



The Morningstar

MONTHLY NEWSLETTER OF
EPIPHANY EVANGELICAL LUTHERAN CHURCH

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Dear Christian Friends,

Christ is risen!

The celebration of Easter is the foundational festival of Christian faith. Every Sunday worship liturgy is an intentional celebration of the Resurrection of Our Lord, the very source and center of the church's life and mission. The very word "Easter" is derived from "Ostara" (Ostern), ancient pagan Goddess of Spring, whose name means "rising dawn" – think, "Morningstar"! In fact, the date of Easter Sunday is always set for the first Sunday after the first full moon following the annual Spring equinox, when daylight again begins to increase.

It is symbolically significant that Easter Day always coincides with the annual renewal of Spring; but contrary to the annual "Rites of Spring", Easter proclaims a profound message in stark contrast to the re-awakening fertility of nature in budding leaves and blooming flowers, or revived singing of birds and buzzing of bees. The late Presbyterian pastor and theologian, Alan Lewis, explains:

When Christ's resurrection is explained as following naturally upon his death, evolving in accord with the predictable laws of nature and rhythms of life – sleeping and waking, night and day, darkness and light – death is domesticated as the supreme instance of a *generic* immortality and *inherent* capacity of human beings to survive the grave and achieve eternal transcendence, *both* the awful finality of his scandalous crucifixion, *and* the sheer mystery of divine *grace* are compromised ...

(Between Cross And Resurrection, pp. 59-60)

In terms of both time and truth, Easter is inextricably linked to Good Friday. The cross bears witness to Jesus Christ, whose *unique* death *alone* saves mortal human beings from death and the grave, precisely *because* mere mortal human beings like us *could not* and *cannot* save ourselves.

Christ is risen, indeed! Alleluia!

Happy Easter!

Pastor Peter



APRIL CALENDAR 2026

FRIDAY APRIL 3

GOOD FRIDAY (BLACK)

12 noon Solemn Good Friday Service
Pastor Peter Lisinski (In-person & Zoom)

SUNDAY APRIL 5

EASTER SUNDAY (WHITE)

12 noon Holy Communion Service
Pastor Peter Lisinski (In-person & Zoom)

THURSDAY APRIL 9

7 p.m. Council Meeting

FRIDAY APRIL 10

10-11:15 a.m. Bible Class (GoogleMeet)

SUNDAY APRIL 12

2ND SUNDAY OF EASTER (WHITE)

12 noon Service of the Word
Pastor Peter Lisinski (In-person & Zoom)

SUNDAY APRIL 19

3RD SUNDAY OF EASTER (WHITE)

12 noon Holy Communion Service
Pastor Peter Lisinski (In-person & Zoom)

FRIDAY APRIL 24

10-11:15 a.m. Bible Class (GoogleMeet)

SUNDAY APRIL 26

4TH SUNDAY OF EASTER (WHITE)

12 noon Service of the Word
Pastor Peter Lisinski (In-person & Zoom)

Zoom Link to EPIPHANY LUTHERAN

[https://us02web.zoom.us/j/9890800583?](https://us02web.zoom.us/j/9890800583?pwd=R05md05jWjZBTnNwc202SWJpSG5kZz09)
[pwd=R05md05jWjZBTnNwc202SWJpSG5kZz09](https://us02web.zoom.us/j/9890800583?pwd=R05md05jWjZBTnNwc202SWJpSG5kZz09)

Or by phone following the prompts:

+1 647 374 4685 Canada
Meeting ID: 989 080 0583
Passcode: 095565



Happy Easter!

WORLD DAY OF PRAYER – March 11, 2026

It was my pleasure to again participate in this well attended event, held at St. Joseph's Catholic Church, in the Highland Creek village. I was accompanied by Lili Knipping, our UofT student here at Epiphany. She generously agreed to help me with the readings assigned to Epiphany in the presentation. As far back as I can remember ELW has supported WDoP, both financially and in the Service presentation, as part of our dedication to participate in community events.

As most of you know, this is an internationally recognized annual service, written by women for women, to highlight their plight in the world.

This year Nigeria was highlighted, and it almost seemed like St. Joseph's was meant to host it, having a Nigerian Father (Pastor) and a strong Nigerian community within its congregation. They truly enriched the programme which included several songs performed in their native language.

The programme shared the specific stories of 3 women, expressing the poverty and hardships many face there.

Beatrice became a widow at 28 and because of her status, could not find work to feed her 3 children. Even her in-laws refused to help her, as is a common practice there.

Another woman, Jato, mother of a 14 year old girl, fears every day that her daughter may be abducted while at school, similar to another young girl, Leah, who was taken by the Boko Haram and has been their hostage for the past 8 years. Vigils are still being held, praying for her safe return.

The third woman, named Blessing, lived in Lagos most of her life and hoped that things would improve. But she only saw the government reap all the benefits of the country's development, in what it has to offer the world, and lets its people continue to live in poverty, leading to increased crime and fear.

Although Nigeria passed equality laws in 2006, little has actually been enforced. Some girls as young as 12 are forced into marriage. Nigerian women have few rights and suffer extreme hardship. Most only survive in the community of other single, widowed women. They have organized themselves in Christian groups, to share food, clothing and accommodation. In some areas persons are simply killed for being Christians. But they carry on, seeking solace in their strong faith.

Next year WDoP will be celebrating its 100th anniversary, to continue to make the world aware of the inequities of women. It will highlight Ghana, under the theme "United in Prayer for Justice and Peace".

Sigrid Engler

A Little Christmas This Month

Typical celebrations of Christmas, perhaps embarrassed by the shadow of “reasonable doubt” cast over Roman Catholic and Greek Orthodox dogma insisting on Jesus’ mother Mary’s lifelong virginity, has minimized the presence of her husband Joseph in Jesus’ life. Even Evangelist Matthew implies a certain ambivalence about the dogma. In his Gospel’s account of Jesus’ genealogy, he traces it through Mary’s ancestry, perhaps to focus on the theological truth that God was Jesus’ true Father. In contrast, the Gospel of Luke traces Jesus’ genealogy through Joseph’s ancestry.

According to the reading from the Gospel reading appointed for the annual March 19th commemoration of “Saint Joseph, Guardian of the Lord”, (Matthew 1:16, 18-24a), Joseph himself reflects skepticism about the



plausibility of a pregnant virgin. And who can blame him? But, notwithstanding the scandal and shame, Joseph’s love for Mary, with a little help from Angel Gabriel’s dreamy intervention, trusted God’s word and, by faith, he embraced the possibility that he might have a vital role to play in the fulfillment of God’s will.

German Lutheran pastor, Dietrich Bonhoeffer – who was hanged in a Nazi prison cell on April 9th, A.D. 1944 for his involvement in the underground resistance against Adolf Hitler’s tyranny – wrote in his *Letters And Papers From Prison*: “God can and will bring good out of even the greatest evil. Though we are not Christ, if we want to be Christian, we must share in his liberating and redeeming love, with sympathy and responsibility for our suffering neighbours, for whose sake Christ suffered of his own free will to redeem the whole world.”

The compassion and courage reflected in both Pastor Bonhoeffer and Guardian Joseph, testifies to the truth of God’s salvation, made flesh in Jesus, whose full humanity fulfills the divine promise and purpose contained in the very name revealed in the latter’s prenatal dream of parenthood “God saves” or “God is salvation.”

Joy to the world!

Pastor Peter Lisinski

After inviting members to submit requests for topics of interest or concern for our sermons during Lent, Pastor Peter received four responses which he addressed under the following titles: "TRIALS AND TEMPTATIONS"; "KNOWN BY OUR FRUITS"; "VOCATION AND MOTIVATION"; and "REINCARNATION AND RESURRECTION". We are pleased to reprint them here in this Easter's edition of *The Morningstar*.

SERMONS BY REQUEST — MARCH 1, 2026
"TRIALS AND TEMPTATIONS"
(TEXT: JOHN 3:1-17)

Temptation is something all of us understand quite well. Controversial nineteenth century British writer, Oscar Wilde, confessed: "I can resist anything, except temptation." To be human means daily struggle with the many and various temptations of instant gratification, personal ambition and social status – often at the expense of our relationship with God, with other children of God, and even with our own self.

But the most dangerous and disastrous temptation Jesus seems concerned about is the temptation to judge others. In his Sermon on the Mount Jesus warns, "Do not judge, for the judgment you make you will be judged..." (Matt. 7:1). Today's Gospel ends with Jesus telling us that even God has given up the divine right to judge: "God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."

In times of social disorder, economic instability and personal insecurity – such as our world has witnessed in the last half century of globalization – human beings are tempted to point fingers at a particular enemy – whether real or imaginary – on whom to pin the blame for our personal problems or societal woes. But Jesus calls us to recognize that evil impulses reside within each and every human being, including you and me. In Luke's Gospel, he concludes his teaching of the Lord's Prayer, by bluntly telling his disciples the truth about our common human condition: "If you then, *who are evil*, know how to give good gifts to your children, how much more will our heavenly Father give the Holy Spirit to those who ask!" (Luke 11:13).

Evil is real; evil is powerful; evil is bigger than all of us! It includes the evil we are tempted to do, and for which we are responsible; as well as the evil we inflict on ourselves, or on others, by our own poor decisions, wrong choices or selfish actions. And more than the consequences of poverty and violence produced by the sum total of humanity's moral lapses into inhumanity, evil also includes all the random chaos of illness or injury, earthquake and hurricane, fire and flood beyond our control. Overwhelmed by manifestation of the evil beyond our control that threatens human life, we are tempted to believe that evil is even too powerful for God to overcome – or worse, that God may have abandoned us. At that deep level of despair, our faith is put to the test and we face the *ultimate* temptation to blame or reject God, *in* whose divine image human beings are *created*; and *without* whom our growth into the fullness of our unique personal human being may – to use an archaic figure of speech from our culture – "go to the devil". This, I believe, is the meaning of the *alternate* translation of the Lord's Prayer: "Save us from the time of trial."

In the midst of all the evil in the world around us, and the world within us – much of which remains beyond our understanding – Jesus Christ promises that there is *no* experience of evil so dark, so fearful, or so painful, that God cannot bring good out of it; and he calls us to trust that *only* God can, does and will deliver us from the ultimate power of any, every and all evil.

The death and resurrection of Jesus is God's decisive victory over all the forces of sin, evil and death which Jesus began to wage in the wilderness of his own temptations. With his very dying breath he proclaimed, "It is finished", and the kingdom of God was established once and for all. And in Jesus' resurrection, God promises that the same Holy Spirit who empowered Jesus to resist the devil's wilderness temptations at the beginning of his public mission, and to endure the cross at the end of his public mission, will empower us to resist the temptation to scapegoat others and to endure all the inevitable manifestations of evil in our world and in our lives.

The triumph of Jesus' mission to reaffirm God's sovereignty was accomplished *not* by the armed forces of divine self-assertion, but by the power of divine self-*abandonment*; and the glory of God's reign in Jesus Christ is not the divine honour of homage demanded by divine right, but inspired by the divine self-sacrifice of God's eternal grace and infinite mercy: "God so loved the world that he gave his only-begotten Son so that everyone who believes

in him may not perish but have everlasting life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

Pastor Peter Lisinski

SERMONS BY REQUEST — MARCH 8, 2026

“KNOWN BY OUR FRUITS”

(TEXTS: MATTHEW 7:15-20; GALATIANS 5: 18-25; JOHN 4:5-42)

Today’s second in our series of sermon topics suggested by our members focusses on Jesus’ well-known warning: “You shall know them by their fruits”. When I consulted my concordance of the Bible – yes, I’ve finally unpacked it after our recent move – I was surprised to discover that Jesus spoke those words only *twice*! Both times in one short passage from his Sermon on the Mount: “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. ... A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits” (Matthew 7:15-20).

I was even more surprised to discover that this passage from Matthew’s Gospel is not included in our church’s lectionary of appointed Gospel readings – *doubly* puzzling since Jesus singles out *prophets* – the very people called to public proclamation of God’s word! The prophets of the Hebrew Bible, from the least to the greatest, preached God’s promise of a new social order – a community of love, justice, peace, prosperity and freedom for all people. These are the fruits by which God’s faithful prophets will be known – in a word, “*shalom*”.

In *John’s* Gospel, as we heard in today’s “First Word” on today’s subject, Jesus told his twelve *literally* select guests gathered for his Last Passover Supper, “You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last” (John 15:16). And in the Prayer of the Day appointed in our church’s ordination liturgy we affirm Jesus’ call: “Almighty and merciful God, you built your Church on the foundation of the apostles and prophets ... so that the apostolic and prophetic Word might be heard throughout the ages ...” (LBW-OSB, p. 202).

This past week, that age-old, apostolic and prophetic Word of God was proclaimed by Bishop Imad Haddad of the Evangelical Lutheran Church in Jordan and the Holy Land in response to the military attacks on Iran launched by Israel and the U.S.A: “Now is the time for the global body of Christ to embody our vocation as peacemaker, speaking the truth with clarity, walking with steadfast faith in the way of Jesus Christ, the Prince of Peace, seeking the just peace that transforms hearts.”

In his letter to the Galatians, Apostle Paul affirms the fruits produced by those who hear the apostolic and prophetic word and are inspired to follow Jesus: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. In the same passage, Paul compares these “good fruits” of faithful preaching, which Prophet John the Baptist characterized as “fruits worthy of repentance” (Luke 3:8) with the “bad fruit” produced by those Jesus identifies as “false prophets”: immorality, impurity, idolatry, enmity, strife, jealousy, anger, dissension, envy (Galatians 5:19-21).

Whatever one’s basic personality type or genetic pre-disposition, social status or health condition, our respective daily vocations – particularly marriage and family life – present daily opportunities for self-*giving* which nurture our soul’s unique human being, as well as daily temptations to self-*servicing* which can impede our growth toward becoming fully human. And the fruits by which we are ultimately known are nurtured by those whose vocation gives them a public platform – by the messages we hear, believe, and choose to live by! The examples are many, and as obvious as today’s appointed Gospel.

According to social propriety, Jesus should not have been speaking with any woman, much less a *Samaritan* woman. But he ignored social custom, and risked social disapproval, and reached out to a foreigner from another culture, a person of scandalous reputation and dubious religious in order to liberate her from social isolation as a victim of ethnic prejudice and gender inequality, restoring her human dignity and affirming her personal worth, and giving her a new lease on life in companionship with himself. *Prophecy* at its best! As for the good fruit?

Freed from the failures of her past, and the shame imposed by the self-righteous judgment of others, the Samaritan woman spoke

publicly to the very neighbours that shunned her about her hope for a new beginning. Thanks to her testimony, many of them also accepted her invitation to meet Jesus, and discovered for themselves, just as we have through the age-old proclamation of God's prophetic and apostolic word, the source and the goal of all human life and longing, embodied in Jesus Christ.

As faithful followers of Jesus Christ in this day and age we, like the anonymous Samaritan woman, incorporated into the body of Christ at the Jacob's well of our baptisms, have been chosen and appointed to be fruitful contributors to the common good of all people, calling them to worship God in the spirit and truth of Jesus Christ's death and resurrection.

Pastor Peter Lisinski

SERMONS BY REQUEST — MARCH 15, 2026
"VOCATION AND MOTIVATION"
(TEXT: JOHN 9:1-41)

Today's third in our Lenten series of sermons on topics submitted by members of the congregation invites us to consider on why we give to charity. Do we give only to please God? Or do we give in order to make us feel better about ourselves? Reflecting on our God-given *vocation* – our *calling* as baptized Christians – and the *motivation* behind it, is the primary purpose for the season of Lent, as our faithful companion in Christian discipleship reminds us. And, in fact, it is the very first topic addressed in our traditional Ash Wednesday Gospel reading from Jesus' Sermon on the Mount: "When you give alms do not sound a trumpet before you in order to be seen by others; but when you give alms [let it be] in secret; and your Father will reward you ..." (6:2-4).

In raising the issue of charity Jesus focusses squarely on our most important need in life – not only for Christians, or people of religious faith, but for all people – namely, the need to give!

The first and primary revelation of God in the Bible is that of Creator. The first chapter of Genesis [1:26-27] claims that human beings are created "in the image of God". This means that human beings are created to be creative. We are all – individually and collectively – created to reflect the goodness and generosity of our *self-giving* God. Moreover, the Christian doctrine of the Holy Trinity understands God as a community of divine persons bound together in mutual love. Establishing creative, loving communities of mutual giving is essential to nurturing the divine image within each human being – affirmed in the sacrament of Holy Baptism administered in the name of the Father and of the Son and of the Holy Spirit!

By God's creative initiative, through the divine eternal Word, historically revealed in the incarnation of God's only-begotten Son Jesus Christ – into whose death and resurrection Christians are incorporated by baptism – God's Holy Spirit, calls all people to serve as God's partners in creation's original blessing and ultimate destiny. In today's Gospel Jesus speaks of our God-given vocation: "We must work the works of [God] who sent me ... I am the light of the world." Earlier in his Sermon on the Mount Jesus told his disciples, "You are the light of the world" (Matt. 5:14). Each and every one of us has a vital and unique personal purpose in serving God's unfolding salvation of the world, as Jesus affirms in his healing of the blind man who, in turn, responded with his own affirmation of faith and worship.

Few human activities are more effective in creative community building than worship – historically the primary means and method of Christian missionary work. Of course, the flaws of our human nature and the limitations of human nurture are exemplified in our consumerist society's chronic temptation to measure the value of any activity – in today's case, giving to charity – as a personal investment in the fulfillment of our own self-interest. We justify it as "The pursuit of happiness"!

Nonetheless, the benefits of faith expressed and nurtured in worship include effective socialization, constructive spiritual formation, personal integrity, as well as enhanced physical, emotional and mental wellbeing – as countless academic, scientific and medical studies confirm. But above all, faithful worship nurtures a spirit of charity – beyond the merely financial – needed to establish peace between people of diverse cultures, creeds and colours, and unites us in a companionship of mutual commitment and cooperation, affirmation and healing, in opposition to the climate of suspicion, exclusion and division Jesus confronted in today's Gospel – and which is spreading nowadays at an alarming rate in our world of declining faith in God and increasing political and military idolatry.

Jesus teaches that *giving up* our personal self-interest – no longer asking the question “What’s in it for me?” or “What will I get out of it?” – is the truest measure of our spiritual evolution toward becoming and being fully human. “Those who want to save their life will lose it,” Jesus says. “Those who lose their life for my sake and the sake of the gospel, will save it” (Mark 8:35). The world may say, “Finders keepers, losers weepers”; but Jesus says, “Losers keepers; *finders weepers*”!

Jesus’ message is *counter-intuitive*. It goes against our human nature and basic instinct for survival to put the interests of others ahead of our own interests. The only way to know for sure is, as the Nike slogan says, “Just do it”! Although we will never reach the point in this mortal life when we are motivated purely by the desire to please God rather than self, that is the work of God we are called to do – and *in* doing our God-given work we are *becoming* the fully human beings God conceived, created and calls us to be! Or, as Lutherans, like to say: “We are justified by grace through faith.” Pastor Peter Lisinski

SERMONS BY REQUEST — MARCH 22, 2026

“REINCARNATION AND RESURRECTION”

(TEXTS: ROMANS 8:6-11; JOHN 11:1-44)

Today’s fourth in our “Sermons by Request” series asks for a comparison between the Hindu belief in *reincarnation* and Christian belief in *resurrection*. It’s a vast topic, and I certainly can’t claim to *fully* understand *either* one on this side of human mortality. So let’s begin with an affirmation: The God Christians believe to be incarnate – literally, “made flesh” – in Jesus Christ, is the same God whose grace and truth are revealed in all world religions. And belief in life after death has been virtually universal in all cultures, and unanimous in all religions, of which *Hinduism* is the oldest.

As I understand it, *reincarnation* believes that a person’s “immortal soul” is trapped in a recurring series of birth, death and rebirth, that continues for as many cycles necessary for its evolution toward spiritual enlightenment and final liberation from this material world in perfect union with the one divine source of all reality. When one life ends in biological death, the soul begins its next life in a different physical body. The form, conditions, and quality of each subsequent life depends on “karma” – the principle of either reward or punishment determined by the thoughts, words and deeds of each previous life.

Reincarnation touches the very heart of the sixteenth century Reformation of the church ignited by Martin Luther’s fundamental question: “How is one’s eternal salvation determined?” Is it earned, or is it a gift? In medieval Europe salvation was widely believed to be merit-based. If a person had not earned enough merits in life, one’s soul was confined in purgatory for as long as required to *purge* oneself of residual sin and complete the process of spiritual growth – the very quest affirmed by the concept of reincarnation. And the concept of purgatory does have some *merit* – pun intended.

The Apostles’ Creed touches on the subject in the rather strange belief that, between his death and resurrection, Jesus “descended to the dead.” And in the only Bible passage to do so, Apostle Peter refers to it: “[Christ] was put to death in the flesh, but made alive in the spirit, in which he went and preached to the spirits in prison, who in former times did not obey God ... so that, they might live in the spirit just as God does...” (2 Peter 3:18b-19; 4:6).

According to St. Peter – the chief among the twelve chosen apostles, the one to whom Jesus gave the promise, “On this rock I will build my church and the gates of Hades will not prevail against it” – Jesus Christ descended into hell after his crucifixion to extend the very mission of salvation he had completed by his death on the cross to people who didn’t have the chance to hear the gospel message in their earthly life. True to his promise, on the third day after his death, the risen Jesus unlocked the iron-clad gates of hell’s escape-proof prison and liberated all its resident souls from their bondage – the very quest affirmed in the concept of reincarnation – and bringing them out of mortal darkness into the enlightenment of God’s salvation!

That is the good news of Easter, *affirmed* in Jesus’ promise to the grieving sisters, Martha and Mary, and *fulfilled* in his restoration of life to Lazarus: “Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.” That is the good news of Easter for us, too – for you, for me, for all faithful people of God, whatever their religion! If I may paraphrase today’s reading from Apostle Paul’s letter to the Romans: “Though the body is dead because of sin, ... the Spirit of [Jesus] who raised [Lazarus] from the dead ... will give life to your mortal bodies also through his Spirit that dwells in you.”

The empty tomb of Lazarus foreshadows the empty hell Jesus left behind in the wake of his own death and resurrection; and Jesus' emergence from his own empty tomb affirms his promise in today's Gospel: "I am the resurrection and the life!" Some day, the Spirit of God who raised Jesus from the dead; the Spirit of Jesus who raised Lazarus from the dead; the same Spirit of our Lord and of his resurrection, will roll away all the stones from every tomb, grave and cemetery in this mortal world – including those where our precious family and friends lie buried, as well as those where we, too, will one day rest.

Christian faith believes that, even if reincarnation is true, no matter how many cycles of birth, death and rebirth a soul might have to live, or no matter how much time one's soul might have to spend in purgatory, humanity's universal and unanimous belief in life after death, beyond the mortal limits of earthly life in this material world was, is and will be fulfilled by the *incarnation* of God in Jesus Christ, crucified, dead and buried, who "on the third day rose again". The resurrection of Jesus, fulfills the promise made in his raising of Lazarus. Whatever the process, the ultimate salvation of all God's faithful children – whatever their religion – depends on the grace and mercy of God revealed in the death and resurrection of Jesus Christ, who incorporates our human mortality – body and soul – into the divine immortality of God's own eternal life within the whole and holy communion of God's new creation!

Pastor Peter Lisinski

I was about to clean the cobweb from the crucifix that hangs in the convent sacristy, when I became aware of the tiny scrap of spidered soul crouching behind the corpus; and I thought; how right, how beautiful and right

it is, that the small ones, the tiny ones, the ones we label as ugly, or scary, or simply too different to feel their kinship, would make their home with Love in the moment of its greatest rejection,

in the moment of its greatest triumph. So I withdrew in reverence, remembering in my bones the web of wonder in which we are all, in gossamer'd grace together, soul spun from Spirit.

— brorichard (on Instagram)

Brother Richard is a Capuchin Franciscan Priest-friar. Catholic Monastic tradition. Meditation & mindfulness teacher

CHURCH COUNCIL

Council Chair:	Geoff Crewe
Council Vice-Chair:	Denise Dennis
Council Secretary:	Frank Dietz
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Councillor-at-Large:	Gord Munro
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COMMITTEE LIAISONS

Education:	Open
Finance:	Geoff Crewe
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AMMS Liaison:	Geoff Crewe
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Advertising Coordinator:	Nalini Badley
ELW:	Sigrid Engler
Envelope Secretary:	Sigrid Engler
Mutual Ministry:	Open
Spiritual Society Liaison:	Open

TREASURER'S REPORT

FEbruary 2026	RECEIVED	SPENT	SURPLUS(DEFICIT)
OFFERINGS	\$2,145.00		
AMMS PARSONAGE RENT	2,575.00		
AMMS FELLOWSHIP HALL RENT	1,500.00		
AMMS PARSONAGE UTILITIES	387.26		
GST/PST RECEIVABLE	332.97		
AMMS PARSONAGE INSURANCE (1/2 TOTAL)	1,181.52		
CURRENT MONTH TOTALS	\$8,121.75	\$11,074.74	(\$2,952.99)
YEAR TO DATE TOTALS	\$17,278.53	\$17,758.46	(\$479.93)
CIBC BANK BALANCE AT FEBRUARY 28, 2026			32,131.53
CIBC INVESTOR'S EDGE ACCOUNT BALANCE AT THE END OF FEBRUARY			219,435.76
SCOTIA BANK NON REDEEMABLE GIC AT 3.04% MATURING OCTOBER 26, 2026			30,000.00
CIBC NON REDEEMABLE GIC AT 2.80% MATURING OCTOBER 19, 2026			30,000.00
CIBC FLEXIBLE GIC AT 2.154% MATURING OCTOBER 19, 2026			20,000.00

Yours in Christ, Nalini Badley, Treasurer