



***We are a welcoming, caring
community, called by Christ, and
enabled by the Spirit,
to share God's love by living our
faith***



German Carol Service: Dec 21,
2:00 pm

Christmas Eve:
4:00 pm 8:00 pm

Christmas: 10 am

Revisiting the Christmas Story

By Pastor Philip

It's again that time of year. December has come and with it all the joys of Christmas. But what is the real meaning of Christmas? Is it the gifts under the tree, the lights in the windows, the cards in the mail, turkey dinners with family and friends, snow in the yard, stockings hanging in the living room, and shouts of "Merry Christmas" to those who pass us in the streets?

All of us are familiar with the Christmas story, and we sometimes relegate the message of Christmas to the status of a biblical pacifier that becomes woefully inadequate in the face of life's very real darkness. As someone said, "Jesus' birth narrative is not fantasy, or the latest feel good attempt to inoculate the human spirit to reality." It is real to life, filled with darkness, hardship, and sorrow. If we are careful in noticing, Jesus' birth narrative starts in the darkness. The very birth taking place in the dark hours of the night brings to the fore God identifying with the brokenness and darkness of our existence.

Focussing on the social location in which the story is set, in the narratives, it is the place of the birth and also the announcement to the shepherds which indicates this. One cannot be blamed if one expected the Son of God to be born in more dignified surroundings and celebrated by more upscale admirers. While the universal relevance of this child who was born that night is true, what stands out is that decision by God to dwell among the least and the lost.

The Christmas story and its social location stirs us to challenge the notion of who is blessed by God. What does 'Peace among those he favours' point to? The favour of God, or God's grace, does not come to those who think that they have earned it, whether it be by birth or by education or by who they are in society, or depending where they think they stand in terms of faith and their relationship with God. The grace of God sneaks into the world, it stays under the radar of our religious and other personal and social expectations. It exalts the lowly, it recognizes the despised, it gives dignity and worth to the downtrodden.

Even the announcement of the birth was not the privilege of those from the religious or political establishments, rather it was the delight of those who did not get a second glance, the nobodies of the time - the shepherds. This would point us, as the community of faith, the church, to

Continued from page 1

be alert to the proclamation of this intruding of God into our space and time at places that we would least expect or recognize and be willing to celebrate with and journey with those on the peripheries, to experience the Divine.

The political locale of the story is another significant lens to understand what the birth of Jesus is trying to tell us. This happened in a time when the Jewish people were under a ruthless, oppressive and violent regime. There was fear and uncertainty all around. The Christmas story, especially Luke's version, exposes and delegitimizes the arrogant pretensions of Rome while declaring that a new saving and liberating power is on the scene.

Brokenness and darkness are realities that we face just as the folks of Judea around 2000 years ago. Just as Jesus came as a light to their world of darkness, he continues to come to us in our present, sorrows, suffering, brokenness, into our darkness – personal, social and political. This is the season where fear is met by hope, and hope overcomes fear and darkness. We encounter this victorious coming in the midst of our current struggles, in the struggles of the world, especially of those on the fringes and experience a rebirth of hope, hope that transforms us, transforms the world, transforms life, and makes all things new.

In our Prayers

Don Stewart, as he recuperates.

Jonah and Natalie as Jonah begins his ministry at St. Peter's Lutheran and Bethany Lutheran, New Denmark.

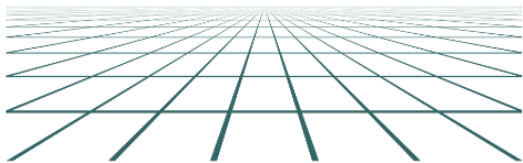
This month at Mount Zion

Dec 4	Holden Evening Prayer	7:00 pm
Dec 11	Mount Zion Cafe	10:30 am
Dec 11	Holden Evening Prayer	7:00 pm
Dec 18	Holden Evening Prayer	7:00 pm
Dec 21	German Christmas Service	2:00 pm
Dec 24	Christmas Eve Family Service	4:00 pm
	Christmas Eve Candle lit Service	8:00 pm
Dec 25	Christmas Day Service	10:00)am

January

Jan 5	God Speed Service and reception for Muriel Tillich	
Jan 8	Mount Zion Café	10:00 am
Jan 19	Perspectives	11:30 am
Jan 22	Mount Zion Café	10:30 am

PERSPECTIVES



Join Pastor Philip for lunch and discussion from a faith perspective

The most pressing questions of the day demand Christians respond through the prism of faith

January 19
Following the service



On Jan 5, 2020 there will be a Godspeed Service for Muriel Tillich who will retire at the end of the year. She has been the smiling face of Mount Zion's office for 28 years. We will miss her and wish her a happy and quieter retirement. Although, we hear

that she plans to volunteer at the Café' Be sure to be there!



WeihnachtsGottesdienst mit Schriftverlesung und Lieder/German Christmas Service

"Stille Nacht, heilige Nacht"

Since 1991 we have gathered every year to celebrate Christmas in the German language. We continue to use the format that Pastor Mark Harris initially developed: alternating German Christmas hymns with relevant scripture readings. Readers from our community come from a spectrum of German linguistic abilities, some having studied German at school, others having German as their mother-tongue, and some having no German but able to read phonetically. Various prayers, invocation and blessing are included, as is the Vater Unser/Lord's Prayer. For those who grew up with German as their mother tongue and have since been distanced from that culture, this service can hold profound emotional connections. To the delight of some, the Word of God is spoken in *"Gottes Sprache"*.

In addition to our own pastor, pastoral leadership is by German-speaking pastors from the area. One year we had a full service including communion as our pastor had come from Germany and was willing to offer the full Messe/Mass. Our music has been varied due to a diverse array of music and musicians. We use both the organ and piano and whatever other instruments as introduced by guest musicians.

Both before the service and again after, there is plenty of socializing, conversing in German rather than English. This can be tricky as many of us do not speak German regularly enough. We switch between both. There is great delight in the "German" Christmas baking.

We are thankful for all the volunteers. Without their input and efforts, this service would not be possible. This service has been well attended by our own "German" members as well as guests from the neighbourhood and from other churches in our community. This year's service is Sat. Dec. 21, 2:00 P.M. Come. *"Kommt und lasst uns Christus ehren"*

LITURGY Bites

Why we do the things we do

By Tim Ehrlich

Lighting the Advent Wreath

The Advent wreath is one of those symbols that is widely used in most western liturgical churches but was popularized by Lutherans from Northern Europe and, in particular, Germany.



Advent comes from the Latin word "adventus" which means arrival or coming. The use of the wreath seems to have begun first, as a pagan symbol representing the wheel of the earth turning towards the sun in the dark days of winter. Christians adopted the idea with the interpretation that the circular shape of the wreath represents the eternal nature of God. The circle is made with evergreens such as yew, fir, laurel or holly. These symbolize the life that is found in Christ.

Most often, the wreath has five candles – three purple and one pink spaced equally around a central white one. Recently, we have been using four blue candles which distinguishes the season from Lent. The first candle is lit on the first Sunday and represents Hope. The second, lit on the second Sunday represents Love. The third which was pink and still is in some churches represents Joy. The fourth candle representing Peace is lit on the fourth Sunday. The fifth candle is white and usually called the Christ candle. It represents the light of Christ coming into the world.

Congratulations!

Congratulations to Intern Leanne Darlington who we learned recently, has accepted a call to Zion, Philipsburg.



Caribbean Christmas Dinner & Party

On Saturday Nov 23, Mount Zion's auditorium was transported to the Caribbean. The rhythm of the islands came in the form of steel pan drum music and a fabulous array of Caribbean food. Thanks to everyone who helped make this trip to the Caribbean possible, especially to Mrs. Bell and her kitchen team. Mount Zion is blessed to have this event here.



Sharon Heeralal, hosted the evening with energy and enthusiasm



Steel Pan Drums set the tone for the evening.



Mrs. Bell preparing something scrumptious!



Dora (the explorer) and her friend Diago gave us a light-hearted tour of Caribbean Christmas traditions.



The 12 days of Christmas led by Pastor Peter Kuhnert was the final note of the party as is the tradition.



A few of the members of the kitchen crew.



The choir with a not so usual musical offering



The main course buffet



Mashing potatoes for a crowd



It is estimated that more than 125 people attended!



Stories behind the Music

By Tim Ehrlich

Thanks to Tim Ehrlich who researched the history of a few of our favourite carols. The history adds context and meaning to the songs of the season.

Silent Night, Holy Night

The story of this beloved Christmas carol begins with a flood. In 1818 St. Nicholas parish church in Oberndorf bei Salzburg Austria flooded, severely damaging the organ just before Christmas Eve Mass.



Father Joseph Mohr, a young priest, who had just come a year earlier, had penned the lyrics to a song, “Stille Nacht, Heilige Nacht”, a couple of years earlier. Franz Gruber was schoolmaster and organist in the nearby village of Arnsdorf. Just before Christmas Eve, Father Mohr asked Gruber to compose a melody and guitar accompaniment to his lyrics, for the Christmas Eve Mass. So out of necessity it began its life as a guitar piece.

Karl Mauracher, the organ builder who serviced organ at Oberndorf, was so taken by the song, that he took it back with him and a couple of families of travelling singers made it a part of their show. It eventually went on to become a favourite of Frederick William IV of Prussia and the rest as they say, is history. Repeated flooding of the St. Nicholas church resulted in its destruction and it was replaced by the Silent Night Chapel.

Hark the Herald Angels Sing

As is often the case, we would probably not recognize this favourite song in its original form. The original title was “Hark How All the Welkin Rings.” Welkin, by the way, is an old



English word for cloud. It was from a book of poems by Charles Wesley that first appeared in 1739. Charles Wesley’s name appears as a source in countless hymns. He was the brother of John Wesley, the founder of Methodism. In 1754, George Whitefield changed the opening line to its more familiar current one. The melody came to be added nearly a hundred years later, in 1840, by William H. Cummings. Felix Mendelssohn is often cited as a source

However, it was Cummings who adapted a fragment from a cantata that Mendelssohn had composed to commemorate the invention of Gutenberg’s moveable type press. Charles Wesley envisioned the song originally being sung to the tune of “Christ the Lord is Risen Today”. It is often considered to be one of the Great Four Anglican Hymns.

O Holy Night

A personal favourite of mine, this song sprang from rural France and is just as well known by its French title “Cantique de Noel.”



In 1847, Placide Cappeau de Roquemaure was the commissioner of wines in a small French town. Placide was better known for his poetry than his piety but his parish priest, nonetheless, asked Placide to compose a poem for the Christmas Mass. While on his way to Paris, he thought about the priest’s request and, using the Gospel of Luke as a guide, tried to imagine witnessing the birth of Jesus in person. The thought of being present for the birth inspired him and by the time he reached Paris it was done.

Placide felt it was more like a song than a poem and it begged for the right music. He turned to one of his friends, Adolphe Charles Adams, a well-known classical musician, for help. Adams found this to be very challenging since, as a man of Jewish descent, the Christian lyrics did not speak to him. Soon the work was

completed, to the delight of both the poet and the priest, and was performed three weeks later at the Christmas Mass.

For almost two decades "Cantique Noel" was deemed unfit by the Catholic church of the time but its popularity among ordinary people kept it from becoming obscure. It has also become part of a legendary story of the Franco-Prussian war. The story goes that on Christmas Eve of 1871 a French soldier suddenly burst out of his trench and began singing "Cantique Noel". By the time he got to the third verse, a German soldier hopped out and began singing in reply Martin Luther's "From Heaven Above to Earth I Come." The story goes that both sides observed a 24-hour temporary peace in honour of Christmas Day. Although the story may be more legend than lore it may have contributed to "Cantique Noel" or "O Holy Night" being once again embraced as a traditional Christmas favourite.

Open Sesame Up-Date

The Open Sesame Headstart Preschool Committee met on Monday, Nov. 18th at 1230 p.m. We began by thanking Mayda Scoins for her many years of service as our Secretary. Anne Woolner has kindly agreed to take on this position. At this time it was also pointed out to our teachers, that it was Mayda, in the Spring of 1970, who had suggested to her husband Ron that if Mount Zion was looking for an outreach project a headstart preschool would be a very worthwhile programme. Mayda was working at a headstart preschool at the time and knew another one was needed.

Our teachers, Cyndi Publuske and Samantha Beesley, reported that we have 15 children registered at this time. Because of the high needs of most of the children, there are no children who are providing role models of normal play for the other children. Therefore, the adults working with these children need to initiate play situations which will teach these important skills.

The children are outside for an hour at the beginning of each morning and parents have been advised to have

them dressed for all types of weather. Our new playground is a wonderful improvement over what we had before and the children are happy to be outside.

Jana Kelly gave her report which included news about the approval of the Continuous Quality Improvement One-Time Technology Grant for \$3,863. from the Region of Waterloo. It will provide funds for our teachers to attend workshops on enhancing their education in outdoor activities. Also, it will pay for the purchase of additional toys for outside, sails to provide shade in the spring and summer on the playground, new riding toys for our gym, plus a gate needed in the classroom for safety reasons, etc.

Open Sesame's Christmas Party will be held on Wed. Dec. 18th and committee members will donate money to cover the cost of gifts purchased for our children by Jana Kelly. Jim Millar will be asked to be Santa once again this year, and food for the party will be provided by committee members.

Open Sesame's Annual Pot Luck Supper will be held on Monday Feb. 24th at 6:00 p.m. at the Ziegler's home.

The Open Sesame Committee hopes to meet with Church Council in Feb., after Mount Zion's Annual Meeting, to plan for Open Sesame's 50th Anniversary celebrations to be held in June. Blessings to All, from everyone at Open Sesame, this Christmas



Mount Zion Café

Come and bring a friend to the Mount Zion Cafe

The Mount Zion cafe offers seniors the opportunity to socialize over a cup of tea or coffee. At about 11:30 a.m. a scrumptious lunch of home-made soups and breads is available. From time to time you might find live music to enjoy while lunching with friends both old and new.

Dec 11 Jan 8 & 22

10 am - 1 pm

Meet Rev. Claudine Carlson – *Living the life of a “spiritual nomad”*

To really know about the importance of roots and community, just ask someone whose multi-careered life has covered more than 40 “home” addresses.

While former Mount Zion co-pastor Claudine Carlson doesn’t anticipate adding many more geographical locations to her portfolio, she’s finding in a busy retirement that the spiritual journey is a continuing one, no matter where she is.

As a recent “returning” member she agreed to jot down a few notes for the Mountaineer. As an experienced writer, however, she’d soon gathered a fascinating cross-section of experiences that led inevitably to a local coffee shop and a memorable interview.

Emphasizing her belief that beginnings and changes are most meaningful when recalled in community, conversation turned quickly from mere facts – like her birth on Oct. 16, 1948 in Long Beach, California – to the close-knit and fascinating family that formed her.

Claudine’s Swedish-born father, Gunnar, and mother Doris, a Toronto native who remained a lifelong Canadian, were liberal thinkers and voracious readers, whom she remembers as being “loving, affectionate, and fun.”

They always included her and older brother Gunnar Neal (who passed away in 2015) in adventures such as long Sunday drives and road-trip vacations, board games, frequent local library visits, wide-ranging dinner conversations that included religion and politics, and teaching them the joys and responsibilities of caring for a dynasty of family pets.

Along with their liberal outlook, Claudine’s parents also nurtured a deep spirituality. Although Gunnar Carlson – a design engineer with NASA’s famed Apollo project – had been born and baptized Lutheran, “we were a completely unchurched family ... They prayed with us every night, taught us that God was loving and forgiving.”

When Claudine was just three, the family moved to the post-war “planned community” of Lakewood CA, where

she and her brother grew up amid a vibrant generation of young families. Just when she reached the vulnerable early teen years, however, her mother Doris was diagnosed with breast cancer. Because “they wanted to protect me,” she was sent to stay with relatives in Guelph, Ontario and during that time her mother had major surgery. She didn’t learn about the surgery until she returned home at the end of summer, and remained unaware of how sick her mother was until the end of November. Returning from school that day, she discovered the house filled “with adults talking in low whispers”, one of whom informed her that her mother had slipped into a coma, was close to death, and they were waiting for her father to get home.

In shock and needing solitude, she moved to a secluded room of the house and attempted to pray. It was then she “became aware of a presence. I knew it was Jesus and then I knew I’d be okay.” The deep spirituality that both parents had instilled in her from early childhood supplied the courage to comfort her distraught father as they cried in one another’s arms; they would do so again just a year later in 1963, when President John F. Kennedy was assassinated.

The experience of feeling Jesus as a real presence led her to explore church belonging, beginning with a very fundamentalist Baptist congregation “that offered ‘all’ the answers when I had a lot of questions.” One of the “answers” that scared her was that her father would go to hell because he hadn’t been “saved,” so she felt her job was to persuade him to ask Jesus into his heart. “I must have been supremely annoying,” she recalled of that opinionated period. But he responded with loving patience, reminding her that there were older and smarter people in the world who could also be just as “right” as the Baptists and that “a little humility goes a long way.”

Not long after her introduction to the Baptist church, she met congregation member Brian McDonald; after dating for several years, they were engaged to be married when Gunnar Carlson died suddenly of a fatal heart-attack. The wedding ceremony was postponed for some six weeks while the family dealt with yet another catastrophic loss.

Claudine had been attending Biola University in La Mirada, CA where she also sang in and toured internationally with the Biola Chorale (she's loved choir-singing all her life), but withdrew after two years to support Brian through graduate work, studying part-time while working full-time as a pre-school teacher. She later completed an honours BA in History at California State University, Fullerton, then returned to elementary school teaching.

By that time – it was Advent 1970 – both Brian and Claudine, dissatisfied by the rigid “answers” of Christian fundamentalism, concluded a long period “church shopping” by joining Trinity Lutheran in Long Beach, CA.

But another turning-point was just over the horizon. A cousin from the Guelph family where Claudine had stayed during her mother's illness, sent the couple a list of private Christian schools in Ontario where Brian, trained as a principal-teacher, might find work. In 1974 a school in Kitchener offered him a job and that summer they made “a Spirit-led move that neither of us ever regretted.”

Not qualified to teach school in Canada, Claudine changed careers and in 1975 took an entry-level position at the University of Waterloo Library; within five years she had risen to Head of Circulation for the UW Engineering, Maths and Science Library. In another life-changing turn of events, however, her 12-year marriage to Brian (who remained a good friend until his passing in 2016) ended in the spring of 1981, within weeks of Claudine realizing her dream of becoming a Canadian citizen.

After continuing to rise in upper library management at UW, but dissatisfied with having “more administration and far less time for people,” she left that career in 1985 to return to the university classroom as a Masters student, hoping eventually to earn a PhD in clinical psychology. She credits the psychologist who gently but firmly guided her through the adjustment of being single again for inspiring her to follow a similar vocation.

Thirty-eight years old, when she resigned her library position, she funded her education and kept food on the table with a number of part-time jobs. They



included teaching assistantships at UW, sole librarian at the much-smaller St. Paul's College, and “dorm mom” for 72 international grad students at Minota Hagey Residence. Like no other position before it, those five challenging but enriching years at the residence convinced her that “world peace is possible if people from diverse cultures learn to live together in community.”

By the end of her first year of grad work, she'd been feeling, and fighting, persistent “tugs” towards pastoral ministry. With help from “wonderful mentors” Rev Vern Cronmiller and Rev Delton Glebe, she realized the call was as genuine as the presence of Jesus had been when she coped with her mother's death at age 14. Claudine entered Waterloo Lutheran Seminary (now Martin Luther University) while still in the midst of completing an MA in applied psychology.

Claudine graduated with an M Div. in May 1993, followed by ordination a month later at age 45 and then embarked on a series of pastoral calls, beginning with Mount Zion (co-pastor with Mark Harris 1993-1999), followed by Holy Cross in Burlington, and St. Paul's, Richmond Hill. Her “wider church” commitments included teaching at the seminary, retreat work, committee work at the national and synodical level, and serving on National Church Council.

When St. Paul's was no longer able to sustain full-time ministry, she began training for transitions ministry with the Interim Ministry Network in Baltimore. As a certified “transitions specialist”, she served full-time at St.

Philip's, Etobicoke and St. Mark's, Kitchener. Her part-time interims included a two-point Anglican parish with the Diocese of Niagara and St. Philip's, Kitchener, from which she retired in 2016.

Starting in August 2016 she spent a year living the disciplined schedule of a Benedictine nun with the Anglican Sisters of St. John the Divine in Toronto. Her duties included volunteer coordination, mentoring, spiritual direction, celebrating (preaching and presiding) at daily Eucharist, course work at Wycliffe College, even daily kitchen clean-up. "It was a challenge I'm glad to have had, but it also taught me that I'm not cut out for that life ... I'm too fond of spontaneity!"

Claudine's love of spontaneity has included adventures like driving, mostly alone, across Canada and back, just to explore and "be awed by this magnificent country," travelling to Sweden and Finland to recapture the essence of her father's culture, walking on holy ground in England's iconic Salisbury Cathedral where "the stones in the walls have absorbed centuries of prayer," keeping in touch with mentors and friends across decades of "nomadic" life, and being open every day to the joys of creation in all its diversity.

Now, having "re-claimed Mt. Zion as my church home," Claudine has come to love the positive spirit of the congregation, and the variety and quality of its liturgy and music. While still not sure yet where she can best serve, she is open to discovering it. In the meantime, she continues supply preaching, as well as volunteering at Trinity Village.

In retirement she relishes "early morning times of contemplation without feeling rushed" while being increasingly aware "that life is short and is a gift not to be wasted." Her eclectic "bucket list" includes writing a children's book that has been germinating for many years.

Her hope for Mount Zion is that it "will remain the open-hearted community of faith that it has always been, nourishing the spiritual lives of its members and supporting the wider community."

Practice makes Perfect



Mount Zion's worship space was packed with those eager to hear 12 year old Rebecca Luo in a solo piano concert. She played selections from Bach to Chinese folk songs. The background notes say she started when she was 4 and has since practiced piano on a daily basis. Practice makes perfect as she has gone on to win many international awards. The event was sponsored by the Red Maple Senior Club.



Congratulations to Jonah Bruce on his recent ordination. Jonah, our former placement student will now be serving the Parish of St. Peter's New Denmark, NB.

Financial Update – October 2019

A note from Finance

1. Results for the first ten months of 2019 reflect an operating **deficit of \$26,909** in the “**Ministry & Mission (current Account)**”. This compares to a budgeted deficit of \$42,714. The difference of \$15,805 was due to expenses below plan by \$11,088 and higher income accounting for \$4,717.

	Actual	Budget	Better/(Worse)
Total receipts	\$ 229,301	\$ 225,285	\$ 4,016
Rentals Reserved to capital	(8,750)	(9,450)	700
Net Receipts	220,551	215,835	4,716
Total Disbursements	247,461	258,549	11,088
Deficit	(26,910)	(42,714)	15,804

Comments:

- Member regular contributions of \$164,948 were **\$7,708 higher**.
 - Facility and parking net income of \$50,356 was lower by **\$3,399**.
 - Other income of \$5,247 was **\$408 higher**.
 - Disbursements of \$247,461 were **\$11,088** better than plan.
2. Your support of **Benevolence** to the Synod and other designated needs including our Adopt A Causes was \$79,729 which compares to \$76,125 in the prior year. Included in this are grants of \$39,784 in support of The Six-Nations/Two Rivers Partnership (\$30,784), Open Sesame (\$9,000). Regular benevolence of \$20,833 was remitted to Synod, and donations to other causes totalled \$19,112.

3. Total Fund balances at October month end
- | | |
|--|-------------|
| Ministry & Mission (Current Operating) Account | \$(19,116) |
| Capital Account | 42,512 |
| Rental Property (Reserves) | 24,394 |
| Music on the Mount Fund | 11,649 |
| Memorial Fund | 28,355 |
| Contingency Fund | 25,654 |
| Youth Fund | 5,045 |
| Mission Endowment Fund | 113,127 |

Richard Brubacher – Treasurer and Chair Finance

Financial Update – 10 months ending October 31, 2019

Richard Brubacher, Treasurer and Chair, Finance Committee

The summaries below reflect the actual cash flows for the nine month period ending September 30, 2019, and the position of our bank accounts. Comparative data is displayed for our budget commitment & prior year

Ministry & Mission (Current) Account - Cash Flow Basis

	10 Months - 2019		Comments re: Differences to plan	10 Months
	Actual	Budget		Last Year
Cash Inflow				
Receipts from Members	164,948	157,240	- better by \$7,708	158,146
Receipts from Facility Rentals & Parking	59,106	63,205	-	57,462
Rental income reserved to Capital	(8,750)	(9,450)		(8,540)
Other Receipts - (Plate, Endow. Int., grant)	5,248	4,840	- Diff vs prior year= Endowment interest	14,738
Total inflow	220,552	215,835		221,806
Cash Outflow				
Disbursements - Staff & operating costs	247,461	258,549		244,702
Total outflow	247,461	258,549		244,702
Net Cash (Outflow)/inflow	(26,909)	(42,714)		(22,896)
Cash balance (overdraft)	(19,116)	(44,922)		(7,400)

Benevolence Accounts - Cash Flow Basis

	Actual	Budget		Last Year
Cash Inflow				
Receipts from Members - General Benev.	20,833	22,500		22,429
Receipts for designated appeals	58,896	53,625	- Incl. Grants \$39,784	66,013
Total inflow	79,729	76,125		88,442
Cash Outflow				
Payments to Synod	20,833	20,125		22,429
Payments to other designated appeals	58,896	56,000		66,013
Total outflow	79,729	76,125		88,442

Capital Accounts - Cash Flow Basis

	Actual	Budget		Last Year
Cash Inflow:				
Receipts from Members	7,884	8,600		10,260
Transfers from Ministry & Mission acct	8,750	9,450		8,540
Total inflow	16,634	18,050		18,800
Cash Outflow				
Capital Expenditures	11,983	17,000	- bldg \$6,360, Kitchen \$4,014, Proj \$1,257	31,681
Total outflow	11,983	17,000		31,681
Net Cash (Outflow)/Inflow	4,651	1,050		(12,881)
Cash Balances	42,512	38,910		35,366

Rental Property Account - Cash Flow Basis

	Actual	Budget		Last Year
Cash Inflow:				
Rental Income from Tenants	27,022	28,410		27,861
Transfers from Capital Account	-	-		-
Total inflow	27,022	28,410		27,861
Cash Outflow				
Current Expenditures - Properties	16,791	13,423		12,165
Capital Improvements to Properties	-	-		-
Total outflow	16,791	13,423		12,165
Net Cash (Outflow)/Inflow	10,231	14,987		15,696
Cash Balances (overdraft)	24,394	29,150		10,562