

January 2017 Newsletter



Christ Our King Lutheran Church,
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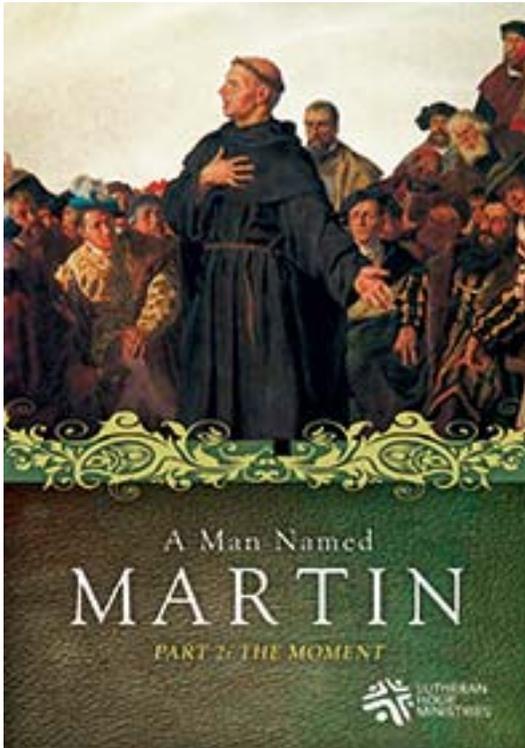
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The Deep End of Sunday School

Our Adult Bible Class meets in the Tower Room every Sunday Morning at 9:45.

Come and dive in with us.

Starting on January 8th, 2017:



A Man Name Martin–Part Two:

The Moment, the reformer puts on his gloves and the clash between him and the late Medieval Church begins in earnest with his nailing of the 95 theses to the church door at Wittenberg.

After our time with “A Man Named Martin,” we will once again swim back to the Deep End of Sunday School.



Sunday School Lessons for January and February:

January 8, 2017

Jesus Teaches Nicodemus

John 3:1–21

January 15, 2017

Jesus and the Samaritan Woman

John 4:1–42

January 22, 2017

Jesus Is Rejected at Nazareth

Luke 4:16–30

January 29, 2017

Jesus Calls Disciples

Matthew 4:12–25

February 5, 2017

Jesus Heals Many

Luke 4:31–44

February 12, 2017

Jesus Calls Matthew

Mark 2:13–17

February 19, 2017

Jesus Calms a Storm

Mark 4:35–41

February 26, 2017

Jesus Walks on Water

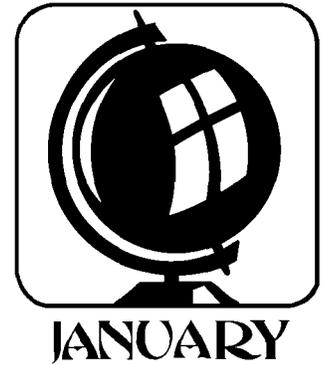
Matthew 14:22–33

Beloved in Christ Jesus:

The New Year is fast approaching as I sit down to write this short epistle. Did you ever wonder if Jesus and his disciples celebrated New Year's Eve?

The first and obvious answer is, no, probably not. They didn't have a band to play "Auld Lang Syne." It hadn't been written yet.

New Year's Day is a church holiday of sorts. It is the octave, or eighth day of Christmas and was the day our Saviour was circumcised and given the name the angel had given to Mary and Joseph – Jesus.



"January" was named after an ancient god, "Janus." He had two faces and could look forward and backward. The first month of our calendar was named after him as a reminder that it is a time to look backward and forward.

But let me get back to my original question. Does God call us to celebrate the New Year? In Exodus 12:2, God gives this instruction: "The LORD said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year . . ." (NIV) This was the beginning of God's instructions for the celebration of the Passover. God was about to do mighty things. The angel of death would slay the first born of Egypt, but pass over the homes of the Israelites. They would finally be set free from slavery in Egypt and start their journey to the Promised Land.

To mark this new beginning as the people of God, the Lord gave them a new calendar and every year as they celebrated the Passover, they would remember the new beginning God had given them by his grace. But this would not be the only thing God would do. Isaiah tells us that the Passover was a preview for *a new thing* that God had in the plans.

This is what the LORD says-- he who made a way through the sea, a path through the mighty waters, who drew out the chariots and horses, the army and reinforcements together, and they lay there, never to rise again, extinguished, snuffed out like a wick: "Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland. The wild animals honor me, the jackals and the owls, because I provide water in the desert and streams in the wasteland, to give drink to my people, my chosen, the people I formed for myself that they may proclaim my praise. Isaiah 43:16-21

As Jesus gathered with his disciples on Maundy Thursday, it was in the midst of the celebration of the Passover. He said to them, "This is the new covenant in my blood . . ." Here was the new thing, the new Exodus, the new Passover. In the midst of it, our God is not like Janus, always looking back. He calls us to forget the former things, to not dwell on our past sins and let them forever haunt us, but to see the new thing he has done. He who makes all things new has given us the gift of his Son through whom we have forgiveness of sins and new life.

As you, beloved, come to the beginning of the Lord's year 2017, enter it with praise to God for the new life you have in Christ. The Lord is with you.

In Him,

Pastor Flohr

Reformation

Five Hundred Years 1517-2017

The Reformation was a reclamation, a restoration, a return to that which was, is, and shall always remain at the heart of our Christian faith, namely, the Gospel of God's Christ. The Reformation was the rightful recovery of the Church's confession that, on the authority of the Bible alone (*sola Scriptura*), it is by grace alone (*sola gratia*) through faith alone (*sola fides*) in Christ alone (*solus Christus*) that we are saved from sin and thereby made right in the sight of God— to Whom alone belongs all the glory (*soli Deo gloria*)! The Reformation was *not* about replacing “the faith that was once for all delivered to the saints” (cf. Jude 1:3). The Reformation was about renewing the Church's commitment to her Christian confession by contending for those central convictions which were, are, and ever remain under constant attack, both from without and within her walls. God's people, His Church, have, are, and ever will be under attack, as those from within and without continually clamour to undermine the authoritative claims of God's Word which constrain her to come to God's Christ alone. So, for the sake of all of God's saints, almost five hundred years ago, upon the door of All Saints' Church in Wittenberg, God raised the Reverend Doctor Martin Luther to raise his hammer and hit the nail that would spark reform through the posting of his *Ninety-Five Theses* (or *Disputatio pro Declaratione Virtutis Indulgentiarum*). What, at first, only called into question certain ecclesiastic teachings and controversial practices, soon came to serve as the catalyst which would culminate in what we call The Reformation, which we commemorate on October 31st in keeping with that day when Luther affixed his disputation to that door. Indeed, soon after, the door to reconsidering the Church's confession was reopened and it was revealed that it was in desperate need of reordering because the eternal Gospel had become obscured, silenced by those who supposedly served as its stewards.

In The Book of Revelation, St. John shared his vision, saying, “Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people” (Rev. 14:6). From the time of The Reformation, many have sought to identify Martin Luther as this messenger from God because of his part in restoring the eternal Gospel to God's people and the world that He so loves. Certainly, God, in His providential care, called forth Luther to serve as the means by which His message would work its way back into the midst of the members of Christ's body, the Church. Again, regarding this reformation, it is right to remember Luther's word on the matter:

This message is not a novel invention of ours but the very ancient, approved teaching of the apostles brought to light again. Neither have we invented a new Baptism, Sacrament of the Altar, Lord's Prayer, and Creed; nor do we desire to know or to have anything new in Christendom. We only contend for, and hold to, the ancient: that which Christ and the apostles have left behind them and have given to us. But this we did do. Since we found all of this obscured by the pope with human doctrine, aye, decked out in dust and spider webs and all sorts of vermin, and flung and trodden into the mud besides, we have by God's grace brought it out again, have cleansed it of this mess, wiped off the dust, brushed it, and brought it to the light of day. Accordingly, it shines again in purity, and everybody may see what Gospel, Baptism, Sacrament of the Altar, keys, prayer, and everything that Christ has given us really is and how it should be used for our salvation.

Therefore, as we consider our Christian confession, as we recall The Reformation, it behooves us to look to the Lutheran writings in the light of that light which enlightens them, and thereby enlightens us as well.

The collection of writings that we hold to as our very own confession, as found in the Book of Concord, are considered to be authoritative among us as Lutherans *because* they are a faithful exposition of the content of Scripture. We subscribe to what we call our “Lutheran Confessions”—The Three Ecumenical Creeds, The Augsburg Confession (unaltered), The Apology of the Augsburg Confession, The Smalcald Articles, The Treatise on the Power and Primacy of the Pope, both the Small Catechism and the Large Catechism, The Epitome of the Formula of Concord, and The Solid Declaration of the Formula of Concord— *because* they are normed by that which is the only truly normative source and authority given by God. As Lutherans, we rightly speak of the Bible, God's Word, as the *Norma Normans Non Normata*, that is, “the norm of norms which cannot be normed” or “the rule that rules” in the Church. As for our Confessions, we refer to those as the *Norma Normata*, that is, “the normed norm” or “a rule that is ruled”. So, the Lutheran writings which were composed during The Reformation were not written to usurp God's authority, but to set forth, from Scripture, the unanimous understanding of the pure Christian doctrine which Christians are to believe, teach, and confess. This confession matters because it delineates our identity as Lutherans and, more importantly, as Christians. It speaks to our fidelity to God's Word in both belief and practice as it clarifies what God reveals to us about Himself, ourselves, the world around us, the world to come, and our place in both worlds. It unites us to one another as we are united to Christ. Hence, in the months that precede the coming commemoration and celebration of the five hundredth anniversary of The Reformation, let us, together, take a closer look at the content and context of the writings that form our Lutheran Confessions— the confession of the ancient Church, Luther's confession before princes, the confession of our theologians, and the confession of every household that confesses Christ as its head!

In nomine Christi,
Pastor Christi

Bible Class Bits and Bites

Greek Language and Culture in the Early Church

Almost from the beginning of the Christian Church, Satan has tried to stop the spread of the Gospel message. Initially, the Jewish religious leaders (Sanhedrin) arrested Peter and John and commanded them not to teach or speak in the name of Jesus, (Acts 4:18). Satan's next attack came from within the church when Ananias and his wife Sapphira tried to deceive the Holy Spirit which caused God's immediate judgment on them, (Acts 5:1-11). Satan's next attack on the early Church is seen in Acts 6:1-7. The Jewish Christians who spoke Greek felt that their widows were being neglected in favor of the Aramaic speaking widows in the church. The Greek speaking Jews were called Hellenists.

Hellenization began with Alexander the Great. He crossed over from Hellas (ancient Greece) and conquered Asia Minor, Persia, Syria, and Egypt (334-331 BC). His conquest of the Middle East included the area which is now Israel. Alexander's goal was to Hellenize the world. That meant introducing the Greek language and culture into every local society. The good side of Greek culture was urban planning and the establishment of well-built fortified cities in the most Hellenized areas, such as Ashkelon, Jaffa, Jerusalem, and Gaza. However, the Greeks also developed the most advanced system of paganism in the world. They took all the bad habits of human beings and gave them to the gods. Instead of people behaving like God, as the Torah demands, (Deuteronomy 28:9), Greek gods behaved like people. To the ancient Hebrews, Greece was known as Javan, (Genesis 10:2; Daniel 8:21-22, 11:2; Zechariah 9:13). Javan was the fourth son of Noah's son, Japheth. Javan's son Kittim also represented Greece, (Genesis 10:4; Numbers 24:24; Daniel 11:30). The Greeks occupied locations in the Northeastern Mediterranean Sea and Anatolia.

In 332 BC, Alexander the Great conquered the whole middle-east including Palestine. He brought with him Greek language, thought and culture. In about the year 200 BC, there arose among the Jewish population a group called the *Misyavnim*, meaning Hellenists. These Jews adopted Greek language and culture as a way of life to such a degree that, almost invariably, they gave up their Jewish language, culture and identity. The wealthy and high priestly families led the way in accepting Greek culture, language and literature. To be more like the Greeks, the chief priests (Sadducees) rejected traditional Jewish beliefs in angels, resurrection, and the providence of God. But the rest of Jewish society, including the Pharisees, had a strong reaction against all things Greek. The Pharisees declared that 'Cursed is the man that teaches his son the wisdom of the Greeks.' Eventually all Jewish people who spoke Greek and followed Greek culture and customs became known as Hellenists.

Imported along with the Greek language, customs and sports were Greek idols and worship. Temples and statues to the Greek gods and goddesses littered the Jewish countryside. Each Greek home had its own set of idols, a patron god custom-made for the family, as well as a whole set of sacrificial rites. Jesus later referred to these centers for Greek idolatry as gateways to eternal damnation when He said, "And I tell you, you are Peter, and on this rock I will build my church, and the gates of hades shall not prevail against it", (Matthew 16:18).

The most important aspect of Hellenization was the spread of the Greek language which some Rabbis declared was the only other language capable of accurately conveying the Word of God. The most important event of the Hellenistic period was the translation of the Hebrew Torah into Greek at Alexandria, Egypt in 132 BC. The Greek speaking Jews wanted a copy of the Jewish scriptures in Greek. This Greek Torah was called the Septuagint after the number of translators it required ('septuaginta' is Greek for 'seventy').

As time passed, more and more Jews not only spoke Greek, but took on their customs, attitudes and behaviors, which on so many levels were in direct opposition to the values of Judaism. It is estimated that about 40% of the Jewish population became Hellenists. Some were no doubt simply ignorant of the true and deeper meaning of their Jewish life and traditions. The Greeks found many willing collaborators among the Jews in their attempt to eradicate Judaism and install the more 'enlightened' pagan culture in Israel. These Hellenist Jews hated their brethren and openly sided with the enemies of Israel who attempted to destroy the Jewish nation and faith. They hated being Jewish and resorted to things like painful cosmetic surgery not only to blend in better with the Greeks but as a sign of defiance in their attempt to remove any trace of being Jewish from their bodies. Jews who were true to Judaism were an increasingly shrinking island awash in a sea of Greek culture. They were victims of a cultural revolution that, in a short time, would have completely swamped them.

Antiochus IV Epiphanes, tried to force all Jews to give up their national heritage, language, the Torah and follow Greek culture. He desecrated the Temple in 168 BC by placing a statue of Zeus there. This touched off a Jewish revolt under the Maccabees and for a brief time, Judah again became an independent state, (Daniel 11:30-31). Because of the Jewish hatred for all things Hellenistic, including its culture and language, Judas Maccabee led a revolt against Antiochus IV Epiphanes. He destroyed the Greeks and slaughtered those Jews who had adopted the Greek language and culture. This revolt demonstrated the Jewish hatred of the Hellenistic culture and the incorrect assumption that the Jews had freely adopted the Greek language during the time of the New Testament.

The term Hellenist referred to all Jews who spoke Greek. It applied to those 'Jews who had been dispersed among the Gentiles', and also to the Jews who remained in Israel and used the Greek Bible in their synagogues. After the Day of Pentecost, Jews who spoke Hebrew (Aramaic) and Jews who spoke Greek both became Christians. But the ancient animosity between these two factions continued within the Christian Church. Many Jews despised the Jews who spoke Greek because it reminded them of their submission to foreign powers. Their hatred of all things Greek formed an effective barrier against reading the New Testament which was written in Greek. Yet Greek had become the language of the world so it was an enabling factor for the spread of the Gospel message beyond the borders of Israel. So when disharmony arose in the early church between these two factions, the Holy Spirit could not let this continue. Satan tried to use this cultural animosity to destroy the Church before it spread from Jerusalem but he did not win. God won! The Holy Spirit led the apostles to appoint seven Greek speaking men to manage the ministry of mercy and resolve this conflict, (Acts 6:1-7). The Gospel message continued to spread throughout the known world.

Jim Mulligan
Bible Class Teacher

NEWS FROM THE SUNDAY SCHOOL

*“For unto you is born this day in the city of David,
a Saviour, which is Christ the Lord. “ - Luke 2:11*



On Sunday, December 18th, our precious Sunday School children presented in verse and song a most beautiful and memorable Christmas service to a packed church on a glorious and sunny winter day. What a sight it was to see over 100 people fill our pews that morning! All week long we had been experiencing winter weather with lots of snow, ice and dangerous driving conditions. But despite the winter weather that hit us early this year, our Sunday School kids were still able to come out to the two Saturday rehearsals and thankfully, to the pageant on Sunday morning. We give much praise and thanks to our good and gracious God that the weather was not a hindrance this special day, and we are so very thankful that family and friends came that cold morning to see the children present with such love a wonderfully written service entitled “A Night Like No Other”. The kids delighted everyone present with lovely singing of much loved carols along with a most beautiful song, especially written for this program, also called “A Night Like No Other”. Many commented afterwards how much they enjoyed the song and how nicely the children sang it. As the children shared Scripture with the congregation beginning with the creation of the world, the fall into sin, the promise of a Saviour, and then the birth of Jesus, those in the pews were treated to several Powerpoint slides depicting the various scenes. Several of our Sunday School children performed a musical selection throughout the pageant, and two talented young ladies delighted us with beautiful solos. Such great talent among our young people here at Christ Our King!

After the service, everyone was then invited to come downstairs to have a delicious lunch and to also meet and greet our adopted Seminary student, Matthew Fenn and his wife Laurin and infant son, Isaac. Over 70 people attended this event, and it was so wonderful to see families and friends enjoying good food and warm fellowship. A perfect ending to a perfect morning!

The Sunday School teachers and staff would like to take this opportunity to thank all our parents for bringing their precious children to the Lord’s House weekly to grow in their faith, and also for making the Saturday morning rehearsals and this Christmas service a priority. The children, too, are to be commended and thanked for the most wonderful job that they did that Sunday morning, and we are so proud of them all. What a joy it is to have such amazing kids here at Christ Our King! We are truly blessed!

Wishing you all a Blessed New Year with the hope and prayer that it will be filled with much happiness, good health and Christ’s peace.

In His service,

Donna Prusha

NEWS FROM THE WOMEN'S GROUP

*“And she brought forth her firstborn son, and wrapped him in swaddling clothes,
and laid him in a manger; because there was no room for them in the inn.”*

Luke 2:7



What a great evening our Women's Group had on Thursday, December 8th as we celebrated Christmas! We had another great turn-out for this much anticipated event, and thankfully, the weather cooperated until after our get-together. When we left, we discovered that some snow had fallen and everything had been turned into a winter wonderland. It was a pretty sight indeed!

As always, we enjoyed a delicious feast, and this time we were treated to tender chicken, a mouth-watering sweet potato dish, mandarin orange and almond salad, kale salad, and broccoli slaw. For dessert, we enjoyed a large variety of home-baked Christmas goodies that the ladies in attendance contributed along with some refreshing fruit. How nice it was to be able to sample such delicious baking from such great bakers within our group!

Once dinner was finished, we then had lots of fun participating in a few Christmas games that resulted in much laughter and teamwork. The ladies were tested on their Christmas trivia, and the winners received a little Christmas gift as well. After these fun-filled games, we then had a lovely devotion and carol sing-a-long based on Luke's Gospel in Chapter 2. As we read the verses of this much loved account of Jesus' birth, we sang many beautiful carols that related to the passages read. It was quite wonderful to hear such beautiful voices singing in praise and worship this evening. After our carol singing, we then concluded our time together with a special Christmas prayer, reflecting on the real reason for the season. What a perfect way to end another perfect gathering of friends in faith!

Our next Women's Group event will be taking place in the New Year on **THURSDAY, JANUARY 19th** starting as usual with dinner at 6:30 p.m. at the church. When making resolutions for the New Year, why not consider making our monthly get-togethers one of them. It is such a great opportunity to grow together as sisters in Christ over wonderful food, warm fellowship and God's Word. Please take a moment and mark the 19th down on your new calendar, and prayerfully consider coming out that evening to enjoy a few hours with your friends here at Christ Our King. You'll be glad that you did!

In His service,

Donna Prusha

January

Partners in Prayer

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
1 LCC Pastor Flohr Ryan & Jackie Maunula; Charlotte, Lily	2 LWML Pastor Christi August & Esther May	3 CLWR COK Nursery School Yvonne McKerchar	4 LLL COK Shut-ins Kareth & John Middlemass; Thomas, Adam	5 CLTS COK Nursery School Wilhelm & Nena Moller Elmie Morales	6 CLMS Pastor Luke Karen Moore	7 CLS Sunday School Nadira Motie; Gillian, Richard
8 LFL-C Pastor Flohr Jim & Mary Mulligan	9 LBT Pastor Christi Susan Munro; Scott, James	10 Our Saviour, Etobicoke COK Nursery School Jodi & Todd Murray; MacKenzie	11 Good Shepherd, Barrie COK Shut-ins Gulraze & Rebecca Naseem; Reema	12 Risen Christ, Mississauga COK Nursery School Mike Neill & Ana Crapanzano	13 Immanuel, Georgetown Pastor Luke Judy & Don Obelnycki	14 Holly Trinity, Bradford Sunday School Katelin (O'Handley) & Phil Martinez; Ava
15 Redeemer, Brampton Pastor Flohr Kirsti O'Handley	16 Grace, Oshawa Pastor Christi John & Rose O'Handley	17 Clarington Lutheran, Bowmanville COK Nursery School Richard & Rebecca Olsson; Evan, Emma	18 St. Paul's, Cobourg COK Shut-ins Deirdre (O'Handley) & Christ Tremblay; Theodore	19 Trinity, Toronto COK Nursery School Frieda Pakrul	20 Toronto Korean Pastor Luke Jordan & Sarah Parker	21 Loving Saviour, Barrie Sunday School Kate Parker
22 Living Faith, Orangeville Pastor Flohr Linda & Mark Parker	23 Rev. Paul Zabel, East District President Pastor Christi Rae Parker	24 Rev. Dr. Robert Bugbee, LCC Pres. COK Nursery School Graham & Jennifer Parker; Liam, Grace	25 LCC COK Shut-ins Brigitte & Ronald Pascucci	26 LWML COK Nursery School Gwen & Bob Paterson	27 CLWR Pastor Luke Yvonne (Verlinden) & Michael Perry	28 LLL Sunday School Stephen Potocny & Anne Milochik
29 CLTS Pastor Flohr Martin & Donna Prusha; Mark	30 CLMS Pastor Christi Barbara Robichaud	31 CLS COK Nursery School Andrew Rode; Alex				

LCC– Lutheran Church Canada

LWML– Lutheran Women's Missionary League

CLWR – Canadian Lutheran World Relief

LLL – Lutheran Laymen's League

CLTS – Concordia Lutheran Theological Seminary–St. Catharines

Our sister congregations in the Toronto circuit and our synod and district presidents

CLMS – Concordia Lutheran Mission Society

CLS – Concordia Lutheran Seminary-Edmonton

LFL-C – Lutherans for Life-Canada

LBT – Lutheran Bible Translators

2017

Thank You God for Everything

All too often we accept without any thanks or praise
The gifts God sends as blessings each day in many ways.
And so at this time want to we offer up a prayer
To thank You, God, for giving us a lot more than our share.
First, thank You for the little things that often come our way,
The things we take for granted and don't mention when we pray.
The unexpected courtesy, the thoughtful, kindly deed,
A hand reached out to help us in the time of sudden need.
Oh make us more aware, dear God, of little daily graces
That come to us with sweet surprise from never-dreamed-of places.
And help us to remember that the key to life and living
Is to make each prayer a prayer of thanks and each day a day of thanksgiving.

New Year Meditation

What better time and what better season,
What greater occasion or more wonderful reason
To kneel down in prayer and lift our hands
To the God of creation who made earth and sky.
Who sent us his son to live here among men,
And the message He brought is as true now as then.
So at this glad season when there's joy everywhere,
Let us meet our Redeemer at the altar of prayer,
Asking Him humbly to bless all of our days
And grant us forgiveness for our erring ways.
And though we're unworthy, dear Father above,
Accept us today and let us dwell in Your love,
So we may grow stronger upheld by Your grace,
And with Your assistance be ready to face
All the temptations that fill every day,
And hold on to our hands when we stumble and stray.
And thank You, dear God for the year that now ends
And for the great blessing of loved ones and friends.

New Year's Prayer

Thank you Lord for giving me the brand new year ahead.
Help me live the way I should as each new day I tread.
Give me gentle wisdom that I might help a friend.
Give me strength and courage so a shoulder I might lend.
The year ahead is empty; help me fill it with good things.
Each new day filled with joy and the happiness it brings.

January

<i>Sun</i>	<i>Mon</i>	<i>Tue</i>	<i>Wed</i>	<i>Thu</i>	<i>Fri</i>	<i>Sat</i>
1 Happy New Year 10:00 Communion Service	2 	3	4	5 7:00 Choir	6 7:00 Urdu Worship Service	7 2:00 Funeral Service for Herbert Pakrul
8 8:30 & 11:00 Communion Service 9:45 Sunday School & Bible Class	9 7:30 LWML	10 Circuit Pastors' Meeting, Georgetown 6:30 Confirmation 6:30 New Members' Class	11 1:00 Bible Study 7:30 Stewardship Board Meeting	12 10:00 LIFT Bible Study 7:00 Choir	13	14 
15 8:30 & 11:00 Worship Service 9:45 Sunday School & Bible Class	16 7:00 Radio Ministry Committee Meeting	17 6:30 Confirmation 6:30 New Members' Class 7:30 Evangelism Meeting	18 1:00 Bible Study 7:30 PPC Meeting	19 6:30 Ladies' Night	20 7:00 Urdu Communion Service	21
22 8:30 & 11:00 Communion Service 9:45 Sunday School & Bible Class	23	24 6:30 Confirmation 6:30 New Members' Class	25 1:00 Bible Study	26 10:00 LIFT Bible Study 7:00 Choir	27	28
29 8:30 & 11:00 Worship Service 9:45 Sunday School & Bible Class Noon Voters' Meeting	30	31 6:30 Confirmation 6:30 New Members' Class				

Coming in February:

February 5th - LWML Mite Box Mission Collection
February 11th - Urban Outreach Workshop at COK

2017

December 2016

Dear Outreach Enthusiast,

On Saturday February 11th, the Evangelism Board at Christ Our King will be hosting a free one day conference for outreach workers to share and discuss ideas for urban outreach. We want to bring together church workers from congregations in the GTHA who face the challenge of reaching our multi-cultural, very busy, and spread out cities' populations. In this conference, we want to share practical ideas and develop a community of like-minded people that can work together to develop programs to do outreach in our communities.

Please bring a friend or two from your church to listen to a few people briefly present their ideas and experiences and to discuss how we can be effective. We have divided the day into 5 sessions with broad titles to begin the discussion. In each area, we have suggested some ideas and we are hoping many attendees will come to share their ideas. There will be no formal presentations. In each session, each person with an idea will share it in 2 or 3 minutes and then we'll discuss the ideas and develop 1 or 2 further. We hope that people will grasp onto an idea and work together to refine it shortly after the conference and then share it with the rest of the group. Our sessions and ideas are as follows:

Small Scale Outreach

- Everyday Evangelism *
- Sports Bar Ministry
- Small Group Bible Studies
- Refugee Outreach
- Prayer Ministry *

Community Service Outreach

- Food Banks
- Clothing Banks
- Soup Kitchens
- ESL Classes/Computer Literacy

Regional Outreach

- Radio Ministry *
- Bus Stop Bible Studies
- Intercultural Ministry *

Neighbourhood Outreach

- Outreach at Local Universities
- Christmas Bazaars/Mall Outreach
- Food Drives *
- Lawn Signs
- Meet your Neighbours

Everywhere (Social Media)

- Facebook
- Webinar Bible Study
- Webcasts *
- Email – Daily Devotions
- Twitter
- PrayforMe.com
- Website use

** presenter identified*

If you are willing to share one or more of your church's programs at this workshop, please complete the form below and email me (dwchant@sympatico.ca) so that we can finalize the agenda. If there are other people you know who could share information about outreach programs in your church, please share this invitation with them.

If you have an idea for a program and want to discuss it, please share that with me as well. Our list is not meant to be exhaustive.

Please share this invitation with people at your church who share the passion for evangelism. Please let me know who is coming by January 31st so we can welcome you warmly and provide lunch for everyone.

Sincerely,

David Chant, Chairman, Evangelism Board
647-291-8555 dwchant@sympatico.ca

Urban Outreach Conference

Name: _____

Church: _____

Outreach Program/Idea: _____

Short blurb on this program: (what is it, how does it work, what is the potential, what are the challenges?)

Who will present the program? _____

Do you need any resources other than a projector, computer, projection screen, whiteboard, and easel?

Program Agenda

9:00 – 9:15	Coffee and Gathering
9:15 - 9:30	Welcome and Opening Devotion
9:30 – 10:30	Session 1 – Small Scale Outreach
10:30 - 10:45	Break
10:45 – 11:45	Session 2 – Neighbourhood Outreach
11:45 - 12:30	Lunch – Provided by Christ Our King’s Fellowship Board
12:30 – 1:30	Session 3 – Community Service Outreach
1:30 – 2:30	Session 4 – Regional Outreach
2:30 – 2:45	Break
2:45 – 3:45	Session 5 – Social Media Outreach
3:45 – 4:15	Wrap up and Closing Devotion