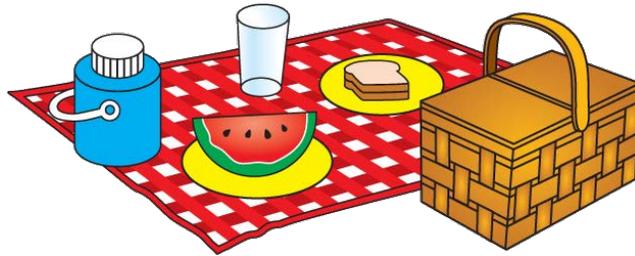


June 2017

Newsletter



Christ Our King Lutheran Church,
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June 2017



Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

Therefore, having this ministry by the mercy of God, we do not lose heart. But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God.

2 Corinthians 3:12-4:2

What do you know about God? Is he near to us or is he far away? Is he approachable or is he so distant and far above us that you feel no connection to him at all? Does he care about you and me or is he concerned with bigger matters than our little problems? After all, what is huge to us, might be pretty insignificant to him.

Maybe you don't want to know too much about God. You don't want to get too close to him or have him get too close to you because it makes you feel uncomfortable. "My boss breathes down my neck at work all week. It's so bad sometimes that I have to wear a scarf. I sure don't need God breathing down my neck too!"

The nearness of God, all by itself, would be a frightening thing, and it should be. The all-powerful, all knowing God is near. That's worse than head office coming for an inspection, because we know that under the all-seeing eye of God, we would not pass inspection.

The nearness of God threatens us. He is invading our personal space. We were discussing creation and evolution, wondering why some people want to leave God out of the equation. If we just evolved and there is no God, that's one less thing I have to worry about. Think about it. You start with the dust of the universe, add enough time and stir the pot and you get people! Evolution might be irrational, but it is comfortable! But if there is a God, then our conscience has something to worry about. We feel God's nearness and we fear coming into his sight, lest the darkness of our sin and wickedness be exposed.

Peter felt it in the fishing boat out on the Sea of Galilee (Luke 5). He was content with his life and the level of his goodness until the day Jesus showed up and granted him a miraculous catch of fish. At that instant he realized who Jesus really was, and all he could say was, "Depart from me, for I am a sinful man, O Lord."

The Apostle John, in his Gospel, tells how people responded to Jesus when he, as God in the flesh, came near to them, "This is the verdict, light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed."

The nearness of God is a frightening thing. Sometimes people draw back from being too close to other people. They don't make friends easily. They don't let others get too close for fear that they will see their imperfections, their shortcomings and their faults. How much more do people want to keep a discreet distance from God.

In 2 Corinthians 3, Paul writes about Moses and the Israelites in Exodus 34. After Moses had been up on Mount Sinai in the presence of God, his face had this glorious glow. When he came down from the mountain and the people saw his glowing face, they were afraid and they drew back from him. They didn't want to be that close to God, or even to be that close to anyone who had been close to God. So after that, Moses would wear a veil after he had been with God, to cover the glow and to shield the people from seeing it fully and completely.

We are like them. As sinful human beings, we cannot stand in the direct light of God's presence. So God sent Jesus, veiled in human weakness so that in him we could view God's grace and love toward us without being frightened away.

A man was in the hospital awaiting surgery and an uncertain future. He was lying in his bed, not sure if he wanted to be alone or not when the hospital chaplain came into the room. When he saw the chaplain, he was suddenly sure. He did want to be alone. He didn't want to see the chaplain. He didn't want to talk to him. He didn't want to be reminded of God's nearness. He was afraid of the surgery and was afraid of what God thought of him. The nearness of God was too fearsome to contemplate.

But know this ... there is a nearness of God that is not fearsome. God wants us to know his nearness that we might see his love for us and his forgiveness in Jesus Christ. In John 3 we read these words, "For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned." God is not trying to come near to you and me in order to condemn us, but to save us, to help us, to show his love for us. If he only wanted to condemn us, he could have done that without coming here. If he wanted to condemn us, he could have done that by long distance.

He wants to save us and to rescue us from sin and death. He wants to be part of our lives and to have our lives focused on him. To do that he had to get down from his throne and come near to us.

Our love of darkness has two effects. We try to keep a discreet distance from God, and we keep trying to hide our sin. We try to relate to God in human terms. If I'm good, God will like me. If I just try hard enough, God will be pleased with me. As a result, many people believe that by their own trying they will qualify for heaven and eternal life. If that's what you think, they the veil is still on and you are not seeing God's message clearly.

I saw an interesting wall decoration in the chapel at the hospital the other day. It was a circle of religious symbols. There was a cross, a Star of David, and a crescent moon. There was every religious symbol you could think of and some you've never heard of. In the centre was the Golden Rule, as if this were the heart and core of every religion.

In truth, it is the heart and core of every religion but one. The way of the cross is different. Keeping God's law was never meant to be a way to heaven. The way to eternal life is found only in Jesus.

In Jesus the veil is taken away. Through him God's Spirit is given and he lives in you. Through him you are set free from the rule and tyranny of sin in your heart. You are free from the fear of God's nearness. You are free from the curse of death that sin brought on all humankind. In him, you are free to reflect the Lord's glory to others in a way that will show them God's grace and forgiveness.

Did you ever play with a magnifying glass when you were little? I have one that used to be my grandfather's and my kids asked me one day to show them how to set paper on fire with it. (Don't try this at home.) Mom wasn't around so I said OK and we grabbed the magnifying glass and some paper and went outside. We focused the sunlight on one little spot and we waited, and waited, and waited. Nothing happened and I began to wonder why this wasn't working. Then we move the spot of concentrated light over to a place on the paper where there was some printing, and we had smoke! We had ignition! The white paper had simply reflected all

the light. It was only when the light was focused on a dark spot that things started to get hot. That's why we are afraid to get too close to God. Our lives have sin in them. There are all these dark spots. Things we said or did and shouldn't have. Things we should have done, but didn't do. There are all those dark spots and if the light of God were to hit one of them, we'd burn.

Don't you know that God sent Jesus to take away our sin. He send his Son to suffer and die for all those "shouldn't have but did" and that "should have but didn't" and if Jesus took the pain we deserved for our sin, if he took our guilt, if our sin was nailed to the cross with him, if we are forgiven before, then we need not fear getting too close to God or having him too close to us.

God is near. He is near us in Jesus and his nearness is designed to show us his love and his care and his mercy. As we stand near to him and his Spirit is in us, he makes us his children and begins the work of changing us into his likeness. He wants us to become more like him. He wants us to be ever more able to reflect his glory, his goodness and mercy, his love and forgiveness to others. Jesus said (John 15:8), "This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples."

On the night Jesus was betrayed, Peter had made a solemn promise that even if all the other disciples denied and deserted Jesus, he would not. He would stand firm. Peter denied Jesus three times that night! In Acts 4 we get another picture of Peter, and a transformation has taken place. Peter and John have been arrested for preaching the Gospel of Jesus Christ. They are solemnly commanded to not preach any more. Their reply to the court of the elders went something like this: "We cannot not tell the Good News." They could not hold it back or bottle it up or keep it inside. The glow, the light of God for the world could not be veiled.

God's good news makes us bold too. It gives us confidence. It enables others to see God's glory in us. At least they are supposed to. They should see God's care through us. They should see his love. But, as with Moses, our glow can fade. In Exodus 34 we find out that Moses' glow was re-charged and re-energized every time he went back into the presence of the Lord. We need the light of God's Word to re-charge our glow, so that others might see God's light in us and through us. It is through God's mercy that we have this ministry, the ministry of reflecting God's glory and mercy to those around us in a way that will let the light of God's love shine through.

In the Gospel of the Transfiguration, Peter, James and John stood in the presence of the Lord's glory, just as Moses had done on Mount Sinai. They were fearful, but were also somehow comfortable. "It is good for us to be here." Let's stay a while. Let's not go back out into the world just yet.

The world was work. The world was people needing ministry and attention. The world was opposition. It was people who preferred darkness. It was easy for them to be comfortable on the mountain.

It is easy for us to get comfortable too and to enjoy the warmth of God's house and the friends we have here. It's easy to enjoy the familiar surroundings and to bask in the tranquility. Like Peter, we think, "It is good for us to be here." Let's not go back into the world just yet. Let's stay a while.

The world out there is work. It is people needing ministry, not wanting to know about God's nearness, but who really need to know it. And God in his mercy have given us this ministry to reflect his glory in the midst of a dark world.

We might be fearful, but we need not be afraid to do the work the Lord has given us. We have a hope that makes us bold. We have God's promise of forgiveness and eternal life. We know that God is near, and that Jesus is with us. We know that his Spirit is in us. We can rejoice in his nearness and we can be confident as we serve the Lord and reflect his glory.

Peace and Joy in Jesus,
Pastor Larry Flohr



The Reformation was a religious movement wherein resistance from without and rebellion from within was rife, especially once the Reformer of God's Church returned to His Lord. For the papists, Luther had gone too far; for others, Luther hadn't gone far enough. Yet, while Luther lived, his powerful presence managed to keep many challenges and challengers at bay. Upon his death, however, things began to change as those who opposed the Lutheran churches became emboldened. Both those who openly or secretly opposed the doctrinal stance of the Lutherans, from without or within, saw the opportunity to break forth, almost unfettered, upon Luther's passing. Both religious and secular powers began to put the Lutherans to the test in Luther's absence. Luther's greater concern, his fear that upon his death there would arise those who sought to alter the Church's confession, had begun within short order as a sifting of the Lutheran church began to take place. While many stalwartly suffered for their bold confession of Christ crucified— of justification by grace alone through faith alone in Christ alone— others came forward with perniciously false teachings and others sought compromise for the sake of shielding some semblance of the work accomplished by the Reformer. Nonetheless, Luther's death presented the Lutherans with new issues that had to be confronted if they were to stay the course of their cause to restore to God's people what was rightly given for their soul's sole good, namely, the Gospel.

From the outside, within four months after Luther fell asleep, finding his repose in the Lord, the pope and emperor forged an alliance so as to attack Germany and force the return of the people within its territories to the sway of the Roman See. The pope issued a decree imploring those faithful to the papacy to give alms to assist with the assembly of the emperor's army so as to raise the sword against the Reformers, especially those throughout Germany. The Smalcald League of Lutheran princes soon found themselves pitted against the secular might of the emperor and his allies with the result being that they were easily subdued by this show of force over what came to be called the Smalcald War. Sadly, out of fear, many Lutheran princes had refused to fight alongside the stalwart few that did. Furthermore, there was political plotting afoot as Elector John Frederick was taken by his enemies on account of his nephew's plot to secure the Saxon electorate for himself. Upon Frederick's capture, Wittenburg folded and faithful Lutherans, including Luther's wife, Katie, were forced to flee. The emperor had won the war.

With his victory in hand, the emperor began to set forth laws that sought to control the churches affairs until the conclusion of the Council of Trent could establish permanent laws to further constrain the churches through such a corrective. Since these regulations were temporary, and since they were prepared in Augsburg, these papers and this period were called the Augsburg Interim. The pope wasn't pleased with what had resulted because, although its doctrinal decrees

were completely in keeping with Rome, it still gave concessions to the Lutheran churches. Countless congregations also were displeased and refused to adopt it, which resulted in many being imprisoned and even executed. Melanchthon, who was considered by many to be Luther's successor, was called upon by the new leader of Saxony, Maurice— the miserable quisling who had sided with the emperor against his uncle during the Smalcald War— to write up a new interim document with the help of the theologians in Wittenberg. Maurice did this so as to try to gain favour among those who saw him as a traitor while, at the same time, maintaining his favourable position in the emperor's sight. Melanchthon, in 1548, did as Maurice had requested. This new interim document came to be known as the Leipzig Interim because it was officially adopted in Leipzig. Even though this new interim was more favourable to the Lutherans, it was met with even more disdain because it was primarily penned by the same man who had prepared the Augsburg Confession, the man that many had pinned their hopes upon after Luther's passing. At this point, there was a polarization among many theologians and two camps appeared: the so-called Philippists (those who followed Melanchthon) and the Gnesio-Lutherans (the so-called "genuine" Lutherans who followed Matthias Flacius). Maurice's plan to win over the people wasn't working as Lutheranism's theologians were now forming factions and fighting amongst themselves. Maurice decided to take a new political approach— he decided to attack the emperor! On April 5th, 1522, was marked by Maurice's military victory at Innsbruck. The treaties prepared at Augsburg and Passau settled the political problems as the Lutherans gained religious freedom for the first time. Still, the theological controversies that plagued the churches from within remained and needed to be redressed.

Lutheran princes and theologians made many attempts to make peace and find concord in their confession. There soon arose a "second Martin", Martin Chemnitz, who led several theologians who belonged to neither one of the two polarized parties to produce a book that upheld the teachings of both Luther and the confessional Lutheran church: the Torgau Book. This book was circulated throughout Germany for input from other pastors and theologians, eventually resulting in what became the Solid Declaration of the Formula of Concord, which, in turn, was also summarized, forming the Epitome of the Formula of Concord. The Flacian Controversy, The Synergistic Controversy, The Osiandrian and Stancarian Controversy, The Majoristic Controversy, The Antinomian Controversy, The Crypto-Calvinistic Controversy, and other controversies were dealt with as over two-thirds of the churches signed the Formula of Concord. The Formula of Concord did not establish new teachings, but rather it reaffirmed the content of the Augsburg Confession within the context of the controversies that arose. Indeed, it could be rightly referred to as the confession of our theologians.

In 1580, with concord restored in the Lutheran churches, the Formula of Concord was the last confession to be incorporated into what we know as *The Book of Concord*. *The Book of Concord* was and is no less than 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. It was ratified by over eight thousand theologians, electors, princes, counts, barons, and imperial cities in its day and, to this day, it remains as a testament to the relentless efforts of the Reformers to return to Christ's Church the right confession, as revealed in Holy Writ. Yes, 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. Yes, the Lord raised Luther and all who rallied around the clarion call of God's Word so as to rightfully recover 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 (*solus Deo gloria*)! Yes, it is here that we stand with Luther... with God's help, thus never alone. Amen.

In nomine Christi,
Pastor Christi

Bible Class Bits and Bites

The Red Sea Crossing

God revealed to Abraham that his descendants would become slaves in a foreign nation for 400 years, but God also promised to deliver them: “But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions”, (Genesis 15:14). The prophecy came to fulfillment when, many years after the death of Joseph, a Pharaoh came to power in Egypt who did not know Joseph and afflicted the people of Israel and enslaved them, (Exodus 1:8–11). It wasn’t until after the birth of Moses that we read God “heard” the cries of His people and prepared to deliver them, (Exodus 2:23–25).

The rest of the story is well known. Moses was commissioned by God to be the deliverer of His people. He went before Pharaoh and requested that he let the Hebrew people go so they could worship the Lord. Pharaoh refused (“he hardened his own heart”) and began to oppress the people of Israel even more. Then God sent the cycle of the ten plagues. Moses asked Pharaoh to release God’s people, Pharaoh refused, God sent a plague, Pharaoh “repented,” and God removed the plague. In the last plague the Lord caused the firstborn of Egypt, from the firstborn of the captive that was in the dungeon to the firstborn of the mighty Pharaoh, and even all the firstborn of cattle to be killed when the angel of death passed over. In the darkness of that awful night, the Pharaoh rose up, he and all his servants, and all the Egyptians, and begged Moses and Aaron, as an act of kindness, to leave Egypt with the utmost speed and take with them Egyptian jewels of silver and gold, earrings, signet-rings, necklaces, and festive apparel. The Hebrews left Egypt to go to Canaan. Later Pharaoh had another change of heart and chased after them with his army. That’s when the great scene of deliverance occurred as God parted the Red Sea, allowing the children of Israel to pass through safely, but drowning Pharaoh and his army under the sea.

The most direct route from Egypt to Canaan would have been by way of a road which led to the northeast through the country of the warlike Philistines. God knew that His people were not prepared for war so soon after leaving Egypt and, seeing war, they might change their minds and return to Egypt. This route would also have provided a quick and easy path for the angered Pharaoh and his army to pursue the Hebrews. So God led them to the southeast on a road which led toward the Red Sea. The Lord showed His presence by a pillar of cloud during the day and a pillar of fire at night. The family of Jacob was being divinely protected and led.

Moses led Jacob’s descendants from Ramses to Succoth along the western edge of the Sinai Peninsula (Wilderness of Egypt). One week later, they camped at Succoth. Another week later, they camped on Egypt’s eastern border at Etham with the Red Sea (Gulf of Agaba) before them and the mountains of Migdol behind them. Then the Hebrews started to murmur, complaining that they had never wanted Moses to lead them. Then the Lord directed them to turn around and return to Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon, and to encamp facing the sea. Now they were sure Moses did not know what he was doing; Pharaoh had the same opinion. Perceiving the Hebrews to be wandering aimlessly in the wilderness and trapped between the mountains and the sea, Pharaoh saw his chance to recapture his former slaves. The Hebrews were unarmed, untrained for war, and travelling with their families and livestock. Meanwhile Pharaoh with six hundred chosen chariots and all the other chariots of Egypt with officers over all of them, seeing them trapped like fish in a barrel, charged to overtake them. It is easy to understand the Hebrews’ terror when they saw Pharaoh’s mighty army quickly approaching. The children of Jacob were trapped between the sea and the mountains.

Now we come to the Red Sea crossing. The Lord blocked the Egyptian advance with the pillar of cloud and gave Moses directions to part the Red Sea and cross over. God parted the sea and the family of Jacob passed through the Red Sea on dry land. God lifted the pillar of cloud so the Egyptians could see that the sea was still open for them. Foolishly the Egyptians followed the Israelites into the parted sea. Once the Hebrews were safely on the other side and out of the territory of Egypt, God threw the Egyptians into confusion and caused the parted waters to once again come together. All the Egyptians and their war horses were drowned.

The importance of the Red Sea crossing is that this event is the final act in God's deliverance of His people from slavery in Egypt. The exodus from Egypt and the parting of the Red Sea is the single greatest act of salvation in the Old Testament. It is continually recalled to remember God's saving power. The events of the exodus, including the parting and crossing of the Red Sea, are immortalized in their worship and the Psalms as Israel brings to remembrance God's saving works, (Psalm 66:6; 78:13; 106:9; 136:13). In Egypt, the family of Jacob had been enslaved, overworked, quarrelling, hopeless, and dependent upon Egypt for sustenance. Once the family of Jacob passed through the waters of the Red Sea, they were reborn as the nation of Israel. They had been slaves in Egypt but now they were free. They had worshipped the false gods of Egypt but now they saw the power and glory of the one true God. They had lived under Egyptian taskmasters and their judgment, but now they were living under divine guidance and protection. They had lived with no hope of a future, now they had the hope of a Promised Land flowing with milk and honey. In Egypt, they had little role to play in God's plan of redemption, now they were the nation chosen to be the carriers of God's covenant and His plan.

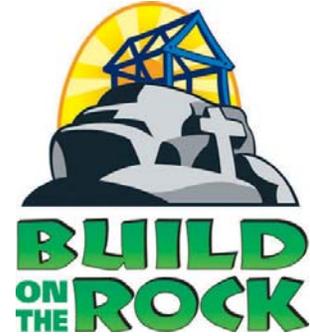
We may be tempted to think this is a wonderful story of God's miraculous saving power on display, and leave it at that. However, we would be missing the bigger picture in His story of redemption. The Old Testament prepares the way for the New Testament, and all of God's promises find their "yes" and "amen" in Christ, (2 Corinthians 1:20). The exodus from Egypt, though a true historical event, prefigures the saving work of Christ for His people. What God did through Moses provided physical salvation from physical slavery. What God does through Christ is provide spiritual salvation from spiritual slavery. However, our slavery isn't like that of the Israelites in Egypt. The Israelites were slaves in Egypt, but we are all slaves to sin. As Jesus said to the Pharisees, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. So if the Son sets you free, you will be free indeed", (John 8:34, 36).

Passing through the Red Sea symbolizes the believer's identification with the death, burial and resurrection of Jesus Christ. The apostle Paul says, "For I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ", (1 Corinthians 10:1-4). Paul gives the exodus from Egypt a Christological reading; he makes a connection between the exodus from Egypt, and salvation in Christ through baptism. Notice that Paul says "all were baptized into Moses." Just as the Israelites were "baptized into Moses," so Christians are baptized into Christ: "We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life", (Romans 6:4). The parting of the Red Sea not only finalized God's redemption of His people from slavery in Egypt, it also prefigured the greater spiritual reality of God's redemption of His people from slavery to sin through the work of Jesus the Christ. In Christ, we have newness of life because we are freed from our slavery to sin.

VBS 2017

Theme Verse: *(Jesus said,) "Everyone who hears these words of mine and puts them into practice is like the wise man who built his house on the rock."*

Matthew 7:24



Mission Statement:

At VBS we learn that Jesus is our Rock and foundation. God's Word builds and strengthens our faith. We show love by serving Him and others. We have a God who gives us peace, keeps us safe and will help with any problem. He has built for us a home in heaven to live with Him forever.

The above mission statement clearly outlines the message of the 5 lessons that we will share with the children. When we have Jesus, our Rock, and God's Word as our foundation, we are able to weather the storms of life. There is no better message to share with our young ones and no better time to do it.

Dates: July 10 -14

Time: 9:00-11:30

Registration Fee:

\$15.00

Good News!

Staffing is almost complete. We are so very thankful that we have all the teachers and only need a few more classroom helpers. Extra volunteers on the first day are always welcome. Please phone Delaine 905 822 1432 if you can help.

Register Now!

It is time to register your child/children. You can register online on the church website www.christourking.ca. pick up a flier at the front entrance or phone Delaine at 905 822 1432.

Don't forget to invite a friend!

Teachers' Meeting Thursday June 1st @ 7 pm

Full Staff Meeting Saturday June 24th 9 am - 12

Nursery School News

In May we walked to the Fire Station and had a tour and a safety video. The children were able to sit in the fire truck. Later in the month, 2 police officers (one is a NS parent) brought a police cruiser. The pouring rain did not deter the children from going outside to have a chance to sit in the police cruiser with the sirens and flashing lights on. Our Mother's Day Tea was well attended and very much enjoyed.

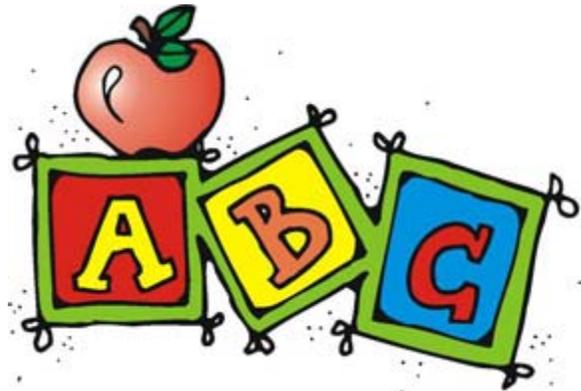
Another student joined us at the end of May and one student added a day. So we now have 18 children. We give praise and thanks to God for so richly blessing us with wonderful children and their families.

In our last month of school we will visit Chinguacousy Park on June 6th. The parents will join us there and we will have guided tours of the barn, greenhouse and petting farm. After we will enjoy a picnic lunch in the park area. On June 15th, we will host the fathers for the traditional Dads and Dogs (hot dogs) for Father's Day.

Our last visit to The Erinview is June 1st. Our children really enjoy singing and love visiting the "grandmas and grandpas". Perhaps the apple juice and cookie might be an attraction as well.

The last day of school is Wednesday June 28th. That evening at 6:30 is our Graduation Celebration. Yes, everyone graduates. You are welcome to come!
There's strawberry shortcake and ice cream.

Evelynne and Lynda are so very thankful for the support from the members of Christ Our King. Please continue to keep us in your prayers especially for new registrations for next fall.



Open House/Registration Days

Monday, August 14 10:00 – 2:00
Tuesday, August 22 10:00 – 2:00

Enjoy the Summer!

Board of Trustees

June 2017

Board Members:

George Kral, Ted Jurgens, Rob Brennen, Graham Parker, John O'Handley, Josh Vernon

Carpeting: The carpet in the main entrance way is starting to look well worn out. We should for next year's budget get an estimated cost of replacement.

Erinview: On May 18th Pastor Christi, Jeff Kriwetz, Ted Jurgens, and George Kral met with Andrew Wilken, the project manager and Rick Gooyers, the owner's representative, and Jacques Cartier, from Erinview, to get updated on their reconstruction, plans, and their request to use C.O.K. parking lot during the construction. There were many issues discussed to ensure that there will be little disruption for our use. We were also provided with drawings showing the layout complete with dimensions. Jeff Kriwetz, is to provide more detailed information.

Furnace: On May 5th, Reliance came to service one of our furnaces which stopped heating the Nursery area. After the repairs and inspection we were advised that:

- A new capacitor had to be installed.
- In addition that there may be cracks in the heat exchanger, causing it to run at a much higher temperature.
- Carbon monoxide being emitted was slightly higher than the safe recommended level.
- We were advised that we should consider purchasing a new furnace, or maybe replacing all three furnaces considering the amount of repairs that had already been done. We will get a quote or estimate to get the cost of a new furnace.

Outdoor Lighting: Two new tower lights were installed.

Spring Clean-Up Day: Was held May 13, we had a good turnout and were also able to get rid of more trash.

PEACE

George Kral



LWML-C NEWS



As we wind down another year of the LWML, we consider all the blessings God has given to us: fellowship with others in our own society as well as with those at the zone level, an opportunity to study God's Word and discuss a variety of topics included here, as well as the opportunity to take part in a variety of mission projects through our Work Nights and collection of Mites. To God be the Glory!

We thoroughly enjoyed our evening out chez Christ our King! We thank the Women's Group for allowing us to join them again for food ,fellowship , and a study of God's Word, this time Part B of a study entitled "The Role of the Christian Woman". Extra monetary support of our ongoing LWMLC Medical Missions efforts has been much appreciated. On this evening we were able to collect \$435. for this very worthwhile cause.

We wish to thank all of you who supported our Mite Collection in early May. As a result, we were able to send away 99.44 for Mission Projects Praise God!

This is just a reminder that we are looking forward to the Ontario District LWMLC Seminar entitled "Always Called to Serve" taking place Sat. June 24th at Peace Lutheran Church, Tillsonburg. Please pray for the success of this seminar. Consider joining those of us already registered and take part in this very worthwhile seminar. Please contact Hazel Steiss if interested.

At this time of writing we are getting ready for our election of officers and making some long range plans for next year. We will continue in usually meeting on the 2rd Tuesday of each month. If you have not already joined us at some or all of our meetings, please consider doing so .We'd love to have you work with us to serve the Lord in this way.

Tuesday June 6th, 7:00p.m., is the date and time for a LWMLC Bible Study led by Pastor Flohr. Following the Bible Study, you are welcome to join us in our last LWMLC meeting of the 2016-2017 year. However, we never stop thinking about and praying for the success of the many mission grants of the LWMLC at both district and national levels, so please remember to keep saving your mites throughout the summer months.

NEWS FROM THE WOMEN'S GROUP

*“... let each person lead the life that the Lord has assigned to him,
and to which God has called him.”*

-1 Corinthians 7:7

On Thursday, May 18th, a large number of ladies from both our Women's Group and the LWML came together on a warm, sunny evening to celebrate our annual “Spring Fling”. And what a great time everyone had! The ladies of our LWML treated us to a most delicious dinner of chicken strips, German potato salad, various vegetable salads, mouth-watering desserts, and a huge selection of fresh fruit. It was indeed a feast that we all enjoyed, and are truly thankful for the cooks and bakers who delighted us with such delicious food on this very special occasion.

As in previous years, our Spring Fling event gave us the opportunity to contribute to Medical Missions in lieu of donating to help cover the cost of the meal. This year, we were thrilled to present a gift of \$415.00 to the LWML ladies, to be used for Medical Missions where most needed. We are so grateful for the thoughtfulness and generosity of our friends, and it gives us great pleasure to be able to help out in such a meaningful way.

After a few laughs with some really “baaaaaaad” jokes and an inspirational devotional on being strong when united in faith, we then participated in a fun activity that led us down memory lane, where we had the chance to share with each other a favourite toy or game from our childhood. Such fun!

Once we settled down, Barb Jurgens then led us in the second part of a Bible study called “*The Life of the Christian Woman*” that she had the privilege of participating in last December while in Nicaragua. Here we learned about God's assignment to us in living the life to which He calls us. This is serving God in our vocations whatever that calling may be. We have the opportunity to share and live the love of God in Jesus each and every day in our vocation in the home, congregation, community, and the whole world in general. By studying such Biblical saints like Lydia, Dorcas and the widow of Zarephath, we learned how we can put our Christian faith into action and share the saving Gospel message in whatever we do and wherever we are. Our opportunities to share God's love and the message of salvation are present every day and wherever we go. It is our joy to be messengers of Christ in our daily vocations!

After Bible study, we then enjoyed a lovely evening devotion based on Martin Luther's evening prayer, along with singing some very beautiful hymns. Before leaving for the evening, we took the opportunity to bid farewell to one of our dearly loved sisters of Christ, Judy Obelnycki, and to present her with a parting gift to remind her of this very special circle of love that she has been an important member of. We will dearly miss Judy, but we also know that as forever friends, we will remain connected in faith, friendship and love.

Our next Women's Group get-together will be taking place on **THURSDAY, JUNE 15th** starting with dinner as usual at 6:30 p.m. at the church. Please take a moment and mark the date down on your calendar, and prayerfully consider coming out that evening to enjoy another fun-filled time with other sisters in Christ. You'll be glad that you did! It would be great to have you there!

In His service,

Donna Prusha

June

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 Luke Erick & Selina Matthiesen; Warren	2 LWML Pastor Christi Ryan & Tiffany Matthiesen; Aria, Liam	3 CLWR Pastor Flohr John & Tina Matthiesen; Mia, Ethan
4 LLL Sunday School Marvin & Gisele Maunula	5 CLTS COK NS Ryan & Jackie Maunula; Charlotte, Lily	6 CLMS COK Shut-Ins August & Esther May	7 CLS COK NS Yvonne McKerchar	8 LFL-C Pastor Luke Kareth & John Middlemass; Thomas, Adam	9 LBT Pastor Christi Wilhelm & Nena Moller, Elmie Morales	10 Our Saviour, Etobicoke Pastor Flohr Karen Moore
11 Good Shepherd, Barrie Sunday School Nadira Motie; Gillian, Richard	12 Risen Christ, Mississauga COK NS Jim & Mary Mulligan	13 Immanuel, Georgetown COK Shut-Ins Susan Munro; Scott	14 Holy Trinity, Bradford COK NS James & (Lisa, Nicole) Munro	15 Redeemer, Brampton Pastor Luke Jodi & Todd Murray; MacKenzie	16 Grace, Oshawa Pastor Christi Gulraze & Rebecca Naseem; Reema	17 Clarington, Bowmanville Pastor Flohr Mike Neill & Ana Crapanzano
18 St. Paul's Cobourg Sunday School Katelin (O'Handley) & Phil Martinez; Ava	19 Trinity, Toronto COK NS John & Rose O'Handley; Kirsti,	20 Toronto Korean COK Shut-Ins Deirdre (O'Handley) & Chris Tremblay; Theodore	21 Loving Saviour, Barrie COK NS Richard & Rebecca Olsson; Evan, Emma	22 Living Faith, Orangeville Pastor Luke Frieda Pakrul	23 Rev. Paul Zabel, East. District President Pastor Christi Jordan & Sarah Parker	24 Rev. Dr. Robert Bugbee, LCC Pres. Pastor Flohr Kate Parker, Rae Parker
25 GTA Mission Sunday School Linda & Mark Parker	26 LCC COK NS Graham & Jennifer Parker; Liam, Grace	27 LBT COK Shut-Ins Brigitte & Ronald Pascucci	28 LFL-C COK NS Yvonne (Verlinden) & Michael Perry	29 CLS Pastor Luke Stephen Potocny & Anne Milochik	30 CLMS Pastor Christi Martin & Donna Prusha; Mark	

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

We Can't but God Can

Why things happen as they do we do not always know,
And we cannot always fathom why our spirits sink so low.
We flounder in our dark distress; we are wavering and unstable,
But when we're most inadequate the Lord God's always able.
For though we are incapable, God's powerful and great,
And there's no darkness of the mind that God can't penetrate.
And all that is required of us whenever things go wrong
Is to trust in God implicitly with a faith that's deep and strong.
And while He may not instantly unravel all the strands
Of the tangled thoughts that trouble us He completely understands,
And in His time, if we have faith, He will gradually restore
The brightness to our spirit that we've been longing for.
So remember, there's no cloud too dark for God's light to penetrate
If we keep on believing and have faith enough to wait!

Look on the Sunny Side

There are always two sides, the good and the bad,
The dark and the light, the sad and the glad.
But in looking back over the good and the bad,
We're aware of the number of good things we've had,
And in counting our blessings, we find when we're through
We've no reason at all to complain or be blue.
So thank God for the good things He has already done,
And be grateful to Him for the battles you've won.
And know that the same God who helped you before
Is ready and willing to help you once more.
Then with faith in your heart, reach out for God's hand
And accept what He sends, though you can't understand.
For our Father in heaven always knows what is best,
And if you trust His wisdom, your life will be blessed.
For always remember that whatever betide you,
You are never alone, for God is beside you.

Life's Disappointments Are God's sweetest Appointments

Out of life's misery born of man's sins a fuller, richer life begins.
For when we are helpless with no place to go and our hearts are heavy and our spirits are low,
If we place our lives in God's hands and surrender completely to His will and demands,
The darkness lifts and the sun shines through, and by His touch we are born anew.
So praise God for trouble that cuts like a knife and disappointments that shatter your life.
For with patience to wait and faith to endure, your life will be blessed and your future secure.
For God is but testing your faith and your love before He appoints you to rise far above
All the small things that so sorely distress you,
For God's only intention is to strengthen and bless you.

June

Sun	Mon	Tue	Wed	Thu	Fri	Sat
hello, JUNE <small>It's been a while since I've seen you last.</small>				1 7:00 VBS Teacher Meeting	2 7:00 Urdu Service	3 10:00 Altar Guild mtg 12:00 Toronto Circuit Forum 1:00 - 4:30 Synod Meeting at COK
4 8:30 Comm. Service 9:45 Sunday School & Bible Class 11:00 Confirmation Communion Service	5	6 7:00 LWML Bible Study	7 1:00 Bible Study 6:30 Case for Christ 7:00 Choir	8 	9	10
11 10:00 Communion Service with Lutheran Bible Translators Martin & Joan Weber	12	13	14 1:00 Bible Study 6:30 Case for Christ	15 6:30 Ladies' Night 7:00 Elders' Meeting	16 7:00 Urdu Communion Service	17
18 Father's Day 10:00 Worship Service	19 	20	21 1:00 Bible Study 6:30 Case for Christ	22 6:30 Men's Bible Study Supper	23	24 9:00 VBS All Staff Meeting
25 10:00 Communion Service	26	27	28 1:00 Bible Study (last class until September)	29	30	

Coming in July:

VBS - July 10 - 14, 9:00 - 11:30 a.m.

Pastor Flohr's Retirement Service & Lunch - July 16 - 10:00 a.m.

2017



SAVE THE DATE!

FOR THE

CELEBRATION RETIREMENT

BBQ AND PICNIC

FOR PASTOR FLOHR

SUNDAY, JULY 16TH

AFTER SERVICE

*Please sign-up on the poster out in the
Narthex ASAP. THANKS!*

