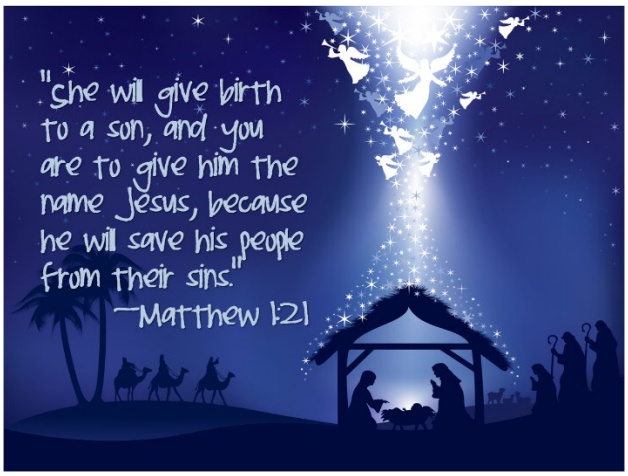
Season's Greetings

First Presbyterian Church

WINTER 2025 NEWSLETTER

Dear Members and Friends of First Presbyterian Church Chatham,

As soon as Hallowe'en is over, the shops remind us that Christmas is coming once again. This is a time for family, giving gifts, and reflecting on all the events of 2025. And with all the busyness of the festive celebrations, let it also be a time to acknowledge with gratitude God's presence with us throughout another year, even in those moments of sadness and grief. During this last year we have been following the Jesus-story in our Worship Services, primarily from the Gospel of Luke, and now the liturgical calendar begins again with Advent. It is a time of *waiting in hope* for the birth of Jesus the Messiah that we celebrate at Christmastime. With the birth of Christ, hope is realised and we live in the light of the love, joy, and peace that Jesus brings. It is also a reminder that we *wait in hope* for Christ to come as King, to fully realise his reign and finally put right all that is distorted and evil. What a day that will be! If we ignore that aspect of Advent, we have only half a gospel. And as we wait in hope, God wants us to be busy doing the kinds of things that please him: loving God and others wholeheartedly – together, as a faith community.



Here at FPC, we are also *waiting in hope* for Wilson Eyong to soon come as our new minister. The Presbytery of Essex-Kent and that of Montreal have independently scrutinized and approved Wilson's Call. Ordinarily that would mean the new minister could arrive within a month. However, and as you already know, we need to wait patiently for Wilson's renewal application of his work permit to be approved. I have written to his immigration lawyer my letter of support, which also provides details of Wilson's offer of employment and our need for this process to be expedited. I ask that you also pray about this matter, that God's hand will be protecting and progressing his application through what can sometimes feel like the faceless grindings of bureaucracy. Pray too for Wilson.

And let me take this opportunity to welcome you all our services in December. Bring Christ into Christmas as you celebrate the Holiday Season with your family and friends. Read again those words God spoke to Joseph in a dream from Matthew's gospel in the image above. They are a reminder that God keeps his promises, and of why Jesus came. May we, like the wise men, bow down and worship him, Christ the Lord.

Blessings,
Rev. Tim Reddish,[1]
Interim Moderator

[1] I can be contacted through Rev. Paul Shaw or Joan M. Fletcher (Clerk of Session).

Where contact information is not provided,
phone/email Linda in the Church Office and she will forward your request.

DEVOTIONAL

Recently, as all our thoughts have begun turning to Advent and Christmas once again, I found myself considering these golden words of Isaiah the prophet: ***"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel."*** (Is. 7:14).

Some 800 years later, the Gospel-writer, Matthew, would quote these same words from Isaiah, adding, ***"...all this took place to fulfill what was spoken by the Lord through the prophet."*** (Mt. 1:22).

We sometimes think of Isaiah as the prophet of Christmas because of this passage. But Isaiah's prophecy speaks of the whole ministry of Christ.

In Isaiah 40:6, the prophet says, ***"A voice says, 'Call out!'"*** The follow-up question is ***"Call out what?"*** The answer is the message of God's Good News. ***"Speak kindly to Jerusalem."*** Her deliverance is here. The Servant – the Anointed of Yahweh – is coming. ***"Get yourself up on a high mountain, O Zion, bearer of good news, lift up your voice mightily, O Jerusalem, bearer of good news; lift it up, do not fear. Say to the cities of Judah, 'Here is your God.'"*** (Is. 40:9).

Here ***IS*** good news: Everything in the universe is subject to the law of entropy. That is, it wears out, it rusts, it erodes, it returns to its subatomic structure; ***"...but the word of our God stands forever."*** To those beaten up by life, living with crushed ideals, and broken dreams, and the shame of sin, we can say with confidence, ***"do not fear... Here is your God!"***

Advent is the season when we celebrate His coming. Isaiah, and all the prophets, thirsted for this. God coming with power: ***"Behold, the Lord God will come with might, with His arm ruling for Him. Behold, His reward is with Him and His recompense before Him."*** (Is. 40:9).

God, wielding His power in wonderful love for His people: ***"Like a shepherd He will tend His flock, in His arm He will gather the lambs and carry them in His bosom; He will gently lead the nursing ewes."*** (Is. 40:11).

In the New Testament, the Apostle Peter yearned for the Good News of another coming: ***"But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells."*** (II Pet. 3:13).

The Apostle Paul told the Thessalonian Christians that they were ***"of the light, and not of darkness."*** (I Thess. 5:5). A voice continues to call us. God calls us to be light in our dark world, both to be and to proclaim Good News, the Good News which ***IS*** Jesus Christ. He comes into any life that opens to Him in faith, and brings new life, and new purpose, and new joy, and new hope beyond this life. ***"Do not fear... Here is your God."***

Blessings,
Rev. Paul Shaw,
Pulpit Supply

Intrigued by this painting? Check out Christianity and the Arts (p.8)

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I WEEP FOR MY BELOVED CAMEROON

My poem is a lament and a call to conscience for a nation caught between love and loss. It's my heartfelt reflection, the way I mourn the decay of leadership, the flight of youth, and the erosion of hope in a once promising land.

Beneath my sorrow runs an unbroken thread of patriotism and faith, a belief that even in despair, the tears of her children can nurture a rebirth. This piece is both a cry of pain and a prayer for renewal. It's a reminder that true love for one's country is not silence in comfort, but courage in truth.

That night, I couldn't fall asleep and my soul wasn't at rest after going through the deplorable political crisis in Cameroon. One individual has been president of our country since I was two years old. He is 92 and is rarely seen in public. The presidential elections had just concluded and he was declared the winner for the eight consecutive term. By the time his new mandate ends he will be 100 years old. Of course, majority of Cameroonians especially the youths did not vote for him. As we speak, there's chaos, killing, intimidation, frustration, burning of properties and in fact a civil war is looming. All these thoughts drove me to sorrow and late at night this morning, I found myself weeping and writing down the thoughts that ran through my mind.

I weep...
I weep for my beloved country, Cameroon.
Land of beauty —
But broken by the hands that swore to build her.

Forty-three years of one man's dream —
Now a nation's nightmare.
My father called it the New Deal,
But what's new when the faces never change?
When the old cling to power
Like dry leaves to a dying tree?

The ruler — ninety-two.
The Senate president— ninety.
The National Assembly president— eighty-five.
Minister of Justice — eighty-three and many more...
Power hoarded by trembling hands,
While the youth,
The heartbeat of this nation,
Are scattered like seeds in foreign lands.

We build the West,
We heal their sick,
We teach their kids,
While home — our home —
Lies bleeding in silence.

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No roads.
No jobs.
No light in the night.
Only corruption,
Tribalism,
Elections written before they're cast.

But still — I love you, Cameroon.
You are my mother's song,
My father's prayer,
My people's pain and pride.

One day, the dawn will rise.
One day, the drums will beat again —
Not for power,
But for freedom.

Till then…
I weep,
Not in weakness,
But in hope.
For even tears can water change.

God…
Please,
Come to our rescue.
Let Cameroon rise again.

Oscar Njumba

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WHAT'S IT LIKE TO BE ON THE SEARCH COMMITTEE?

Chances are you'll never sit a search committee. But if you get the opportunity, here's why you should!

My first reaction was "What an honour to be chosen." We would be tasked with a monumentally important job: to find a suitable replacement for our departing Minister. We knew we couldn't, and shouldn't, look for a clone. That would be unfair to both the new Minister and our congregation. The comparisons would be deadly, expectations would be crushed, and disappointment would rule. In a word, it would be disastrous. Instead, this would be a new beginning, a new chapter. Which led to my second reaction: anxiety and inadequacy. I had seen the results of a failed search and knew just how important it was "to get it right".

Session took great pains to ensure the Team was broadly representative of the congregation. We are young, old, women, men, elders, adherents, each with a different area of expertise. We are all of us. But more importantly, they ensured we would share an underlying characteristic: every one of us was a team player. And so, I immediately felt relaxed and comfortable with my team-mates. We were supportive and affirming of each other. While some people listen only for the opportunity to inject their own thoughts, this Team considered and absorbed every opinion. That's collaboration. And because we validated one another, that empowered us to resolve any differences of opinion.

It was a long and daunting process and, at times, frustrating at both the slow pace and the inadequacies of promising candidates. This is because we were unbelievably thorough. We would think we had found the right one, but then in the interview or sermon they shared, would be confronted with a glaring mismatch. "No", we would decide, "that one won't do".

We felt the pressure to "settle", not from the congregation but the simple march of time. Still, we never abandoned hope or faith. We knew our choice had to be right. Our new Minister would never be all things to all people, but we had to be sure they had an array of skills that would unite, inspire and join with us, so that as a congregation we could in fact do all things. I firmly believe it was our Team's cohesion that led us to such a person.

So that is what it was like. We felt and shared a range of emotions as we journeyed. We started as individuals but became family. Our meetings were full of small talk and chatter, laughter and even tears. It was sometimes painful, but more often joyous, and in the end, one of the most satisfying exercises I have experienced.

We have recommended the best possible candidate. I have that confidence because our whole Team is in support of him, with no reservations. We worked together so well that I have faith that God has guided us to our next Pastor. We have been blessed and our prayers truly answered.

Bruce Davidson

Intrigued by this painting? Check out Christianity and the Arts (p. 8)

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PASTORAL CARE

Because they have no way to repay you.
(Luke 14:14 NCB)

Greater minds than mine, well steeped in theological study and tempered by faith, are far better positioned to talk about Advent than yours truly. Besides, I've been quite upfront that this column is about works and personal growth, not the work of ministry. So my chosen topic may surprise, or even faintly horrify you. For sure, it is one I have never addressed publicly: moral responsibility.

Yes, I'm going to risk talking about the nature of belief, though I will approach it philosophically. And that's because we need to differentiate between "beliefs" and "values." **Beliefs are the statements we make to describe the world in which we find ourselves**. **Values are the judgments we make about that world**. For example, "I believe in God" is clearly a description of the world in which most if not all of us at FPC reside. "I believe that Jesus died for our sins" is the value most often attached to that belief. Or, as another example, consider the difference between "I believe in tithing" and "I believe that everyone at FPC should tithe 10%." The former is open-ended, the latter pretty pointed.

Roughly speaking, the difference is between "**I believe in**" and "**I believe that**." (Though "in" and "that" can be implied rather than stated.) You'll notice "believing in" something doesn't tell us much about the speaker, while "believing that" is quite revealing. At one end of the spectrum are the avoidant among us, who prefer to keep what they believe vague; at the other those who plant their values claim front and center. The rest of us occupy a space somewhere in between.

One thing is for sure: expressing values can and often does lead to misunderstanding and conflict because, by definition (see above), they are judgments. So while we may assume that anyone who makes a value statement is looking for like-minded believers, it's important to realize they are also (explicitly or otherwise) informing everyone else how they feel about non-like-minded believers and non-believers.

As Christians, and as human beings, values matter. A lot. Which may explain why many value statements contain at least a ripple of morality. And why Christians in particular are drawn to them.

Here's the problem. Christians tend to saddle their morality with such qualities as "upstanding," and "virtuous," reducing it to little more than cultural baggage. Contrary to popular opinion, we are not moral because we don't drink or engage in extramarital sex or play cards on Sunday. We are moral because we recognize when doing those things runs the risk hurting someone else. Would you want your neighbour (or friend or significant other) driving drunk, breaking up a marriage or—the closest I can come to understanding the ban on card playing—impoverishing their family through indiscriminate betting? Of course not. Morality then has more to do with how we view—dare I say value?—those with whom we come into contact than some abstract requirement from on high.

Similarly, many Christian denominations insist that so-called moral behaviour be part of their mission statements and codes of conduct, even though morals in and of themselves are not the sole province of Christianity. Plenty of

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non-Christians can and do adopt them and live by them (often more successfully than we do.) And so, to them and you, I would say that for all my philosophical meandering, I'm prepared set aside any and all questions of whether to drink, fool around or gamble and go straight to Matthew and Luke: Do unto others as you would have them do unto you. We are not the prime example of clean living. Freed of that expectation, let's strip away the last of the cultural baggage and base our actions on the God-given gift of free will.

I think it's safe to say that any view of morality serves as a useful check on temptation, in that it helps keep us from indiscriminately drinking, fooling around and/or gambling; and to the extent we remember its true purpose is to prevent us from causing unnecessary harm, keeps us from wandering too far afield. What then of moral responsibility, the purported topic of this article? Which temptations is it supposed to check?

Ready for the takeaway? We're almost there.

The term "moral responsibility" encompasses intention, consequence and circumstance in an effort to hold individuals accountable for their actions. It does not appear in scripture, though we can clearly infer that we are expected to hold ourselves accountable to God. It is rooted in the nature of God as a moral being and the moral order He has established in creation. What constitutes moral beings and moral orders is beyond my knowledge, eloquence, and pay grade. And as I've intimated, morality of this nature doesn't much interest me. Intention, consequence and circumstance do. So yes, **I believe in moral responsibility**, but mostly **I believe that it needs to be rooted in awareness and compassion not expectation and deference**.

Jesus challenges us to "love everybody," not pick and choose from among them. Loving everyone is hard enough, so why am I suggesting we aim even higher? Because for Christians, the temptation moral responsibility is designed to check is the temptation to turn away from a relationship, just because it got hard/inconvenient/distasteful. And by "relationship," I'm not talking about partners, children, relatives, even friends. Think Good Samaritan, only you don't get to leave at the end of the parable.

Someone in your life fits this bill. If not? It's high time one did.

To be continued…

Intrigued by this painting? Check out Christianity and the Arts (p.8)

TIS THE SEASON

Almost exactly 12 years ago, while poppies were still on sale, I had already decorated Target's 10.5 foot Christmas Tree. (Remember when Target had a Canadian footprint?!) Fresh 100 FM had morphed into 100.3 WNIC, heralding the beginning of its all-Christmas-all-the-time music programming and becoming the station-of-choice on my car radio. (Remember when I had a car? Didn't think so.) Today, the Salvation Army, with the Goodfellows close behind, are out in full force; and for the 19th year I have secured my regular timeslot of Saturdays 6-8 pm at Giant Tiger, where I mind the kettle and happily distribute miniature candy canes to young and old, whether they donate or not. So the season begins for me.

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By the time you receive this newsletter, the sanctuary will be resplendent with poinsettias and greenery. The first Sunday of Advent will have come and gone, the candle of hope lit, carols sung, and communion about to be served. And so the season begins for us.

Wherever you are and whomever you're with, there will be things you do or say or remember that are personal for you. But in reading this newsletter, you also become part of our congregation and so share in the thoughts and prayers of your FPC family, for we are one in Spirit. May peace be your gift at Christmas, and your blessing all year through. And from me to you, a very special "seasun's greetings."

First published December 2013; revised December 2025

CHRISTIANITY AND THE ARTS

Christianity has inspired the arts for two millennia, beginning with the simple drawing of a fish. At one point, its symbolism was as recognizable to the people of its day as emojis are to us.

Adoration of the Magi, celebrated on 6 January as the Feast of the Epiphany, is considered the first of Christ's revelations to his divinity (the others being his baptism, believed to have taken place on the same day 30 years later; and the wedding at Cana, his first miracle, exactly one year after that.) To my knowledge, no single work of art has attempted to incorporate all three revelations. So we'll stick with the OGs.

The paintings illustrating Paul's, Oscar's, Bruce's and my contributions each tell a different tale, though all speak to the same moment. The painting accompanying Paul's devotion was created in 1496 by Filippino Lippi (son of the famed Fra Lippo Lippi). Right off the bat, the most noticeable thing about it is the size of that crowd! And more appear to be coming!! There's a reason they're all there, though not one you'll find in scripture. The most prominent among them are donor portraits of various Medici family members. Because of course they would have been honoured guests had they lived back then. None of the Magi is wearing a crown—I have no idea why the fellow in red is getting one—so we are left to assume they are the kneeling figures.

The painting accompanying my column was created circa 1500 by Andrea Mantegna, so practically at the same time as Lippi's. What's remarkable about it is the up-close-and-personal perspective, unusual for the times, suggesting it was a commission for private devotion. The Holy Family's halos are much more subtle as compared to the gilded frisbees encircling Lippi's Family, here too suggesting intimacy over public display. And so the question we're presented with here is not Where's Waldo Medici, but who or what are they all looking at? Maybe it's different when you're in front of the original—perhaps kneeling in prayer, so you'd be looking up—but on a computer screen, it appears that no one is making eye contact, with us or each other; the closest is Joseph, who seems a bit deer-in-the-headlights about it all. Supposedly the baby's hand is raised in blessing, though I'd say he's reaching for the frankincense jar, as babies will do.

The painting accompanying Bruce's article was created by Jan Moestaert in the 1520s, so not long after Mantegna's. I was immediately struck by the costuming, which I've since discovered is what passed for modern in those days. No auras or halos. You'll also notice they are not in a rural setting, never mind a stable. In fact, it's a palace, and a ruined one at that. Supposedly King David's, to symbolize the dilapidated state of the Old Covenant

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(and, in current parlance, the Reason for the Season). This time, there's no mistaking Baby Jesus' interest in the frankincense jar; and as usual the artist doesn't seem to know what to do with Joseph, so he's portrayed as conversing with an unidentified man of presumed importance. Intriguingly, in the background are three scenes from the Old Testament and one from Christian legend (featuring the Tiburtine Sybil and the Emperor Augustus).

A word about the Magi before we move on to our last painting. They began to come into their own in the 2nd century: identified as kings in the 3rd century (eventually becoming wise men in the King James translation), given names in the 8th century, and assigned ages and geographical backgrounds by the 14th century. The notion that one magus was black became popular in the 15th century, beginning in Germany and the Netherlands. Lippi's magi are all white; Mantegna's and Moestaert's clearly represent Europe, Asia and Africa. In terms of age, Lippi's and Mantegna's clearly represent old, middle-aged and young; Moestaert's don't show quite the same range.

The painting accompanying Oscar's poem was created in the 1970s by French artist Bénédite de la Roncière as part of La Vie de Jesus Mafa, a series of Gospel scenes composed of African people, settings, and dress. The initiative of Cameroon-based French Catholic missionary François Vidil, he formed a team of local church leaders and theologians; Mafa villagers then acted out each scene, which was sketched or photographed and, in the case of the Adoration, sent to de la Roncière to use as models. Ultimately, the entire series was distributed to other villages and eventually across Africa; they can even be purchased in book form. As with Lippi, the scene is populated with secondary characters; but here they are well back of the main scene, going about their business, not seeking the tempera version of a selfie. The Magi are definitely regal but presented as local chieftains come to pay their respects, not exotic representations of faraway cultures. All are black, all appear to be the same age. And for once, Joseph has a role to play, actively welcoming their guests; while Baby Jesus is equally gracious, more interested in getting them to hold him than getting his hands on that frankincense jar.

Sue Easun, Coordinator of Pastoral Care
pastoral.care@firstchatham.org

UPCOMING SERVICES

7 December: The Kingdom at Hand (Rev. Paul Shaw) / Holy Communion

14 December: Rejoice (Rev. Paul Shaw)

21 December: Brought Near (Rev. Paul Shaw)

24 December: The Festival of Lights and Carols (Rev. Paul Shaw & Adam Shaw)

28 December: Full of Grace and Truth (Rev. Paul Shaw)

4 January: Truth is Stranger Than FIction (Rev. Tim Reddish)

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FINANCIAL SNAPSHOT

Below is a snapshot of our budget as of 31 October. Givings to the **General Fund** ($155,936.94), which covers expenses like utilities, supplies and salaries, are down roughly $24,000 over last year ($179,275). Givings to the **Building Fund** ($177,866.00) which covers repairs to the building including the new boiler, are up roughly $52,000 over last year ($20,918.75); please note that this amount includes the transfer of $104,515 from the manse funds to help cover the cost of the boiler.

In short, our budget is working, with the decrease in the General Fund offset by the increase in the Building Fund, but we can expect to see more expenses in the future. Please consider reviewing your current level of giving. Last month, three families did just that!!

Regular fundraising events will return with the new year; and we're in the process of preparing the 2026 budget. Your ideas and input for either (or both) would be most welcome.

First Presbyterian Church, Chatham, Ontario
Statement of Revenue and Expenses
For the ten months ended October 31, 2025

	General Fund	Building Fund	Memorial Fund	Breakfast Fund	Total
Revenue from all sources	155,936.94	177,866.00	2,620.00	20,637.55	357,060.49
Expenses for all purposes	150,883.77	112,158.50	-	22,531.02	285,573.29
Excess of Revenue over Expenses	5,053.17	65,707.50	2,620.00	(1,893.47)	71,487.20
Surplus (Deficit) at beginning of the year	(40,660.78)	(56,707.88)	11,727.08	81,133.57	(4,508.01)
Surplus (Deficit) at October 31, 2025	(35,607.61)	8,999.62	14,347.08	79,240.10	66,979.19

First Presbyterian Church, Chatham, Ontario
Statement of Revenue and Expenses
For the ten months ended October 31, 2024

	General Fund	Building Fund	Memorial Fund	Breakfast Fund	Total
Revenue from all sources	179,275.30	20,918.75	933.65	22,632.25	223,759.95
Expenses for all purposes	210,106.39	-	-	22,086.22	232,192.61
Excess of Revenue over Expenses	(30,831.09)	20,918.75	933.65	546.03	(8,432.66)
Surplus (Deficit) at beginning of the year	(27,622.77)	(46,392.19)	10,793.43	78,635.09	15,413.56
Surplus (Deficit) at October 31, 2024	(58,453.86)	(25,473.44)	11,727.08	79,181.12	6,980.90

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PROPERTY & FINANCE

As of December 1, Barlett has finished repairs to the eavestrough on the east wall and replacement of the window pane in the upper root. These were critical repairs needed before winter. They also repointed some brick where the window pane was replaced.

They will be back in 2026 to continue with other repairs to the building including:

- Re-lathing the two stairways leading to the sanctuary from wellington
- Repairing the deteriorating brickwork at the basement doorway off 5th street.
- Repointing a number of areas around throughout the building. ('Repointing' is the process of refreshing the old, deteriorated mortar between bricks with new mortar as it crumbles and falls away due to weather and time. If the mortar is not replaced, bricks become loose and can fall out of place. Water will also seep through the cracked and missing mortar into the building.)

Boiler Update

At long last, the new boiler is installed and running well. The sanctuary is well and truly heated.

We have yet to install a water filtration and chemical treatment processes which will keep the boiler in good running shape for many years to come. These items will not be installed until after the heating season is over. i.e. this coming spring.

Our focus now turns to the insurance claim to determine what is covered. In preparation for this, we have made sure to keep them in the loop.

Thank you Brian Wright, for your diligence in not only upgrading the electrical system for the new boiler, but also his ongoing assistance in improving its operation!

Ed McLachlin, Chair

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HOW TO DONATE

- **Weekly Envelops**. If you attend most Sunday services and would like to pay by cash or cheque, you can request a box of envelops; also included are special envelops for Christmas, Easter, Thanksgiving, and Anniversary Sunday. The first envelop in your box is labeled Initial Offering, which is used to defray the cost of continuing to offer this option. CONTACT: Linda Weeks at office@firstchatham.org

- **PAR.** If you would like to support us on a monthly basis and prefer the convenience of automatic withdrawal, you can sign up for PAR. This is the most cost-effective option, from the church's point of view. CONTACT: Linda Weeks at office@firstchatham.org

- **Occasional, Fundraising or Memorial Donations**. If you are in the sanctuary on Sunday morning, you can use one of the spare envelops in your pew. You can also drop by during office hours, or mail it in (cheques only).

We can provide tax receipts for any amount, if you give us your full name and contact information.

OTHER WAYS TO CONTRIBUTE

Of course, your tithes and offerings are essential to ensure the smooth running of our building, programs and activities. And without volunteers, none of those programs and activities would be possible. However, no contribution is too small.

- **Stamps**: The Canadian Bible Society accepts used stamps, selling them to collectors and vendors and using the revenue to purchase bibles for the Canadian prison ministry. Ten pounds of stamps = approximately 6 bibles for distribution. While it takes a lot of stamps to equal 10 pounds, every little bit helps! CONTACT: Cindy Reid

- **Recycling:** Terracycle Canada will accept the following items: used Brita filters/broken pitchers; used Crest dental products, including packaging; used Burts Bees products, including packaging. CONTACT: Sue Easun

- **Outreach for Hunger:** Our Session regularly sends a financial donation. However, you can help by donating in non-perishable food items and toiletries.

- **Saturday Breakfast Program:** In addition to a good meal, our guests can choose from among a variety of toiletries & hygiene items, pantry staples, and new/gently used clothing & blankets. CONTACT: Bruce Davidson

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BECOME INVOLVED

- Audio Visual: Barb Capeling (Team Lead)
- Bible Studies: Rev. Paul Shaw (Pulpit Supply)
- Christian Education: Maureen McLachlin (Team Lead & Session Liaison)
    - Sunday School/Nursery: Allison Shaw
- Coffee Hour: Judi Aitken (Coordinator)
- Decorating: Judy McCarthy (Team Lead)
- Human Resources: Christy Cobb (Team Lead) & Bruce Davidson (Session Liaison)
- Mission & Outreach: Oscar Njumba & Barb Sargent (co-Team Leads & Session Liaisons)
    - Backyard Mission: Oscar Njumba & Barb Sargant
    - Saturday Breakfast Program: Bruce Davidson & Judi Aitken
- Music & Worship: Julie Collins (Team Lead & Session Liaison)
    - Choir: Adam Shaw
    - Praise Team: Adam Shaw
- Newsletter: Sue Easun (Editor)
- Pastoral Care: Sue Easun (Team Lead)
    - Visitation: Sue Easun
    - Prayer Force: Joan Fletcher
    - Prayer Shawls: TBA
    - Widows & Widowers: Judy McCarthy
- Property & Finance: Ed McLachlin (Chair & Session Liaison)
    - Health & Safety: Ross Simpson
    - Events: Michael Fry & Oscar Njumba
- Social Media: Sue Easun & Mike James
- Sunday Greeters: Ross Simpson
    - New Member Welcome: Cindy Reid
- Sunday Livestream: Mike Fry & Ed McLachlin

Each of these Teams is short one member: You!! Please give prayerful consideration to giving a little (more) of your time.

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STAY IN TOUCH

Do keep us informed of births, deaths, and anniversaries. We will only include them in the Bulletin with your permission. CONTACT Linda Weeks at office@firstchatham.org

Do let us know if you or someone you know is in hospital, sick or in need of comfort. We will only share this information with designated pastoral folk: Rev. Reddish, Rev. Shaw, and/or Sue Easun. CONTACT: Linda Weeks at office@firstchatham.org or Sue Easun at pastoral.care@firstchatham.org

In need of prayer? For yourself or someone else, our Prayer Force is near at hand. CONTACT Joan Fletcher at pastoral.care@firstchatham.org

Wondering what's going on? There are lots of options!

- Website: www.firstchatham.org / typically updated Mondays and Thursdays
- Facebook: www.facebook.com/FirstPresbyterianChatham / typically updated Mondays and Thursdays
- YouTube: www.youtube.com/@fpcchatham9093 / livestream every Sunday morning

The Office also maintains an email distribution list that sends out the Bulletin and livestream link every Friday, as well as special announcements. CONTACT: Linda Weeks at office@firstchatham.org

WHO'S WHO

Interim Moderator: Rev. Tim Reddish

Pulpit Supply/Hospital Visitation/Bible Studies: Rev. Paul Shaw

Administrative Assistant: Linda Weeks (office@firstchatham.org, 519.352.2313, ex 1)

Christian Education Director: Allison Shaw (519.352.2313, ex 3)

Music Director: Adam Shaw (519.352.2313, ex 4)

Custodian: Benson Tarrant

Clerk of Session: Joan Fletcher

Roll Clerk: Ernie Koehler

Pastoral Care Coordinator: Sue Easun (pastoral.care@firstchatham.org)

Where contact information is not provided,
phone/email Linda in the Church Office and she will forward your request.