und Schnee umher,
es muß doch Frühling werden.

— Emanuel Geibel

CONTRIBUTED BY DOROTHEA CAMERON

TEACHER, TEACHER

◆ NEHEMIAH 8: 1-3, 8-10 ◆

PSALM 19 ◆

1 CORINTHIANS 12: 12-31a ◆

LUKE 4: 14-21

In conversation about memorable teaching moments, my husband usually remarks on a particular nun at the Catholic elementary school he attended. He tells those listening about how horribly mean she was! I suspect many of us have a teaching moment that has stayed with us, one that may or may not be school-related, but that has an enduring effect. My husband recalls a teacher's attitude that negatively affected learning, while I recall a university lecture and an illuminating interpretation of a text, and how exciting it felt to understand and embrace a new learning direction. To that end, there are no limits to the many studies and suggestions on the best ways to engage a learner, from ancient Greece and Socrates to parenting with Dr. Spock. Some ideas have been abandoned, and others have endured.

Since the 1970s, literature on learning methodologies posits learners have specific, individualized ways of learning that work best for them. This has become known as VARK and is categorized in four distinct styles: Visual, Auditory, Read-write, and Kinesthetic. Specific questionnaires help identify a student's "best" or preferred style of learning, and teachers are schooled in ways to engage the different styles in a classroom. Interestingly, a New Zealand group, VARK Learn Limited, sells programs on learning preferences for teaching and training, for sports, and for business communication. I have simplified the VARK Learn descriptions, but it will give you a sense of each learning style: ◆ VISUAL: you will likely draw or plan something with graphs or charts. ◆ AURAL/AUDITORY: written words are not as significant as those you hear, you prefer meetings, discussion, spoken instructions. ◆ READ/WRITE: you believe the meanings are within the words, and that people need to be careful when using words. ◆ KINESTHETIC: you prefer experiences to understand things; you need to do things to understand.

Each style is nuanced, but likely exaggerated by the unavoidable and fast-paced move online for learning, working, and socializing during the pandemic. The point though of VARK and knowing your learning style is not meant to limit you, but to expand you by helping you to work, learn, and live more efficiently. As you can imagine, the effort to identify and use one dominant learning style might have an adverse effect if you attempt to process information in only one (preferred) style, even when the method does not fit the task. Think about this exaggerated

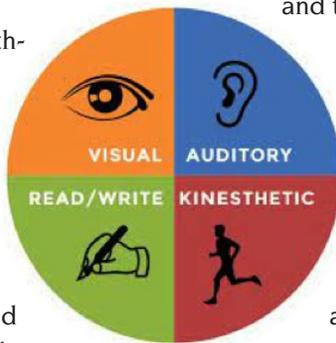
example of driving a car: you can read the instructions, or listen to an instructor, or watch the videos...but you still need to put your hands on the wheel and your feet on the pedals to make the car move down the road.

So, you may be asking yourself what a learning style or preference has to do with the Scripture readings for today. For me, the starting place came from the recognition that there is a teacher and teaching in each of these passages. Also, that these passages seem to suggest learning and understanding through the four different VARK methods we have discussed. In Nehemiah, for example, there is reading (from writing) and listening, or the A(ural) and R(ead/write) of the VARK methods. The passage from 1 Corinthians explores the K(inesthetic) in a moving body, and the Psalm is about V(visual) cues in nature.

In addition, what links these passages, from the Old Testament to the New, is teaching in the best sense: they include explaining and interpreting. Or as the apostle Paul said to Timothy, besides being involved in the public reading of scripture, you also need to encourage, and teach (1 Tim 4: 13).

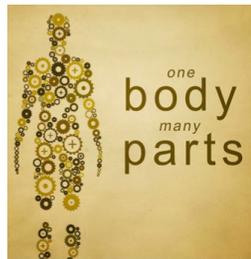
This sounds like the premise of VARK in that acquiring and growing in knowledge is best managed through a method of learning that makes the information or the lesson memorable and relatable to our lives. So, in the reading from Nehemiah, the scribe Ezra reads (R) the "book of the law of Moses" for "all who could hear (A) with understanding."

I wondered about this phrase, "with understanding." Did this mean that the Word of God was in language easily assimilated or that it was better heard by those with more intellectual capacity? Some translations say the prophet "clearly explained the meaning of what was being read, helping the people understand each passage" (New Living Translation). One commentator (1832), however, wrote that these words mean "infants, idiots, and [distracted] children" should not be "ever brought to the house of God if it can be avoided," suggesting there is no value in trying to elevate the minds and spirits of those who don't all hear and understand in the same way. So, it is moving to find in the Psalm that God teaches through his creation, with "no words or language," but rather with a message that reaches "the ends of the world" in this spiritual and kinesthetic way. The Psalmist describes this as the "teaching of the Lord" that is "perfect;" it is teaching that "revives the soul," and a wordless "testimony of the Lord" that "gives wisdom to the simple." Whether you consider "the simple" to be the sights, sounds, and actions of nature,



or the average person, or the simple folk who at one time were unkindly labelled “idiots,” the message remains: the “teaching of the Lord is perfect and revives the soul.”

Now, the reading from the first book of Corinthians, if you accept my VARK premise, focusses on the somatic, on the body and its moving or kinesthetic properties. As you will recall, the writer, Paul, explains that each part of the body has a role to play, and helps connect each part of the whole. This is a memorable analogy for the “body of Christ”, also understood as the world gathered through the Spirit, each “part” or person actively engaged in the whole.



It is too narrow to consider this analogy only in terms of a church or congregation, neighbourhood, or city. Paul uses the word “all” three times, so that “we...all” universally comprise this body, we are all connected, we all hurt or help each other together (v. 26).



In the book of Luke, we can see how the gospel passage is like the reading from Nehemiah. These two readings are mirror images of the Old Testament and the New: Ezra read to the people who gathered at the Water Gate, while Jesus read from the Scriptures in the synagogue in Nazareth. Both Ezra and Jesus read so that others can hear, discuss, and digest. It seems VARK has a long history!

This act of reading is more than just exposure to the word of God, as Paul put it to Timothy or VARK instructs: there is teaching through “interpretation” as it’s put in Nehemiah, and it’s what Jesus is doing, he is “teach[ing] in the synagogues,” explaining the Scriptures he reads. The Psalm reminds us that even nature, God’s creation, “imparts knowledge” of God through our experience of living in and with the sky, the sea, and the land. Then, the writings of Paul challenge us to be in the word of God through various VARK methods, finding complementary ways to generate “greater gifts” in the “one body” of Christ.



The message, simply, is to continue engaging with God’s word, perhaps in one (or more) of the VARK styles we might prefer, to grow in knowledge and understanding. Rather than limit us, we can be encouraged to embrace the many ways of learning that God has opened to us. Thankfully, we have moved past the days when only priests or the wealthy could read, and, as the Reformation taught us, too often used that ability in shameful and manipulative ways. That is not to

say that modern means for engaging with God’s word don’t also have to be explored and even challenged. We are regularly warned about conspiracy theories, scams, and fraudulent interpretations of Scripture for financial or political power and gain.



Yet, like that university lecture that opened my mind’s door on new learning and teaching opportunities, today’s readings show that we are given multiple ways to engage with God’s Word – but engage we must. God has given us his word in the whole of creation, he gives us his word through the spoken words of prophets, it has come to us in written form, first with the tablets of the ten commandments, and most importantly, in the body of our living Saviour. When we meet, talk, study, listen, sing, pray, give offerings, do acts of service, and hold each other in loving regard, we engage in and respond to God’s Word. The tools we have available include written texts, yes, but also documentaries, movies, online services, hymns, congregations, seminars, telephones, emails and more. In these difficult days of COVID protocols, it has become even more important to engage in God’s word through new and evolving technology, like meeting or visiting online (thank goodness for Zoom!), hearing one another over the internet or a phone app for messaging, reading scripture or reading about scripture in electronic, online formats (Kobo books come to mind), sending e-cards, or sharing an online message or post that resonated with you.



These ways allow us to hear God’s word publicly as we have this morning, or at Bible studies, or through personal devotions and prayers. Importantly, it’s the engagement with God’s word, whenever and however it takes place (and my examples have not provided anything close to an exhaustive list), so that, like those gathered at the Water Gate with Ezra, or in the synagogue with Jesus, we are led to teaching and interpretation through conversation, discussion, meditation, and appreciation (as we might when we feel the Spirit uplift us through nature).

In all these ways we teach ourselves and we teach ALL others in the body of Christ with open hearts and minds. I am especially grateful to each person (whether they recognize themselves or not) who guides my continuous learning on the most important lesson from Jesus: “Love one another as I have loved you.” To you, and all my teachers, thank you! Amen.



Denise Dennis

Homily given January 23, 2022 at Lay Led Zoom Worship Service

Food Bank Possibilities

We often give things to the food bank that we have in our own pantries, but don't think of the other ingredients that need to go into the recipe. Here are some eye-openers.



- ✓ A package of macaroni and cheese requires milk and butter or margarine which are both expensive and rarely found at food banks.
- ✓ Boxed milk is a treasure for kids since they need it for their cereal.
- ✓ Everyone donates pasta and spaghetti sauce...
- ✓ You can't eat all the canned vegetables or soups if you don't have a can opener. Buy the pop top tins or a can opener.
- ✓ Oil is a rare commodity and luxury, which is needed with the many sides that are donated.
- ✓ Spices, salt and pepper are great gifts for any time of year.
- ✓ Tea bags or coffee shows that you care.
- ✓ Sugar and flour are treats.
- ✓ Fresh produce from farmers or grocery stores are really appreciated.
- ✓ Seeds in the spring and summer are great to give people a chance to grow their own vegetables to eat or flowers to decorate their homes.
- ✓ Tuna or salmon and crackers are a great snack.
- ✓ Any side without the ground beef goes nowhere.
- ✓ Lots of peanut butter and jelly or jam are donated but no sandwich bread.
- ✓ Butter or margarine allows for tastier recipes and baking.
- ✓ Eggs are a real commodity.
- ✓ Cake mix and frosting make it possible for a child to celebrate its birthday.
- ✓ Dish soap is expensive as are laundry detergent and stain removers, but these are greatly appreciated.
- ✓ Feminine hygiene products are a luxury and women will cry at that.

LIFE IS SO SHORT.

We spend so much time sweating the small stuff, worrying, complaining, gossiping, comparing, wishing, wanting and waiting for something bigger and better — instead of focusing on the simple blessings that surround us every day.

Life is so fragile and all it takes is a simple moment to change everything you take for granted. Focus on what's important and be grateful. You are blessed! Believe it! Live your life and leave no regrets.

— *Melanie Koulouris*

inspiringandpositivequotes.com



Dr. Glenn Doyle
@DrDoyleSays

Can't clean up the whole room?
Clean a corner of it. Can't do all the dishes? Do a dish. Can't get in the shower? Wash your face.

Always look for the thing you CAN do, with the energy & focus you DO have. Little wins pave the way for bigger wins. 1% beats 0%.

8:00 PM · 1/27/22 · [Twitter Web App](#)

CONTRIBUTED BY PASTOR RASMA

**By the tender mercy of our god, the dawn from on high will break upon us,
to give light to those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace.**

LUKE 1:78-79

Peace Lutheran Church, Pickering ON presents

The Direct Experience of God

Your consciousness is the only real estate you share with God. Invest wisely! Join us as we explore the challenge and reality of directly experiencing God.

With Rev. David Maginley
Palliative care chaplain, author,
4X cancer survivor, near-death experiencer

7pm EDT April 6, 2022

For Zoom login credentials contact
peacelutheran.plc@gmail.com



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COUNCIL/COMMITTEE REPS

CHAIRPERSONS (C) COUNCIL MEMBER

Council Chair	Ron Heino (C)
Council Vice	TBA
Education Committee	Pastor Caune
Finance Committee	Geoff Crewe
Property Committee	Gordon Vollmer (C)
Seniors Group	Ute Wentzel
Stewardship Committee	Geoff Crewe
Worship & Music	Marg Crewe
Visioning Chair	Gordon Vollmer (C)

COMMITTEE REPS/LIAISON

Advertising Coordinator	Nalini Badley
AMMS Liaison	Ron Heino (C) (Pastor Caune, Fred Kilian)
Council Secretary	Pat Bramley (C)
ELW Liaison	Sigrid Engler
Envelope Secretary	Sigrid Engler
Mutual Ministry Liaison	Geoff Crewe
Visioning Liaison	Gordon Vollmer (C)
Refugee Committee	Denise Dennis (C)
Spiritual Society Liaison	Fred Kilian
Treasurer	Nalini Badley
Worship & Music Liaison	Pastor Caune

TREASURER'S REPORT

JANUARY 2022	RECEIVED	SPENT	SURPLUS(DEFICIT)
OFFERINGS	\$2,875.00	\$9,144.44	
AMMS PARSONAGE RENT	2,575.00		
AMMS FELLOWSHIP HALL RENT	1,500.00		
GST/PST RECEIVABLE	84.84		
CURRENT MONTH TOTALS	\$7,034.84	\$9,144.44	(\$2,109.60)
YEAR TO DATE TOTALS	\$7,034.84	\$9,144.44	(\$2,109.60)
JAN AMMS UTILITIES NOT YET RECD.			327.17
REVISED YEAR TO DATE TOTAL			1,782.43
CIBC BANK BALANCE AT JANUARY 31, 2022			28,211.63
CIBC INVESTOR'S EDGE ACCOUNT BALANCE AT JANUARY 31, 2022			142,678.79
CIBC GIC 1 YEAR INVESTMENT TO MARCH 2022			30,000.00

Yours in Christ, Nalini Badley, Treasurer