

# WESTMINSTER NEWS

November 2007

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## God's Embarrassing Question

*Sermon by Dr. James Christie, October 21, 2007 at Westminster Church*

For the last several years I have contributed on a regular basis to a feature in the Ottawa Citizen which appears every Saturday and, which, I am told is a widely read feature of the newspaper. It is contributed to by 3 or 4 Christians of various stripes, by a Jew, a Muslim, a Hindu and a Sikh. But it has the ghastly title of "Ask The Religion Experts". Every week a question is posed to the religion experts and we have till Tuesday Noon to prepare a 300 word response. And I live in fear that the day will come when I stand before the Mercy Seat and find the Almighty staring down on me intoning the question, "So, you thought you were an expert did you?" But even more, the question that I dread hearing is the one that proceeds from the Divine Lips and it is this, "Just what part of 'Love your neighbor' do you not understand?"

The commandment is "Love Your Neighbor". The commandment is not "Tolerate your neighbor". Now I am not a great fan of Tolerance. It beats its alternative all hollow, I'll grant you that. But all too often, Tolerance, regardless of its origins as a term or a vision simply translates into indifference. As Chesterton once put it. "Tolerance is the last refuge of the un-committed."

Now, Tolerance is at its best, the thin edge of the wedge which is intended to pry open the doors of our hearts so that we might welcome God in, or hear God's call.

The Gospel according to St. Luke (Chapter 18, verses 1 to 8) describes in some measure an aspect of that call, specifically that calling to us. Back in 1972 I heard the General Secre-

tary of the World Council of Churches speak about the nature of parable and story. In a marvelous Franco-Swiss accent she said, "You must understand, that if you are hearing a parable and you identify with the good guy, there is a very good chance that you have missed the point of the parable.

You see, Jesus audience invariably knew the right response to each conundrum he set before them. But he told his parables and stories in such a way as to invite a new twist, a wrinkle to his hearers interpretation of God's intent for them and for the world and for Israel. For example the parable in St. Luke 18, 1 to 8. I'm going to put it to you that the embarrassing thing about this parable is that we fail to recognize an important point in it. Even though it is introduced as a parable about the importance of persistent prayer, when we begin to unpack it and look at the principal characters we often fail to recognize that the Judge is US.

Now, perhaps that doesn't apply to you, but I know, all too often, it applies to me. When I hear the cries of the world whether the cries that emerge from the Spence Street Neighborhood Association or the cries that emerge from Darfur, from Afghanistan, from Pakistan, or virtually anywhere else in the world where heartache, or oppression or tyranny are the dominant motifs. All too often, like the judge, we are not even sure that it is a question of not wanting to be bothered. There are days when it becomes so overwhelming to hear the pain of my neighbor next door let alone the pain of my neighbor far away. But, in fact, that is precisely what God continuously calls us to do. To hear our neigh-



Dr. James Christie

bor, whoever our neighbor might be.

Let me put it to you that the person of God in the parable, the person of the living Christ, the embodiment of the spirit is actually the disenfranchised widow who is not listened to, who is aggressively, assertively ignored by the judge. No, not ever, never- she hears on a regular basis. The persistent voice of the widow, the persistent voice of our neighbor, is very often the voice of God, calling again, and again, and again. Repeatedly as God has called through the generations, to Israel, and to the Church and continues to call. When God is calling, I would like to suggest to you further, what God is calling us to do is to extend and to expand on the mission of the people of Israel.

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# Super Fan



Lynn Soens of our choir, was recently applauded as the Blue Bombers' Candy Lady in The Winnipeg Sun. In fact, Lynn is one of the team's most ardent supporters who goes far beyond attending games.

She also drives team members from the airport to their hotels. Often she is the first person a new player meets when he comes to Winnipeg first time. She even goes so far as to give them tours of Winnipeg's highspots to help them relate to the City and, when asked, drives players to medical appointments.

But her driving isn't always easy and fun. Once the team's General Manager asked Lynn and Roger to drive a player to Grand Forks. (he didn't have the proper documentation to fly.) When the Customs Officer at the Border asked the player what his nationality was he answered "Dallas". The question was asked a second time and the player answered "Texas". The Officer, angry by this time, asked once more, got the answer "American" and ordered the Soens and the player out of the car.

The car and all their luggage got the full take-it-apart-and-check-everylittle- crack-and-cran-ny treatment. Thankfully, for Lynn and Roger, nothing illegal was found in their passenger's luggage and they were allowed to continue.

The Candy-Lady nickname applies to Lynn because every morning at practice she gives all the players candy and gets hugs and kisses in return. If she misses a day Lynn says she gets what-for from the team.

On Game-Day, at practice just before the game, she is allowed to go on the field and give them candy. She is the only non-employee of the organization so allowed.

If there was such a thing as "Professional Fan" Lynn Soens would be it. A super supporter of the Winnipeg Blue Bombers.



# Spreading H.O.P.E.

Westminster's Val McIntyre, President of the International H.O.P.E board was interviewed by the press in October on the occasion of HOPE's sending a shipping container of hospital beds and other medical supplies to Addis Ababa in Ethiopia. The recipient of this shipment was the All Africa Leprosy Education, Rehabilitation and

Training Hospital (ALERT). The shipment was paid for by The Christian Children's

Fund with which the Hospital has an ongoing affiliation.. However, the press's particular interest was that the Hospital has recently become affiliated with the William J. Clinton Foundation which has contributed \$250,000 for the construction of a new wing.

This container is the seventh which International H.O.P.E has sent to places all over the world; containers that send medical



Val McIntyre

equipment and supplies which the organization has received from Winnipeg and Manitoba hospitals as donations of out-of-use materials.

International H.O.P.E. has an ongoing need for both volunteers and money donations to process and pay for these shipments. Check out their website (<http://www.internationalhope.ca/i-index.html>) for more information on the vital work of this organization and how you might become involved.

# In Memoriam

LILA MARGARET STEWART  
Lila passed away peacefully in Nanaimo, BC, on September 26, 2007, following a brief illness.

Lila was born on March 7, 1912, in Spy Hill, Saskatchewan, to the pioneer Voysey family. As a young woman, she moved to Winnipeg where she met and married Ralph Stewart in 1941. Her married life was spent in Winnipeg, primarily in Wildwood Park.

Lila enjoyed curling, golfing, playing bridge and spending time with close friends. She and Ralph were active members of Westminster United Church for many years.

Despite moving to British Columbia in 2001, Lila's heart remained in Winnipeg.



Lila was predeceased by her husband Ralph in 2003 and will be deeply missed by her children, Claire (Rick) of Nanaimo and Neil (Margaret) of Los Angeles. She is survived also by four grandchildren, Michelle, Megan, Brent and Shannon.



# Dieu, parlez-vous français?

By Ernest Janzen

The first words that came out of my mouth were in the German language. Ditto for all my children. When I grew up there were no “bilingual programs” in schools, so we learned English at school AND went to “German School” every Saturday morning (wonderfully painful memories those are).

My maternal grandmother believed that not unlike the generations described above, God also spoke German. She would even quote scripture to prove it citing the phrase: “Und Gott sagte...” (= and God said...). Case closed...God speaks German !

What language does God speak ? Or perhaps we should ask, what languages (plural) does God speak ? Pushing the envelope even further across the desk, let’s ask this question: DOES God speak ? Those raised in the Judeo-Christian tradition would probably say, of course God speaks. The interesting thing is that for many of the Major World Religions, that which is referred to as “ultimate reality” (= God) does not speak.

But as we saw last month, the God described in the Bible (both the Jewish and Christian texts) sounds surprisingly human. What with a face, eyes, a mouth, hands, feet and a voice coupled with the fact that God experiences anger, passion, jealousy, compassion, thoughts and the ability to have a change of mind - the suggestion has been made that perhaps God was created in our image and not vice-versa.

Were we to hit the “magical rewind button” and transport ourselves into the Jewish tradition of several thousand years ago, my grandmother would not have believed that God spoke German. God would - of course - have spoken to us in Hebrew. The rhetorical question set out in the title above (God: do you speak French ?) only emphasizes this theological conundrum that is tied to linguistic parameters.

We probably don’t take too much time out of our day to reflect on which languages God speaks and/or understands. But it can (and does) matter depending on who we are, as well as where and when we grace God’s green earth.

The early Muslim faith solved any such problem with a clear statement that Allah communicates only in Arabic. No exceptions. Ever. Ah, but that was then, and this is now. Prior to the spread of the Muslim faith over continents never anticipated in its original dissemination, it was very easy to maintain that to be a Muslim was to speak Arabic. Can you still find Muslims who maintain that position to this day ? Absolutely. But increasingly, as their faith spreads, they are coming to the realization that Winnipeggers wishing to accept the faith do not want to learn Arabic.

So has Allah changed ... or has the Muslim understanding of Allah changed ? My vote goes with the latter.

And this same principle applies to the Judeo-Christian understanding of God.

One of the points made in last month’s article was that according to the Bible, no one has ever seen God. Then how is it that we know so much about this God ? Intricate and intimate details that include God’s appearance, God’s range of emotions, and even the language that God speaks (which would have started with Hebrew, and then expanded as the faith evolved).



There was not a blasphemous bone in my grandmother’s body. As well-intentioned as her faith was, I will have to disagree with her - respectfully of course - that God spoke German.

But I understand why my grandmother believed that God spoke in German. Because this was how her faith was expressed. For her. And so God is “re-created” in all of our lives, in all of our languages, in all of our manifestations, over the centuries. If God “speaks”, then God does so above and beyond the parameters of the limitations that is by definition found within the confines of language. I suggest then that our understanding of God can result in God being created in our image, and not the other way ‘round. Just ask my grandmother !

## Website of the Month

Do you like jigsaw puzzles? You can now get them on the internet; many shaped pieces, many numbers of pieces, many pictures. They may not be as challenging as those monster 5000 piece sets you put out on the dining room table but here the pieces don’t fall on the floor and get lost. And you can play against the clock, or against an opponent. Whatever! Just for fun! All ages!  
<http://www.jigzone.com/>

# The Right Note is Praise

By Rev. Robert Campbell

In the past month we have enjoyed two celebratory worship occasions at Westminster. On October 14th we dedicated our new grand piano and on November 4th we celebrated Glen Harrison's 50th anniversary as director of our choir. The keynote of both services was praise. Celebration and praise do seem to be made for each other and, on both occasions, we pulled out all the stops.

It must be said, however, that praise is not only for occasions of joy and thanksgiving, but is our proper attitude towards and stance before God at all times. The book of Psalms, the hymn book of the children of Israel, shows us how this works. If you've read through the book, you will be quite aware of its variety. Its poems and songs capture the entire human condition and reveal many different approaches and responses to God. Some celebrate the wonder of God's presence. Others agonize over God's absence. Some express confidence in the Lord. Others lift up cries of pain to heaven. Some celebrate blessings bestowed. Others lament suffering endured. Some exude joy. Others cry with sorrow. The Book of Psalms sings in many different keys. But, there is one constant, and that is that virtually all the psalms contain praise. Now, you would expect prayers of thanksgiving and celebration to be full of praise, and they are. But, surprisingly, so are the prayers

of confession, of need, of desperation, of complaint, and of lament. The psalmist was teaching the people of Israel not only to praise God in good circumstances, but in all circumstances.

The music of our worship, when it is working as it should, does for us what the Psalms did for the people of Israel. It teaches us that while there can be many notes in our relationship to God, the default note is praise. It seems to me that Glen captured this truth very effectively in the anthems he chose for his 50th anniversary Sunday. Of course, he had to work within many constraints. He had to choose pieces that would be musically contrasting in terms of style and volume, ones that would make effective use of guest instrumentalists, ones that would be well enough known to returning choristers that they could be got up in one rehearsal. But within these constraints he managed to choose four pieces thoroughly grounded in praise, with each taking the praise in a different direction, each exploring a different aspect of life and faith.

We began with Beethoven's A Hallelujah: Hallelujah, hallelujah, hallelujah, power and glory to the great Jehovah's name. A great exuberant shout of joy to God simply for being God. Praise without any further qualification. We moved on to Rutter's All things bright and beautiful, a meditative anthem praising God for the glory that is found in the creation and celebrating the beauty of life as a



Rev. Robert Campbell

gift from a generous creator. We then sang Brahms' A How Lovely Are Thy Dwellings, a serene expression of the joy to be found in God's house coupled with an urgent plea for intimacy with God.

At the close we rang the rafters with Julia Ward Howe's civil war hymn, Mine Eyes Have Seen the Glory. In the bulletin I titled this a Sending forth anthem, for at the end of each service we are sent forth to be about God's work in the world, and this is precisely what this anthem did. Here the words of praise, Glory! Glory! Hallelujah! underscored the call to pursue the righteousness of the God and justice for God's people: In the beauty of the lilies, Christ was born across the sea, with a glory in his bosom that transfigures you and me: As he died to make men holy, let us live to make men free, while God is marching on.

The music of Glen's 50th was really an invitation to look at life through the lens of praise to see the world as God-filled, God-blessed, and God-redeemed. In such a world, whether life is going smoothly or whether it is beset with challenges, praise is always the right note. For it gets us onto the right side in life. It unites us to our Creator who has the final say in our life, in whom we are safe and with whom, in the end, all will be well. So may the first song we sing in our church be praise.

And may God grant that the last song we sing in our lives be praise.

## Congratulations!

Congratulations to Jeff Peeler, of Frantic Films for winning a Gemini Award in Toronto the middle of October. Jeff was the Executive Producer of Peter Jordans Grey Cup Adventure which won the Canadian TV industry's trophy for best sports feature segment.

(Jeff, son of our own Bob & Anne Peeler, is also the fellow who designed our Church Website so many years ago for which we are always grateful!)



# Further to Changing the Public Face

It was a summer of upheaval at the United Church of Canada's General Council Office.

Under budget pressure, and charged with a newly minted set of priorities focusing on congregations, senior church leaders laid off 27 people, rehired seven, closed its audio-visual studio and pulled \$1.8 million from its 2009 global and domestic grants. Then just weeks later, program and administrative staff came within a few votes of joining a labor union. (Mike Milne, The UC Observer, September 07)

We reported on this in the October Newsletter (Changing The Public Face of the United Church). At that time we promised to print a letter sent by Joan Jarvis in August to David Giuliano, Moderator of The United Church of Canada. The letter follows:

Right Rev. David Giuliano August 16, 2007  
Moderator  
United Church of Canada  
General Council Office  
3250 Bloor St. W.  
Etobicoke, ON M8X 2Y4

Dear David,

It is with intense sadness that I feel compelled to write to you at this time. Upon returning from holidays I have learned about the new direction that the General Council has undertaken and the resulting decision to terminate 27 General Council Office staff positions.

It has become apparent to me, from various conversations and communications that I have had with others within the wider church community, that many of the Commissioners to the last General Council were also caught unaware by this drastic change. I find it difficult to grasp how the "Call To Purpose" as it is articulated by the 39th General Council actually forms a basis for cutting, eliminating or redirecting any of the justice oriented work that our church has so diligently carried out from its very inception. Indeed, it has always been my understanding that The United Church of

Canada has as its underpinning, if you will, a mandate to live the gospel of Jesus Christ through a commitment to the social gospel. This vision of mission to the marginalized, both locally and globally is central to my understanding of who we are as a church.

Over the years, the expertise of our national staff has been essential in sustaining, engaging and visioning our denomination's commitment to social justice and advocacy.

The communication we have received from the National Church of late indicates that this new focus for the church will redirect resources to support congregations in their efforts at mission. There appears to be a misguided assumption that somehow congregations will become more actively engaged in mission work. For those of us who work on the "frontline" with social justice groups within local churches, Presbyteries and Conferences our experiences would indicate otherwise. This focusing on congregations as the primary mission unit is not based in the reality of life within the church as I've experienced it. The truth within the structure of local congregations is that outreach, both globally and locally is often the "leftover" or "flexible" piece both in terms of priority, energy and finances. While many good folk have passion for this work, animation is extremely difficult and marginalization within the community is too often the result. My fear is that the more insular we become as separate churches doing our own thing, the more we become focused on serving our own needs and not those of the wider community. Is that living the gospel?

It is precisely because of the vision, strong leadership, partnerships, resources and advocacy that has been part of the ethos and polity of The United Church of Canada over the years that we have been able to effectively engage in living out the gospel at home and abroad.

For some time now, I have been gravely concerned over the subtle and sometimes not so subtle shift of power or perceived power within the General Council Office. There is a sense that we are no longer a church, but a corporate headquarters with CEO's interested in serving "stakeholders" rather than in the servanthood that Jesus calls us to.

It is therefore unclear to me that when this recent decision was made, whether the General Council Executive had an opportunity to look at its priority setting with a view to understanding what that meant in practical terms for the church's mission or whether the "Senior Leadership Team" had the power to make resulting decisions on their own.

I would therefore ask that the General Council Executive re-evaluate the recent staffing and program cuts in the social justice work of our church with a view to fully discussing the resulting implications this has on who we are as a church. I would also respectfully request that there be more transparency, openness and consultation in any future decision-making processes.

Sincerely  
Joan Jarvis

## Calendar for December

**December 1** - Kids' Christmas Sale, 10:00 AM till Noon.

**December 9** - White Gift Sunday

**December 16** - Bring A Friend Sunday

**December 16** - Blue Christmas Service ay 4:00 PM

**December 23** - Sacrament of baptism

**December 24** - 7:00 PP Family Service with Kids Choir Participating 10:30 - Carols on the Organ 11:00 -Choral Service

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# God's Embarrassing Question

CONTINUED FROM FRONT PAGE

Now, if you would like a refresher on what that mission is, in the 19th chapter of Exodus you will read what it means for Israel to be a chosen people. Now, contrary to the way in which that term is sometimes employed and very often misinterpreted, to be chosen by God doesn't mean you are special. As one Rabbi has said, "Actually, if it's all the same to God, we're hoping that maybe next time he'll chose someone else!"

Because to be chosen by God, look at the history of Israel to see it is not necessarily a happy thing. But it is a wonderful thing! And Israel's place, in being chosen, is to ensure that there is always, in the human community, a people who will witness to the righteousness, to the justice, to the mercy of God.

Now, in doing so, the people of Israel have become the most both particular of religious communities and the most universal in their vision. The most particular to their adherence to practices and customs to an awful degree of extraordinary rigor in dietary laws, in social customs, in the application of the Sabbath, in the nature of kingship. The majority of your sisters and brothers in the Jewish tradition will say, in fact, that they do not participate in a religion but rather belong to a peoplehood of witness. And the Christian tradition, not superceding Judaism but complimenting it is a peoplehood as well dedicated to the simple but profound message that God loves the world. In a sense it's no more & no less than that, It is a profoundly Jewish vision that the church inherits based on our experience with Jesus of Nazareth who, as we say in our proclamations of faith "lived and died and lived again." But do never, ever forget that Jesus was born a Jew, lived a Jew, died a Jew, and in that incomprehensible- whatever it was that actually happened- moment on Easter Sunday morning in the resurrection he actually fulfilled in many respects and vindicated the message of the people of Israel. The resurrection is, if you will, a profoundly Jewish moment.

And Jesus' greatest disciple, Paul, equally was born and lived and died a Jew. And it is the universal vision of Judaism that Christianity inherits and understands

to being real to the resurrection of Jesus Christ on the first Easter. And that is the good news that God calls us to make known; that love trumps death and evil always. But how w answer that call is often a bit problematic. For example, it is surely one of the most absurd things in the world to ask Christians to live with the primary task to defend Jesus. You recall, I'm sure, that poignant moment in the Garden of Gethsemane on the night that Jesus is taken, tThere in the darkness Jesus is identified by Judas; the arrest is about to occur & Peter, draws his sword and according to the Gospel of John, strikes off the ear of Malcus. Do you remember Jesus' response? Knock it off. That's a marginal translation but that's precisely what it is. Put up your sword. Those who live by the sword die by the sword. Do you not think that if I needed defending God, my father, would not send me legions of angels? It is God's will that is to be fulfilled, that Jesus doesn't need to be defended. Jesus is to be followed. And if we follow Jesus, we are likely to find ourselves in some remarkable and unexpected places.

There is the example of Jesus' great disciple, Paul. In that wonderful story in Acts 17. In this particular account Paul finds himself in Athens in the areopagus ( "the Hill of Mars" or Ares) the marketplace of ideas. And people are wondering just precisely who he is. He seems to be a purveyor of alien gods. And Paul addresses them, " Why, you Athenians are just so profoundly religious you've got a god for everything. You've even got a statue to the unknown god. Well, let me tell you about the unknown god, and who the unknown god is." And in consequence of his exposition we find a number of people who decide that they want to go and talk with him some more about this God of Israel and this Jesus of Nazareth. Who is that god among people? Extraordinary story! But in it are the hall marks of the Christian vocation not only in the pluralistic, hurley-burley world of the 1st Century but in the pluralistic, hurley-burley world of the 21st Century.

Paul begins by respecting the people to whom he is speaking. He demonstrates that not only to people who worship gods we may consider today Pagan. But he

also respects Epicureans and Stoics who have no god at all but rather a philosophy and life style, a world view, by which they lived. Having respected them he understands in some measure the worlds from which they emerged. He then tells them the story and leaves it up to them.

The world in which we live is apparently not going to be as the Edinburgh Missionary Conference in 1910 put it, "A world for Christ in our time."It appears that God likes differences rather more than we do. And it continues to be a challenge for us to understand what it means. We are to propagate and to live the Gospel in a world as widely varied as the one which we share with the rest of humanity. But if we consider God's straightforward commandment to love our neighbor, to meet our neighbor with respect, to open our own ears to understand our neighbor, and to witness in such a way, that to mix the integrity of all people while maintaining our own, than we are a long ways towards fulfilling the call that God continuously makes to Israel and to the church. We are, as John 23rd said, " Changing ourselves to begin to understand the wonder, the grace and the hope of the Gospel that proclaims that God so loved the world.

*(The text of this sermon has been reduced from the original by the editor, RH, for reasons of space.)*

## A Wandering Monk

A wandering monk walked bare-foot everywhere he went, to the point that the soles of his feet eventually became quite thick and leathery.

And because he ate very little, he gradually became very frail.

Several days often passed between opportunities to brush his teeth, so he usually had bad breath.

Therefore, throughout the region, he came to be known as the super-calloused fragile mystic plagued with halitosis.

# Highlands of Scotland (September 2007)



Mary and Grant Buchanan

We departed Winnipeg September 12th, arriving in Glasgow September 13th.

Glasgow was our base over the next two weeks and we used our time there to tour the City and do some visiting. The Kelvin Grove Art Gallery & Museum and Pollok House are well worth seeing when visiting Glasgow.

From Glasgow we took a five day tour through the Highlands of Scotland. Day one we made our way from Glasgow to Glen Coe, Fort William and on to Fort Augustus for some monster spotting on Loch Ness. It was then on to Inverness, the capital of the Highlands. The tour was based out of Inverness for the next four nights.

Day two took us from Inverness up the scenic coast line to John O'Groats and the Stacks of Duncansby.

Day three was a dramatic climb over the "Bealach nam Bo" which means the Pass of the Cattle, in Gaelic. We traveled through the scenic highlands to Applecross.

Day 4 we visited Eilean Donan Castle and Armadale Castle Garden on the way to Skye. Day 5 we made our way from Inverness back to Glasgow stopping at Culloden Moor and Pitlochry. The last part of our visit to Scotland was spent touring Edinburgh with a visit to Roslin Chapel (think "The DaVinci Code"! ). We then returned to Glasgow and home with many great memories.



## Rose Visits Marion Abra Group

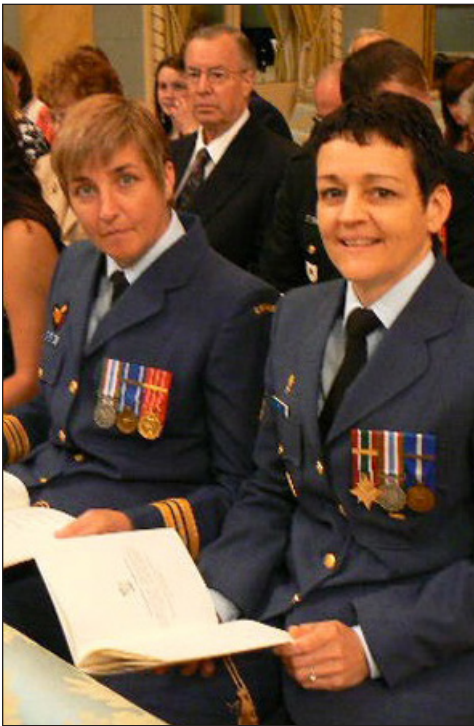
"On October 20, the Marion Abra Circle hosted a talk by Rose Ferries entitled "Listen to the Whispers." Rose shared her experience of living with Ovarian Cancer with the about thirty Westminster women who attended. The conversation was meaningful and informative. Thank you to Rose for returning to Westminster to share this important message. If you would like more information, or to donate, please go to the website <http://www.ovariancanada.org/>".





## Visiting Rideau Hall

Last Winter we had a page up on our web site about Brenda Hay (Archie's daughter) and her work in the Canadian Military in Afghanistan. Brenda is now back in Canada, is married to her partner Cathy, and was recently a guest at Rideau Hall in Ottawa. The occasion was the investiture of Major Warrant Office Jocelyn Tembertem with the Order of Military Merit. Brenda and Cathy were special guests of Jocelyn's. How many of us can say they spent the evening with the Governor General in her home?



Brenda Hay with partner Cathy.



General Rick Hillier (far left) was among the dignitaries Brenda met in Ottawa.

## 10 Things You Never Hear in Church

1. Hey! It's my turn to sit in the front pew!
2. I was so enthralled, I never noticed your sermon went 25 minutes over time.
3. Personally I find witnessing much more enjoyable than golf.
4. I've decided to give our church the \$500 a month I used to send to TV evangelists.
5. I volunteer to be the permanent teacher for the Junior High Sunday School class.
6. Forget the denominational minimum salary. Let's pay our pastor so he can live like we do.
7. I love it when we sing hymns I've never heard before!
8. Since we're all here, let's start the service early.
9. Pastor, we'd like to send you to this Bible seminar in the Bahamas.
10. Nothing inspires me and strengthens my commitment like our annual stewardship campaign!