

St. Timothy's Banner

Thanksgiving 2020

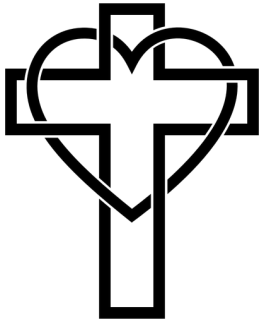


Ps. 100:4 Enter his gates with thanksgiving and his courts with praise;
give thanks to him and praise his name.

Ps. 100:4 **Enter his gates with thanksgiving and his courts with praise;
give thanks to him and praise his name.**

The Joy of Gratitude

By Do Fox



The joy of gratitude
Can only be truly yours
When you fully know
What was won for you
On My cross.
You too, know suffering
And long for it to lift,
But it is in the lifting
That true joy is born.
When wellness comes after sickness,
And relief comes after pain,
Is there not a special sweetness
To the joy you feel?
To accomplish tasks
That you couldn't do before,
Do you not sense new joy in that?
I want My joy to be in you,
But, as the sun rises
After the blackness of night,
You can only know your fullest joy
When we meet face to face!
Then joy and gratitude join hands,
And, as a rainbow
Shows the glory hidden in the rain,
So the joy of gratitude will fill everything you see.



THANK YOU

By Harn Yawnghwe

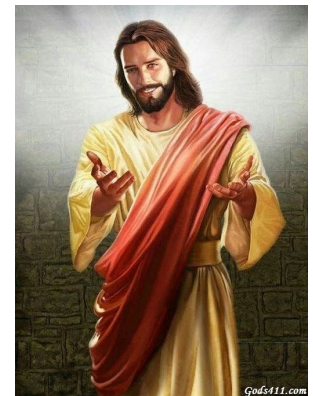
Thank you, Lord, for giving me breath and life.
Thank you for my father and mother, and those who care for me,
Brothers and sisters, aunts and uncles, relatives and friends,
A home to grow up in, clothes to wear and food to eat,
Curiosity, a thirst for learning, and the ability to understand,
Eyes to see, ears to hear, a nose to smell and a tongue to taste,
Fingers to touch, hands to hold and arms to hug,
Feet to stand, and legs to walk,
The ability to speak, read and write,
The opportunity to work by day, and to rest at night,
Last but not least, a spouse and children to share my life with.



Thank you, O Lord God, for your most glorious and intricate creation.
Thank you for the light, the bright days and the dark nights,
The oceans, seas and rivers that roar, and the quiet lakes,
The high mountains, the deep valleys and the flat plains,
The trees that give shade and food, and the plants that fill the earth,
The sun, moon, and stars that give light and fill the heavens,
The seasons and flowers that help us to count our days,
The sea creatures, the fish that swim and the birds that fly,
The animals that roam and the beasts that lighten our burdens,
Creating us in Your image to enjoy all that You have given us.

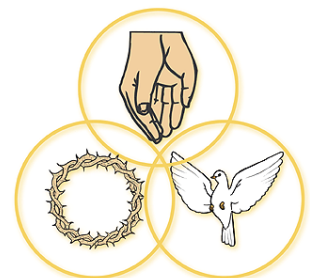


Thank you, Father, for your Son, my Lord and Saviour Jesus Christ.
Thank you for His obedience to You, and His love for me,
His taking of my penalty so that I may be pardoned,
The choice to repent and live, or continue in my own way and die,
The opportunity to have my sins forgiven over and over again,
The undeserved privilege of being adopted into Your Family,
The invitation to share Your Eternal Life now on earth,
Your Holy Spirit to guide me in this new life,
The ability with Your help to truly begin anew,
The promise of being with you once I leave my mortal body.



Oh Lord God, You are truly to be praised.
There is no one like You.
Praise Father, Son and Holy Ghost.

Amen.



WHY PLANT A CHURCH NOW?

By Rev. Johnathan Camiré



WHY...NOW?

In July 2020, we moved our family from Ottawa to Rigaud to plant a Gospel-centered, Bible-teaching, Spirit-led bilingual Anglican church in the Saint-Lazare area. We did this not because we had a sense things would go smoothly for us or because we had everything related to finances, infrastructure or core team fully established or even because we think there is a certain brilliance or charm about us that can change the world. We took a step of faith because we felt the Lord's calling. His Word written compelled us, Pastor Dan invited us, Bishop Charlie encouraged us, and people in Rigaud, Saint-Lazare, and Hudson were praying for a church plant in their area. We felt reassured that the church plant was not merely our own project but an opportunity the Lord had already prepared before us.

The conviction to go came, in part, from a season of studying Deuteronomy over several months with my former youth group in Ottawa. Starting just before the pandemic began in our region, we saw several big

themes that leaped off the pages of this book. Themes about what it means to walk with Jesus.

The Lordship of God

The title "Lord" speaks of God's authority and sovereignty over his creation, in executing judgments over nations that have systematically rebelled against him, and in having the final Word over our lives when we receive him as gracious Saviour. Governments and nations don't have the final word. Viruses and diseases don't have the final word. The Lord has the final Word.

Our spiritual amnesia

Wouldn't we all like to think that we never forget God or lose sight of him? Losing the centrality of God's Word in our lives and allowing our concerns and cares to take first place inevitably leads us to spiritual amnesia. After being brought to the land they would possess and seeing the battle that remained ahead, the Israelites got discouraged and "murmured in [their] tents" saying, "Because the Lord hated us he has brought us out of the land of Egypt, to give us into the hand of the Amorites, to destroy

us” (Deut. 1:27-28). We can complain about the coronavirus and think the Great Commission needs to be paused for the time being. But Moses reminds us “Do not be in dread or afraid of them” (life-threatening as these opponents are). “The Lord your God who goes before you will himself fight for you, just as he did for you in Egypt before your eyes, and in the wilderness, where you have seen how the Lord your God carried you, as a man carries his son, all the way that you went until you came to this place.” (29-33).

Our need to live under the Word

The centrality of God’s Word is a theme that runs across Scripture. Yet, because of our spiritual amnesia and pride, we often forget this posture of the heart towards God’s Word. To bring (Israel and us) to a deeper abiding in and dependence upon his Word, the Lord “led [them] all the way in the wilderness.” He did this to “humble [them] and test [them] in order to know what was in [their] hearts, whether or not [they] would keep His commandments” (8:2). “He humbled [them], and in [their] hunger He gave [them] manna to eat, which neither [they] nor [their] fathers had known, so that [they] might understand that man does not live on bread alone, but on every word that comes from the mouth of the Lord. [Their] clothing did not wear out and [their] feet did not swell during these forty years” (8:3-4). The Lord brings us through various trials and challenges to cause his Word to abide deep in our hearts if we will simply humble ourselves before him. He calls us to wholehearted self-abandonment to him and his will for our lives as revealed in his Word written, even in a pandemic.

The great and terrifying wilderness

The wilderness represents spiritual and social barrenness. The wilderness is not a natural habitat for human beings. We live in Canada, a spiritual wilderness, but we walk with the Lord our Shepherd who cares for our temporal needs and, most importantly, nourishes us spiritually with Christ, the bread of heaven. Deuteronomy 2:7 became our family verse during the months leading up to our move to Que-

bec. It reads, “For the Lord your God has blessed you in all the work of your hands. He knows your going through this great wilderness. These forty years the Lord has been with you. You have lacked nothing.” As we saw the Lord’s faithfulness to provide throughout those months, our faith was strengthened to believe that the Lord is and will always be with us; he blessed and will bless us in the wilderness; we lacked nothing and will lack nothing.

Ambassadors in the wilderness

There are many things the Lord commanded Israel to do in the wilderness. Perhaps most relevant to planting a church is Deuteronomy 4:5-8: “See, I have taught you statutes and rules, as the Lord my God commanded me, that you should do them in the land that you are entering to take possession of it. Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, ‘Surely this great nation is a wise and understanding people.’ For what great nation is there that has a god so near to it as the Lord our God is to us, whenever we call upon him? And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?” Since Jesus is the true and best Israelite who followed this way perfectly, we who come to Jesus by faith also receive the Holy Spirit to live like Jesus, as this passage describes, in the wilderness of Canada. God’s will for his children (redeemed sinners) is that they live out their new status in Christian community among non-believers (such as Saint-Lazarians). As we learn to live under God’s Word and experience the nearness of God through answered prayer and other manifestations of his power (1 Cor. 2:1-5), onlookers will ask us for the hope that is in us (1 Peter 3:13-17).

But shouldn’t we wait after the pandemic is over?

This is a good question, which probably arises out of concerns about the practical elements of doing a

church plant. *How will this be funded? How will we do outreach when we're in lockdown?* These are big questions that can be answered but only with some degree of clarity. I suppose moving forward is what it means to walk by faith. The missionary Hudson Taylor said, "the Lord's work, done the Lord's way, receives the Lord's blessing." We seek to make the Lord's work and way our primary concerns; the particulars will be sorted out through prayer, God's providence, trust, and obedience.

Now is the time to plant a church

C.S. Lewis said, "We can ignore even pleasure. But pain insists on being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world" (*The Problem of Pain*, p. 81). Oxford professor and author of *Where is God in a Coronavirus World?* Dr. John C. Lennox picks up the refrain: "the coronavirus might function as a huge loudspeaker, reminding us of the ultimate statistic: that one out of every one of us dies. If this induces us to look to the God we may have ignored for years, but who wore a crown of thorns in order to bring us back into relationship with himself and into a new, unfractured world beyond death, then the coronavirus, in spite of the havoc it has wreaked, will have served a very healthy purpose" (p.49). Because of the pandemic, people are increasingly looking for hope and peace, for meaning and purpose, for relationship and love. Now is the time to plant a church



and bring a Gospel presence in the area. With technology at our disposal, there are ways to reach out to and connect with our neighbours online. Creativity and innovation to build the kingdom of God are gifts of the Holy Spirit to the people of God (Exodus 31:1-5).

Hope in a coronavirus world

By God's grace through faith in Christ, we are united to the living Lord while walking in a dying world. Planting a local church to share the Gospel with our neighbors is crucial to doing what Jesus commanded us to do (Matthew 28:18-20). Outwardly, it will grow the church. Inwardly, it will strengthen our conviction of the Gospel up and against our spiritual amnesia that, with the world, the flesh, and the devil, is waging war within us. By sharing these themes from Deuteronomy, I hope to have begun answering why we are church planting *now*, and I hope these themes will stir up thoughtful reflection and discussion.

Jonathan Camiré is a bilingual church planter in Quebec, where he and his team are planting Église Saint-Lazare Church. He is ordained in the Anglican Network in Canada and a graduate of both Ryle Seminary (L.Div.) and the Artizo Institute. Jonathan previously served as pastor of youth, discipleship, and apologetics at Church of the Messiah in Ottawa. He is also a founding member of RENEW arts and theology,



a public speaker on the arts and Christian apologetics, and an active French horn artist. He resides with his wife and two boys in Rigaud, Quebec.

The following article by Timothy Keller provides a solid case for why we should plant churches and hopefully answers some questions along the way. It must

also be understood that he writes from an American context with a particular focus on cities. Since many people in the Vaudreuil-Soulanges travel to Montreal for work (50% of working Saint-Lazarians commute for work), it is the case that our work would impact the local metropolis while also reaching a non-urban demographic of people who are lost apart from Jesus. The population of the Vaudreuil-Soulange area is also expected to grow due to the recent trend of people leaving the city to find more freedom. The article was accessed from <https://redeemercitytocity.com/articles-stories/why-plant-churches>

Why Plant Churches?

Tim Keller - January 2, 2002

A vigorous and continuous approach to church planting is the only way to guarantee an increase in the number of believers, and is one of the best ways to renew the whole body of Christ. The vigorous, continual planting of new congregations is the single most crucial strategy for (1) the numerical growth of the body of Christ in a city and (2) the continual corporate renewal and revival of the existing churches in a city. Nothing else—not crusades, outreach programs, parachurch ministries, growing megachurches, congregational consulting, nor church renewal processes—will have the consistent impact of dynamic, extensive church planting. This is an eyebrow-raising statement, but to those who have done any study at all, it is not even controversial.

The normal response to discussions about church planting is something like this: A. “We already have plenty of churches that have lots and lots of room for all the new people who have come to the area. Let’s get them filled before we start building any new ones.” B. “Every church in this community used to be more full than it is now. The churchgoing public is a shrinking pie. A new church here will just take people from churches that are already hurting and will weak-

en everyone.” C. “Help the churches that are struggling first. A new church doesn’t help the existing ones that are just keeping their noses above water. We need better churches, not more churches.”

These statements appear to be common sense to many people, but they rest on several wrong assumptions. The error of this thinking will become clear if we ask, “Why is church planting so crucially important?”

WE PLANT CHURCHES BECAUSE WE WANT TO BE TRUE TO THE BIBLICAL MANDATE.

1. Jesus’ Essential Call was to Plant Churches

Virtually all of the great evangelistic challenges of the New Testament are basically calls to plant churches, not simply to share the faith. The Great Commission (Matt. 28:18–20) is a call not just to “make disciples” but to baptize. In Acts and elsewhere, it is clear that baptism means incorporation into a worshiping community with accountability and boundaries (cf. Acts 2:41–47). The only way to be truly sure you are increasing the number of Christians in a town is to increase the number of churches. Why would this be? Much traditional evangelism aims to get a “decision” for Christ. Experience, however, shows us that many of these decisions disappear and never result in changed lives. Many decisions are not really conversions but are only the beginning of a journey of seeking God. (Other decisions are very definitely the moment of a “new birth,” but this differs from person to person.) Only a person who is being evangelized in the context of an ongoing worshiping and shepherding community can be sure of finally coming home into vital, saving faith. This is why a leading missiologist like C. Peter Wagner can say, “Planting new churches is the most effective evangelistic methodology known under heaven.”

2. Paul’s Whole Strategy was to Plant Urban Churches

The greatest missionary in history, Saint Paul, had a rather simple twofold strategy. First, he went into the largest city of a region (cf. Acts 16:9, 12), and second, he planted churches in each city (cf. Titus 1:5—"appoint elders in every town"). Once Paul had done that, he could say that he had "fully preached" the gospel in a region and that he had "no more place . . . to work in these regions" (cf. Rom. 15:19, 23). This means Paul had two controlling assumptions: (a) that the way to most permanently influence a country was through its chief cities, and (b) the way to most permanently influence a city was to plant churches in it. Once he had accomplished this in a city, he moved on. He knew that the rest that needed to happen would follow.

Response

"But," many people say, "that was in the beginning. Now the country (at least our country) is filled with churches. Why is church planting important now?"

WE PLANT CHURCHES BECAUSE WE WANT TO BE TRUE TO THE GREAT COMMISSION.

Consider these facts:

1. New Churches Best Reach New Generations, New Residents, and New People Groups

First, younger adults have always been disproportionately found in newer congregations. Long-established congregations develop traditions (such as time of worship, length of service, level of emotional responsiveness, sermon topics, leadership style, emotional atmosphere, and thousands of other tiny customs and mores) that reflect the sensibilities of long time leaders from the older generations who have the influence and money to control church life. The automatic maintenance of such habits does not reach younger generations effectively. **Second**, new residents are almost always reached better by new congregations. Older congregations may require a tenure of ten years before someone is allowed into places of leadership and influence, but in

a new church, new residents tend to have equal power with long time area residents. **Third**, new sociocultural groups in a community are always reached better by new congregations. For example, if new white-collar commuters move into an area where the older residents were farmers, it is likely that a new church will be more receptive to the myriad needs of the new residents, while the older churches will continue to be oriented to the original social group. Also, new racial groups in a community are best reached by a new church that is intentionally multiethnic from the start. For example, if an all-Anglo neighborhood becomes 33 percent Hispanic, a new, deliberately biracial church will be far more likely to create "cultural space" for newcomers than will an older church in town. Finally, brand-new immigrant groups nearly always can be reached only by churches ministering in their own language. If we wait for a new group to become assimilated into the local culture, we will wait for years without reaching out to its members. Note: Often a new congregation for a new people group can be planted within the overall structure of an existing church. It may be a new Sunday service at another time, or a new network of house churches that are connected to a larger, already existing congregation. Although it may not technically be a new independent congregation, it serves the same function. In summary, new congregations empower new people and new peoples much more quickly and readily than can older churches. Thus they always have and always will reach them with greater facility than long-established bodies can. This means not only that we need church planting so that frontier regions or unevangelized countries can become Christian, but also that Christian countries will have to maintain vigorous, extensive church planting simply to stay Christian!

2. New Churches Best Reach the Unchurched—Period

Dozens of denominational studies have confirmed that the average new church gains most of its new members (60–80 percent) from the ranks of people who are not attending any worshiping body, while churches over ten to fifteen years of age gain 80–90 percent of new members by transfer from other congregations. This means the average new congregation will bring six to eight times more new people into the life of the body of Christ than an older congregation of the same size. Although established congregations provide many things that newer churches often cannot, older churches in general will never be able to match the effectiveness of new bodies in reaching people for the kingdom. Why would this be? As a congregation ages, powerful internal institutional pressures lead it to allocate most of its resources and energy toward the concerns of its members and constituents, rather than toward those outside its walls. This is natural and to a great degree desirable. Older congregations have a stability and steadiness that many people thrive on and need. This does not mean that established churches cannot win new people. In fact, many non-Christians will be reached only by churches with long roots in the community and the marks of stability and respectability. On the other hand, new congregations, in general, are forced to focus on the needs of its non-members, simply to get off the ground. Because so many of a new church's leaders came very recently from the ranks of the unchurched, the congregation is far more sensitive to the nonbeliever's concerns. Also, in the first two years of our Christian life, we have far more close, face-to-face relationships with non-Christians than we do later. A congregation filled with people fresh from the ranks of the unchurched will thus have the power to invite and attract many more nonbelievers into the church's life and events than will the members of the typical established body. What does this mean, practically? If we want to reach our city, should we try to renew older congregations to make them more evangelis-

tic, or should we plant lots of new churches? That question is surely a false either-or dichotomy. We should do both! Nevertheless, the above shows that, despite the occasional exceptions, the only broad-scale way to bring many new Christians into the body of Christ in a permanent way is to plant new churches. To throw this into relief, imagine that Town A, Town B, and Town C are the same size, and they each have a hundred churches of one hundred persons each. In Town A, all the churches are more than fifteen years old. The overall number of active Christian churchgoers in that town is shrinking, even if four or five of the churches get very "hot" and double in attendance. In Town B, five of the churches are fewer than fifteen years old. They, along with several older congregations, are winning new people to Christ, but this only offsets the normal declines of the older churches. Thus the overall number of active Christian churchgoers in that town is staying the same. Finally, in Town C, thirty of the churches are under fifteen years old. In this town, the overall number of active Christian churchgoers is on a path to grow 50 percent in a generation.

Response

"But," many people say, "what about all the existing churches that need help? You seem to be ignoring them." Not at all.

WE PLANT CHURCHES BECAUSE WE WANT TO CONTINUALLY RENEW THE WHOLE BODY OF CHRIST.

It is a great mistake to think that we have to choose between church planting and church renewal. Strange as it may seem, the planting of new churches in a city is one of the very best ways to revitalize older churches in the vicinity and renew the whole body of Christ. Why?

First, the New Churches Bring New Ideas to the Whole Body

There is plenty of resistance to the idea that we need to plant new churches to reach the constant

stream of new groups and generations and residents. Many congregations insist that all available resources should be used to find ways of helping existing churches reach them. There is, however, no better way to teach older congregations about new skills and methods for reaching new people groups than by planting new churches. It is the new churches that have freedom to be innovative, so they become the Research and Development Department for the whole body in the city. Often the older congregations have been too timid to try a particular approach or absolutely sure it would “not work here,” but when the new church in town succeeds wildly with that new method, the other churches eventually take notice and gain the courage to try it themselves.

Second, New Churches are One of the Best Places to Identify Creative, Strong Leaders for the Whole Body

In older congregations, leaders emphasize tradition, tenure, routine, and kinship ties. New congregations, on the other hand, attract a higher percentage of venturesome people who value creativity, risk, innovation, and future orientation. Many of these men and women would never be attracted or compelled into significant ministry apart from the appearance of these new bodies. Often older churches “box out” people who have strong leadership skills but who cannot work in more traditional settings. New churches in a city thus attract and harness people whose gifts would otherwise not be utilized in the work of the body. These new leaders eventually benefit the whole body in the city.

Third, the New Churches Challenge Other Churches to Self-Examination

In general, the success of new churches often challenges older congregations to evaluate themselves in substantial ways. Sometimes it is only in contrast with a new church that older churches can finally

define their own vision, specialties, and identity. Often the growth of the new congregation gives the older churches hope that “it can be done,” and it may even bring about humility and repentance for defeatist and pessimistic attitudes. Sometimes a new congregation can partner with an older church to mount ministries that neither could do by itself.

Fourth, the New Churches May be an “Evangelistic Feeder” for a Whole Community

The new church often produces many converts who end up in older churches for a variety of reasons. Sometimes the new church is very exciting and outward facing but is also very unstable or immature in its leadership. Some converts cannot stand the tumultuous changes that regularly come through this new church, and they move to an existing church. Sometimes the new church reaches a person for Christ, but the new convert quickly discovers that he or she does not fit the socioeconomic makeup of the new congregation and gravitates to an established congregation where the customs and culture feel more familiar. Ordinarily, the new churches of a city produce new people not only for themselves but for the older bodies as well. In summary, vigorous church planting is one of the best ways to renew the body of Christ in a city, as well as the best single way to grow the whole body of Christ in a city. There is one more reason why it is good for the existing churches of a region to initiate or at least support the planting of churches nearby.

We Plant Churches as an Exercise in Kingdom Mindfulness.

All in all, church planting helps an existing church best when the new congregation is voluntarily birthed by an older “mother” congregation. Often the excitement and new leaders and new ministries and additional members and income wash back into the mother church in various ways and strengthen and renew it. Although there is some pain in seeing

good friends and valued leaders go away to form a new church, the mother church usually soon experiences a surge of high self-esteem and an influx of new, enthusiastic leaders and members. However, a new church in the community usually confronts churches with a major issue—the issue of “kingdom-mindedness.” New churches, as we have seen, draw most of their new members (up to 80 percent) from the ranks of the unchurched, but they will always attract some people out of existing churches. That is inevitable. At this point, the existing churches, in a sense, have a question posed to them: “Are we going to rejoice in the 80 percent—the new people the kingdom has gained through this new church—or are we going to bemoan the situation and resent the three families we lost to it?” Our attitude to new church development is a test of whether our mindset is geared to our own institutional turf or to the overall health and prosperity of the kingdom of God in the city. Any church that is more upset by its own small losses than grateful for the kingdom’s large gains is betraying its narrow interests. Even so, as we have seen, the benefits that new church planting offers to older congregations is very great, even if not initially obvious.

Summary

If we briefly glance again at the objections to church planting in the introduction, we can now see the false premises underlying the statements. Objection A assumes that older congregations can reach newcomers as well as new congregations, but to reach new generations and people groups will require both renewed older churches and lots of new churches. Objection B assumes that new congregations will reach only currently active churchgoers, but new churches do far better at reaching the unchurched, and thus they are the only way to increase the “churchgoing pie.” Objection C assumes that new church planting will only discourage older churches. There is a possibility of some initial discouragement,

but for many reasons new churches are one of the best ways to renew and revitalize older churches. And a final objection assumes that new churches work only where the population is growing. In actuality, they reach people wherever the population is changing. If new people are coming in to replace former residents, or new groups of people are coming in even though the net population figure is stagnant, new churches are needed. New church planting is the only way that we can be sure we are going to increase the number of believers in a city, and it is one of the best ways to renew the whole body of Christ. The evidence for this statement is strong—biblically, sociologically, and historically. In the end, a lack of kingdom-mindedness may simply blind us to all this evidence. We must beware of that.

FINAL NOTE: HISTORICAL LESSONS

If all this is true, there should be lots of evidence for these principles in church history—and there is! In 1820, there was one Christian church for every 875 U.S. residents. From 1860 to 1906, U.S. Protestant churches planted one new church for every increase of 350 in the population, bringing the ratio by the start of World War I to just one church for every 430 persons. In 1906 over a third of all the congregations in the country were less than twenty-five years old. As a result, the percentage of the U.S. population involved in the life of the church rose steadily. For example, in 1776, just 17 percent of persons in the United States were categorized as “religious adherents,” but by 1916 that figure had risen to 53 percent. After World War I, however, especially among mainline Protestants, church planting plummeted for a variety of reasons. One of the main reasons was the issue of turf. Once the continental United States was covered by towns and settlements, with churches and church buildings in each one, there was strong resistance from older churches to any new churches being planted in “our neighborhood.” As we have seen above, new churches are

commonly very effective at reaching new people and growing during their first couple of decades. The vast majority of U.S. congregations peak in size during the first two or three decades of their existence and then remain on a plateau or slowly shrink. This is due to the factors mentioned above: they cannot assimilate new people, or groups of people, as well as new churches can. However, older churches have feared the competition from new churches. Mainline church congregations, with their centralized government, were the most effective in blocking new church development in their towns. As a result, the mainline churches have shrunk remarkably in the last twenty to thirty years.

What are the historical lessons? Church attendance and adherence overall in the United States are in decline. This cannot be reversed in any other way but the way it originally had been so remarkably increasing. We must plant churches at such a rate that the number of churches per 1,000 in the population begins to grow again, rather than decline as it has since World War I.



Timothy Keller is founder and pastor emeritus of Redeemer Presbyterian Church in New York City and the author of such New York Times bestselling books as *The Reason for God* and *Prayer*. He is also

Chairman of Redeemer City to City, which has helped start over 380 churches in global cities worldwide. He lives in New York City with his wife Kathy.

Submitted by Jonathan Camiré



Bible Bytes



By Do Fox

Mt. 5:3 Blessed are the poor in spirit for theirs is the kingdom of heaven.

Something stood out for me this summer, as Barrie and I did our *“Everyday with Jesus”*. (This is a bi-monthly study of scripture with a helpful commentary under each scripture statement.) the Jul/Aug issue was a study of the Beatitudes. When Jesus said, “Blessed are the poor in spirit, for theirs is the kingdom of heaven, (Mt. 5:3) he was not thinking of material poverty, as Luke 6:20 could intimate, but spiritual poverty. I quote Selwyn Hughes, the author, *“The word for poor in the Greek is ptochos – a word that is also used of those reduced to begging, those who are dependent on others. Here it implies a voluntary emptying of our inner being in order to receive something of greater benefit. We could read Jesus’ statement like this: ‘Blessed are those who are dependent in spirit’ – that is, those who are willing to be dependent on God to fill them with His life and grace, Jesus’ first prescription, then, for inner happiness and contentment is giving ourselves to God, we humbly acknowledge that we cannot find the blessed life through our own efforts. We need help – God’s help.”*

This may be a no brainer for some, but I used to try to figure out what being “poor in spirit meant – I used to think it meant being poor in the spirit of the world – Now it so much clearer, thanks to our summer study of the Beatitudes.

Learning to be dependant on God intellectually, emotionally, and spiritually, is no easy task. But, as Jesus says in Mt 19:26, “With God all things are possible” – Trust in the goodness and love of God is of primary importance, and is the foundation stone of our relationship with Him. Child like trust and dependence on Him seems to be required to experience the kingdom of God.



Heavenly Blessings

By Carolyn White

If the Queen can say it so can I! 2020 has been annus horribilis! After 17 years cancer free, I was told that I had:

Metastatic bone cancer and 3 broken thoracic/lumbar vertebrae, I had to give up my own Condo in February, back in hospital in end of March, got Covid 19 from my roommate mid April.

Just before that I was told I would never walk again since the cancer had spread more quickly to my pelvis, I had only 5-6 months to live. Since I had pneumonia, Covid and was a month short of 79, Lianne (daughter) was told to be prepared, that I probably wouldn't make it. (I said, if Marion can make, I can make it!) You see Marion, you helped me through it also.

Well you are probably saying where do the blessings come in?! During all this time, I had no fear as I knew my God was near and thanks to my community of St. Timothy ABC, my Prayer Warriors were fast at work. I want to thank each and every one of you from the bottom of my heart! You and I and my many other friends and family, including my leaders, Pastor Dan and Maria, Deacon Alan and his wife, my friend Barb, and of greatest value my Lord, I have made it! Also with the help of my Lord Jesus Christ, two physiotherapists and my will power, with time I am walking again. Oh I forgot my trusty walker ! I thank you also to the many people who helped lift my spirits with their many phone calls. According to the doctor, I am almost time expired but we know that God has the last word and He isn't ready for me yet! The evil one would like me to be afraid but at no time was I, (Ps. 23:4 Even though I walk through the valley of the shadow of death, I will fear no evil for Thou are with me.) for I belong to Christ and I know where I am going! Praise God for He has chosen me for His purpose. Praise to you Lord Jesus Christ

Amen



Poetry

Alzheimer's Poem

Do not ask me to remember
Do not try to make me understand,
Let me rest and know you're with me,
Kiss my cheek and hold my hand.
I m confused beyond your concept,
I am sad and sick and lost,
All I know is that I need you
To be with me at all cost.
Do not lose your patients with me,
Do not scold or curse my cry ,
I can t help the way I m acting .
Can't be different though I try ,
Just remember that I need you.
That the best of me is gone,
Please don't fail to stand beside me
Love me till my life is done .

Author unknown

Submitted by: Carolyn White

The Autumn of Life

By Do Fox

How rich the colours in the fall,
God's fire lights the branches,
As yellows, scarlets, heed His call,
So growing old, enhances.



The old trees have the deepest roots,
And many storms have weathered,
Just so, with man, the oldest boots,
Are those which are untethered.

The autumn of one's life can be
A fairy land of wonder,
As prayers', and thoughts, can come to see,
Death's terror torn asunder!

Here is the test to find whether your mission on earth is finished. If you are alive it isn't.

By: Richard Bach

Submitted by: Carolyn White

Summer Activities

2020





Humour



A woman brought a very limp duck into a veteran any surgeon. As she lay her pet on the table, the vet pulled out his stethoscope and listened to the bird's chest.

After a moment or two, the vet shook his head sadly and said, "I'm so sorry, your Duck Cuddles has passed away."

The distressed owner wailed, "Are you sure?"

"Yes, I am sure. The duck is dead," he replied.

"How can you be so sure," she protested. "I mean, you haven't done any testing on him or anything. He might just be in a coma or something."

The vet rolled his eyes, turned around and left the room, and returned a few minutes later with A black Labrador Retriever.

As the duck's owner looked on in amazement, the dog stood on his hind legs, put his front paws on the examination table and sniffed the duck from top to bottom. He then looked at the vet with sad eyes and shook his head. The vet patted the dog and took it our, and returned a few moments later with a cat.

The cat jumped up on the table and also sniffed delicately at the bird from head to foot, the cat sat back on its haunches shook its head,, meowed softly and strolled out of the room.

The vet looked at the woman and said, "I'm sorry, but as I said, this is most definitely, 100% certifiably a dead duck."

Then the vet turned to his computer terminal, hit a few keys and produced a bill, which he handed to the woman.

The duck's owner, still in shock, took the bill. "\$150"

she cried, "\$150 just to tell me my duck is dead!!"

The vet shrugged. "I'm sorry. If you'd taken my word for it, the bill would have been \$20, but with the Lab Report and the Cat Scan, it's now \$150.00."

An elderly gentleman had serious hearing problems for a number of years. He went to the doctor and the doctor was able to set up a pair of hearing aids that allowed the gentleman to hear 100%.

The elderly gentleman went back in a month to the doctor and the doctor said, "Your hearing is perfect. Your family must be really pleased that you can hear again."

The gentleman replied, "Oh , I haven't told my family yet. I just sit around and listen to the conversations. I've changed my will three times!"

Two elderly gentlemen from a retirement center were sitting on a bench under a tree when one turns to the other and says: "Slim, I'm 83 years and now and I'm just full of aches and pains. I know you're my age. How do you feel?"

Slim says, "I feel just like a newborn baby."

"Really! Like a newborn baby!?"

"Yep, No hair, no teeth, and I think I just wet my pants."

Submitted by Bob Sumner

Activity Page

GROUP GAME

Thanksgiving Word Search

1 Thessalonians 5:16-18, *"Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus."*

F J P Y I G P R A Y E R S M Y S R R G E
Y G G N G B R C H U R C H B R G E Y O K
E L B A T O U A A G E R F E G N T L B A
T R E S S E D U T Z R E V B N I H I B B
Y W N C T N T F Z I L O G I I S G M L G
Y A D S R U H T C L T R D C V S U A E A
P H Q O M M S W O F A U E X I E A F J P
P V C N V E O W E V I P D B G L L X E K
R U C G V U S L Y X E G N E M B M D S V
F D M R N H T D G S L V O N F E V P U L
X E A P I I Y T I N U M M O C X V I S P
H H A P K I R A J T I C E R C Q K O D I
K F L S V I R E Z J F R H Q H T C R N P
R X D D T P N A H R X C A R R U U W P V
N K R Y T R A D I T I O N H I M G O I J
T U R K E Y E E E D A R A P S S O R E I
F N I T C N N V O R Q G C T T P T S L A
I T L X G D Q B O I K B I I I E C H T G
P M U A S B D W T L F C Y C A K H I W A
Y U M V T L Q G A E K Y W Q N I U P R M

Word Bank

AUTUMN	FEAST	GOD	LEFTOVERS	PRAISE	TRADITION
BAKE	FELLOWSHIP	GRATITUDE	LOVE	PRAYERS	TURKEY
BLESSINGS	FRIENDS	GRAVY	NAP	PUMPKIN	WORSHIP
CHRIST	GATHERING	HARVEST	NOVEMBER	SHARING	YUM
CHRISTIAN	GIVING	JESUS	PARADE	TABLE	
CHURCH	GOBBLE	LAUGHTER	PIE	THURSDAY	