

Renewal News!

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The Renewal Fellowship within The Presbyterian Church in Canada

is a means to contact and encourage those concerned about the evangelical renewal of the PCC.

Our mission:

To lead each other and The Presbyterian Church in Canada to authentic Biblical thinking, powerful Spirit-led prayer and effective Gospel witness.

Our executive director is available to meet and speak ONLINE to congregations and groups weekdays or on Sundays.

Contact info Page 8.

The Renewal News is a quarterly publication of Renewal Fellowship.

We welcome your stories

Everyone did as they saw fit

Powerful testimony at 2020 annual Renewal day

*NOTE: Guest speaker **Rev. Dr. Jonathan Hong** was invited to speak into the theological state of The Presbyterian Church in Canada during our annual renewal day on April 25. The following are excerpts from his presentation. The full text, along with a video of the event, can be found at renewal-fellowship.ca*

I was born in Toronto, Canada to immigrant parents of Korean descent. I have been a member and/or a Pastor in the PCC for over 25 years, albeit mostly in the Korean PCC church context. I started pastoral ministry at Toronto Korean Presbyterian Church in 2006, and in 2007 was going to complete denominational requirements for ordination at Knox College. Instead, the following year I entered into a program at McMaster Divinity College where I studied the New Testament, and specifically the Historical Jesus because I wanted to know what was at the root of our Christian faith. I continued on in pas-

toral ministry while continuing to study. I loved my ministry, I loved my church and thought of it as somewhat of an ideal model of how two cultures—a Korean speaking (first generation) culture, and an English speaking (second generation) culture—could co-exist under one roof and do ministry. In fact, our church possessed two senior ministers: a Korean Ministry (KM) Senior Minister and an English Ministry (EM) Senior

Minister. Our church had gone through a leadership change, and in this change, the structure of our leadership and ministry complete took an overhaul. No longer was the English Ministry given a space to carry out the type of ministry we had felt as if God had called the English Ministry to do at our church and in our community. Two Ministers of

the English Ministry, along with myself, ended up leaving our church within a year's time span. This experience had left me angry, jaded, and I swore never to set foot in a Korean church again.

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When all is said and done

By Ian Shaw

RF board chairperson

'Perfect love casts out fear.' 1 John 4:18

When this statement first came to mind a few weeks ago, I was in a somewhat negative frame of mind and intended to use the impetus of that verse to 'beat up' or at least beat on some of the responses [and non-responses] to these strange days I had observed among us. I told our executive director in early May that this piece was almost ready to go.

Fortunately(?), 'almost' meant my procrastinating gift had space to kick in and allow the Spirit to vex my soul and guide my mind toward

a different slant. {Oh, I have no doubt some negative stuff may still slip in}.

The vexing revolves around that old saw that reminds us when we point the finger at others there are three pointing back at us! So as I found myself upset with the shaping of presentations by various media outlets, various items popping up on social media and even perspectives of persons close to me, I realized that even though the upset had bona fide cause, similar elements of smugness, slanted perception and self-absorption were evident in my psyche.

So, I revisited my starting point. Adjusted my thinking. Began anew. 1 John 4:18 states – perfect love demolishes fear.

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We need to create new wineskins

Opinion: it's time for the church to issue its own marriage licences

By Rev. James Statham

This writer is old enough to remember the burning of draft cards to protest the Vietnam war and bras being burned to somehow advance a feminist agenda. Similarly, as both a protest and affirmation, he would have no difficulty shredding his government issued marriage licence. If PCC clergy, who hold to the Biblical view of marriage, took this not so radical step we could then begin the now necessary imperative of reclaiming marriage as the purview of the church. It is possible.

How have I found myself in league with the radicals of old? Our provincial governments have disgorged such a plethora of definitions of marriage it is no longer recognizable. When the defining template is simply co-habiting beyond a weekend fling, involving anyone of either gender, or now ungendered persons, marriage as God ordained it and as practiced for millennia has been shuffled into meaningless irrelevancy. What once could be identified as marriage is now so open ended, it is obliged to eventually include all manner of relationships. For example, the polygamies in Bountiful, BC are referred to as marriages even though no government licences were issued. The spiral began decades ago when common law relation-

ships were given legal equivalency by the CRA for the spousal tax deduction.

The muddle over marriage definition in the PCC, so aptly illustrated in the 2019 GA Remits and its underpinning theological issue of the authority of Scripture, is forcing some to leave the denomination.

Others, who also hold to the Biblical view of marriage, will “stay and pray.” Alternately, a middle option would be to create, source and manage a non geographical Synod or Presbytery comprised of PCC clergy, members and adherents

who hold to a higher view of Scripture than is currently evidenced across the spectrum of the PCC. Strife and detraction from our witness to Christ is our future without surgery as the present constituency of the PCC is not going to change. No one has the heart for discipline. We need to create this new wineskin. Jesus never said you could not put old wine into a new wineskin and he did say, what some of us already affirm, that “the old wine is better”. The “old wine” of our historic Scriptural authority with its affirmation of male/female marriage is not just better, it is best. If the new presbytery/synod attracts sufficient numbers it should be able to negotiate in strength with the remnant of the PCC a sufficient minimal legal relationship so as to guarantee retention of congregational buildings and pensions.

Within this new Synod, the problems surrounding what constitutes marriage become resolved as clergy would cease to be agents of the state by possessing a government-issued marriage licence. The PCC has been caught up in the mess the government has made of what constitutes

marriage and it is time for the church to take marriage back into its rightful Biblical purview. This Synod would issue its own licenses, perform marriages between men and women only and issue marriage certificates. The church would be free again to define

marriage Biblically. The threat of legal harassment is eliminated as there is no longer an obligation to marry everyone. The government would be forced to recognize these marriages just as they must do now with other arrangements and sexual practices.

The burning of draft cards and bras occurred in a time of social chaos in the west. The church today needs to push back against the chaos in our society and church to restore into people's lives the order that God first intended when he created man as male and female and gave us his gift of marriage.

Rev. Statham is a past member of the RF board of directors.

He lives in Peachland, BC.

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The church needs to push back against

EMPLOYMENT OPPORTUNITIES

Lakeshore St. Andrew's

LSA is a vibrant, evangelical, multi-staff congregation in suburban Windsor, Ontario. We're located in Canada's Sun Parlour, with warm summers and mild winters. Lakeshore is located minutes from two border crossings and is a short drive to large lakes and sandy beaches.

We are passionately driven by a vision and mission to engage, equip, and empower people to be wholehearted Christ followers, making disciples who go out and impact our community and the world. We are looking for a lead pastor who can work with elders and a talented staff team to guide our congregation into the future.

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psc.lsa.church@gmail.com



St. Andrew's Perth

is a congregation that is passionate about evangelism, hungry for strong preaching based on the Word of God and enjoys times of fellowship.

We are seeking a new minister who will lead our congregation in worship, biblical preaching and growth through evangelism, Bible study and equipping our strong leadership team.

Apply to Rev. Stephen Dunkin

stephendunkin@gmail.com

613-272-9114

Renewal Day: 20/20 vision

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Since then I've learned not to swear or make promises. Five years ago I was finishing up my studies at McMaster and was getting ready to seek a career in teaching at a seminary when I ran into an old congregant member, who asked me to consider coming back to TKPC to lead the English Ministry. The leadership that was in place when I left was the same, but through an extended period of prayer, I felt God leading me to come back. So I did. Then immediately I sought out to complete denominational requirements for ordination. This is where I learned more intimately about the PCC, outside the Korean Han-Ca Presbyteries context. First, I learned that there were a lot of great, deeply committed, kind followers of Jesus Christ. Second, I very quickly learned that people in our denomination were very pessimistic about its future and how long we could survive. And, third, I also learned about the place of Koreans in our denomination.

I. WHERE ARE WE NOW?

A. Koreans in the Presbyterian Church in Canada: A Question of Us and Them?

What is the place for the Korean in the Presbyterian Church in Canada? Something else that I learned at Knox College mostly, but was also echoed in my other denominational experiences, tongue in cheek, was that "I was Korean." People were pointing that out to me all the time, amongst the students, the professors, and even in the comments and feedback that I would receive from assignments. Because I was Korean I needed to join the Asian centre's singing performance; because I was Korean, I was asked to share my "Korean perspective," on a topic in class. . . . Prior to officially entering into this denomination as a minister I thought I was just Jonathan, and a Canadian; but I guess this denomination was teaching me, or telling me something about "my identity," that I am Korean. During this time I learned or inferred a few things about how the denomination views "the Korean." First, all Koreans are alike: they think the same, they act the same, and if you've talked to one it seems like you've talked to them all. Second, many feel as if they're obliged to "lend an ear" to the Korean, but I wonder if something being heard does not sit well with one's sensibilities, if any real listening continues to happen. Third, we are Korean, and not simply like the rest of the denomination. Lest I not commit,

myself, the sin that I am pointing out, I must state that this has simply been my observation, which has been perceived from my myopic, limited interactions.

B. The Presbyteries of Eastern and Western Han-Ca: Official Statements of the Presbyteries

The following is a large portion of the petition which both Han-Ca Presbyteries have recently submitted to our denomination indicating where we feel as if we are at in this denomination.

The vast majority of congregations from both the Presbyteries of Eastern Han-Ca and Western Han-Ca are questioning if there is a place for us in this denomination, and also whether those not holding to the agendas and adopted ideologies of the Western, primarily Anglo-driven, dominant culture are really welcomed, and Presbyteries of Eastern and Western Han-Ca are extremely alarmed at the current state of our denomination, and not only because of the specific nature of the recommendations being handed down from GA 2019 to change our doctrine, but more so due to the manner in which those who seek change have been attempting to do so, and what this trajectory of change indicates about the nature of our denomination, for we believe we are moving in a direction that betrays our longstanding theological beliefs and practices of ministry, as indicated in our subordinate standards.

Moreover, in the PCC we know that many are seeking to redefine our relationship to our subordinate standards, and in similar fashion our scriptures, which in practice seems tantamount to promoting or adhering to only that which one finds to be amicable; and with the unpalatable, often invoking the claim of relativity of interpretation, thus rendering it impossible for our subordinate standards or scriptures to function as that which we can subordinate ourselves to, nor uphold as any kind of real authority. In the PCC we see the increasing erosion of the unity, clear-direction and purpose that our subordinate standards once provided. What now serves as their replacement and is able to again bring us together? In the PCC are our subordinate

standards now subordinated to the loud moral clarion calls of justice, the contents of which are handed down to us by our Politically Correct Culture (the other PCC)?

In The PCC, the passage taken from the Book of Judges to describe pre-monarchic Israel is an apt description of our denomination: "In those days Israel had no king; all the people did whatever seemed right in their own eyes." (Judges 21:25).

Since those in the Han-Ca Presbyteries remain faithful to our subordinate standards, and do not follow the transient nature of current Western culture, nor adopt its today-popular moral standards, we have experienced mistreatment at the hands of many in the PCC which has caused us much pain and raises alarm, for we have collectively experienced many instances of slander, ridicule, racism, and even sadly demonization, which all unequivocally seems to be saying that there is no place for "the Korean" in this denomination. Similarly in our nation's past, the actions of our forebears indicated that there was no place for First Nations peoples who held on to their culture, beliefs and practices in this "new nation," and such sentiments were promulgated by our own denomination as we established numerous denominationally run residential schools, for which we have rightly confessed . . .

However, is our denomination now really different from the denomination of our past, and should the dominant culture in our denomination not entertain the possibility that they are perhaps again following in the hegemonic sins of their ancestors? And for this reason congregations in our Presbyteries implore the larger PCC to take notice of our current plight of marginalization in our denomination, and provide a safeguarded place for us here, for we believe that we too are created in God's image and have a specific mandate from God to live out our gospel calling in this nation, which is in complete accordance to our denomination's subordinate standards.

C. What Guides our Denomination: Questions of Doctrine & Polity

I love our doctrine and polity, but . . . there are times when I question whether our polity still provides real guidance for how our denomination conducts itself; and also especially whether our doctrine, as contained in our subordinate standards, has any resemblance to what we actually believe.

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Jonathan Hong

Renewal Day: 20/20 vision

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II. HOW DID WE GET HERE?

A. The Erosion of Authority

So now to briefly address the question of “how we got here?” The following is a simple answer: society and culture changed and while this was taking place the church was sleeping, and got swept away in its current of change. Either we weren’t paying attention to the change happening, or we were too busy with more “important matters,” or we thought that the change would not penetrate our dams or get across our moats. How to stop this drift? Maybe the PCC already has an answer. In *Living Faith* the following is stated: “The Bible has been given to us by the inspiration of God to be the rule of faith and life. It is the standard of all doctrine by which we must test any word that comes to us from church, world, or inner experience. We subject to its judgment all we believe and do.” (5.1). Now the statement above is undermined by the stock phrase that is often invoked in discussions related to matters of the interpretation of scripture: “well that’s just your interpretation.” If this statement is correct, then no further dialogue can take place, for everything is reduced to subjective relativism. There is no one thing outside of the individual that one can point to which can serve as any type of authority. The authority on “what is true,” if we still wish to use the language of true/truth, can only be the individual. This then undercuts that ability for the Bible to serve as any type of rule of faith and life for the church, and no one can subject themselves to “its judgment [in] all we believe and do.”

Perhaps the observation by Albert Schweitzer of those studying the historical Jesus is an apt description of what is taking place in our denomination when we study our scriptures. Schweitzer noticed in his survey of those studying the historical Jesus, that quite often the portrait presented of Jesus by the scholar eerily looked like himself or herself.

Surely, we do not believe that truth is merely relative. If the driver of a car, in which you are a passenger, is vehemently attempting to convince you as you are fast approaching an intersection with a red facing light, that red really means go, and has no interest in your “subjective opinion,” screaming that it means stop, then you at that time may begin to start preparing yourself to meet your maker. In this ridiculous example to highlight a point, if pure subjectivity reigns at the end of the

day, society cannot function (no communication is possible). And in our example we see that a traffic light not only becomes meaningless, it even becomes dangerous.

B. Who is to Blame?

Who is to blame? Perhaps we are! I believe that our churches, long before the seminarian enters into any one of our three theological colleges already has undergone major, foundational—at least in terms of laying down a functional framework—training in biblical interpretation, how to do theology, and how to practice ministry. One very indicative observation comes in the characteristic manner of a lot of our preaching. On one extreme there are those who during the preparation of the sermon bypass any real interaction with the chosen

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in order for something to have any real influence on us, we cannot simply see it as an extension of us, or functionally reduce it to a mere projection of our thoughts and feelings.”

biblical text, and immediately know already what the sermon is going to be about. And hopefully in these cases a lot of erroneous remarks are not being made; and to play on the title of a book by an NT scholar, hopefully we are getting “The Right Doctrine [even though they may be] from the Wrong Texts.” However, there are those times, when indeed there are some egregious things that are said, and sadly the common lay folk sitting in the pew take no notice. No one is saying that exegetical or expository sermons are the only way to preach, and it’s true, many times our congregant members do not need to hear this type of minutia. But one thing I’ve come to know is that the more that one needs to simplify a biblical passage, say with a children’s sermons, the more that the preacher better understand the text, so as not to severely misrepresent what the text is saying as it is being simplified. In the interpretation of scripture I believe that the statement by 17th century Lutheran Greek-language scholar Johann Albrecht Bengel is an important one: “Apply yourself wholly to the text, and apply the text wholly to yourself.” This statement re-

minds us that in order for something to have any real influence on us, we cannot simply see it as an extension of us, or functionally reduce it to a mere projection of our thoughts and feelings. This “idolistic” manner of interpretation may be mitigated through a wrestling with the text in a manner where some form of Hegelian dialectic is taking place.

C. A Possible Way Forward

How do we rectify this situation in our denomination? First we could go the route of submitting ourselves to an outside (external) authority, and maybe in our denomination this looks something like our subordinate standards; or second, we could be open to the multiplicity of voices which span history, cultures, continents, various socio-economic levels; and where we see the highest frequency of attributions being given to a particular view, maybe that’s where truth likely resides. . . .

III. WHERE TO FROM HERE?

A. Effective Communication Requires Contextualization: The Law From Above & The Law From Below

The message of the Bible, the gospel, and kingdom are always applicable, and deeply relevant this side of heaven; but perhaps how we are communicating that message requires some reconsideration.

This brings up the topic of contextualization. Many of us do theology from a top-down direction; but maybe we also need to consider the theology that goes from the bottom-up. Paradigms of these approaches can be found in our scriptures. The Mosaic Law is often considered to be something resembling a top-down approach, but we also have our Wisdom Literature that looks something like a bottom-up or ground-up approach. The two, if we are pursuing truth, should not contradict, but mutually inform. I would argue today that in our often unwelcoming, secular, “post-everything” society there is desperate need to do theology from the ground-up. There are not many people today who are going to be convinced by any statement that is substantiated with the words “because the Bible tells me so.” This means we cannot forget to employ into our discussions of God the empirical data, which is the primary domain of study for such disciplines as history, philosophy, and the many sciences.

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B. Where to Invest Your Energy? Our Children, Taught by Christ or Caesar?

I have worked with children and youth for many years; . . . And here's something that I've observed in 1.5 to 2 student generations (1 student generation is approx. to 5 years) vis-à-vis the question of homosexuality and full inclusion: 2 student generations ago, most youth in the church would have thought that homosexuality is wrong; today most youth would not even give it a second thought, and would wonder why anyone would question it. This paradigmatic shift in thought did not take place as a result of the church's teaching; it took place because of the teaching of society and culture, and more specifically the teaching of values, morals and ethics which our public education systems has taken upon itself to disseminate to our children. In effect, our children, instead of being taught by Christ, are being taught by Caesar (Matt 22:21). No one needs to remind us that we live in a pluralistic society. However, I ask myself if I can live in a denomination that holds to the sole position of full inclusion for all purported type of sexualities. Perhaps I could function and do ministry in such a denomination, but things changed a lot for me when I thought about the children at our church. I am older, and I have the ability to critically think, hear multiple perspectives, and weigh things out; but a child does not have this faculty anywhere near developed to handle such tasks. I, quite frankly, believe we do a disservice to our children and youth when we cannot provide them with a stable environment in which to learn. There's one thing if the outside world is discrediting their beliefs, there's another thing when the denomination to which one belongs is shouting the same things. . . .

C. Eyes & Ears Open: Coming Back to the Korean Church

I never would have thought that my return to the Korean church would have taught me such important lessons. First, I learned that I didn't know Korean culture as well as I thought I did and that in order to really get to know a group of people you have to rub shoulders with them, walk with them, and struggle together with them. Again, it is harder to hate someone while being in close proximity to them. Second, I learned that if you think you're going to reach the outside multicultural community, but you can't even get along with the people inside, sharing the same roof, not only

do you lack integrity, but you're probably a little naive. . . . Third, if you're going to reconcile two groups to one another, you're going to need a person who acts as a mediator, one who does not side with one group over the other, nor pursues the inter-

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ests of one group over the other. This middle person will likely not be liked by many on either side, and has a high chance of often getting, figuratively crucified. But these people are absolutely necessary if any form of real understanding or reconciliation can take place.

I am thankful to the PCC for reminding me that I am Korean. This cultural resource is proving invaluable for faithful Christian Living. In my role as Education Director, I believe it's important to teach our children Korean Culture, not because everything about Korean Culture is right, but because not everything in Western Culture is right. In fact, I will always encourage our children to rub shoulders with those belonging to all faiths, cultures, backgrounds . . . because you're bound to learn something new, or be ever more certain of what you already believe.

D. Faithfulness, not Winning: The Victory Has Already Been Won

I have learned that the “ends never justify the means,” and if the means don't match up with our ends, then there is highly likely a chance that the ends we are aiming for are not the right ends, or the ends we arrive at through improper means will not be the ends that are honouring to Christ. For this reason, the believer, as best as he or she can, should simply desire to live out their lives in faithfulness to Christ, in the manner which Christ has already indicated to him or her. In other words, I believe that what we need to do is simply represent Christ as best as we can. And in desiring to live out our lives in faithfulness to Christ, if we do not experience misun-

derstanding, criticism, and dare I say even at times maybe even being accused of possibly being the devil (Luke 11:15), then maybe we should question if we really are following in the ways of Christ.

The hardest thing I have ever done in my life, is try to be a faithful Christian as best as I know how. My wife asked me recently, “when was the last time you were filled with joy?” And I told her it was the time when I fully, without reserve gave my life to Christ. And I thought about when I lost that perpetual joy, and immediately I knew the answer: it was when I realized that living the Christian life involved people; it involved loving people, working together with people, and sacrificing yourself for people.

Ministry is difficult, and there are indeed periods of time when I ask God, “if this cup can be taken away from me?” but then there are those moments in ministering and interacting with people where you get a hit of overwhelming encouragement, and are reminded of why you do what you do. . . . I got a message from a congregant member who said that he needed prayer. He said that he was experiencing so much stress at work and that his boss was blaming him for everything, which was affecting his home life. In his prayer request he said that because he wanted to represent Christ at his work, he was trying to not lash back at his boss. My first message to him was that I told him that I'd pray for him, and then not too long after that I said, if you'd like for me to pray for you on the phone, please call me. And as he called me, and as we were talking I could tell that he was weeping. And that really did a number on me because here was a guy who would instead of giving his boss maybe the talking he deserved, instead chose to suffer to the point of crying tears, and this so that he could represent Christ well at his work.

E. What is Your Cross? Live Faithfully

Not everyone is called to be in between two cultures, or between two groups holding polarizing views on the topic of marriage and sexuality. Also, not everyone is called to remain in a deeply fractured denomination, and for this reason we should not judge those who wish to stay and those who wish to leave. But there are some whose cross may be just that, to stay and to faithfully live out their Christian witness in this denomination, so that they can be a source of Christ's renewal here.

Panelists respond to Renewal Day message

Full text and video can be found at renewal-fellowship.ca

REV. CHRISTINE O'REILLY: We need to repent of the racism and dismissive attitudes that are and have been within our denomination for years. We white folks need to listen with humility and patience, and with a teachable spirit. We have much to learn, and we need to learn and to recognize that Christendom and the white Anglo-dominant culture is long gone. I appreciate the faithfulness and deep joy found among our Korean, Arabic, Taiwanese, Chinese and other congregations. You enrich us, you teach us and lead us to deeper faith and higher praise . . . We need to recognize as Jonathan has known that as with diversity within cultures, there is a diversity within evangelicals within the PCC. . . . There are and will be evangelicals who feel called to remain within the PCC regardless of the final votes on remits 'B' and 'C' and evangelicals who feel called to pursue some affiliation outside of the PCC regardless of the final vote. . . . How we treat each other within the evangelical community in the PCC is important. How we speak and act and post and write about everyone matters. . . . We spend a lot of time and energy discussing what we disagree with in the proposed doctrinal and policy changes. I believe we must spend more energy on what we are for. What makes traditional marriage a good and sacred thing. . . . If what we are asking is that sexual expression belongs only in traditional heterosexual marriage then as a church, we must just as passionately offer the love, companionship, belonging, acceptance and community to those who believe scripture commands to be celibate. . . . We need to speak with deep compassion, I believe, even with tears, to those who feel desperately alone, hopeless, unwelcome and unwanted and wonder if the love of God in Christ extends to them. . . I'm intrigued with Jonathan's vision of a mediator, rather than just majority vote. We need to find a way. How we achieve that is a huge question. As a former moderator said in his end-of-time sermon, we don't like each other. We are at a crossroads in the PCC — a historic moment for which we truly need to be followers of Jesus Christ. And as evangelicals, we should be the most loving, courageous and joyful people, because we trust Him as Lord and we will live out our commit-

ments as humility and boldness.

REV. DOUGLAS ROLLWAGE: During my time at Knox (College) the church history courses were often regarded with mild eye roll scorn and something to be endured rather than benefit from. My other observation throughout my degrees is how courses in biblical studies were conducted. Students were provided with numerous tools on how to reconstruct the scriptures, but few tools on how to return the living breathing documents so they witness to Christ in the experience of those closest to him. I found in my fellow



Douglas Rollwage



Christine O'Reilly



Frances Savill

students a loss of the first love which led them to ministry in the first place. I'm convinced that these two factors — this disassociation with the history of the faith, and our analytical but impersonal relationship with Scripture, particularly among the clergy — have led us to our current condition. When I contrast this with the enthusiasm within my congregations, when exposed to the personages and events of church history the tremendous response to our Bible study programs, I see that hunger and interest among laypeople is unabated. It's a failure in congregational and denominational leadership and an educational system which reconstructs but rarely rebuilds the faith of ministry candidates, which I see as the root of much of the problem. . . . If we as a denomination do not know who we are, we can be anybody. If we do not know what we believe the roots of those beliefs and why those core beliefs are important, we can believe anything. And if we no longer regard the Apostolic faith as both fundamental and normative, then we can turn anywhere for the basis of newly formed beliefs or, as Jonathan rightly quoted, everyone did as they saw fit. The catch phrase "reformed and always reforming" has been taken out of its proper context from

drawing ever closer to the church which most closely resembles and reflects the Apostolic faith and has instead been employed to give license to leading itself further away from his foundations. . . . As the minister of a thriving theologically conservative congregation we are often regarded by newcomers as a theological refuge. The need for such congregations within the PCC will only increase as the denomination becomes ever more distant from its historical and theological roots.

REV. FRANCES SAVILL: . . . In the PCC we see the increasing erosion of the unity, clear direction and purpose that our subordinate standards once provided. What now serves as their replacement, and is able to get again to bring us together? . . . Subordinate standards and scripture are now subordinated to allow more clarion calls of justice, the contents of which are handed down by a politically correct

culture. . . . We agree still on far more than separates us. . . . what does bring us together? And I was thinking about Doug's call to understanding our history and our foundations and scriptures and Jonathan's call to listen to those within the wider Presbyterian Church, multiple forms of Presbyterianism, larger Christian community as really being the key of what still can call us together and be our foundation . . . And then the second part of that, doing that while living together and Jonathan, your claim for needing to do that locally in proximity to each other, being the place where these important communications really have to happen as being the place where there really is the possibility for change. . . . Some of you may have read the Tale of Three Kings, which talks about David dealing with Saul. But though Saul is crazy, he is still David's and is still God's anointed king. And David is not free to raise his hands against Saul. David doesn't lead a rebellion against him. And David continues to do what is right and to trust that God is working. And I am reminded that Jesus is still King and head of the church.

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PROFILE: Paris Presbyterian Church

By Rev. Joel Sherbino
and the Paris congregation

As a church we want to “lead people to Jesus so that lives are transformed and our community is impacted for good.” How does this happen? By being **#forparis**.

By creating a culture that is authentic, engaging and exciting because God is *for* us and we are *for* our community, **#forparis** has become the “why” for all that we do as we strive to reach out to our community for Jesus.

So what does this look like?

Sunday Morning is a key component of our life with God. Through singing, prayer, reading Scripture and teaching we view Sunday as the best way to start the week. We offer a full kids program and youth ministry throughout the year. With the current season we are in with COVID-19 we have upped our online presence and are noticing new ways to reach out to people who otherwise may never have walked into our church building.

Small Groups — We believe that faith goes much deeper than just listening to a talk on Sunday mornings. The small group ministry of our church is in many ways the life blood of our church. It is a way for people to connect with each other and to grow in their faith. We have a variety of groups that cover different themes and follow different structures. In addition to these regular groups we also offer at various times during the year *Prayer Retreats & Workshops, Faith Foundations and a Spiritual Gifts course*.

Outreach — As a church we are committed to serving others through a variety of ways both locally and internationally.

Local outreach: **monthly community dinners, monthly visits to local Boarding Homes, summer Sports Camp, Christmas Hampers, Local Food Drives and supporting a Back to School Carnival**. Another initiative that has grown over the past five years is **The Raw Carrot Soup Enterprise**, a ministry that provides a hand up instead of simply a hand out through providing meaningful employment for amazing talented individuals living with “disAbilities” and mental health illness. It is a ministry that has begun in Paris but has now grown to three other



areas in Southwestern Ontario.
(www.therawcarrot.com)

International Outreach: Malawi Prison Ministry (International Ministries PCC). Our lead Pastor gives 25 per cent of his time to leading and facilitating this ministry in Malawi. We also support **PWS&D**, have been involved in a **building project in Nicaragua**, sponsored a Syrian refugee family, and sponsor 70 kids with **World Vision**.

Our Physical Building – Originally built in 1893, it has served the community well. The past number of years we discovered that the building needed major restoration work. After much prayer and discussion it was decided that we would remain in the building and launch a major capital campaign. Through the restoration and a significant renovation, we hope for a building

that is welcoming, builds community, supports our current and future ministries and is **FOR** our community.

COVID — For all of us since COVID hit, we have entered into unprecedented times... a New Normal. Yet as a church as we reflect on our purpose as a church, no matter the season or the circumstance, our vision never wavers... to always ‘lead people to Jesus’.

For more information:

www.parispresb.ca

www.facebook.com/ParisPresb

www.youtube.com/user/parispresbyterian

Panelists

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And he is still able to accomplish His will in his church. And I caution myself that I do not want to find myself in rebellion

against the Lord that I'm seeking to serve. And so, Jonathan, when we're talking about our means and our ends needing to align, I think that's really crucial in all of that. Now, there is a time when David has to leave, when he is forced out by Saul. But David continues to allow and to ex-

pect that God is going to work. And I am reminded that God's timeline is often very different. And also I'm reminded that Jesus says, you know that it only takes a little leaven to raise a whole batch of flour. The gospel has great power and the Holy Spirit still changes lives.

A new initiative, a renewed board and a great gift

There are two new faces on the Renewal Fellowship board. **Rev. Ed Charlton** is minister at St. Andrew's Arthur and St. Andrew's Gordonville in the Presbytery of Waterloo-Wellington. **Deb Kallender** is clerk of session at St. Andrew's Welland and is moderator of the Presbytery of Niagara. They were approved by the board on June 6, meeting via Zoom. They will be profiled in a future edition.

Also at the meeting, the board continued its initiative to reach out to others in orthodoxy — including PSALT, the Han-ca presbyteries and individuals who have organized meetings in response to remits 'B' and 'C' — setting the afternoon of June 19 as a date for an online gathering. "The chief purpose is to explore common ground around which

we could work co-operatively and avoid duplication. Another goal would be to encourage each other in other pursuits designed to bring glory to God," Chairperson Ian Shaw wrote in a letter in May. The board recognizes and respects that while those in orthodoxy are united in opposition to the proposed changes in the definition of marriage, we each hold somewhat different approaches.

Finally, we received news of a generous \$50,000 gift to Renewal from the estate of a longtime supporter who passed away in March. We will have more to report on this in a future edition.

The board won't be meeting in person this summer. COVID-19 restrictions have forced us to conduct all our meetings online.

Support renewal

Almost 100 per cent of our revenue is from donations. Prayer is always the most important contribution you can make. And if the Lord is leading you to support us financially, there are a number of ways:

- ◇ Ask your church's Mission Committee to consider adding us to the congregation's annual budget.
- ◇ Encourage one other person to become a member of the Fellowship. Details are on at renewalfellowship.ca, see SUPPORT US.
- ◇ Renew your membership.
- ◇ Make regular donations through the PAR plan on our website. Or email us at renewalfellowshipccc@gmail.com
- ◇ Make a one-time or occasional donation by credit card or by cheque. No matter what the method, we are grateful for all your financial support.



Board of Directors

Don Bartlett, (vice-chair) Scarborough, Ont.
Rev. Ed Charlton, Arthur, Ont.
Rev. Stan Cox, (treasurer) Waterford, Ont.
Diane Eaton, Paisley, Ont.
Deborah Kallender, Welland, Ont.
Rev. Germaine Lovelace, Malton, Ont.
Don MacMillan, Gloucester, Ont.
Jillian McWhinnie, Mississauga, Ont.
Rev. John Park, London, Ont.
Leslie Ruo, (secretary) Saskatoon, Sask.
Rev. Ian Shaw, (chair) Simcoe, Ont.

Members normally serve for two terms of three years each (six years total) but this is often extended. Board members are elected at the spring annual general meeting. The board meets at least three times a year.

Staff

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Ian Shaw

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First it destroys erroneous fear. The error is the misguided conception that our holy, righteous God is dominated by a desire for retribution [punishment]. The whole context of salvation in chapter 4 leading up to this phrase is the proof. God does not desire the annihilation of any creature.

But then I reflected further on the wider implications embedded in this affirma-

tion. Love and fear of any kind cannot simultaneously co-exist. The child awakes afraid and finds fear driven away in the love of a parental embrace. It is a picture of this truth. When God's perfect love is fully realized, all fear is gone.

Early on in the pandemic I took initial comfort in the sovereign power of God {I still do}. Now, I more and more want to apprehend the awesome love of God. The two are not in competition, it's just that love seeps and sweeps more completely into my whole person – mind, emotions and spirit.

There is much that remains unknown

and uncertain for us in The Presbyterian Church in Canada and in Canada, much that has great capacity to evoke apprehension, anxiety and angst. We take strength and consolation from truth made clear in the scriptures, in prayer, in engagement with sisters and brothers, in gracious service, in looking with hope to Jesus the author and finisher of our faith. John's proclamation reminds us that above all and under all and in all, we are kept fearless by the divine love given so freely to us.

Going forward into the rest of the year may we each one be filled with such love.