



FROM OUR MINISTER

"Grace and peace to you from God our Father and the Lord Jesus Christ" (Philippians 1:2).

As I reflect on the past eight months since God called me to serve as the pastor here in First Presbyterian Church, my heart is filled with gratitude to our gracious Lord and to each of you. Thank you for the warm welcome, kindness, encouragement, prayers, and love you have shown me and my family. Joining this wonderful church family has been a truly uplifting and Spirit-filled experience. Your warm hospitality has made us feel welcomed, and your readiness to support us has been an immense blessing.

The Apostle Paul wrote: *"I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now"* (Philippians 1:3–5).

These words echo my own thanksgiving. Over these months, I have witnessed your generosity, faithfulness, and desire to serve Christ. Together we have worshipped, prayed, celebrated joys, and supported one another through challenges. I thank God for what He has already begun to do among us.

As we look ahead, I believe the Lord is calling us to deepen our walk with Him and strengthen our fellowship with one another. Our vision is not simply to maintain church activities but to become a congregation that intentionally grows as disciples of Jesus Christ and faithfully lives out the Gospel in our homes, neighbourhoods, and community.

One of our priorities will be **spiritual growth through the regular study of God's Word and committed prayer**. Scripture reminds us: *"Let the word of Christ dwell in you richly in all wisdom..."* (Colossians 3:16).

The Bible is the foundation of our faith and life. As we study God's Word together, He transforms our hearts and equips us for every good work.

To support this vision, I encourage us to establish and nurture **small home prayer and Bible study groups**. The early church provides us with a beautiful example: *"They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer"* (Acts 2:42). Gathering in homes allows us to know one another more deeply, pray for one another personally, encourage one another in faith, and reach out to neighbours with Christ's love. These gatherings will complement our corporate worship and strengthen our congregation's unity.

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I also hope we will continue to cultivate a spirit of **togetherness**, sharing not only our worship but also our lives, our time, our gifts, and our spaces. The Apostle Paul reminds us: *"Carry each other's burdens, and in this way, you will fulfill the law of Christ"* (Galatians 6:2).

Finally, remember that our faith must be visible in how we live. As James teaches us: *"But be doers of the word, and not hearers only, deceiving yourselves"* (James 1:22).

Our worship should lead us to loving service. Our prayers should inspire compassionate action. Our study of Scripture should shape the way we care for one another and bear witness to Christ in the world. Together, let us put into practice what we profess to believe.

**"Give thanks in all circumstances;
for this is God's will for you in Christ Jesus."**

—APOSTLE PAUL

As your pastor, I remain committed to preaching God's Word faithfully, caring for you prayerfully, and serving alongside you with humility and joy. I ask for your continued prayers as we seek God's wisdom and guidance for our congregation's future.

May the Lord continue to unite us in love, strengthen us in faith, and empower us by His Holy Spirit so that, together, we may glorify God and make Jesus Christ known in our community.

Thank you once again for welcoming us so graciously. I look forward with great hope to what God will accomplish through us as we continue this journey together.

May the Lord bless you and keep you.

Yours in the service of Christ,

Rev. Wilson Eyang,

"Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."

(Ephesians 3:20–21)

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GLORY: THE VISION OF KNOWING HIM

¹ *The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'") Out of his fullness we have all received grace in place of grace already given. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.*
John 1:14-18

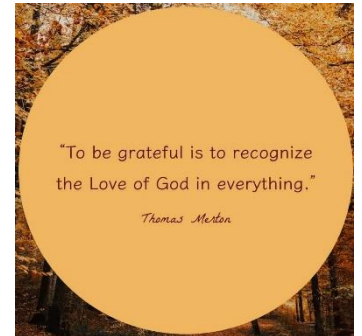
My friend at a previous job was a bit star-struck. She and her husband liked to take a vacation once a year in Las Vegas. And yearly, she came back with excited stories about the shows and the stars she saw.

Now, call me a party-pooper, but I don't particularly see the point of walking up and meeting a celebrity (and I have had the opportunity several times) because they'll never remember who you are, and there's no opportunity to sit down and get to know them, to establish that most basic of values between humans, which is a *relationship*.

Over a century ago, Sigmund Freud taught that beyond all other needs, humans display a need for pleasure. Adler followed him and said that beyond all other things, humans display a need for power. And then I think we all remember Robert Schuller, who ran around for the last several decades of the 20th century saying that the biggest thing we need is self-esteem.

Well, I'm going to stick my neck out, and make my own declaration on the subject. I believe that our over-arching need is for relationship. And our superlative need is for relationship with God.

The ghost of Christmas Present called out to Scrooge and said, "*Come in, and know me better, man!*" It is the glory of our faith that we come to a God Who enthusiastically invites us, calls us, urges us to know Him in a rich and wonderful way.



In his first epistle, the Apostle John wrote, "*These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.*" (1 Jn. 5:13)

I want to speak today of **John 1:14-18**, the quote at the top of this meditation. This profound passage constitutes John's own account of the Incarnation, the "*in-flesh-ment*" of the Christ.

First, John speaks of the immeasurable love of God – the love of Yahweh, the God of Abraham and of Isaac and of Jacob, the God of Moses and of Isaiah – the immeasurable love of Yahweh, moving Him to such desperate means to reach His wandering children. Secondly, there is the great point, in which John and all of the apostles rejoiced, that they were **eye-witnesses**. They had seen Him. They saw Christ, fully human, walking the dusty roads of Palestine with them. But they

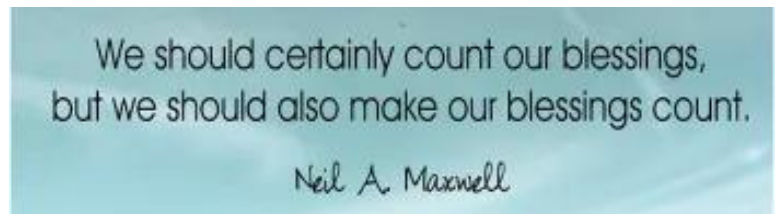
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also saw enough to know and be assured of the other side of His nature: ***"We saw His glory, glory as of the only begotten from the Father, full of grace and truth."***

In this business of carrying out the mission that the Lord has left to His disciples, in some ways we are hamstrung by the expectations of modern life. Moderns expect to see empirical proof. They want clinical trials to be certain that a remedy will be effective for what ails them.

I knew a man in another community, far, far from here, who sold a certain kind of very popular herbal health remedy. To hear him talk, it would cure everything, from chronic fatigue, to arthritis, to cancer, to toenail fungus, to heart disease, to bad breath. I rather expected him to tell me it would end global hunger, bring about world peace, and maybe even solve trade wars. What he had as proof of its effectiveness was a suitcase full of testimonials: the statements of individuals that it had helped them.

Well, friends, modern medical science doesn't like testimonials. It likes, as I said, clinical trials to establish empirical proof of effectiveness. To them, testimonials are the truck and trade of quackery.



Well, that being the case, I guess that makes me a quack. *(No surprise there, I'm sure)*. Because all I can offer you is my testimony, which is based upon an ancient, revealed Word, and my belief, and the belief of thousands of thousands of others down through the centuries in what I am saying to you. It is a testimonial, and it calls not for proof, but for **faith**.

Nor am I alone. What did St. Paul say? ***"For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God... for since in the wisdom of God the world through its wisdom did not come to know God, God was well pleased through the foolishness of the message preached to save those who believe."*** (I Cor. 1:18, 21)

If we persist in our testimonial, it is because of what we believe we have seen and experienced. You can tell what a person **truly** believes by how they act. They will commit themselves to what they **truly** believe. If we are disciples of Jesus Christ, friends, then we are a people committed to **a belief** that He truly appeared in our world, fully human, and yet fully the Son of God. There were those who saw Him, walked with Him, were healed by Him, and saw in Him the glory otherwise only seen in Yahweh, the God of Abraham.

The glory of what they saw was expressed in Him being ***"full of grace and truth."*** The fullness of the love of an almighty Father, looking for His wayward children, came into the world.

So, the writer of Hebrews says, ***"Therefore he had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God."***

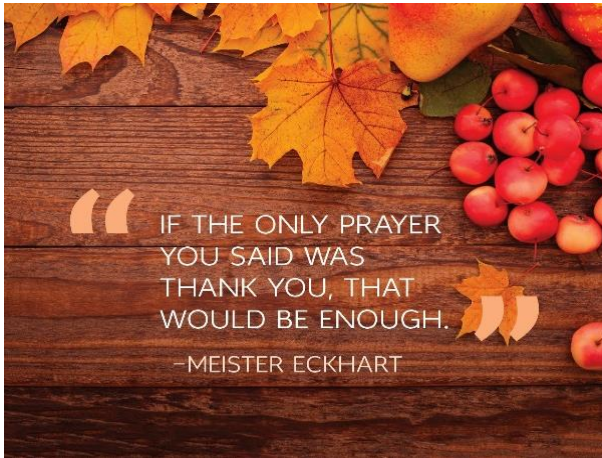
The love of God comes into full view in Jesus Christ. In this marvelous passage, two testimonies are actually brought to bear, both from men named John.

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First, it is John the Baptist. This is John, the near wild-man, who lived in the wilderness, who respected neither aristocrat nor commoner, who dressed like Elijah, in camel's hair and a leather belt, living off of locusts and wild honey, and the one who Jesus called the greatest ever born of women.

He was an eye-witness. He was the one who said, "*Behold, the Lamb of God who takes away the sin of the world.*" He said of Jesus, "*This was He of whom I said, 'He who comes after me has a higher rank than I for He existed before me.'*"

Chronologically, John was born before Jesus. But, he said, "*He existed before me.*" John the Baptist **saw** His glory.



The other witness is **John the Apostle**, the writer of this Gospel; John the son of Zebedee, who Jesus called, along with his brother, a "son of thunder." This was the John that Jesus called out of his father's fishing boat to follow Him. This was the John who was so concerned, again along with his brother, with who would be greatest in the Kingdom of Heaven. This was the John whose mother wanted her boys seated at the right and left hand of the King of kings when it all happened (*talk about a ferocious stage mother*). To this, Jesus replied that greatness, in His kingdom, would be defined by **servanthood**.

This John got to see everything that John the Baptist did not. Jesus walking on the sea; the feeding of the 5,000; the Transfiguration; the raising of Lazarus; the Cross, and then the empty tomb.

This was the John who now bore witness that this Jesus was "*the only begotten from the Father, full of grace and truth.*" He continues, "*...of His fullness we have all received, and grace upon grace.*"

Paul loved this subject of fullness. He told the Colossians, "*...for in Him all the fullness of Deity dwells in bodily form.*" (Col. 2:9) He told the Ephesians that God wanted them to come "*... to the measure of the stature which belongs to the fullness of Christ.*" (Eph. 4:13).

In Jesus Christ, God turned the volume up **full**. He gave us His love full strength, undiluted, unlimited, until His own eternal justice and our incredible need was satisfied.

The glory of God is beheld in the face of Jesus Christ. If you want to know what God is like, you look at Jesus Christ. If you want to know God, you come to Jesus Christ.

And John gives this wonderful testimonial: "*...of His fullness we have all received...*" John was doing more than assenting to a doctrinal covenant or a set of denominational rules and disciplines. In Jesus Christ, he was experiencing God to the full, "*...pressed down, shaken together, and running over...*"

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I had a friend in the Niagara Peninsula who was a pastor in a vibrant and growing church. He told me one day about his up-bringing in a very traditional, mainline church where he learned a great deal about formality, and rote liturgy, and nothing at all about personal transformation. He said that his understanding was that you do what good you can in your neighbourhood, you are honest in your work, you don't hurt anybody, you take the sacrament at every given opportunity, and then you hope... you hope you're okay with God.

Now, his message is different. Now, it is Biblical. Because one day through a simple, though marvellously profound, act of repentance and faith, he met Jesus Christ and his life was transformed. He knew his life was different, and he is a marvelous proclaimer of the fact.

It is part of the glory of our faith that we are invited into His household and that we may know Him and His awesome love for us.

Rev. Paul D. Shaw

HOLY COMMUNION WILL NEXT BE SERVED



October 4 2026
 December 6 2026
 February 7 2027
 April 4 2027
 June 6 2027

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WHY WE SHOW UP

The place God calls you to is the place where your deep gladness and the world's deep hunger meet.

Frederick Buechner, Wishful Thinking: A Theological ABC

Buechner didn't have coffee hour in mind when he wrote that — but it fits, doesn't it? Here's where a few of our fellow congregants found their gladness, one chore or committee at a time.



The Prayer Force

First Presbyterian Church is blessed to have a team of people praying for any member of our church family who would benefit from a word of prayer.

It took me a long time to settle on a team to which I could contribute, and this is a perfect fit. We meet together every couple of months with Rev. Eyoung who teaches us about the value of prayer, and reminds us that "wherever two or more are gathered in My name..."

Prayer requests come to members by email and members include them in their daily prayers, on their own time. All requests are kept confidential. We don't even take minutes at our meetings!!

Sandee Brown-Davidson

Why do I volunteer? Well, that's an easy question to answer.

I volunteer for selfish reasons.

For one: it makes me feel good. I volunteer to head up the Operation Christian Child shoeboxes because I love the thought of those children's faces lighting up when they receive their shoebox at Christmas. And what if, because of said shoebox, that they find Jesus? That thought really makes me happy! I volunteer (along with my son—he has the muscles and the truck) to take the church's Christmas Toy Drive donations to the Salvation Army church for the same reason. I just love the thought of those kids smiling as they unwrap a gift from our church.

For a second reason: I volunteer to deliver prayer shawls because I'm shy and this helps me meet—or get to know better—people in our church. I know I don't seem shy when I'm making announcements or reading from the platform but I really am. Just ask my family! The prayer shawl delivery gets me out of my comfort zone. And sometimes I make a new friend!

Maureen McLachlin

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In the military, the definition of a volunteer is...

... "someone who didn't understand the question in the first place."

The humour in that is that we who said it, had already volunteered!

It was a self-deprecating observation that ultimately welcomed those other "misinformed" individuals who joined us. We took on the challenges, we supported one another, we got the job done! We realized that we, as volunteers, carried the progress and success of our plans.

I have found the same to be true in every other endeavor I have joined. As a teacher we "old hands" noted there were those in the "track club" who were out the door at the end of the day, barely ahead of the students, so they could get promptly out of the parking lot. We volunteers who wanted to see our students excel, remained to lead the teams and clubs that contribute to school life and make the experience for our students complete. One staff member said, "You can put cookies into the jar, or you can take them out. Who do you want to be?"

It is a universally accepted adage that 20% of the people do 80% of the work! So who are those 20%?

Regardless of the context—military, school, public life, citizenship, our church—we don't do it for acclaim, nor for recognition. We volunteer only to get the job done. Volunteerism has been a Canadian attribute longer than we have been a nation. Volunteers defended Upper and Lower Canada in the war of 1812. John McGregor led a volunteer militia in Kent even after we were occupied. Kent residents included our past ministers in both World Wars.

In my own family, my grandfather volunteered under-age to join the NWMP at the end of WWI to counter the Bolsheviks in east Russia, and my father volunteered for the RCAF in WWII. I served with the Reserves and my children and grandchildren are serving.

Service of any kind is volunteerism at its pinnacle. Volunteers are the oil that lubricates our society. Who built the Memorial Arena, the Community Centre, the Minor Hockey, Baseball and Soccer Leagues, the fabric of our whole community? In our modern society, Service and Public Service especially are maligned. "Feeding at the Public Trough" is said of them. How wrong-headed that is. How did selfless contribution come to be so disparaged? As a volunteer I don't understand that mind set. It is contrary to societal success. How many of our achievements have been facilitated by volunteers?

Volunteers fully understand the question. They know it means how can we improve things? They ask the next question, What else can I do?" Service to your community, your country and to your friends pays better than any job. You can see the gratitude, you feel respected, you leave a legacy. You are in the best of company; the selfless Canadians who have built our nation, and continue to develop our future.

To be Canadian, is to volunteer. Put some cookies into the jar.

Bruce Davidson

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The Sharing Ministry

*What does Pastoral Care mean to you?
A chance to change grey skies into blue.
Some Biblical reference you've already heard
Of obedience to God & His Holy Word.*

*It's concern for others who are in need,
An opportunity to plant an eternal seed.
By helping to shepherd those in our care
We are honoured of course God's love to share,*

*So as you're aware that the need is so great
To offer our love before it's too late.
It's awesome to serve & be in God's sight,
To become a lamp for those needing light.*

Dick Roe, FPC Poet Laureate

“

Reflect upon your present
blessings, of which every
man has plenty; not on
your past misfortunes, of
which all men have some.”

Charles Dickens,
A Christmas Carol and Other Writings

When St James joined First Church...

... , I continued my care of the seniors, so they would not feel strange. By then there were only 3 of them left.

There is one lady who is hard of hearing and gets very tired with much talking. We chat for a bit, then we sing, she chooses the hymns and reads one of the readings in the hymnal. Then a bit more chats and prayer requests and prayer.

Another lady is so out of it that I just have a wee chat, then remind her that Jesus loves her.

The third person is quite alert so we do a little of both.

I gave each a choice: one hour a month or a half hour every week. They all chose every week and that's good because that's about all they can handle. All of them knew me as their pastor at St. James, and I opted to keep them so they wouldn't have to get used to a new person at that stage of their life. I also write a small card once in a while so they will get a bit of mail.

I have also conducted funerals. One sweet story: at one funeral, a small boy, Sishi, was kind of scared and freaked out when he saw the vault. I held him and told him that it was like Grandpa's body was a winter coat. In heaven he doesn't need it. That's why we put it in the grave just like your winter coat goes in the closet, until Jesus comes back. Then Jesus gives him his body back all clean and perfect. He looked up to the sky and whispered, "Bye Grandpa. See you again soon I hope."

Coby Veenstra

Piglet noticed that even
though he had a very small
heart, it could hold a rather
large amount of gratitude.

A.A. Milne



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In Grade Nine, I Volunteered as a Candy Striper.

My official duties were straightforward: deliver water, juice, snacks, extra pillows, blankets, flowers, and cards.

On my first shift, I donned the iconic red-and-white pinafore, imagining all the comfort and joy I'd bring to the patients at Public General Hospital.

By the third or fourth room, my duties expanded unexpectedly. A gentleman asked for a cigarette and needed my help—he couldn't use his arms. Unsure how to assist, I grabbed the pack and lighter from his table, put a cigarette in his mouth, lit it, and stepped back. I figured the rest was up to him.

He puffed furiously while frantically nodding at me. I nodded back. Finally, he spat the lit cigarette onto his sheets, coughed, and gasped that I was supposed to hold it for him.

Look, I was only fourteen.

Armed with my new understanding of the mechanics of smoking, I assumed my second shift would be a breeze. Instead, I walked into a room where a patient was visiting with a friend. When I offered my usual help, they asked for a drink. The friend handed me a bottle of liquor and ginger ale. Knowing even less about bartending than smoking, I poured what I later realized was a massive amount of alcohol, topped it up with pop and quickly hurried out of the room.

When my mom picked me up, I updated her on my latest adventure following the cigarette incident. She paused, looked at me, and asked, "Julie, are you volunteering at a hospital or a saloon?" My time as a Candy Striper was over.

Fifty years later, I chuckle at the naivete of my younger self and shake my head at social norms in the 1970s. Being a Candy Striper was not a good fit for me but it did not dissuade me from wanting "to do good and share with others". (Hebrews 13:16) As Christians, we are called to serve. Scripture reminds us over and over to give generously and to help one another. So, I continue to give my time and talents to my Church and community and believe that God blesses me in return.

And remember, showing love for one another doesn't require a uniform, striped or otherwise.

Julie Collins



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PASTORAL CARE

*Let us consider how we may spur one another on toward love and good deeds,
not giving up meeting together, as some are in the habit of doing, but encouraging one another...*
(Hebrews 10:24-25 NIV)

Many of us at FPC think of September as the beginning of the church year. (Not to be confused with the liturgical year, which begins the first Sunday of Advent.) This likely has to do with the fact that most church activities go on hiatus during the summer. Once we're past Labour Day, coffee hour resumes, Sunday School returns, Session reconvenes, and a plethora of activities become priorities once again. As we say goodbye to summer's heat, it would seem that little nip in the air perks us right up.

The Pastoral Care Team is a bit of an exception, as we are a 12-month operation: sickness, loneliness and death do not adhere to a calendar, liturgical or otherwise. The only exception we make to the notion of a "new" church year is that I review everyone's assignments in August. Though, come to think of it, I could do that anytime, so I guess I'm as susceptible as anyone!

Alas, the nips of autumn inevitably turn frigid, and perk becomes less easily sustained.

The Epistle to the Hebrews, from which my opening quote is taken, reads more like a sermon than a letter, possibly because its intended audience wasn't quite as perky as it should have been. (Why else would they need to "spur one another"?!) It's pretty clear about what was required of membership in the early Church, as well as the dangers of not doing so, while its emphasis on conformity takes careful aim at apostates (those who have deliberately turned away from "gospel truth".) The passage above comes from a cluster of verses that speaks specifically to the importance of public worship. I include it here to illustrate its efficacy as a guiding principle for all manner of Christian assembly and in particular the spiritual growth necessary for anyone involved in pastoral care.

In short: if we're serious about following the Christian tenet of "love and good deeds," we need to stick together. While we can go it alone—Christians do not have a monopoly on either love or good deeds—we're considerably less likely to attain godliness if we do so. Loving people doesn't always come easily; recognizing another's need, let alone doing something about it, takes concerted effort. But helping people we neither know nor like? Pretty hard to do without some sort of sustained reinforcement.

Which is why I encourage members of the Pastoral Care Team to meet as a group for a combination of professional development and fellowship. Half of our time together is spent discussing a topic relevant to our ministry, often led by a specialist; and half is spent getting to know one another over an array of tasty treats. We follow no agenda, and generate few action items. Instead, we commit to deepening our understanding of the challenges faced by our fellow congregants (and at times each other). We listen carefully, share insights and experiences, and reaffirm our belief in the importance of what we do. We are not friends in the traditional sense, nor is group involvement requisite for either our work or Team membership. But this is what must happen if we are ever to become of "one accord in one place" (Acts 2:1 NIV) and in turn a beacon of light that "shin[es] in dark place[s]" (2 Peter 1:19 NIV).

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*Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers.
Be shepherds of the church of God (Acts 20:28 NIV)*

When we welcome new people into our congregation, we invite them to share in our love of Christ. When we nurture one another, we show them the power of that love.

The Pastoral Care Team is looking for just one person, with your specific personality and skill set, to visit, phone or transport those among us in need of fellowship and comfort. An hour or two of your time would make a huge difference in someone's life. Best of all, you will know firsthand that when the chips are down, we'll be there for you.

Now take a good look at our friend here.



The Shetland Sheepdog is small but tough, originally bred to herd sheep. They rank among the smartest and most loyal dog breeds, and enjoy a good bark now and then. Can you imagine a better representation of the work we do?

If these words have moved you and you too would be a Sheltie, please let me know. You can catch me in person during coffee hour or at pastoral.care@firstchatham.org.

Sue Easun, Pastoral Care Coordinator

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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, mail it (cheques only) or use Interac.

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. CONTACT: Cindy Reid



Recycling: Terracycle Canada will accept the following items: used Brita filters/broken pitchers; and used Burt's Bees products, including packaging. CONTACT: Sue Easun



Outreach for Hunger: Our Session regularly sends a financial donation. However, you can help by donating 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

BECOME INVOLVED

- Audio Visual: Barb Capeling (Team Lead)

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- Bible Studies: Rev. Paul Shaw
- Christian Education: Maureen McLachlin (Team Lead & Session Liaison)
 - Sunday School/Nursery: Allison Shaw (Director, Christian Education)
- Coffee Hour: Judi Aitken (Coordinator)
- Decorating: Judy McCarthy (Team Lead)
- Events: Mike Fry (Team Lead) and Oscar Njumba (Session Liaison)
- Human Resources: Bruce Davidson (Team Lead & Session Liaison)
- Mission & Outreach: Oscar Njumba & Barb Sargent (co-Team Leads & Session Liaisons)
 - Backyard Mission: Oscar Njumba & Barb Sargent
 - 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: Judy Goudreau
 - Widows & Widowers: Judy McCarthy
- Property & Finance: Ed McLachlin (Chair & Session Liaison)
 - Health & Safety: Ross Simpson
 - Historical & Memorial Fund: Sue Easun (Acting Chair)
- Social Media: Sue Easun
- Sunday Greeters: Ross Simpson
 - First Time Visitor's 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.

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

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

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. Wilson Eyong 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 the quarterly newsletter and special announcements. CONTACT: Linda Weeks at office@firstchatham.org

WHO'S WHO

Minister: Rev. Wilson Eyong (519.352.2313, ex 2)

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

Church Office: Linda Weeks (office@firstchatham.org, 519.352.2313, ex 1)

Custodian: Benson Tarrant

Music Director: Adam Shaw (519.352.2313, ex 4)

Clerk of Session: Joan Fletcher

Roll Clerk: Ernie Koehler

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

*Did you find an error or omission?
Please let us know so that we can fix it for next time.*

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