



CARADOC PRESBYTERIAN CHURCH

No matter what, always keep your eyes on the SON and live in the light!

eNews Summer Vol. 5.1

Happy Summer, Friends!

Did you know?

Sunflowers have a characteristic called heliotropism (see video below). Simply put, this means that they follow the sun as it moves through the sky. As the sun rises and sets, the sunflower points its head towards the sun so that it can absorb the most amount of sunlight as it grows.

What's so fun and fantastic is that sunflowers look like the sun! The other fantastic thing about this phenomenon is that the sunflower gets the energy to grow from the SUN, that's why it does what it does.

Applying this to our faith feels God designed, doesn't it? ... as the sunflower keeps itself focused on the SUN it grows in strength and grows more and more to look like the image it focuses on, the SUN. Therein lies an important lesson for us. All we need to do is replace the "u" in sun with an "o." What sunflowers can teach us is that:

As we focus on the Son, we can also begin to look like the Son.

It's simple really ... the next time you see a sunflower or munch away on sunflower seeds, think about who or what your life is focused on. It's reminiscent of the refrain of the great hymn, *Turn your eyes upon Jesus*:

**Turn your eyes upon Jesus
Look full in His wonderful face
And the things of earth will grow strangely dim
In the light of His glory and grace**

If you want to discover what it truly means to be one of God's children and to bear God's image, fix your eyes on Jesus. Fix your eyes in such a way that you grow in strength, grow into God's expression of grace, and grow more Christ-like. It will change your life.

[YouTube link: Turn your eyes upon of Jesus](#)

[YouTube link: The Science behind why sunflowers follow the sun
Why do sunflowers follow the sun?](#)



Happy Canada Day!

Franck, I and our family wish you and your family a Happy Canada Day! We certainly live in a beautiful and wonderful country. We live in a place where it is our hope, as Canadians that all people will live in peace and neighbour, stranger and friend, no matter what, will be treated with dignity and respect. However, these last weeks have shown us this is something "we" as a country still need work toward. As we seek to live as Christ lived, seek to share in God's goodness with all and love fully as we are called to do we humbly acknowledge the vulnerability of many in our community. I hope you are able to spend time with friends or family today but I also encourage you as you feel gratitude for the country we live in to take time to pray for our indigenous neighbours and friends as they struggle to come to terms with the scars of colonialism that haunt their communities.

Deepest Peace for our continued journey in healing and reconciliation.

Rev. Shelly

A Prayer

Creator God of love and justice, Comforter of those who mourn, We have learned of more Indigenous children lost, more children who never were able to return to their families from schools they should never have been forced to attend in the first place. This news is devastating. We pray first for healing for the children's families and communities, who are met again today with pain no one should ever have to bear.

We also acknowledge the actions of your church, our complicity in running residential schools and taking children like these, who were just found, from their families. We repent for the pain and ongoing harm we have caused, and ask for the will and wisdom to act to end that harm. We have asked for forgiveness and committed to work for healing and reconciliation. But we recognize that for many, that change came too late.

Comforting God, we pray for healing in the communities and families of all who experienced residential schools, comfort for all those grieving, and strength for all to pursue reconciliation. Amen.



Truth and Reconciliation

In response to the devastating confirmation of unmarked graves on the grounds of former Residential Schools in Canada, a statement was published on June 15, 2021, (please see below) written in consultation with [the National Indigenous Ministry Council](#), a Committee of the General Assembly, and signed by both the

Rev. Dr. Dan Scott, Moderator of the 2021 General Assembly, and by the Rev. Amanda Currie, Moderator for 2019–2020. It speaks, through repentance and lament and in humility, for the lives of all the children who were lost, those we know who died at the schools and those still to be found in unmarked graves. The statement makes many commitments for

the church to act upon.

In various ways, the church has begun responding to the commitments outlined in the statement. However, any work regarding former Residential Schools and the land they are or were on must be done in conversation with and after listening carefully to the affected communities and in line with their wishes. Additionally, we work in consultation with the National Indigenous Ministry Council.

This work takes time and must be respectful of the impacted communities' wishes. We know there are cemeteries associated with some of the schools that The Presbyterian Church in Canada ran but we do not know for sure whether there are unmarked graves on the grounds of these schools, though it is likely. We are working on opening conversations around searching the grounds of both Cecilia Jeffrey Residential School and Birtle Residential School. The church has also begun looking into how to approach those affected by the schools that The Presbyterian Church in Canada ran but that closed before 1925. We have also contacted the United Church of Canada about how we will work together with regard to the schools The Presbyterian Church in Canada ran before 1925 but then became associated with the United Church of Canada.

You can learn more about the ongoing work for reconciliation and Indigenous justice as well as any news regarding this issue at the [Indigenous Justice page of our Social Action Hub](#). It is a living resource that we keep updated.

*Note: all the bright blue words are active links that give more information regarding what's highlighted.

[Click here for Healing and Reconciliation resources](#)

A Statement Regarding Residential Schools

(from current and former Moderator)

picture: The marker honouring all the children who attended Cecilia Jeffrey Residential School, erected in 2013.

June 15, 2021

We issue this statement of repentance and commitment to action today, aware of our own responsibility with regard to the sin of colonialism and our operation of residential schools, both of which we recognize today as instruments of a genocide against Indigenous people in what is today called Canada. The devastating revelation of 215 unmarked graves on the grounds of Kamloops Residential School in British Columbia leads the church to a time of listening to learn what is needed to continue its work of reconciliation, and so we have prepared this statement in consultation with the National Indigenous Ministries Council of The Presbyterian Church in Canada. We also offer lament, in humility, for the lives of all the children who were lost; those we already knew, those who were just found, and any more still to be found.



[click here for Confession of the PCC](#)

Living Faith reminds us that God is always calling us to seek justice in the world, and that justice is seen when we strive to change customs that oppress and enslave, protect the rights of others and protest anything that destroys human dignity. (8.4.1–3) Justice requires commitment and action. In 2019, The Presbyterian Church in Canada repudiated the [Doctrine of Discovery](#) and terra nullius—major components of colonialism, and in 2016 we committed ourselves to [the United Nations Declaration on the Rights of Indigenous Peoples](#) as framework for reconciliation. It is in acknowledging these requirements and calls of our faith that the church commits itself to the work and repentance named here.

The Presbyterian Church in Canada operated eleven residential schools for Indigenous children, with the first opening in the mid 1880s. The names of those schools are: Ahousaht Residential School in British Columbia, Alberni Residential School in British Columbia, Birtle Residential School in Manitoba, Cecilia Jeffrey Residential School in Kenora Ontario, Crowstand Residential School in Saskatchewan, File Hills Residential School in Saskatchewan, Muscowpetung (later known as “Lakesend”) Residential

School in Saskatchewan, Portage la Prairie Residential School in Manitoba, Regina Industrial School in Saskatchewan, Round Lake Residential School in Saskatchewan, and Stoney Plain Residential School in Alberta. In 1925 all but two of the schools that were still open were transferred to the United Church of Canada which was established as a result of the Church Union Movement. The two schools the PCC continued to operate after 1925 were Birtle Residential School and Cecilia Jeffrey Residential School. Though the church first offered formal apology and confession to God and to Indigenous peoples in 1994 for our role in running these schools—places from which many students never returned and which caused emotional scars and trauma on generations of Indigenous communities—the harm from these schools and other colonial practices continues today and so too does our need for confessing.

Meaningful apology and the reconciliation that can come of it requires listening to the Indigenous communities and families we have harmed, asking what work is needed for healing and then acting on it. The work that is required will change over time, as circumstances change; as more information is uncovered that may reopen wounds; as the depth of harm of colonialism is understood; as ways are found that the church can be an ally and a voice for justice again. The work required will change too as healing happens.

The listening required is also not a one-time event, but part of a relationship that develops over time. In listening, we have heard that even the children or grandchildren of those who attended Indian Residential Schools are more likely to have serious physical or mental health concerns, more likely to be taken from their homes into foster care, and more likely to attempt suicide than Indigenous children who do not have a parent or grandparent that attended residential school. This is because of intergenerational trauma, that can cause cycles of harm and broken relationships in families if not healed.

Hearing this, we have asked what we could do that would help heal that trauma; reconciliation requires no less. And in conversations with Indigenous members of this community, The Presbyterian Church in Canada, we have heard what is needed today:

We have heard The Presbyterian Church in Canada must work to ensure the grounds of the residential schools we ran—and especially Birtle and

Cecilia Jeffrey, which we ran the longest—are searched for any unmarked graves. We must also ensure any search is taken in respectful consultation with the Indigenous communities and families impacted; this would include financial support from the church for those searches. **We commit to this work.**

We have heard that any work to address the legacy of Indian Residential Schools must also address the ongoing inequity faced by today's Indigenous children, and we are asked to seek justice through advocacy for the rights of all Indigenous children. **We commit to this work.**

We have heard The Presbyterian Church in Canada must confront and address colonialism and systemic racism against Indigenous people in both the church and Canadian society. This systemic racism and colonialism shape the daily lives of Indigenous people in the church and in society in daily acts many take for granted, such as accessing healthcare, access to clean drinking water, equity in education, and equitable treatment in court systems. We have seen how this systemic racism has resulted in incidents like how Joyce Echaquan was treated before her death when she sought access to health care, in significantly higher rates of violent encounters with police, and in significantly higher rates of child apprehension into foster care systems, to name just a few examples. As disciples of Christ, the church is called to work for justice by advocating for an end to these and other similar injustices against Indigenous people. **We commit to this work.**

We have heard that it is important to support the recommendations recently issued by the Native Women's Association regarding ending the crisis of Missing and Murdered Indigenous Women and Girls as well as continuing to support the Truth and Reconciliation Commission's Calls to Action and the Calls for Justice that stem from the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls. **We commit to this work.**

Because the residential schools operated for almost nine decades, harming generations of communities, true healing and reconciliation will require a lengthy journey over generations and a great deal of work to heal that harm. The discoveries of unmarked graves continues to lead to unspeakable grief and ongoing harm in communities across our country.

Reconciliation is a long road that requires acknowledgement of harm, apology for taking part in that harm, concrete steps to redress the harm, and the rebuilding of broken relationships. We are called as disciples of Christ to reconciliation and to justice; **this is work the church must do and commits to doing.**

—The Rev. Dr. Daniel Scott
Moderator of the 2021 General Assembly

—The Rev. Amanda Currie
Moderator of the 2019 General Assembly



Get your Shot!

Information is important during this time please check out the resources on **This is our shot** website (in multiple languages) or see the many videos the government has produced to

help share information. (see link below)

If you have not been able to book a first or second dose yet see info below. Link below takes you to booking portals and phone number for your convenience.

[This is our Shot Website - #togetheragain campaign](#)

Some Video Links:

[How do we know the COVID-19 vaccines are safe?](#)

[How do I know COVID-19 vaccines are safe without long-term data?](#)

Follow the link below to book your shot!

[Get vaxxed! Middlesex-London health unit book your shot!](#)

Call: 226-289-3560

Can't wait to be #togetheragain soon!



Get **VAXXED!!!**

I GOT MY COVID-19 VACCINE!

www.covidvaccinelm.ca Call 226-289-3560

BUREAU DE SANTE DE MONTREAL EN QUEBEC HEALTH UNIT www.healthunit.com

Book your appointment



Some Theological outcomes of General Assembly

A Lengthy discussion dominated the meetings on Tuesday regarding Remit B and C on the Committee on Remits report. After years of prayerful debate and study, and much passionate and heartfelt discussion, The Presbyterian Church in Canada agreed to make changes to its theology and practice regarding marriage, permitting people to choose to define marriage as either as a covenant relationship between a man and a woman or a covenant relationship between two adult people. These decisions provide Presbyterian ministers with liberty of conscience and the freedom to choose to officiate or not officiate at the marriages of same-sex couples.

Additionally, the church agreed that LGBTQI people (whether married or single) can be ordained and are welcome to serve as ministers and ruling elders.

These decisions accompany other resolutions about policies and programs that will help the church include LGBTQI people more fully in all aspects of ministry. The church will also prepare a confession to all individuals and congregations that have been harmed by the church's exclusion of LGBTQI.

To learn more about all happenings at General Assembly this year [click here](#).

Support Strathroy Pride



Join the Strathroy community in support of Strathroy Pride Saturday July 10th 11am for Pride flag raising at Town Hall.

Summer Soul Nourishing



Quest: Travel as a Spiritual Act

A worship series for widening our perspectives and loving our neighbour

Whether you travel far away or see your local

surroundings as if for the first time, pilgrimage has long been a spiritual practice, and “journey” a deeply-felt metaphor for our spiritual lives. The word “Quest” comes from the Latin root meaning “ask, seek.” Our four week worship series will encourage us to open ourselves more fully to the curiosity and wonder, reflection and transformation that travellers—not merely tourists—experience when they choose to immerse themselves in soul-widening adventures.

Join us this Sunday as we "Leave Home" Facebook Live

10:45am prelude | 11am worship

EXPLORE YOUR WORLD

Holy Moly it's Summer Packs!

This July Rev. Shelly is preparing Holy Moly (Sunday school) packs for our young people and families. There will be 7 days of daily activities and bible



learning around the theme of ***exploring your world!*** Older children may want their own pack or families can request one pack and adjust according to their needs. You can use the days consecutively or spread them out throughout the remainder of the summer. They are free and available upon request! Please have all requests in to Rev. Shelly by Friday July 16th.

Summer Daily Devotions

Each week this summer Monday to Friday starting July 5 there will be daily devotions posted on the Caradoc Facebook page. Each Monday the week's worth of devotions will be posted on the Caradoc website for those not on Facebook.



[click here to go to Summer Daily Devotions page](#)



Kind regards,
Your Team at Company Name



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