THE PRINTS OF PEACE
FEBRUARY 2019

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A periodical newspaper for and by the people of Peace Lutheran Congregation, Vernon, BC

BY GOD’S GRACE
WE ARE PEACE
High School exams have just ended and soon report cards will be out. Students have started a new semester with a whole new time-table of classes which represent fresh challenges and learning opportunities. It also signals a new season of social development, extra-curricular activity, experiencing life and learning about how this world works. This will involve private reflection and possibly a little bit of drama.

The current Adult Study program at church feels to me a little bit like going back to school. The Unfolding Drama of the Bible is a wonderful overview of the whole Bible in just eight sessions. The quality of the writing and scholarship by author, Bernhard Anderson, gives this study the feel of a mini-university course. He presents the content of the Bible in the structure of a three-act play. A vivid story emerges of a people in relationship to God who calls them to faithfulness and sends them out into the arena of the world. Anderson writes, “Do not suppose that this is the kind of drama one can view from a grandstand seat. We are not to be spectators of something that happened once upon a time. . . .

“In this Bible study we are called upon to improvise – that is to put ourselves into the story and to fill in the gaps with our own experience. We must be ready to get onto the biblical stage and participate personally – along with the “company,” the community of faith – in the dramatic movement of the plot, act by act.”

(Anderson, Bernhard W., The Unfolding Drama of the Bible, Augsburg Fortress Publishers, Minneapolis, MN, 2006, p. 15)

One reason this feels like a return to school for me is that Bernhard Anderson is the author of the textbook I used in my first term at Lutheran Theological Seminary thirty-five years ago. Beginning this study series has prompted me to dust off the old textbook and re-read parts of it that relate to our discussion sessions. Some would accuse me of being a Bible Nerd at this point, but I am quite impressed to rediscover the quality of writing and scholarship in this book, along with a balanced presentation of differing theories of biblical interpretation and historical events. I am having fun!
Anderson has an ability to say a lot with a few words and to express himself in language that holds my interest. His broad survey of the Bible is balanced with selected reading of scripture which give a close-up view of what he is talking about. The value of this condensed overview of the Bible is that it gives the general context and major themes which then make specific readings more meaningful. Once we have an idea of the situation the writer is living with, the words come alive with relevance. The striking truth is that these ancient texts still sound current when read amid today’s geopolitical environment and human struggles.

In case there is a bit of Bible nerdiness in you, here is a bare outline of the Old Testament from the introduction to my seminary text book.

**Theater of Gods Activity**

Leaving aside the prologue to this historical drama, which is given in the first 11 chapters of Genesis, the biblical history – reduced to it's very skeleton – may be summarised as follows:

**Genesis 12 – 50.** Shortly after the turn of the second Millennium BC, Israel's ancestor, Abraham migrated from Mesopotamia into the land of Canaan, otherwise known as Palestine. The patriarchs or founding fathers of Israel moved about in the Hill Country of Canaan, with Abraham, Isaac and Jacob succeeding one another. Eventually, during the time of famine, Jacob's family migrated to Egypt.

**Exodus – Deuteronomy.** After enjoying initial favour in Egypt, the descendants of Jacob were subjected to forced labour by Pharaoh. Under the leadership of Moses (about 1300 B.C.) however, and favoured by an extraordinary series of events, they escaped into the desert of Sinai Peninsula where they were forged into a community with a single religious allegiance. Unable to enter Canaan from the south, they spent a long time (40 years) in the wilderness and eventually made a round about journey through Transjordan.

**Joshua, Judges.** Under the leadership of Joshua, the Israelites crossed the Jordan from their base in Transjordan, and in a lightning military campaign overran the native population and claimed the land as their own. During this time (the period of the judges), they had to wage ceaseless wars of defense to maintain their hold on the promised land.

**I & II Samuel, I & II Kings (I & II Chronicles).** In time, enemy pressure became so intense that a monarchy was established. Under the great Kings David and Solomon (1000-922 B.C.), Canaan became an Israelite empire which took its place proudly in the circle of nations. On the death of Solomon, however the United Kingdom split into the two kingdoms of North and South Israel (Ephraim and Judah). These kingdoms, by virtue of heir strategic location in a buffer zone between Mesopotamia and Egypt, were drawn into the power struggle of the Near East. The Northern Kingdom fell under the aggression of Assyria (721 B.C.); and the Southern Kingdom, after more than a century of vassalage to Assyria, fell victim to the Babylonians, who wrested world rule from Assyria. Jerusalem fell to the Babylonians in 587 B.C., and many of the people were carried away into Babylonian captivity.
Ezra, Nehemiah. Then, under the benevolent rule of the next empire, Persia, the exiles were permitted to return to their homeland, where they rebuilt Jerusalem and the temple and resumed their way of life. The restoration took place chiefly under the leadership of Nehemiah and Ezra (about 450-400 B.C.)

I, II Maccabees. After more than two centuries of Persian rule, Palestine came within the orbit of Greek control as a result of the world conquest of Alexander the Great (332 B.C.). Alexander’s policy of imposing Hellenistic cultural uniformity upon the world was continued by those who inherited his divided empire, especially by the Seleucid rulers of Syria. When this policy was forced upon the Jewish community by one Seleucid king, open revolution broke out under the leadership of the house of the Maccabees (168 B.C.). Literature of the Hebrew Bible suddenly breaks off at this point (the book of Daniel), though the story is continued in the apocryphal, or deuterocanonical, book of I Maccabees. The result was the achievement of a period of Jewish independence which was finally eclipsed by the next world empire – Rome. The events heralded in the Christian collection of writings known as the New Testament transpired within the vast arena of the Roman Empire.

From a secular viewpoint, this history is no more unusual than the courageous story of other small nations that have been caught in the whirlpool of power politics. In this sense, Israel’s history is a minor sideshow in the larger history of the ancient Near East, and her culture is overshadowed by the more brilliant cultures of antiquity. But the Old Testament does not purport to be simply a book of secular history or culture. It is sacred history, to both Jews and Christians, because in these historical experiences, as interpreted by faith, the ultimate meaning of human life is disclosed. From Israel’s standpoint, this history is not just the ordinary story of wars, population movement, and cultural advance or decline. Rather, the unique dimension of these historical experiences is the disclosure of God’s activity in events, the working out of his purpose in the career of Israel. It is this faith that transfigures Israel’s history and gives to the Bible its peculiar claim to be sacred scripture. To put it in a nutshell, the Old Testament is Israel’s witness to its encounter with God.

For this reason, we cannot begin to understand the Old Testament so long as we regard it as merely great literature, interesting history, or the development of lofty ideas. The Old Testament is the narration of God’s action: what God has done, is doing, and will do. All human history is the theater of God’s self-disclosure, and nature too is his handiwork; but God acts particularly within the career of a comparatively obscure people in order to initiate a historical drama that has changed human perspectives and has altered the course of human affairs.


Peace, Pastor David
January has been a sad month for us as a choir, with the death of Ron Birch, a faithful choir member. It was only a month ago that he sang a solo at our Christmas cantata, “Angels of Christmas”. The choir was honoured to sing “Washed Anew” at Ron’s funeral.

“We thank you, God, for kindling faith that lights our transient years, illumining our pilgrimage through mists of doubts and fears; for hope that sees a life beyond the swiftly passing days, for love, both human and divine, that lifts our hearts to praise.” (from ELW 636)

The choir is learning some beautiful tunes for the remaining of the Epiphany Season and for Lent and Easter. You are always welcome to join us.

Please note there is NO CHOIR REHEARSAL on Family Day - Monday, 18 February.

Shalom!
Margaret Hundeby Hunter

Pastor David will be curling in the Friars’ Briar Clergy Curling Bonspiel in Winnipeg, February 25 – March 1. Anyone who is interested in following the event and checking the results during the week may explore the web site https://friarsbriar.ca/ for information. Team Hunter will include David’s brother, Gordon Hunter and Nephew, Kevin Nakonechny.
Acting Chair Bob Wettlaufer called the meeting to order at 7:05 pm.


Visitor: Russ Crawford with Treasurer’s Report.

A moment of silence was held in honor and memory of Ron Birch, our Treasurer, who passed away January 9, 2019, followed by a prayer by Bob Wettlaufer.

Devotions: Pr. David led in devotions from “Does God have a Big Toe” written by Rabbi Marc Gellman. The book has stories about the stories in the Bible. This devotion was based on the Creation Story in Genesis.

Motion 2019-01: MSC that agenda be adopted as presented.

Motion 2019-02: MSC that minutes of December 12, 2018 minutes be adopted as presented.

Election of Officers for Church Council:

Motion 2019-03: MSC that Bob Wettlaufer be the Chairperson for Peace Lutheran Congregation Council.

Motion 2019-04: MSC that Bob Gardner be the vice-Chairperson for Peace Lutheran Congregation Council.

Motion 2019-05: MSC that Janice Mezynski be the secretary for Peace Lutheran Congregation Council.

Motion 2019-06: MSC that Karen Lee be appointed Treasurer for Peace Lutheran Congregation Council.
Motion 2019-07: MSC that Chairperson Bob Wettlaufer, vice-Chairperson Bob Gardner and Treasurer Karen Lee have signing authority for banking issues, and that 2 of the 3 aforementioned persons are necessary for signing purposes for banking and financial issues regarding banking procedures.

Bob Wettlaufer will contact Office Manager Pam regarding the formal letter needed to have new names added to the signing authority for the bank.

Committee Assignments:

- Worship- Janice Mezynski
- Education- Melanie Chatterton
- Finance and Stewardship- George Wood
- Congregational Life- Mike Latham
- Church in Society- Melanie Chatterton
- Property Management- Peter Nisse and Ralph Litzenberger
- Mutual Ministry- Heather Skerritt

Devotions and Coffee Assignments:

- February- Melanie Chatterton
- March- Bob Gardner
- April- Mike Latham
- May- Ralph Litzenberger
- June- Janice Mezynski
- August- Peter Nisse
- September- Heather Skerritt
- October- Bob Wettlaufer
- November- George Wood

Council Member for the month assigned is required to plan a devotion for that month’s meeting and prepare coffee on the 3rd Sunday of the assigned month.

Continuing Business:

- Inclusion Task Force- tabled to a future meeting.

Treasurer’s Report:

Motion 2019-08: MSC to accept Treasurer’s Report as presented.

Chairperson’s Report: no report.
Committee Reports:

- Worship- as presented. Jazz Vespers- January 20/19 at 7 pm, Pancake Supper and Ash Wednesday Service are at 5:30 and 6:30 respectively on March 6, 2019.
- Education- The Adult Bible Study “The Unfolding Drama of the Bible” has started. This is held Tuesday evenings at 7 pm.
- Finance and Stewardship- no report.
- Congregational Life- no report. Jazz Vespers service-refreshments in the line of cookies and muffins are needed for after the service on January 20, 2019.
- Church in Society- no report.
- Property Management- as presented.

Pastor’s Report: as presented. The funeral for Ron Birch will be held January 19, 2019 at 11 am at Peace Lutheran. During this service, the new baptismal font bowl, donated by Ron and Janice Birch, will be dedicated.

Motion 2019-09: MSC to accept the request from Pr. David for holidays, February 25- March 4, 2019.

Annual General Meeting: This will be held on February 10, 2019 right after church service. Reports are to be handed in to Pam, Office Manager, ASAP.

Bob Wettlaufer and Russ Crawford will arrange the Agenda and Power Point.

New Business: - none.

Next Meeting- February 20, 2019, 7 pm sharp!

Devotions: Melanie Chatterton, also responsible for council coffee Sunday, February 17, 2019.

Motion 2019-10: MSC that meeting be adjourned at 8:20 pm.

The meeting closed with the Lord’s Prayer from Good News for Modern Man

Respectfully submitted,

Janice Mezynski
A Message
From the Synod

Synod-Wide Conversations – Journey. Together: Companions

Join us! Listen, Dream, Reflect, & Engage!

Saturday, March 16, 2019, 9:30 am to 4:00 pm, Faith Lutheran, Kelowna

Registration deadline: Wednesday, March 6, 2019

These conversations will help us consider where we are now as a synod, as congregations, and as people engaged in God’s mission. This is a time to think together about where God might be leading us and what priorities we might have over the next several years as we look to the future. These conversations are for everyone in our synod: rostered, lay, whether you have been in the church a lifetime or still feel new. There is a place at this table for everyone!

At our BC Synod Convention in May we decided together that it is timely and important for us to engage in conversations across our synod. As our design facilitator Charles Holmes observes, this is primarily “a listening exercise, where we will listen together on behalf of what is possible” for the future of our synod and congregations.

Please register online: www.bcsynod.org

Refreshments for the day and lunch are included. Please register as soon as possible so the hosting congregation has adequate time to prepare. There is no registration fee.

Follow this link to register: https://form.jotform.com/90075528122250
A Message
From the Peace Community

A SAFE PLACE

As I was growing up, we lived next door to my maternal grandparents. I hung around Grandma and Grandpa’s until I finished my masters degree. I went all through school with the assurance that Grandma “had my back”. Our house was a good place as well. But Mom was widowed when I was six and was busy trying to make a living while getting her own masters degree. At Grandma’s, the expectations were high, and the accountability higher, but trust and acceptance were off the scale. Grandma and Grandpa’s house was also the gathering place in Winnipeg when the relatives needed a place to be when they were in the big city. My friend Rick took refuge there from his Step-Mother who really didn’t understand him. It was a “safe place” for the family and me and my friends.

My paternal Grandparents place on the farm was also the gathering place for the family. But in a different way. My Grandmother was the oldest of the sisters and most of their offspring were born in my Grandparents farmhouse. Grandma took her matriarchy very seriously. That is where you went when you needed a safe place to be. It’s where we went when my Dad died.

Let’s go forward a few years. I am married, we have children of our own and they are in school. I usually don’t come home for lunch preferring to eat my sandwich at my desk and work. On this day I phone Janice to tell her I am coming home for lunch. OK. I arrive home to a houseful of kids. We had 6 dining room chairs, and a couple of extra kitchen chairs. They are all full. I quiz Janice as we stand in our galley kitchen eating our hotdogs or whatever she made that day. This is not unusual. The kids and their friends came home for lunch – some had their lunch, some didn’t. But they knew there would be something to eat at our place. No questions about “why no lunch”, “did you forget?”, “what’s going on”. Just lunch as usual. A safe place.

During Gino’s eulogy last week, we heard about the Birch household. One day Janice found a bunch of kids in the kitchen making sandwiches - and none of them were Birch kids. It was a safe place for those kids.

There were always kids at our house, at the cottage and on ski trips. One of Christine’s longest friends - now in her mid-forties and very successful – cannot bring herself to call us anything but Mr. and Mrs. But we were a safe place for her.
Both our daughters have evolved their houses into “safe places”. In one case a place for family and friends and parties and games. In the other case, a place for expats and those far from home and family to gather for festivals and special events. Or even just because they were passing through.

And I think of our friends and relatives. As I commuted to Regina monthly for about 10 years after our move here, I was always welcome at the Hanson’s table and my cousin Lynn and Dean’s table. Many meals were shared there in spaces where stories could be shared, and aspirations and disappointments discussed in supportive atmospheres. Safe places.

All of which brings us around to our larger “safe place” – our Church. As one observes our coffee hour, one sees stories being shared, trials and tribulations discussed, church business being transacted, tears shed and support offered. And all in the context of a “safe place”. A safe place to be where one can be simultaneously free from judgment yet held to a higher standard. It’s a bit of a paradox - we expect the best, but we accept everyone just as they are. It’s like my Grandma – very high expectations – but regardless of the outcome – “she’s got my back”.

Bob Wettlaufer

January 2019
Upcoming at Peace

- **HERON GROVE SERVICE** – Sunday, February 3rd @ 2:30 PM
- **CHOIR** – Monday’s @ 7:00 PM (NO CHOIR February 18th)
- **CONFIRMATION CLASSES** – Tuesdays @ 3:30 (NO Class February 26th)
- **ADULT STUDY Unfolding Drama of the Bible** – Tue., @ 7:00 PM (No Class February 26th)
- **PRAYER SHAWL** – Wednesday, February 6th @ 10:00 AM
- **MUTUAL MINISTRY** – Wednesday, February 6th @ 7:00 PM
- **QUILTERS** – Thursday’s @ 10:00 AM
- **SUNSHINE SENIORS** – Friday’s February 8th (Pancake Lunch) & 22nd
- **AGM** – Sunday, February 10th @ 11:15 AM
- **COUNCIL** – Wednesday, February 20th @ 7:00 PM
- **ANCORA WOMENS ENSEMBLE** – Friday, February 22nd @ 6:00 PM
- **POTLUCK** – Sunday, February 24th

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**Peace Lutheran Prayer Chain**

Is sponsored by our ELW, it is made up of individuals who have made a commitment to pray for others in need. Those with a particular concern for themselves or others are invited to contact Rita Makasoff and explain the circumstances for which prayers are requested.
SUBMISSION DEADLINE
for March edition of "THE PRINTS OF PEACE" newsletter is February 26th.
Thank you!

OFFICE HOURS
Tuesday 11:00 – 3:00
Thursday & Friday 8:30-12:30

Contact Us
Pam McCreight
Telephone 250-545-5787
Email plchurch@shaw.ca

Pastor David
Cell 250-309-0747
Email davidpop@shaw.ca
Website www.peacelutheran.ca
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