



Saints Alive!

September – October 2019



*The Church of All Saints Mission has a vision of being a vital, joyful source of the grace of God where individuals are respected, feel safe to worship, and are spiritually energized to live out God's purpose for their lives. **All are Welcome!***

We acknowledge that we are on the traditional unceded territory of the Sto:lo Nations

Rector's Ramblings

Dear Friends:

As we come to the end of summer I hope everyone enjoyed the warm weather and had an opportunity for some rest and relaxation. My holidays were very relaxed and refreshing.

The Fall schedule at All Saints is as busy as ever. I want to thank all the people who put in many hours to make all the events happen. Please consider getting involved in the many things going on – the more the merrier!

Starting in Sept. we have a VST student with us for the academic year. Lorie Martin is a postulant for Ordination in the Diocese and comes to us from St. Dunstan, Aldergrove where she is the Associate Director of the Centre for Spiritual Renewal. I am looking forward to mentoring Lorie and hopeful that she will share her expertise with us.

Blessings to all as we get back to our regular schedules and routines.

God Bless
Paul Bowie+





Regular Services

Sunday: 8:00am – Spoken Service
Sunday: 9:30am – Family Service BAS with Music
Sunday School 2nd, 3rd & 4th Sundays.
Thursday Morning Eucharist: 10:00am

Children's quiet play at back of church & Play room off the Narthex

Healing Prayer offered during Communion or after the Worship Service.

The deadline for submissions for the next edition of 'Saints Alive' is **October 25, 2019**. Thank you for your contributions to the newsletter.

Resuming in September

Pancake Breakfast (September 8th), Choir Practice, Bible Study, Parish Council and *Sunday School.

***PLEASE NOTE: SUNDAY SCHOOL WILL NOW BE 2ND, 3RD, AND 4TH SUNDAYS**

We are looking for a parent or anyone willing to help with the extra week of Sunday School. Please speak with Jan Openshaw or Mary McIntyre. Thank you.

Editor of Saints Alive

Greetings! I hope you were able to enjoy some Rest and Relaxation this summer. Well fall is soon approaching and we become busy again at All Saints. Please take note of all the events and mark your calendars. I encourage you to check our webpage as all things happening are listed there. The events page and calendar lists all meetings/events. If you have a meeting planned please inform me so I may add it to the list. **Please inform me if you see something that needs amending.**

(Co-ordinators of Ministries, please check out your ministry on the webpage and confirm with me that all is correct)

It was decided last year that we would not have a Ministry Fair this fall. We have enjoyed the Fair consecutively for the past several years. That does not mean we are not continuing our ministries or that we are not in need of help.

We have an amazing outreach and social justice program, along with Truth & Reconciliation. We have children participating in worship. We care about creation and are good stewards of our environment. We have our committed A.C.W. Our lay ministry is a vital part of our worship service. With this being said some people for



Prayers of the People



Thank you for your willingness to lead our congregation in prayer.

Remember that the intercessory prayer is a corporate act. Try to formulate what you say in such a way that everyone present will be able to “own” what you pray on their behalf. “We” language is preferable to “I” language. Be sensitive to the diversity of opinions on

controversial issues; avoid giving any impression of partisanship. It is not a sermon.

Keep in mind the primary purpose of the prayer. The Prayer is a Litany with responses (keep response short). While it may certainly include elements of confession, adoration, and thanksgiving, its chief focus should be **petition and intercession**. There is no need to duplicate the prayers of confession, thanksgiving, Our Lords Prayer, etc. that occur elsewhere in the liturgy. Nor is there any need to provide a “prayer of application” for the sermon, though you may wish to build parts of the prayer around themes or images suggested by the Scripture readings or sermon. Use an introduction and ending that are consistent. **Please know that litanies for Intercessors are in the Book of Alternative Services, pages 110 – 128. You may also Google textweek.com (The Text this Week) for prayer ideas.**

Pray for a variety of needs. Areas traditionally covered in intercessory prayer include:

- The church in all places, and especially our own congregation;
- The nations of the world, our own nation, and all those in authority;
- The welfare of the world, all who labour, and each of us in our daily callings;
- Particular concerns of the local community;
- Those who are suffering or in trouble.
- Do not pray for the dead – remember the dead, pray for the mourning, they are living with God completely whole and all knowing. We need only remember them.

Be sure to include any special prayer requests received from members of the congregation, those on our intercessory sheet in the Narthex. It is always appropriate to include thanks for births, marriages, answered prayers, and other occasions for rejoicing.

Keep in mind that no one prayer can do everything. A prayer that is simple and direct will usually be more effective than one that is overly long or elaborate. **We encourage you to build silence into the prayer too – our morning worship is word-filled. Some moments of silence might be helpful for the prayer time.**

Remember that you are among friends. You are not performing for an audience but serving a community; those who are praying with you appreciate your willingness to lead.

*****Please note if you wish to participate in this rewarding ministry speak with Rev'd Paul for training. The intercessors will gladly support you.*



Our newly restored Chapel





SEASON OF CREATION

SEPTEMBER 1- OCTOBER 4

Christians around the world are invited to give particular attention to praying and caring for God's creation as part of the [global Season of Creation](#), observed from September 1 to October 4 every year. [General Synod 2019 passed a resolution](#) adopting the Season of Creation in the Anglican Church of Canada as a time of prayer, education, and action and encouraging dioceses and parishes to participate.

There are many ways your community can participate in the Season of Creation. Hold an ecumenical or interfaith prayer service; worship outdoors; go for a hike with members of your parish; work to reduce your plastic or energy consumption; or advocate for stronger environmental policy.

Resources and events related to Season of Creation 2019 can be found below to help you plan:
Anglican Church of Canada Resources

- [Lectionary Notes](#) — *Updated for 2019*
- [Hymn Recommendations](#)
- [Sample Liturgy](#)
- [Additional Resources for Creation Care liturgies](#)

Ecumenical Resources

- [Season of Creation website](#) includes ecumenical and [Anglican](#) prayer resources, information on [events](#), and suggestions for [action](#).
- The Green Churches Network has a downloadable [Season of Creation toolkit](#) including prayers, posters, reflections, and resources for action and education.

All Saints now has a Blue Barrel

There is no difference in what goes into it, except there is no blue plastic bag keeping it together (the barrel holds equivalent of 3 blue bags). We will continue to put all recycling into a blue bag in the kitchen; the recycling will be sorted prior to Garbage Day.

Blue recycling includes: dry paper & cardboard, washed & dry rigid plastic containers (all flattened as possible) aluminum pie plates & tart shell containers and clean metal lids.

Glass jars are to be washed and set aside beside the blue bag in the kitchen. They will be recycled separately. Plastic Bags - stretchy and not-stretchy Plastic Film (bags or wrap) - are to be clean and put into the basket in the narthex, or big bag under 2nd Ave. stairs.

All Food waste including napkins, paper towels & paper plates goes into the Rot Pot.

We all do our part to Reduce waste, to recycle!

At the Synod of our Diocese one of the youngest Youth delegates "Fifteen year old Levi Saunders of Christ Church Cathedral moved Resolution 8 which asks the diocese to directly, intentionally and rapidly address Climate Change. Levi had many supporters standing with him and a number of them spoke in support of the motion." Resolution 8 was almost unanimously approved.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Creation Care						
World Day of Prayer for the Care of Creation Ps 65: 5-13 1	Buy honey from a local beekeeper and ask about how it was made Prov. 16:24 2	How many different kinds of bees can you count in your garden? #gardenbees 3	Build an insect hotel (and send us pictures) info@greenchurches.ca #insecthotel 4	What's your favourite native pollinator? #nativepollinator 5	Make a seasonal produce menu plan for next week #seasonalproduce 6	Go to a farmers' market to buy your local produce for the week #localfarmersmarket 7
Fair Harvest						
LUKE 14: 33 <i>Do not take more from the earth than we need.</i> 8	Buying local tells you how your food was produced and cuts transportation costs #localproduce 9	Choose the ugliest fruit or veggie and enjoy it! #uglyveggie 10	Leave those leaves and sticks on the lawn, they'll help all the good insects who live with us. #Garden4Wildlife 11	Learn about food security in Canada https://www.tvo.org/video/leessee-papatsie-feeding-the-north 12	Use up all those leftover veggies https://www.plated.com/morsel/ways-enjoy-leftover-vegetables/ 13	Plan a harvest time family gleanng outing #StopFoodWaste 14
Reclaim, Restore						
LUKE 15:6 <i>Reclaim and Restore</i> 15	Restore the earth; use organic homemade pesticides #homemadepesticides 16	Recover the purity of water; use ecological cleaning soaps, natural cat litter #naturalcleaning 17	Don't forget your reusable bags when you go shopping #reusablebags 18	Why buy new when used clothing stores have all the best stuff? #ethicalfashion 19	Show people how to grow their own food, start a community garden #communitygarden 20	Share your green weed control tips in the bulletin #naturalweedcontrol 21
Stewardship						
LUKE 16:1-2 <i>Stewardship</i> 22	Is Voluntary Simplicity for you? #voluntarysimplicity 23	Make oceans healthy; limit plastic use https://plasticoceans.ca https://4ocean.com/ 24	Save rain water to water plants, to wash the driveway #SaveRainWater 25	Why buy new when you can repair? Donate your used car etc. https://www.kidney.ca/kidneycar 26	Job 12:7-10 <i>- The animals and plants will tell you that the hand of the Lord has done this</i> 27	Buying Fairtrade helps producers earn a living wage and feed their families #buyfairtrade 28
Sharing, Caring						
LUKE 16:19-31 <i>Sharing the abundance</i> 29	Shop less. Spend wisely. Donate your old smartphone to help the blind. https://phoneitforward.ca 30	Plan a church seed exchange day #seedexchange October 1st	Discover more : creation.greenchurches.ca		St. Francis of Assisi Honour St. Francis; let him guide you to deepen your fellowship with all creatures #StFrancis 4	Thanksgiving 14 Gifted with our bounteous land and with our adoption as children of God in fellowship with all his Creation

Prayer for the 2019 Season of Creation

"Creator God, in your wisdom you established a delicate ecological balance to see that birds find nourishment and flowers are clothed in beauty. Please give us the courage to dedicate ourselves to taking care of Your Creation. We thank you for providing us with all we need. Amen."

Pastoral Letter from Archbishop Melissa Skelton



Statement on Marriage in the Diocese of New Westminster (read to congregation on Sunday, July 21, 2019)

Dear People of the Diocese of New Westminster,

Greetings to you all.

As many of you know, given my unexpected hospital stay, I was only able to participate in General Synod through watching the livestream. Even at that distance, the experience with all its decisions and statements was full of many different, powerful emotions: amazement, anguish, sadness, frustration, grief and gratitude, to name a few. We cannot expect to leave these emotions behind, especially those more difficult emotions related to the consideration of the change to the marriage canon.

For me this entire experience has been about discernment, that is, looking for the signs of the Holy Spirit at work, not just during all the ups and downs at General Synod 2019, but in the three years leading up to it, and seeking to join with that work in wonder, love and hope.

Now as a result of this discernment, I want to lay out what we as a Diocese under the guidance of the Holy Spirit will do related to the marriage of same-sex couples.

Three years ago at General Synod 2016, I issued the statement included above as part of a response to the many emotions that emerged at that time as General Synod 2016 voted on the first reading of the amendment to the marriage canon. As I came to find out later, I am one of many people in the Anglican Church of Canada who sincerely want to work on making room for differing views on and practices related to marriage in our Church.

For many of us this has had to do with our belief in what it means to be Anglican Christians—a Church that from the beginning stretched to hold itself together despite differing perspectives on theological, spiritual, liturgical and pastoral matters, a Church that comprehends complexity and finds the tension in the midst of complexity ultimately to be a rich and creative way of living, a Church dedicated to holding differences together, even though this “holding together” comes at a cost to all involved.

Over the last three years, I’ve watched many important groups come to the idea of “making room” for differing views and practices related to marriage, all of which culminated in the following: our own May 2019 Diocesan Synod at which our Synod in its wisdom adopted the affirmations in the Council of General Synod’s “A Word to the Church,” the adoption of these same affirmations at General Synod 2019 by an overwhelming majority and, finally, the July 15th statement from the House of Bishops apologizing for the hurt they have caused and affirming the idea of “local option” for those dioceses and communities where offering marriage to same-sex couples makes sense.

As I look at these many interrelated conversations and actions what I see is this: the Holy Spirit has been and is at work guiding the Anglican Church of Canada to move from attempting to resolve our different views on marriage by legislation in which some win and some lose, to a life together in which we as Anglican Christians strive to offer one another greater mutual respect and room for choice on this issue.

After General Synod, 2016, we as a Diocese held off on authorizing liturgies for the marriage of same-sex couples in the belief that the Anglican Church of Canada needed more time for the Spirit to work within the

hearts and minds of its people and within its many convening bodies. As I see it, that work, though it has been painful, is well underway, encouraging us to the following action:

As of August 1, 2019, I will authorize a liturgy for the marriage of same-sex couples within the Diocese of New Westminster under the following conditions:

- that the priest wishing to officiate at the marriage make a request of me to use that liturgy and work in consultation with me in preparing to conduct that liturgy. I specify this in that I want us all to learn together as we gain experience in working with this new liturgy and in preparing same-sex couples for the sacrament of marriage.
- that the Parish Council of any church hosting or wanting to host the marriage of same-sex couples concur with and embrace the decision for same-sex marriages to occur there, and
- that any same-sex couple wishing to be married satisfy all the typical and important requirements for marriage (proper preparation for marriage, at least one of the couple having been baptized, that the marriage take place in a church or another public place).

I expect the first two conditions to be temporary until we as a community become familiar with this change.

As I have stated before, I will continue to do all in my power to maintain a Diocesan culture that respects a variety of theologies, understandings and practices related to marriage. Therefore, though I am moving forward on authorizing a liturgy for the marriage of same-sex couples, no priest will be compelled to officiate at the marriage of a same-sex couple. Additionally, a person's position on marriage will not serve as a litmus test for inclusion in this Diocese whose diversity in culture, theology and practice I deeply value. Finally, as a Diocese, we will do our part to maintain our relationships with other dioceses and communities that do not choose to authorize liturgies for the marriage of same-sex couples.

I want to offer my thanks to many as we have worked our way through this issue. Thank you to all who have advised me along the way. Thank you to all who have been honest with me about their frustrations, fears and hurt related to this important question. Thank you to those members of the LGBTQ2S community who continue to hold onto the vision that the Anglican Church of Canada can be a place that welcomes them fully and open-heartedly, all based on its commitment to follow Jesus. And, finally, I want to thank all the same-sex couples and their allies who have been waiting for marriage to be possible within the Anglican Church of Canada in the Diocese of New Westminster. I rejoice with you today.

I ask that you please post this pastoral letter on your electronic sites, print out copies making them easily available in the parish, and read the letter aloud at worship services on Sunday, July 21, 2019.

In Christ,
+Melissa



ALL SAINTS ANGLICAN CHURCH ANNUAL WALK-RUN-BIKE-ATHON

Join us once again for a wonderful fun day

Sunday, September 22, 2019

Place: Heritage Park Place Clubhouse

33751 - Seventh Avenue

Time: 10:00 a.m. - Church Service

11:00 a.m. - Walk-Run-Bike-athon

12:30 p.m. - Picnic Lunch



This is our 6th Annual event. Once again, we will use the clubhouse at Heritage Park and we will start the morning with a church service at the clubhouse, followed by the Walk-Run-Bike-athon through the park (maps to be provided), and then back to the clubhouse for lunch. All the food will be provided by the organizers and once again our two chefs will be manning the barbecue to cook the Hamburgers and Hot Dogs. The pledge sheets are being handed out now and throughout the summer so that you have the time to collect pledges and be ready for September 22th so please make sure that you are registered and have a pledge sheet so that you can get started collecting pledges. Let's see if we can beat last years' total.

Anglican Church Women

Diocesan Organizations that the A.C.W. help:

Mission to Seafarers: Aunt Leah's, the homeless of Downtown Vancouver; The Welcome Home Society, Surrey; Covenant House; Dressed for Success; and Working Gear.



Our Baby Layettes are given to new parents at:

VST, Regent College, requests from a Parish, and of course in the bales.

ACW OUTREACH

Our ACW group is dedicating the month of September to collect for the bales in order to have everything in to our ACW Diocesan Headquarters by the end of that month in order to meet the deadline for packing and shipping. We had an overwhelming response to our request last year and hope our congregation will be able to help us once again. Thank you.



Flowers at the Altar

At All Saints we have flowers on the altar every Sunday except during Lent. These flowers are given by individuals, who dedicate flowers to commemorate a special occasion such as a baptism, a birthday, a graduation, or in memory of departed loved ones, usually as memorials or thanksgivings. Many people give flowers on the same Sunday each year, near a date that is significant to them.

At Christmas and Easter, the church is filled with poinsettias and daffodils, plus other flowers, towards which many people contribute. Altar Guild purchases flowers dependent on the amount of money donated. A list of Dedications is placed in the Bulletins for those Seasonal Services.

Throughout the year, the flowers on the altar and in the chapel are provided by the individuals and arranged by the Altar Guild. If you would like to dedicate flowers for a special occasion or memorial, please select a date, decide upon your Dedication and contact Polly Betterton, the Altar Guild coordinator. We are gathering a list for 2020, and would like to have it assembled before December 31st. Please do this now. Don't wait until the last minute. The current list is displayed in the Narthex.

A Psalm by Kathleen: Dear God, Creator of our Universe,

You found me hiding under a rock, timid and afraid. Now I speak out in gratitude, of Your love: and in Your silence You reassure me;

Don't be afraid for I am with you.
Don't be discouraged for I am your God,
I will strengthen you and help you,
I will lift you up with my victorious right hand. Isaiah 41:10



Kathleen Monteith

I know too, the storms of life will pass. This is not the end but just the beginning of the tandem ride we take together. The journey of life begins and never ends. It only takes on a new form. My age makes no difference. Only our relationship and Your love sustain me. Now I sing out in gratitude of Your love. Your love arises in my heart like a volcano-overflowing.

You are awesome Lord. You are *so* awesome. You and me, riding on our tandem bike: *we* ride forth together.

Saint Francis of Assisi

BLESSING OF PETS

All Saints Anglican Church

Sunday October 6th - 4:00pm

Our pets are a blessing to us..



..join us in blessing them!

Bring your pet (or a photo of your pet) to
A Blessing of the Animals



HOLIDAY
Craft & Vendor Fair

All Saints Anglican Church
2nd & James, Mission, BC

10am - 2pm

November 23rd
10am - 2pm

For the seventh year we will be hosting the Holiday Vendor Craft Fair Event at All Saints. Tables will be rented out for outside groups and Crafters to come in and sell their wares. Tables will still be \$25 each and for an additional \$5 electricity will be supplied. In past years we have had many Crafters with of all types to sell for Christmas. As well as Tupperware, Discovery Toys, Scensy, and much more. As well we have had a concession for all to enjoy!!! Each Vendor will be asked to donate one item for our Draw Basket. Profits from the draw will be donated to a Community Outreach program. We have sold out our tables every year!

If you are interested in getting a table call the Church Office at 604-826-2814 for more information and registration forms. Or contact

Leanne La Chapelle beautiflowergirl@gmail.com
Polly Betterton pajbest@shaw.ca

****We are looking for a Registrar for this Event** Contact Polly or Leanne**

God's Bounty

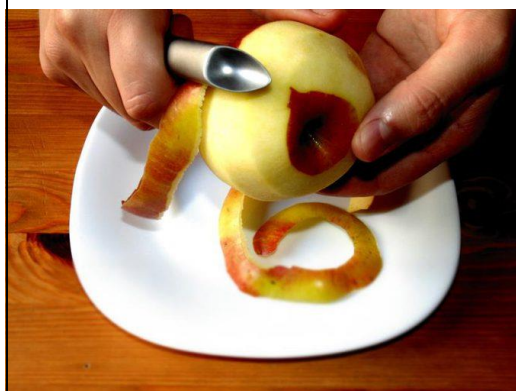
Harvest Thanksgiving ~ October 13th



The Altar Guild is requesting donations of fruits, vegetables, flowers and non-perishable goods to decorate the church for our Harvest Thanksgiving display. Drop off donations to the church Saturday morning October 12th. Decorating begins 10am. ALSO wanted are donations of flowers and fall foliage. Come and help Decorate.

Please contact Polly Betterton if you are willing to help. The perishable food goes to 'Haven in the Hollow' and non-perishable food to the Mission Food Centre.

Almighty and gracious Father, we give you thanks for the fruits of the earth in their season and for the labours of those who harvest them. Make us, we pray, faithful stewards of your great bounty, for the provision of our necessities and the relief of all who are in need, to the glory of your Name; through Jesus Christ our Lord... Amen



Tuesday October 22 - 6pm - Apple Peeling

Please come and help peel apples and shred them as we mix all the ingredients for our Mincemeat in the church hall.

We welcome new volunteers to be part of the peeling group. There are also other tasks that may need YOU as some of our long term members are unable to participate this year.

We always have a great time socializing as we work. If you haven't joined us before come and see the process of preparing Mincemeat.

APPLES - please could you donate apples for our mincemeat? We need a crisp baking apple, such as a Cortland, Fuji, or Granny Smith.

Please tell Colleen, Judy or Polly how many pounds you will be donating, before Oct. 16 as will buy the rest.



Wednesday, October 30 - 10am Bottling of Mincemeat

We will meet to bottle the mincemeat at 10am in the church kitchen. We need 6 - 8 volunteers to bottle the prepared Mincemeat. Please let Judy or Colleen know if you can help out.



Christmas Bazaar & Tea



Our annual Bazaar will be **Saturday November 16, 2019** from noon until 3:00 p.m.

Table set – up Thursday November 14th - 1pm

ALL DONATIONS ACCEPTED & APPRECIATED

Mark the date on your calendar now. Plan to participate, so it is another "successful social event."

For the past 5 years we have not had any crafts at the Bazaar - All home-made crafts, knitting ,sewing are offered by the people who made them, at the Craft & Vendor Event the following Saturday. Friends of All Saints are invited to register for the Craft & Vendor Fair.

For the Bazaar we have a large table of Home Baking - we welcome donations of your Home Baking.

There will be a sign up sheet for people to enter if they are volunteering to bake a square or sweet for the TEA which is part of the Bazaar.

For the Bazaar we also welcome donations of new or gently-used Christmas decor or items suitable for presents.



7th Annual Festival of Trees and Dramatic Reading of Dylan Thomas' "A Child's Christmas in Wales"



"AN EVENT FOR THE WHOLE FAMILY"

In support of the Mission Christmas Bureau, All Saints Anglican Church will host the 7th Annual Festival of Trees and a Dramatic Reading of Dylan Thomas' "A Child's Christmas in Wales", Tuesday December 10th to Saturday December 14th, 2019; Tuesday to Friday from 3:00 pm to 8:00 pm, and Saturday, 2:00 pm to 4:00 pm and the Dramatic Reading in the evening at 7:00 pm.

Decorated Christmas trees will be displayed and voted on by all visitors to the Festival of Trees. Admission to the Festival of Trees and the Dramatic Reading will be by cash donation. There will be different types of musical entertainment provided while folks are enjoying the beautiful trees; children's activities in the afternoons; and seasonal refreshments for all. On special days and times, have your photo taken with Santa in Santa's Grotto among the beautiful trees.

Recognition, and People's Choice Awards and the total funds raised for the Mission Christmas Bureau will be announced on the Saturday evening during the intermission of Dylan Thomas' "A Child's Christmas in Wales" Dramatic Reading, which takes place at 7:00 pm on Saturday, December 14th. After the event, all decorated trees, donated non-perishable food items and gifts, will be donated to the Christmas Bureau to be distributed to families, and seniors in need, in Mission.

Registration Forms to enter a decorated Christmas tree may be obtained from All Saints Church Office, 33077 2nd Avenue, Tuesday to Friday, 10:00 am to 12:00 noon, or from Joy Cox (604-556-6069) or Margaret Peake (604-556-6976), or email at JMJmission@telus.net.

(Early Bird Registration: \$20.00 ~ After November 15, 2019: \$25.00)

CHILDRENS' PROGRAMS

December 10-14, 2019 ~ Tuesday-Friday 3:00 to 5:00 pm

Saturday 2:00 to 4:00 pm

**Join us for Christmas crafts; help decorate a tree; enjoy
the music, a story, and a snack.**

You may also enjoy a visit to Santa's Grotto

It is a fun, worthwhile event! You can become involved: volunteer, enter a decorated tree, help provide refreshments, or just come out and enjoy the entertainment and the decorated trees.

HARVEST BAG PROGRAM
AVAILABLE TO ALL MISSION RESIDENTS !

FRESH, HIGH QUALITY
fruits and vegetables
At a GREAT price!
(Locally grown when possible)

Cost \$5.00 per bag
(Approximate value of \$10.00)

Pre-order by the second Friday of the month at:

- All Saints Anglican Church - 33077 2nd Ave.(2nd and James)
- Mission Community Services Society - 33179 2nd Ave.

Pick up on the third Monday of the month at.....

Mission Food Centre
32646 Logan Ave

Between the hours of 11:00 am -12:00 pm

YOU MUST PRESENT YOUR RECEIPT OR PICTURE ID



Ongoing Outreach

ACW September
Bales to the North.



TRIM

Care Home Ministry at the Residence

We offer the Residents an opportunity to receive worship and fellowship once a month.
Please speak with Deacon Glen for more information.



International Giving

Our international giving goal is achieved through your donations of refundable bottles and cans. Bottles and cans may be put in the wooden chest underneath the stairs outside the hall. Proceeds go a School that helps support and educate street children in Varanasi India. The work



The Holy Rollers

Please speak with Susan Truman or Margaret Blades for update on pie sales.



Pancake Breakfast 8:30 - 9:20am

1st Sunday of the Month

Pancakes \$4.00 (\$3.50 Senior/Child) comes with coffee, tea, juice, and fruit

Bacon or Sausage .50 or 2 for .75

Scrambled Eggs 2/\$1.75

French Toast 2 slices \$5.00

Memories of Zululand – Glimpses of Another World

Submitted by: Sheila Barker

In summer 2006 I stood alone in the kitchen of our empty house in Birmingham, England, as once more I gave up the familiar for the unknown. The house contents had just left in a shipping container for their long journey to Zululand, the northern part of the province of Kwa-Zulu-Natal in South Africa. There my husband, Philip, was already searching for our next home and starting his new job. As a surgeon he was to head up trauma services in northern Zululand, serving a rural population of 3 million from the regional hospital of Ngwelezane.

Four years earlier, during Philip's 6-month trauma fellowship in Durban, we met a young doctor in a hotel bar. One of his senior colleagues had supervised Philip during a medical school elective in a Zululand mission hospital in 1974. A reunion was arranged and Philip expressed his interest in working in South Africa when he retired from the Royal Navy in 2010. He was already spending part of each year seconded to the trauma unit in Johannesburg General Hospital. His old mentor directed us to Ngwelezane Hospital and over a BBQ supper we were 'vetted' by some of the senior medical staff. They asked us to return as soon as we were free and contacted us again in 2006 to make sure we had not forgotten!

Ngwelezane Hospital is a former Lutheran mission hospital, now run by the state. The early morning singing of the Lord's Prayer by the nurses as they start work is a touching legacy of the 'old days'. The hospital has 400 beds and lies in the township of the same name on the edge of the small town of Empangeni, 20 km inland from the Indian Ocean port of Richard's Bay. Since the end of apartheid, Empangeni has become increasingly multiracial, but the population of the township is still



almost entirely Zulu. As well as caring for the local people of all races, the hospital takes cases from the many smaller hospitals and clinics scattered to its north, right up to the Mozambique border. Most patients are transported on buses that arrive at Ngwelezane early in the morning, and leave late in the afternoon. The journeys are often several hours long, and the waiting times at the hospital even longer. There are few complaints. Most patients bring their own food and drink – 2L bottles of pop sending diabetic blood sugars skyhigh.

Philip worked as a general surgeon specializing in trauma and dealing with the steady stream of stabbings and gunshots that came through everyday. Sharing the trauma load were two other general surgeons and specialists in orthopedics, emergency medicine and anesthetics, backed up by trainees who came from all over South Africa and several European countries, to take advantage of the rich experience on offer. Our older daughter, Ruth, and our niece both became trainees. Basic equipment such as syringes and needles were sometimes hard to find, but MRIs and CT scans were usually quick and easy to arrange! The excellent radiologist would always squeeze an urgent case through his overflowing waiting room and produce the report without delay – imagine that!

In contrast to the state of the art radiology unit and the new Emergency Room, the Eye Clinic where Sheila worked as an ophthalmologist left much to be desired, in its facilities but not its service. A very experienced East Indian surgeon led a team of two other senior doctors and the occasional trainee, two optometrists, and a group of very dedicated nurses, who were kept on a tight rein by the senior sister. On clinic days, the whole team worked mainly in one room less than the size of our church hall. Patients waited in a narrow corridor, where they also had to read the sight charts. Most waiting patients spilled out onto the grass outside, and the lucky ones found shade under the single tree. The doctors examined and treated patients around the edge of the main room. The nurses worked in the centre around a large table, which also accommodated them for lunch and department tea parties. The optometrists worked across the room, patient on one side and vision chart on the other. Cheerful chaos reigned! Surprisingly, there was a laser machine donated by a Japanese company, so Sheila was able to develop the laser service for the many patients with diabetic eye disease. Sadly, many of them came too late to save their sight. Throughout the hospital, if the patients were afraid to accept treatment, they would go home 'to consult their ancestors' about it, and were unlikely to return.

Most of the problems we saw in Ngwelezane were advanced, for a number of reasons – the stoicism of the Zulu people, the tendency to seek the help of traditional healers first, the delays in referral from other clinics and hospitals, and the fear of the unknown. How brave were the many elderly women and men, the gogos and the nkhus, who came in from remote villages - often smelling of wood smoke, dressed in their best clothes, often barefoot – and blind from mature cataracts. They put themselves in the hands of a strange white doctor struggling to speak their language and into a hospital ward and operating theatre they could not see. How full of joy were those who left with sight, with independence restored, after cataract surgery and lens implants.

Sheila had to draw on all her 30 years of experience in ophthalmology. Some conditions she had only seen in textbooks and some were simply reflections of life in Zululand – injuries from spitting cobras, a leopard scratch (sister proudly told me it was from a tiger!), sticks and catapulted stones in young boys. Zululand was the epicenter of the AIDs epidemic, at its height during our time there. Patients came with secondary infections, especially TB, and tumours that would be very rare elsewhere. The antiretroviral drugs were being gradually rolled out, but far too slowly, and far too late for many. The medical wards were full of people, mostly young, dying from AIDs, among them, one of the best nurses in our department, who had sadly been too ashamed to be tested. In our early days there, those suspected of having AIDs were taken out of the clinic for a whispered conversation with sister who hoped to get their consent for HIV testing. Four years later, with the stigma reducing, and the hope of treatment increasing, it was common to ask patients routinely in the open clinic if they knew their HIV status. The staff was always at risk of contracting HIV from contaminated sharp instruments.

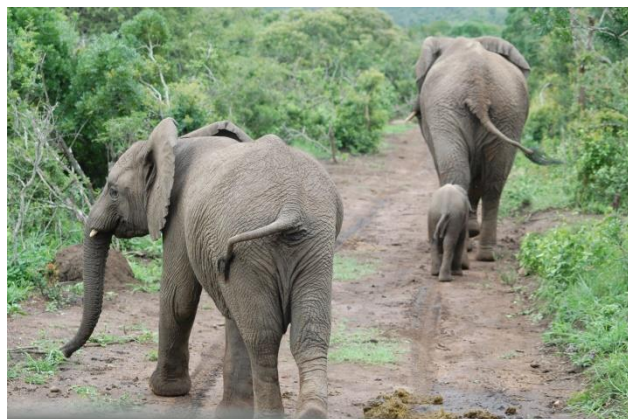
Needlestick injuries were not the only dangers we faced. The crime rate was very high because of the crippling poverty and shortage of decent jobs. Our house in Empangeni was surrounded by an electric fence; the alarm could be triggered by the ubiquitous ants that accumulated on the contact points, or a gecko, or by a falling palm branch, and an armed response team from the security firm would descend in double quick time and scour the property for intruding 'scabengas'. Our alarms were all false, but Sheila did spot a break-in, in action next door, and the culprit was caught red-handed. Not so, the organized gang who cleverly stole her purse while she was shopping, nor those who, while she was in the bank, shot dead someone arriving to deposit his business takings. The rules for preserving self and property included paying a car guard at the mall,



checking for scabengas before opening our electric gates, having ‘eyes in the back of your head’ when out walking, and being ready to run a red light at night rather than stop and be hijacked.

There were of course many positives to the experience, as well as the immense professional challenge and satisfaction. Zululand is beautiful with its rolling hills, Indian Ocean coast, sugar cane fields, citrus orchards and eucalyptus plantations. The large national game reserves of Hluhluwe and Umfolozi, and the many smaller private ones are teeming with wildlife. The reserves are fenced so the wildlife does not roam free, as it does here. Our

favourite escape from the hospital and town was to Thula Thula reserve about 20Km away. It is best known for its successful herd of rescue elephants. As soon as we set off in one of the open Landrovers to the lodge or tented camp, the stresses and strains of our everyday lives fell away. There we could concentrate on spotting giraffes, zebras and elephants, identifying umpteen different birds or listening to the chorus of the frogs as the sun set. Every game drive and bush walk was different and full of its own surprises – a group of elephants suddenly crossing the road ahead, a pair of cheetahs with a kill, a huge buffalo wallowing in a muddy pool, or a rhino resting just metres from the roadside.



Most of the workers at Thula Thula, the rangers, cooks, guards and housemaids, came from the local villages. Like the other villages scattered across Zululand it was in transition, its circular mud and thatch houses being replaced with modern breezeblock structures covered in cement, and painted in bright colours. Electricity lines stretched out to some homes, but water was usually collected from standpipes and often the clothes were still washed in the rivers and dried on the bushes and the cooking was done mostly on open fires. The open fires and the cooking pots on them posed a huge risk to the small children playing around them and kept Philip very busy in the Burns Unit that he modernised in Ngwelezane. The children who survived trauma, AIDS, and other diseases, and reached school age, proudly donned their uniforms for their long walks to school. Under apartheid, most non-white children received only elementary education; now more and more are finishing high school as they recognize that that is the key to decent employment.

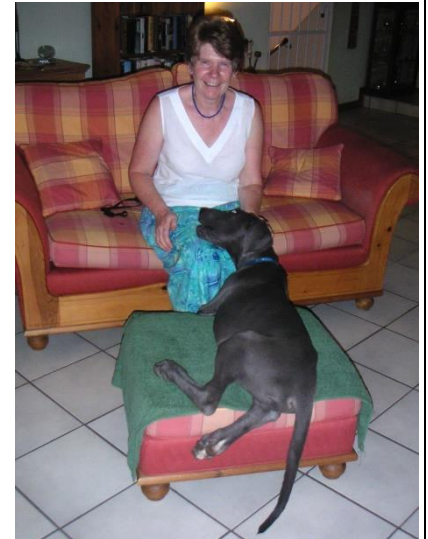
Most good jobs lie in the towns, and those workers who live on the periphery in the old townships, or in less remote villages, often face long daily bus journeys. Those from more remote areas usually stay in the towns during the working week, leaving wives and children behind. We had a lovely Zulu man named Sipho, who ‘came with the house’. He had worked for the previous owners for many years. He could cook, clean and do yard work, freeing us up for our work in the hospital. He had a tiny suite at the side of the house that needed a serious upgrade. Some weekends Sipho’s wife and two children would join him, other weekends he would be away, ploughing his earnings into building a new home for them in his village. A big challenge for Sipho was the arrival of our Great Dane puppy, Jake, who loved to show his affection by putting his paws on a person’s



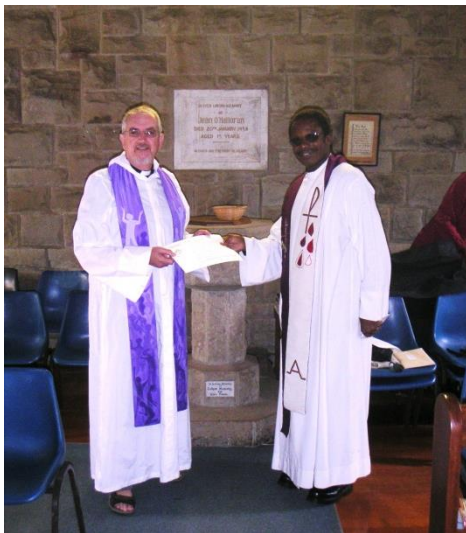
shoulders –he had a special penchant for trainee doctors with blond ponytails! He loved his walks through the sugar cane fields and across the golf course, where more than one person climbed a tree as he approached!

Walking Jake was one of the ways we relaxed. We also enjoyed entertaining, having many fun “braais” (BBQs) for colleagues and friends under our thatched, open-sided lapa; they often ended in musical jams. Sometimes we escaped for a weekend on Sheila’s cousin’s beautiful Zululand cattle farm. We had a steady flow of family and friends visiting from England.

Sheilas’s mother came out, age 86, and insisted that she had to see Table Mountain in Cape Town –only 1,000 miles away, but we made it!



We made many good friends through our Anglican church, Holy Cross, Empangeni. The stone church building had a round sanctuary that reflected the shape of the traditional Zulu houses. Our priest, Father Abiaazar from Uganda, always instructed us to ‘get seated’ to listen to his sermons. We had a quiet, early morning service, attended mostly by older, white farmers, and a later service filled with mostly black families. The first time Philip celebrated the Eucharist at the family service he thought he had completed the distribution of the elements when he was asked to wait for the Sunday School children – at least 40 of them arrived and all came up for a blessing. Philip was licensed by Dino, the lovely Italian (!) bishop of Zululand, and regularly helped in services when he was not on hospital duty. Members of All Saints would instantly recognize the order of service written in English, but perhaps find singing the Kyries and The Lord’s



Prayer in Zulu a little more challenging. The sound of these, augmented with some spontaneous harmonies was very beautiful. Our favourite times of worship though were in the tiny daughter church of St Francis, Heatonville. Standing among the cane fields about 15Km out of town it usually had a congregation of about twelve local farmers and their wives who provided wonderful refreshments. Children and grandchildren appeared for the Christmas tableau. Philip played his guitar for the hymn singing. He wrote a ‘Rain Song’ that he dedicated to the church - a thanksgiving for the spectacular rain that arrived after farmers from various churches had gathered on a local hilltop to pray for the end to a severe drought.

We will leave you with one related memory of South Africa, the thunderstorms that came in the hot, wet summers and were so eagerly awaited after the six dry months of winter. We would sit on our covered stoep, and listen and watch as the evening storms approached, awed by the brilliant sheets of lightning and deafened by first the thunder and then the rain. The frogs sang, and so did our hearts as we acknowledged again the privilege of being called to serve in that wonderful place, so full of challenges but so full of hope for a better future.

Bartholamaus Ziegenbalg: Submitted by Gilli McLaren

The first protestant missionary to India.

Will you come and follow me, if I but call your name?

Scripture Reading: John. Chap 21: 4 - 17

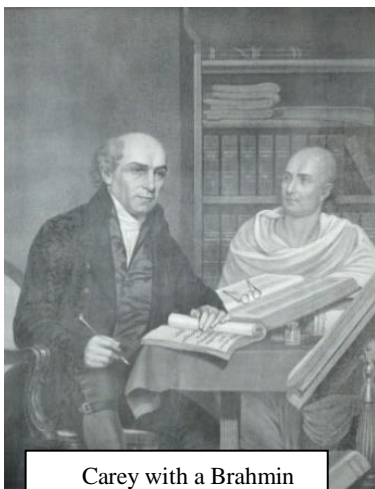
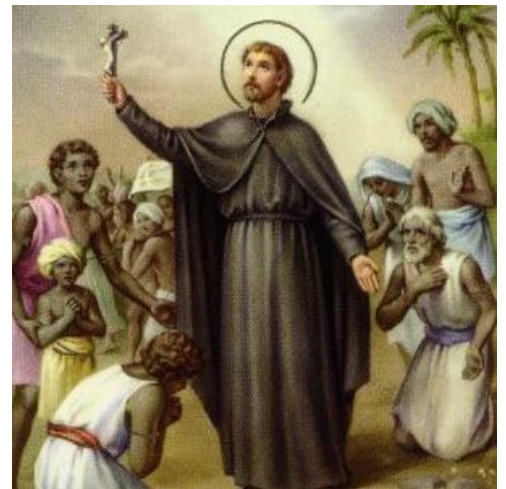
There have been many great men and women who have walked with Christ on the Indian Road, and to chronicle their lives is a huge commitment. Nevertheless let me name but a few.



Commemorative postage stamp celebrating 1900 years of Christianity in India

St Thomas the Apostle, of 'doubting' fame, according to legend went to India in the very first century. He was assassinated at Mount St. Thome, a small hill in Chennai (formerly Madras), located on the approach to Chennai airport – the pilots use this hill as a marker when approaching the airport to land.

There was St Francis Xavier, (1508 –1552) a Spanish aristocrat, a close friend of Ignatius of Loyola, and one of the seven original founders of the Jesuits. He was commissioned by St. Ignatius Loyola to go as a missionary to India. I have visited the Basilica of Bom Jesus in Goa, India, where his uncorrupted body lies, and is venerated as a relic according to Catholic tradition, even to this day.



Carey with a Brahmin

There was William Carey (1761 – 1834) the legendary Baptist Missionary, often mistakenly proclaimed as the first protestant missionary to India. There is hardly any Baptist institution that does not carry his name. In our own city of Vancouver we have Carey Theological College on the UBC campus. Carey was an English missionary, but when he arrived in Calcutta, East India Company authorities refused to allow him to preach on the streets of Calcutta, because they feared his preaching would jeopardise, and maybe destroy the commercial interests of the Company.

The Governor of Serampore, a small Danish colony near Calcutta was kind to him and offered him sanctuary. William Carey lived the rest of his life there and died there. He is buried at Serampore.



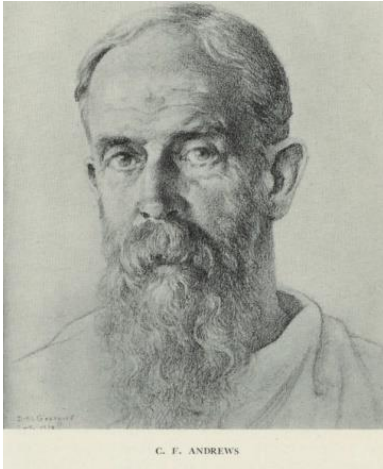
Stanley Jones with the Bishop Alexander of Mar Thoma Church

There was E. Stanley Jones, (1884 – 1973) an American Methodist Missionary. He felt that, the gospel of Christ needs to be addressed to the intelligentsia of India; an approach that most missionaries avoided, probably because they were ill informed about the rich culture and heritage of the country, and also ill-educated to deal with it.

Jones supported India's struggle for independence, was a friend of Mahatma Gandhi, and wrote a poignant obituary, when Gandhi was assassinated, describing it as a second crucifixion.

The British Government denied him a visa, so he was separated from his wife and daughter left behind in India during the war years. He was a colossus who traversed the globe, a friend of President Roosevelt and Generalissimo Chiang Kai – shek of China, Nehru, the first Prime Minister of independent India, Emperor Hirohito of Japan and General Douglas MacArthur. He almost succeeded in preventing Pearl Harbour, but that's another story. He was a close friend and consultant to Dr. B.R. Ambedkar, an enlightened, highly educated man, but from a low caste, who wrote independent India's constitution. It is a document that reflects Christian values of equality, justice and care for the vulnerable. Stanley Jones may have had some influence in moulding that document but then we are drifting into realms of speculation.

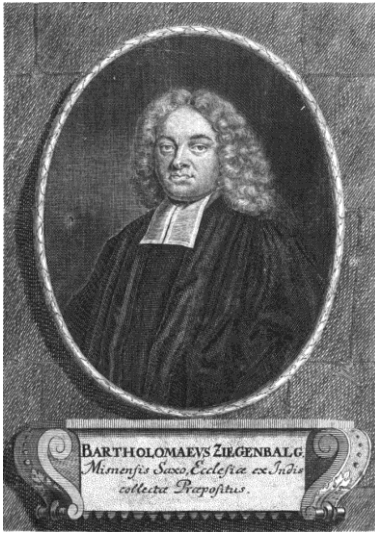
He borrowed the idea of a Retreat Centre from the Hindu tradition of an Ashram, and gave it a Christian profile – Christian Retreat Centres now proliferate all over the world.



There was Charles Freer Andrews, (1871- 1940) an Anglican priest and accomplished academic, don at Cambridge, who went to India as a missionary to teach at St. Stephen's College, University of Delhi. (My alma mater) He cast his lot with the people of India in their struggle for freedom from British oppression, much to the chagrin of his fellow compatriots. Gandhi loved him dearly, which love he reciprocated in equal measure. Gandhi affectionately called him "Charlie" and he turn would address Gandhi by his first name "Mohan" unlike the rest who reverentially addressed him as Mahatma – the great soul. He was known as a friend of the poor, and his friends used to call him. "Christ's Faithful Apostle" after his initials CFA.

And in our time, who has not heard of Mother Teresa, revered and venerated by Christians and non-Christians alike; a remarkable witness to the gospel of Christ.





I would like to introduce to you, another great disciple of Christ – Bartholomaeus Ziegenbalg - a man you have probably not heard of. He was the first Protestant Missionary to India. I should mention that this is not an exercise in hagiography, I am not attempting to present Ziegenbalg as a saint, rather a man of flesh and blood, hot-headed, but visionary, frail and full of imperfections, like you and me, with personal likes and dislikes, a flawed but driven individual, committed above all to serve his Lord in a distant land, and to give his life in doing so.

Nor is this an exercise in spiritual archaeology, for that could be pedantic and sterile. Rather, I hope that in the telling of this story, we should find an example that would resonate in our own faith journey.

He was born in Pulsnitz, Germany, near the royal city of Dresden on June 19th, 1682 and died at Tranquebar (Tharangambadi) in South India in 1719, when he was just 36 years old. I have been living with Ziegenbalg for the last several months, as I read about him.

He was a Lutheran, belonging to the Pietist tradition. It was a movement within the Lutheran Church that began in the late 17th century. They practised frequent prayer as a direct access to God, extempore and spontaneous, avoiding structured liturgy and rituals of the Orthodox Lutheran Church. They had a profound and determining influence on the evolving Protestant movement. Their theological tenets greatly influenced the Anabaptists – they inspired the Anglican priest, John Wesley, the founder of the Methodist Church, and Alexander Mack who began the Brethren movement.

The Pietist emphasized personal behaviour, a moral life and deep spirituality and devotion. They believed in the centrality of the Bible in teaching and learning at home and Church and educational institutions, and to follow the teachings of Christ in faith and practise –to care for the needy and the poor. And they met in small groups for intense Bible studies. Music and hymn singing were important to them. But they were not Puritans, with whom they are sometimes confused.

On July 09, 2006, 30 million Indian Christians celebrated the 300th anniversary of an epochal event, the beginning of the Protestant Christian Church in India, - Ziegenbalg and his colleague Plutschau arrived in Tranquebar, (Tharangambadi) a Danish colony on the South Eastern coast of India, on July 09, 1706 - He was 23 years old when he landed in India.



The Government of India recognized this historical event by issuing a commemorative postage stamp bearing a portrait of Ziegenbalg.

Colonization began as a trading opportunity seeking to exploit new lands for business advantage. In India European powers competed with each other, the Portuguese, the French, the English, the Dutch and the Danes; though eventually it was the English who prevailed in India.

The Danish East India Company had negotiated with the Raja of Tanjore, a vassal of the Mughal king to set up a trading post at Tranquebar, a coastal town, 200 miles South of Chennai, or Madras as it was formally known. (Tranquebar is now called Tharangambadi).

King Friedrich IV of Denmark commissioned Bartholamaus Ziegenbalg and his colleague Plutschau to go as missionaries to India. Both were German young men, steeped in Lutheran Pietist tradition. But before they could go, they had to be examined for their theology and doctrine and approved by Dr. Bormann, the Bishop of Zeeland. An orthodox Lutheran, he did not like the Pietist and failed both of them.

This resulted in an intervention by King Fredrick, recommending a second examination. And although Ziegenbalg and Plutschau gave exactly the same answers they had given three days ago, this time the Bishop, realising that the King Fredrick was interested in these two young men, complimented them on their education, and kept saying how well they had improved their knowledge in such a short time of three days only. This time he passed them with flying colours. Ziegenbalg legitimately became a Royal Danish Missionary, and considered himself so to the end of his life - This was a missionary enterprise of Danish monarchy, and did not fall within the purview of the Danish Lutheran Church.

Although King Friedrich had grandly commissioned Ziegenbalg to go to India as a missionary, he neglected to inform the Governor of the Danish East India Company about their arrival. So for these young men to go into the unknown, with no guarantees or assurances on how they would live, and survive, is truly a remarkable witness to their trust in the Lord they set out to serve. When they reached Tranquebar after a rather difficult voyage, (those days there were no cruise ships) they were not welcome. In fact, to begin with the captain of the ship, refused to allow them to disembark for several days –it seems that during the voyage Ziegenbalg had the gall to protest the Captain's predatory behaviour to a lady passenger on the ship.

Furthermore, when they eventually disembarked the Governor was unwelcoming – he did not want any missionaries interfering in his trading exploitations, which he feared would happen if they start preaching the gospel of Christ to the Tamil people. In fact the Governor had received secret instruction from the Directors of Danish East India Company, whose employee he was, to be as discouraging as possible to the missionaries. At one stage he even put Ziegenbalg in the dungeon and solitary confinement for four months, because Ziegenbalg had questioned the unjust confiscation by the Governor of a Hindu widow's property after the death of her European husband.

It is said that in a situation of oppression, if you remain silent, you are on the side of the oppressor, and Ziegenbalg was never the one to keep silent. It was examples such as these of Christian compassion and sense of justice that made the Hindu warm towards him.

His salary had been set at 100 Danish dollars a year, with another 30 dollars to cover incidental expenses, and even then the disbursement was uncertain because payment depended on timely arrival of the ships from Denmark. When necessary he borrowed money from the money lenders to survive and to finance his missionary activities. He once wrote to a friend in England ... *"nobody knows how miserable our life here is, and how wonderfully God takes care of us."* When plague struck Europe, there were no ships to Tranquebar for a long time, and their suffering increased.

He quickly realized that in order to be able to preach the gospel of Christ, he had to first understand the culture and religion of the Tamil Hindus. And he set about doing so. He made friends with a Hindu Scholar, and they spent hours every day debating with each other about the superiority of their respective theologies. It must have made an engaging sight to see the two men, one still young, and the other 70 years old arguing animatedly without understanding each other. The match ended in a draw, but it certainly helped Ziegenbalg improve his facility in Tamil language.

The Tamil teacher explained that the numerous Gods of the Vedic pantheon have to be taken metaphorically. The idea of eating the god one worships was repugnant to the Hindu mind and little better than cannibalistic. To try and explain the communion ritual in any but metaphorical terms, is asking for trouble and confusion. He may dispute the tenets of Hindu religion, but he held the Hindu in high esteem as a human being. The question of racial superiority never entered his relationship. He realized that one of the reasons that Tamil Hindus refused to convert to Christianity was the immoral behaviour of the Europeans who claimed to be Christians.

He built up an extensive collection of Hindu religious literature, in spite of the fact that the Hindu scholars were reluctant to share their religious text with him.



There was a Church in Tranquebar, called the Zion Church for the exclusive use of the European expatriate community – Hindus could not go there. Ziegenbalg and his fellow missionary Plutschau decided to build a Church that will represent the open arms of Jesus, where all were welcome. Money was scarce and funding from Denmark uncertain. They therefore decided to give half of their salaries, and borrowed money to realize their dream. They built a church, which they called the New Jerusalem Church, which still

stands today. At its dedication they sang Psalm 96, a Psalm of praise.

When he invited the Hindus to worship in their Church, he ran into the problem of caste – the Brahmin (high caste) would not sit with the Sudras (low caste). But Ziegenbalg decided, and wisely so, that he was there to preach Christ, and not to try and change the culture, social and political norms of a people. So long as they accepted Christ as their Savoir, there was no need for them to give up living as they had always lived for many centuries; that will happen in due time. He did not want them to be alienated from their cultural and community roots. He wanted India to be Christianized, not westernized. He allowed separate seating in the Church, the Brahmins on one side and the Sudras on the other.

He converted every misfortune into an opportunity to preach Christ. Once he was going past a Hindu temple on horseback, and did not dismount, as expected. He was berated, but took this opportunity to preach. A Muslim Sufi invited him for a dialogue, but he refused to take off his shoes, as required by etiquette, saying he can only take off his shoes in the presence of his God. Needless to say, he was not invited again.

He wanted Christianity to become part of the fabric of that society. He laid equal emphasis on the well-being of the soul and the well-being of the body. The God in the Bible is trying to reach you, he said to his Brahmin interlocutors.

Ziegenbalg was a gifted linguist. He was a German, well versed in Latin and Greek. As he was commissioned by a Danish king to go as a missionary to the Danish colony at Tranquebar, on the South Eastern Coast of India, he thought he should learn Danish. When he arrived in India, he found that the ‘lingua franca’ of the Europeans, mainly traders and soldiers was Portuguese – they had already been in India for 200 years. Even Indians who had commerce with the Europeans spoke Portuguese. So he learnt Portuguese. However he had gone to India to preach the gospel of Christ to the Indians, and he quickly realized that in order to do so, he will have to know

their language, their culture and their religion. He did so, and became proficient in Tamil. He was a prolific writer, and wrote in Latin, German, Portuguese and Tamil. Some of his writings were also translated into English. He produced a dictionary of Tamil into Portuguese, and the first translation of the New Testament from Greek to Tamil.

Among his more famous books was 'the Genealogy of South Indian Gods.' In the process, as he researched for this book, he interacted with the Tamil priest and scholars, read their books, which they were reluctant to share with him, and learnt their religion, their theology and their culture. He was wise enough to realize that he cannot reach the minds of the Tamil people unless he could understand how they thought. He discovered that Hinduism had some admirable features that needed to be respected.

He was a far sighted missionary, who wrote this book also to educate succeeding generations of missionaries, who would follow him. His remarkable book on Hindu Gods was published reluctantly almost a century after his death, because the Mission Board thought that he had been sent to India to stamp out 'heathenism,' not to disseminate Hindu Gods to the European reading public.

He decided that to preach the gospel he had to quickly adapt new technology, such as a printing press, and write on paper, and not palm leaves as was the practise at that time. He would have been perfectly at home in the Digital age of our time, with Internet, Computers and Printers.

With help of funds from the SPCK in London he was able to set up a printing press in Tranquebar. As paper was scarce and expensive, he thought he would set a paper mill, but this venture was a business disaster.

The most important work to be printed in Tamil was his translation of the New Testaments. This was in keeping with Martin Luther's philosophy that scriptures should be available to all people in their own language for them to meditate on the Word of God directly without the mediation of clergy. Ziegenbalg also felt the need for schools for young Tamils, so that they could be educated and set up several schools, which were very popular amongst the Tamils, who were keen that their progeny also acquire European education. It was essentially to plant the seeds of Christianity in young Tamils that he opened schools.

Ziegenbalg was great music lover and talented musician, and taught the boys and girls of his schools to sing hymns. Ziegenbalg believed that being a Christian did not require abdication of reason, but rather the highest exercise of rational faculty, and he inculcated this practise to the students of his schools. This idea did not go well with the Mission Board in Denmark who felt that as a missionary his job was to be an itinerant preacher, going from village to village to preach the gospel. Obviously they had no idea of the ground realities, but how hard it must have been for a committed person like Ziegenbalg?

Ziegenbalg missionary activity was determined by him as holistic – Service to the soul and service to the body.

His health had broken down by now. An old stomach malady had recurred. No cure would work, and his strength was ebbing away. On 10th February 1719, he handed over charge to his successor Gruendler. By 22nd it was clear the end is nigh. Though in pain he expressed joy that he was soon going to God. He asked to be carried out of bed, and placed in an arm chair, and for German hymns to be sung. It was thus that he died on February 23, 1719 – he was 36 years old. The next day he was buried in front of the altar at the New Jerusalem Church, the Church he had helped to build. This was the first burial to take place there, but this culturally strange practise did not disturb anybody. According to Hindu funeral custom; the dead body was cremated

outside the village or town. It was therefore unusual for the Hindus that Ziegenbalg was to be buried inside the Church, which was full to capacity with Europeans, Hindus, Muslims and recent converts, all gathered to pay tribute to this servant Christ, who paid with his life in trying to serve the Lord he loved.

His younger colleague Johann Ernst Gruendler, (1677 -1720) succeeded him as missionary, Plutschau his other colleague had earlier returned to Germany after a short stay in Tranquebar.

Ziegenbalg was a humble man. He pleaded for mutual tolerance, which retains its eloquence nearly 300 years after it was written:

But who am I to talk of these things? And did we dispute all our lives, it must at length come to this, that we are all God's creatures, have the same way of entering into, and the same exit out of this world. So far God exercises his mercy on us, so far we are happy; and as he is pleased to govern us, so we must obey Him, and can do no other neither more nor less than what he has destined and decreed for us.

Jesus said: "Do you love me?"

He said: "Yes."

Jesus said: "Feed my sheep."

And he did to the end of his days,

It is said that when Gruendler landed at Tranquebar, he knelt down, and prayed and burst into tears for the work of the Lord that awaited him.

I often wonder, what drove these men to commit their lives, to travel to the ends of the world, not counting the cost, but to give their all to serve the Lord they loved?

Who was the Christ they followed?

Albert Schweitzer says it so eloquently:

"He comes to us as One unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same words: "Follow thou me!" and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

And this is the question, you and I are asked in our time, and must answer in our own lives.

"Will you come and follow me," He asks, "if I but call your name?"

Church Humour

One day, a young boy asked an old man: "Sir, which is the best day to pray?" The wise old man replied: My son, the best day to pray is the day before you die. "The boy was astonished and replied: " Sir, how can I know the day of my death? and the old man answered: "No one knows the day of his death, that's why we need to pray every day."

(AMEN)



THE CHURCH KITCHEN

CartoonChurch.com

The Sin of Lying

A minister told his congregation, "Next week I plan to preach about the sin of lying. To help you understand my sermon, I want you all to read Mark 17."

The following Sunday, as he prepared to deliver his sermon, the minister asked for a show of hands. He wanted to know how many had read Mark 17. Every hand went up. The minister smiled and said, "Mark has only sixteen chapters. I will now proceed with my sermon on the sin of lying."

A woman hurriedly went into the pharmacy to get medication, got back to her car and found that she had locked her keys inside.

The woman found an old rusty coat hanger left on the ground.

She looked at it and said, "I don't know how to use this."

She bowed her head and asked God to send her some HELP.

Within 5 minutes a beat-up old motorcycle pulled up, driven by a bearded man who was wearing an old biker skull rag.

He got off of his cycle and asked if he could help.

She said: "Yes, my daughter is sick. I've locked my keys in my car. I must get home.

Please, can you use this hanger to unlock my car?"

He said, "Sure." He walked over to the car, and in less than a minute the car was open.

She hugged the man and through tears said, "Thank You SO Much! You are a very nice man."

The man replied, "Lady, I am NOT a nice man. I just got out of PRISON yesterday; I was in prison for car theft."

The woman hugged the man again sobbing, "Oh, thank you, God! You even sent me a Professional."

Chat (8)

