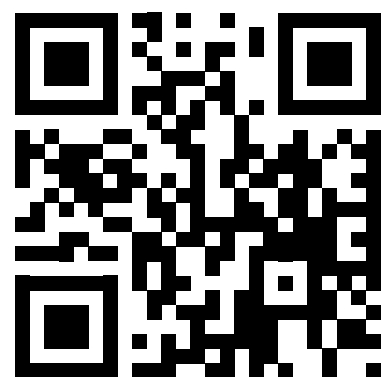


"In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints"

EPHESIANS 6: 16–18



milllakechurch.ca

September 2025 | Issue 48

BRANCHES

A Mill Lake Church
publication

[I Am]

THE RESURRECTION & THE LIFE

The Resurrection of Jesus Matters | pg 10

Living the Walk. Sharing the Hope: Part 1 | pg 18

Blog Reflections: Parenting in the Pew | pg 20





ANNUAL FALL FESTIVAL

SEPTEMBER 14

**CARNIVAL
GAMES** | **YUMMY
FOOD** | **PRIZES
& MORE!**



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Hello Friend –

I trust you had a wonderful summer and are now ready to jump into fall.

In this issue of *Branches*, we continue our “I AM” series, focussing on “I AM the Resurrection and the Life.” As one article puts it, “The Resurrection is the most important event in human history. It changed the course of humanity—and it continually transforms our lives today.” Where would we be without the Resurrection?

We’re also excited to launch a new series titled: *Living the Walk. Sharing the Hope*—a three-part journey into the heart of Mill Lake Church—written by our own Pastor Randy. It’s definitely a must-read.

Along with our regular features, the “Church in Action” section highlights two MLC ministries. Brian Higgs shares the high points from the recent men’s retreat, while Tracy Moorhouse introduces The Gathering Markit—a boutique grocery store in our church building that offers a hand up to Abbotsford families encountering temporary food insecurity.

Inside these pages, you’ll find something for everyone—articles to inspire and encourage, activities to challenge, and information about opportunities to explore.

Fall can stir new beginnings—or overwhelm us with a crowded schedule. As we step into a new season and its many opportunities, may we remember that it is God who shows the way.

Blessings as you step into the fall season.

“But I have calmed and quieted my soul” (Psalm 131:2).

Know you are loved.



Ann Griffiths
Editor



BRANCHES

Issue 48

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WE WANT TO HEAR FROM YOU!

Submit articles, comments & ideas to Ann Griffiths at ann@milllakechurch.ca

Submit photos and media to Leah Cobb at hello@milllakechurch.ca



To Make the Hope of Jesus Known

Join us on Facebook & Instagram
@MillLakeChurch

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WORSHIP EVERY SUNDAY AT 10 A.M.

You can also stream the service at
www.youtube.com/@milllakechurch4620

Mill Lake Church is affiliated with the
Evangelical Free Church of Canada

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LET'S CONNECT!

- Regular Features
- Special Features

ADULTS TOGETHER

Every Sunday, 9-9:45 a.m. at the church.

COMMUNITY GROUPS

Interested in joining a small group?
Contact Harry Unger at harry.unger7@gmail.com.

YOUNG ADULTS

Meets bi-weekly on Tuesdays at 7 p.m. at the church. This month: September 23. Contact Jeff Rusu at jeffrusu4@gmail.com.

YOUTH

Meets weekly on Thursdays at 7 p.m. Fall gatherings begin September 19. Follow the Instagram youth page @mlcyouth. Contact Jeff Rusu at jeffrusu4@gmail.com.

MEN

Prayer Time: Every Tuesday at 9:30 a.m. at the church (except 2nd Tuesday of the month) beginning Tuesday, September 23. Come for coffee and prayer.

Bible Study in Galatians: Meets the 2nd and 4th Saturday (9-10:30 a.m.) beginning Saturday, September 27. Contact Dwayne Mitchell at dwaynemit@gmail.com.

WOMEN

Social Event: Friday, September 26 at 7 p.m. at the church. Games, prizes, food & fun!

Morning Bible Study: Every Wednesday, 9:30-11:30 a.m. at the church, beginning October 8.

Evening Bible Study: Every Monday, 6:30 -8:30 p.m. at the church beginning October 6.

KIDS

Every Sunday during worship. Kindergarten to Grade 5. Sign in at the Lobby table by the Nursery. Kids are dismissed part way through the service to go downstairs with their teachers.

On the 1st Sunday of each month, when our kids stay with us through the service, Activity Bags are available in the Lobby.

TOTS

Every Sunday during worship. Newborn to Age 5. Sign in at the Lobby table by the Nursery.

PRAYER

Afternoon Prayer: Meets every Thursday, 1 p.m. with the Prayer & Care team in the Lower Lounge.

Evening Prayer: Meets monthly on Wednesdays at 7 p.m. Everyone Welcome September 17th.



The Hope & Power of the Resurrection Promise

by Randy Lemke

In the Gospel of John, Jesus makes seven profound “I Am” statements that reveal His divine identity and the nature of His mission. One of the most powerful and deeply personal of these declarations is found in John 11:25–26: “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?”

These words are spoken in the context of grief and loss, not triumph or celebration. They are directed to Martha, the sister of Lazarus, who has just buried her brother. In this moment, Jesus does more than offer comfort—He reveals Himself as the answer to death and the source of life.

When Jesus hears that His friend is sick, He deliberately delays his trip, saying the illness is for God’s glory, so

that the Son of God may be glorified through it. By the time Jesus arrives, Lazarus has been in the tomb for four days. Martha runs out to meet Him and says, “Lord, if you had been here, my brother would not have died” (v.21). Her words are filled with both faith and sorrow—believing that Jesus could have prevented the death and lamenting that He didn’t arrive in time. Jesus assures her that her brother will rise again, and she responds with a statement of Jewish belief in a resurrection at the last day (vv. 23–24). But Jesus redirects her faith from a future event to a present person and says, “I am the resurrection and the life” (v. 25). This is not only a theological affirmation, it is a personal claim of divine authority and identity.

When Jesus says, “I am,” He is invoking the very name of God revealed to Moses in Exodus 3:14: “I AM WHO I AM.” Throughout John’s Gospel, Jesus uses the phrase

“I am” to draw a direct connection between Himself and the God of Israel. By saying, “I am the resurrection and the life,” Jesus identifies Himself not merely as a teacher, or a prophet who can perform miracles, or in reference to resurrection, but as the very source of resurrection and eternal life itself. This was a radical claim. Resurrection is no longer something believers must await as a distant hope; it’s found in a relationship with the living Christ. Eternal life is not only what comes after death—it’s something that begins now through faith in Him.

Jesus elaborates by saying, “Whoever believes in me, though he die, yet shall he live” (v. 25). This is a promise that physical death is not the end for those who belong to Christ. Jesus goes even further by saying, “Everyone who lives and believes in me shall never die” (v. 26). Here, Jesus speaks of a deeper kind of life—a spiritual life that is eternal and indestructible. For the one who believes, death no longer holds power or finality. The life that Jesus gives is rooted in Himself and begins here and now. Later in the Gospel, Jesus says eternal life is to know the only true God and Jesus Christ whom He has sent (John 17:3). This is not meant only to be knowledge for our intellect—it’s intended to be relational and transformative.

Jesus’s next words are significant and perhaps the most tender in the entire passage. After making this grand theological declaration, He turns to Martha and asks, “Do you believe this?” This is a deeply personal question. Jesus is not aiming at theological correctness but heartfelt trust. Jesus does not ask whether she understands the doctrine of resurrection, but whether she believes in Him.

This same question echoes across the centuries to each of us. In moments of sorrow, in seasons of doubt, in the face of death—do we believe that Jesus is who He says He is? Martha’s profound response is a personal confession of faith declaring, “Yes, Lord, I believe that you are the Christ, the Son of God, who is come into the world” (v. 27). Even while her brother remains in the tomb, she anchors her hope in Jesus Himself.

What happens next in the narrative powerfully affirms everything Jesus has just said. He goes to the tomb, deeply moved, and calls Lazarus out of death and back into life. Jesus speaks, “Lazarus, come out” (v. 43). And the man who had been dead for four days walks out, wrapped in his burial cloths. This miracle was not only a display of compassion or divine power—it was a sign pointing to who Jesus truly is. It demonstrated that His words were not mere comfort in grief, but declarations of reality. And it foreshadowed His own resurrection, where death itself would be defeated once and for all.

The implications of Jesus’s statement are far-reaching for the church. In a world marked by death, decay, and

despair, the church proclaims a living hope. This hope is not grounded in human optimism or moral effort but in the risen Christ. For believers, this changes everything. It means that grief is no longer hopeless. As Paul wrote in 1 Thessalonians 4:13, we do “not grieve as others do who have no hope.” It also means that eternal life is not merely about heaven—it begins now, in the presence of Christ, through the indwelling of the Holy Spirit. We live with resurrection life today. Our lives should reflect that hope. Mill Lake Church exists to make the hope of Jesus known. We accomplish that as we walk in joy, serve with purpose, and witness with boldness, knowing that even death cannot separate us from the love of God in Christ Jesus.

We are unable to escape the fact that Jesus’s statement calls for a deeply personal response. “Do you believe this?” is not just a question for Martha; it’s a question for all people in every generation. Each of us must grapple with the claims of Christ, not merely as a point of theology, but as the ground of our very lives. Believing in Jesus as the resurrection and the life is not about upholding a creed; it’s about entrusting ourselves to Him entirely. To believe is to be united with the risen Christ, whose life is stronger than death, whose love is greater than the grave, and whose presence is our eternal hope. In Jesus, the resurrection has already begun, and the life we long for has already come. May we, like Martha, confess with confidence and joy: “Yes, Lord, I believe.”

In the end, Jesus’s words are both a declaration and a promise. He declares Himself as the one who holds power over life and death. He promises life—now and forever—to those who trust in Him. The declaration and promise is an invitation for every hearer to respond in faith. This is the heart of our message and our hope as a church. We’re not bearers of abstract truth, but witnesses to a risen Lord who is Himself the resurrection and the life. It’s in that fact that just as Jesus lives, we too shall live. My prayer for our church is that we will hold firmly to this truth and that all of us are able to joyfully sing along with the great old hymn:

Because He lives, I can face tomorrow.
Because He lives, all fear is gone.
Because I know He holds the future,
And life is worth the living just because He lives.



Pastor Randy is lead pastor at Mill Lake Church where he and his wife, Allana, and their five children have served for the past 23 years. Randy enjoys movies, books, music, and hanging out with his family. You may also want to ask him about his interest in fountain pens.

A Jesus Shaped Life

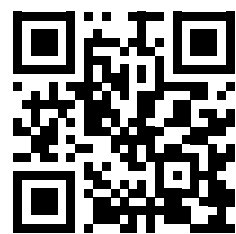
by Lisa Harper

Fall is my favourite time of year. I love the cooler days and changing colours. And somehow, in my mind, it's the time to reset and start a 'new' year. I've always felt this way and do my 'spring' cleaning in September as preparation for what feels like a new start. I wonder if I'm the only one who feels this way? Regardless, my house is clean, my space organized, my pencils sharpened and sitting neatly on my desk, and a new journal is ready to document my thoughts and feelings as I move into my new year.

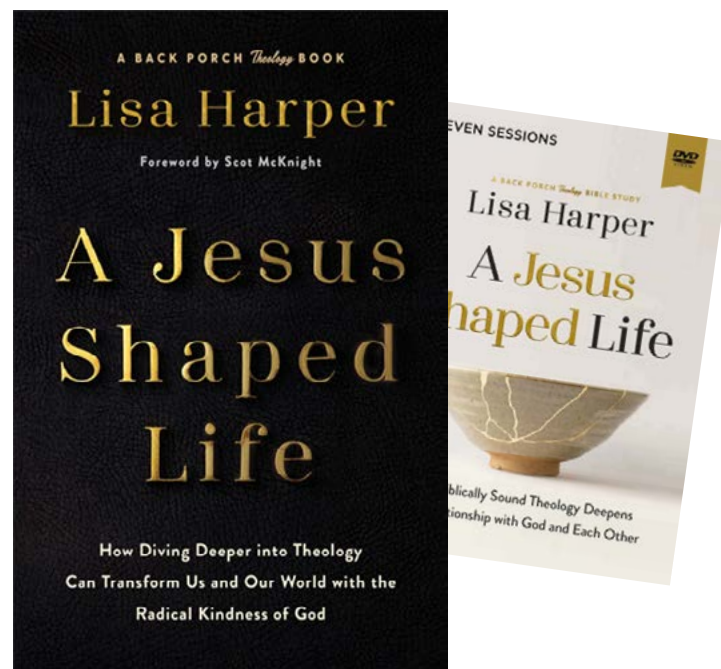
While preparing for this month's *Branches*, I could not land on what felt like the proper book, which is often my dilemma as new books flood the shelves. I had a few in mind, but when I picked up Lisa Harper's newest book, *A Jesus Shaped Life*, it gripped me in a way I didn't expect.

People describe Lisa Harper as both a hilarious storyteller and a theological scholar. I have always enjoyed her wit in both her writing and teaching. As I read this book, I laughed at one of her not-so-spiritual parenting moments (oh, how I could relate to that) and then continued to be captivated by her ability to bring the Bible to life while defining theological concepts in a real and enjoyable way.

Early in the book I read her admission, "It took an emotional crisis in my forties—which I later came to realize was designed by our compassionate Redeemer to eviscerate the shame and self-reliance that were slowly choking the hope and peace out of me—to finally learn that information about God is a poor substitute for intimacy with Him." This struck me as I realized how much I could relate. It was then I knew I'd not only finish the book but also that the



Buy the book!



accompanying study would find its way to my neatly arranged desk (which would no longer be tidy as I dug into the pages).

Harper writes that experiencing biblically sound theology deepens your relationship with God and with each other—intimacy with God, the Trinity, the compassionate authority of God, the divine humanity of Jesus, pneumatology. Somehow, she merges complex formal theology with functional theology in a way that makes it easy to understand.

My reading reminded me that theology serves not only academics but also connects us with our Redeemer, reminding us of our calling to make a Jesus-shaped dent in the world.

Even if big words and/or concepts feel scary, you will not be sorry when you pick up this book (and/or DVD companion). It may very well have been the book of 2025 that I did not know I needed!



Review by **Denise Ramsay**.
Denise is an avid reader with a busy family life, attends Mill Lake Church, and is Book Manager at House of James.

SAGE WORDS *for* SERVANT LEADERS

PART 8

by Ann Griffiths

Inspired by: *Axioms: Words of Wisdom for Servant Leadership* by Arvid Olson, EdD

As the summer sun fades from our memory and the crisp air of fall greets us, life picks up pace. Calendars fill, responsibilities pile up, and the priorities we thought we had sorted suddenly feel jumbled. A week or two into fall, and already we long for summer's slower rhythms. But life presses on.

Even the psalmist cried, "O Lord, hear my voice! Let your ears be attentive to the voice of my pleas for mercy!" (Psalm 130:1-2).

I wonder if Moses cried out for mercy as his workload increased. Every day, from sunrise to sunset, he listened to complaints and settled disputes among the Israelites. That's a lot of people—and a lot of concerns.

Moses was a gifted leader, but when his practical father-in-law, Jethro, saw the weight Moses carried, and the toll it was taking on Moses, he stepped in with a better way (Exodus 18:13-27). Jethro's advice was simple but powerful: Moses, you don't have to do it all—or do it alone.

What does that have to do with servant leadership?

Servant leaders don't shoulder every burden themselves; they invite others to share the load for greater effectiveness.

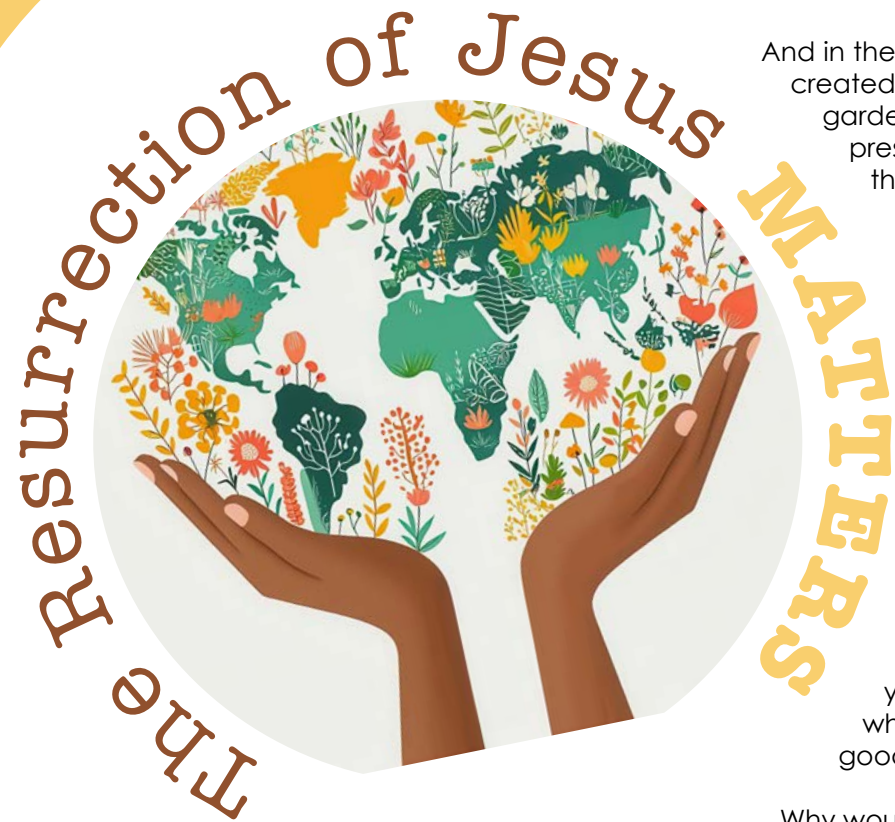
We may be capable of doing many things—but are they the right things? And how effective are we when we try to do them all? Moses had to choose whether to take Jethro's advice. When he did, it didn't end his effectiveness. It increased it. He continued to serve—and now had help to carry the load. Wise counsel for all of us.

Knowing how to prioritize isn't the same as putting it into practice. But simple steps can help us put first things first.

- Pray. Pray. Pray.
- Put everything on one list—responsibilities, commitments, tasks.
- Pass some things on—delegate or say a firm "No."
- Prioritize what's left into what's vital, important, or optional.
- Plan regular downtime—whether it's an afternoon by the river, a tennis match, or a quiet walk.

There will always be seasons packed with demands. But when we put first things first, we become more effective in the work God actually calls us to—and we serve others better in the process.

What's one next step you will take to lighten your load and lead more effectively?



And in the midst of all this immensity and beauty, God created a man and a woman. He placed them in a garden, where they lived, unashamed, in His holy presence, enjoying a perfect relationship with their Creator.

In Perfect Relationship: Genesis 1:1-2:25; Psalm 19:1-6; Ecclesiastes 3:11; John 1:1-3

The Fall

But something changed. The goodness and perfection of His creation did not last. A deceiver entered the garden and, disguising his treacherous words as wisdom, he planted doubt in the minds of the man and the woman, stirring within them a nagging question: *Why has God forbidden us to eat from the Tree of Knowledge of Good and Evil?*

"For God knows that when you eat of it your eyes will be opened," the deceiver whispered, "and you will be like God, knowing good and evil" (Genesis 3:5).

Why would God withhold such a desirable thing?

In their weakness, the man and woman ate from that tree, thinking it would satisfy their desire to be like God. And in doing so, they lost the one thing that truly could satisfy them—God's presence.

Sin marred God's creation, and suffering entered the world. Generations of men and women continued to doubt God and to trust their own hearts, trapping the world in sin and brokenness.

Going our own way: Genesis 3:1-24; Romans 1:18-32; 3:9-18; 5:12-14

Redemption

But the tragedy of sin could not thwart God's plan for His creation. He promised one day to defeat sin and bring His people back into His presence. Across the ages, God revealed His plan of redemption through the prophets: He would send a Messiah to restore God's kingdom and remove the gulf between God and man.

But not even the prophets anticipated just how astonishing this Messiah would be. God Himself became human, entering our broken world so He could take our sins upon Himself and die the death we deserved. Jesus, the Son of God, transcended everything the Jewish people thought they knew about the Messiah. He was God incarnate, God made flesh. He lived a perfect, sinless life and yet suffered the full weight of the brokenness and death that were brought by sin.

As He hung on the cross, He cried out, "My God, why have you forsaken me?" (Matthew 27:46). The Son felt the crushing darkness of the Father's absence. The only human who never turned away from God now felt God turn away from Him. Jesus suffered the spiritual death that plagued all humanity, and it was almost too much for Him to bear. And in that terrible and beautiful moment of His death, the curse of sin was undone. God had redeemed His beloved people and removed the barrier that separated them from His presence.

The curse is undone: Matthew 27:32-56; Romans 8:1-4; 2 Corinthians 5:17-19; Ephesians 2:1-9

Restoration

Jesus was placed in a tomb, and the tomb was sealed with a large stone. But on the morning of the third day, the grave could not contain Him. The resurrection of Jesus happened.

Others had risen from the dead before (Jesus's friend Lazarus and the widow's son in 1 Kings), but their victory over death was only temporary. Jesus was the first ever to be resurrected—to rise from the grave with a glorified body, never to taste death again. He conquered death once and for all, and His resurrection signaled the beginning of the restoration of all things. God promised that all who trust in Him will one day also rise, and we will know the incomparable joy of God's presence for eternity. As we wait for this, we are already experiencing glimpses of His presence in our daily lives. God is restoring us right now—healing our wounds, freeing us from the power of sin, gently teaching us to trust Him.

Restored and renewed: Luke 23:50-24:53; Romans 8:18-39; 1 Corinthians 15:1-56; Philippians 1:3-6

The Resurrection: Why the Gospel Matters

In ancient Greek, the word gospel means "good news." And why is the story of Creation, the Fall, Redemption and Restoration such good news? There are at least three reasons that relate to the resurrection. Through the Gospel, we see that:

We don't need to earn God's approval. The cross showed us the depth of the darkness within us, as well as the immensity of God's love for us. In His effort to destroy the sin that was destroying us, God held nothing back, not even His only Son. It was the greatest act of sacrificial love the world has ever known. And because He loved us in this way while our hearts were still rebelling against Him, we know His love is unconditional. We can do nothing to make Him love us any less or any more than He already does.

This truth brings amazing freedom. It means that we can stop trying to earn His approval. In fact, any attempt to earn it—whether by church attendance, service to the poor, or flawless moral behavior—amounts to self-righteousness. It is an attempt to save ourselves, rather than relying on the work that Jesus already accomplished for us. But when we look at the cross, we stop trying to manage our sin and let God's love transform our hearts.

We don't need to prove ourselves. In all of us, there is a desperate need to know that we are OK, that we are valuable and worthy. And each one of us attempts to satisfy this need in different ways. Through personal achievement. Wealth. Beauty. Family. Popularity. Moral virtue. This drive to prove our value is exhausting. If we manage to achieve some standard that gives us a sense of worth, the feeling is only temporary, and before long we are right back at it, striving to prove ourselves once again.

The Gospel, however, tells us we already have inestimable worth. The Creator of the universe found us so valuable that He gave up His own life in order to save us. We are OK because His death on the cross has made us OK—made us worthy of a relationship with Him. And as we stop struggling to accomplish what God has already attained for us, life becomes much richer and more joyful. We stop using work, school, sports, family, and friendships to prove ourselves, and instead simply enjoy these things for their own sake.

We don't need to worry about our future. The Gospel assures us that God is good and that He is all-powerful. He created the universe and everything in it, and despite the curse of sin that we brought upon this world, God has always been in control of the march of history. When we see God is sovereign and His plans for us are good, then we realize we have no reason to worry—even when our circumstances are difficult and the future is uncertain. He is restoring our lives and healing our brokenness. As this truth becomes real to us, our trust in Him deepens, and an unshakable peace calms our anxious hearts.

The Resurrection is the most important event in human history. It changed the course of humanity—and it continually transforms our lives today.



by Michael Ridgeway

Source: <https://www.focusonthefamily.com>

"The gospel is the power of God for salvation to everyone who believes..." Romans 1:16 (ESV).

In Sunday school classes every Easter, the details of Jesus's resurrection take center stage. The empty tomb. The massive stone mysteriously rolled away. The angels announcing the risen Christ. His miraculous appearance to hundreds of followers. It's a dramatic story, the stuff of movies.

But what often gets lost in drama is an understanding of why the resurrection matters to us today. Easter is more than an exciting story; it is the one story that fundamentally transforms our lives. And that story must be seen in its complete context: the grand narrative of the Gospel that runs through every book of the Bible.

Creation

The story opens "in the beginning," in the very first verse of the Bible, with the creation of all things. God spoke, and the universe leapt into existence. He created billions of galaxies filled with trillions of stars. Around one star, He placed a planet populated with a staggering array of life.



The Gathering Markit

by Tracy Moorhouse

The Markit recently celebrated its one-year anniversary of operating from our church building on Fridays (9 a.m. to 12:00) and Saturdays (10 a.m. to 12:00). Sadly, many of you may not know much about the Gathering Markit, so I will attempt to enlighten and challenge you with what it does, who it benefits, and how you can be a part of this unique ministry.

Gathering Markit is a boutique grocery store that offers a hand up to Abbotsford families encountering temporary food insecurity. Local restaurants and food suppliers donate surplus food items to avoid waste. Markit turns the rescued food into ready-to-make meal kits (hence the markIT name), sells them at an affordable cost, and offers members the choice and convenience to shop with dignity.

This is not a free food service. Churches or agencies refer families and welcome them with a year's membership. Those in charge may extend this at their discretion. Although the original draw is affordable food, the focus frequently and quickly becomes the friendly connection between shoppers and volunteers, as well as the new friendships formed among the shoppers. Words can hardly describe how rich it is to see these relationships unfold, and to feel a depth of trust and affection develop as we interact. Several shoppers have also trusted us to pray with them through scary situations and loved seeing God answer faithfully.

As a volunteer with the Markit, I've come to see the value of dignity, convenience, and choice as shoppers make decisions about their purchases.

Hieke, who is the founder, stresses that we are giving a hand up, not a handout. There really is a difference. It is absolutely amazing how far a dollar goes here, and more than once, shoppers have thanked us with tears.

There are Lunch Kits at a cost of \$1.00 and Meal Kits for \$5.00. Lunch kits include a juice box, yogurt, cheese stick, snack bar, one piece of fruit, and cut veggies. Each shopper may buy five per child per week. Meal kits contain everything needed to make a main meal, along with easy directions, and a delicious assortment each week. Each one feeds four, and each family may buy up to five meal kits per week.

A committed team prepares the lunch kits and meal kits after a different dedicated team collects the food and determines which meals to make. Another dedicated volunteer purchases items needed to complete the recipe requirements. There are also Baking Kits (\$2.00) and recently, Breakfast Kits (\$4.00). All the ingredients for the kits are pre-measured and assembled by volunteers.

Thanksgiving, Christmas, and Easter saw special meal kits that went above and beyond the normal amounts of food. Again, the appreciative responses of our customers showed they felt the extra love.

Over the past year, sales totaled 1,093 meal kits (that's 4,372 meals) and 2,116 lunch kits, with 968 individual transactions/interactions at the till. What

a wonderful opportunity we have to reach into these lives with the love of Jesus.

Many of our customers are immigrants from all over the world, with stories of real struggles. We have prayed for and with a few who had to return to their war-torn countries to complete paperwork, and have seen God answer with safe and effective travels. The Markit is a place where shoppers can meet others who speak their language, and/or who understand some challenges they face as they adjust to everything new. And there's laughter, as we try to communicate, often clumsily, but always with love.

There are several single moms who also find comfort, friendship, and faith along with their groceries. Each week, we set up a play area where shoppers can bring their little ones to play while they shop or grab a coffee and goodie to sit and visit. As moms get to know and trust each other, they take turns shopping and watching each other's children. We've seen this area get consistently busier and happier as the year progressed, with friendships and faith connections extending outside the Markit.

Each person who serves brings his or her own God-inspired strength and flavour to the mix. One Friday, a Ukrainian woman who walks to the Markit, came with her shoe sole flapping. One of our volunteers was quick to whip out some Gorilla Glue and execute an on-the-spot repair. When she came the next week, she told me (with the help of Google Translate) how thankful she was for that act of kindness. We both had tears in our eyes. Another time, we had a glitch with a pricer that jammed. A shopper came in and had it working in no time. We've flagged him as our repair guy. Words of encouragement and insight regarding job searches go both ways between workers and shoppers. This is what we want the Markit to be: a picture of a community working and growing together.

At the time of this writing, we are heading into the week of day camp at Mill Lake Church. Several families are grateful to donors who covered the cost of camp so their children can hear the good news of Jesus.

As I volunteer in the store every second Friday, my role allows me to see the fruit of all the background labours of love. I feel privileged to serve in this way and see the results of the work of teams before me.

If you are interested in becoming involved, go to www.GatheringMarkit.com to see where you might fit in. In any case, please be in prayer as this ministry comes to mind. ✨



Tracy Moorhouse currently volunteers at Gathering Markit (among other things). She and her family have attended MLC for many years. At last count, they have twelve unique and amazing children (6 sons and 6 daughters) and 15 grands.

Men's Ministry Retreat

by Brian Higgs

This past June, about 25 men carpoled to the Mountain Road Retreat, 23 kms north of Hope. Though it was a beautiful sunny day, it felt strange to drive along with no other vehicles around because of a massive sinkhole that closed the highway in both directions.

The 1.5-hour trip felt a bit like an adventure, as we headed for the Cascade Mountains and along a road complete with a bridge that was so narrow Nathan Sather had to pull in the side mirrors of his big Dodge Ram truck. On our arrival, Mark Steberl, pastor/manager of the facility, and his team provided lots of coffee and pastries to re-energize us.

As we gathered for our first session, Mike Epp introduced us to inductive Bible study by saying, "Sometimes one reads the Bible and wonders...What was that?" A sermon may explain a passage, but we may also choose to move on without fully comprehending what we've heard or read. However, because God inspired the Bible, we can use inductive Bible study—a process of learning through observations, questions, and conclusions/interpretations. Here's a quick overview you may find useful in your own Bible study.

OBSERVATIONS—Here, we only write what we see, without yet asking questions. We read the passage and pray for the Holy Spirit to help us see the logic of the passage—gathering names, places, events, time references, etc. and resisting the temptation to make sense of it at this point. We look for:

- Verbs and tenses (commands, promises, etc.)
- Repeated words and phrases
- Cause and effect, contrasts, and comparisons
- Genre (history, law, poetry, narrative, parable, letter, prophecy, etc.)

QUESTIONS—Here, we ask questions about what we see in the passage we're studying. Scripture, which is God's Word, helps us better deal with important issues in it. We approach it with a posture of curiosity, which helps us refrain from prematurely assuming we know what it says.

Continued on next page.



- What is the cultural and/or historical context of this passage?
- What else do I know about the book, author, and broader context of the passage?
- What other Scripture passages might help me better interpret this one?
- Have I overlooked anything or brought any hidden assumptions that the text needs to correct?
- What is the clearest meaning of this text?
- What does the author mean by this?
- Why did the author say that?
- How does this idea relate to that one?

CONCLUSIONS / INTERPRETATIONS—In this section, we explored essential rules to remember when attempting to interpret a passage. To dig deeper into this, go to: www.logos.com/grow/how-to-inductive-bible-study.

1. The rule of original intent

Interpret with the goal of discovering the author's original meaning for the original audience. Don't "twist" Scripture—don't manipulate the text to get it to say something you'd like it to say. This is a dishonest way to interpret the text.

2. The rule of sensus literalis

Look for the plainest interpretation first. Believe the text means what it says. Sometimes there will be figurative language and confusing imagery, but don't start by looking for hidden meaning. Start with the obvious. Interpret the Bible in the sense in which it's written (parables, symbols, poetry, historical, letters, etc.).

3. The rule of unity

Scripture interprets Scripture. Allow the Bible to help you understand other passages of the Bible. Explore the context of each instance where similar words appear.

4. Context

Interpret passages in harmony with the rest of the context. Avoid basing important doctrines on obscure passages.

5. Other passages

Interpret passages in harmony with other texts/ passages. Connect each passage back to the gospel and the broader message of the Bible.

6. The rule of logic

Apply the rules of logic, language, and normal rules of grammar.

7. The Christological principle

Scripture is to be interpreted in light of God's central self-revelation in Jesus Christ.

After a tasty, hot brunch and free time, we dispersed to enjoy the beauty of the surroundings along the Coquihalla River and spend alone time for quiet thought and prayer. When we regrouped, some men described what they learned from their chosen passage, using the inductive study method. After delicious barbecued cheeseburgers to complete a great day of fellowship and learning, we headed home.

To learn more about this beautiful Christian retreat centre, go to <https://mountainroadretreat.ca/>



Brian Higgs works in his instrumentation distribution company which provides flow meters to BC Hydro and other industrial customers. He and his wife Evelyn have attended Mill Lake Church since June 2023, and are happy to have made many friends here.

MUSIC
Moment

ONLY A HOLY GOD

by City Alight



Scan the QR code with your phone camera and savour some time with God through music.

Alternatively, you can find this song by searching on [youtube.com](https://www.youtube.com).

LYRICS

*Who else commands all the hosts of heaven
Who else could make every king bow down
Who else can whisper and darkness trembles
Only a Holy God*

*What other beauty demands such praises
What other splendor outshines the sun
What other majesty rules with justice
Only a Holy God*

*Come and behold Him
The One and the Only
Cry out, sing holy
Forever a Holy God
Come and worship the Holy God*

*What other glory consumes like fire
What other power can raise the dead
What other name remains undefeated
Only a Holy God*

*Come and behold Him
The One and the Only
Cry out, sing holy
Forever a Holy God
Come and worship the Holy God
(repeat)*

*Who else could rescue me from my failing
Who else would offer His only Son
Who else invites me to call Him Father
Only a Holy God
Only my Holy God*

*Come and behold Him
The One and the Only
Cry out, sing holy
Forever a Holy God
Come and worship the Holy God
(repeat)*



If you've kept up with your plan to read through the Bible in 2025, you're already eight months into it. And, if September is the time you want to start, here's a tip to spur you on.

Tip: Reading through the Bible in a year takes commitment. To stay with it, consider celebrating each month's milestone of consistency or completion of a book—this reinforces progress and gratitude.

Month 9

New Testament		Old Testament	
LUKE	HEBREWS	PROVERBS	ISAIAH
1. ☐ 20:27-40	☐ 1:1-9	☐ 18	☐ 1-2
2. ☐ 20:41-47	☐ 1:10-14	☐ 19:1-14	☐ 3-5
3. ☐ 21:1-19	☐ 2:1-9	☐ 19:15-29	☐ 6-8
4. ☐ 21:20-28	☐ 2:10-18	☐ 20:1-15	☐ 9-10
5. ☐ 21:29-38	☐ 3	☐ 20:16-30	☐ 11-13
6. ☐ 22:1-13	☐ 4:1-11	☐ 21:1-16	☐ 14-16
7. ☐ 22:14-23	☐ 4:12-16	☐ 21:17-31	☐ 17-20
8. ☐ 22:24-30	☐ 5	☐ 22:1-16	☐ 21-23
9. ☐ 22:31-38	☐ 6:1-12	☐ 22:17-29	☐ 24-26
10. ☐ 22:39-46	☐ 6:13-20	☐ 23:1-18	☐ 27-28
11. ☐ 22:47-53	☐ 7:1-10	☐ 23:19-35	☐ 29-30
12. ☐ 22:54-62	☐ 7:11-28	☐ 24:1-22	☐ 31-33
13. ☐ 22:63-71	☐ 8:1-6	☐ 24:23-34	☐ 34-36
14. ☐ 23:1-12	☐ 8:7-13	☐ 25:1-14	☐ 37-39
15. ☐ 23:13-25	☐ 9:1-10	☐ 25:15-28	☐ 40-41
16. ☐ 23:26-31	☐ 9:11-28	☐ 26:1-16	☐ 42-43
17. ☐ 23:32-37	☐ 10:1-18	☐ 26:17-28	☐ 44-45
18. ☐ 23:38-43	☐ 10:19-39	☐ 27:1-14	☐ 46-48
19. ☐ 23:44-49	☐ 11:1-16	☐ 27:15-27	☐ 49-50
20. ☐ 23:50-56	☐ 11:17-31	☐ 28:1-14	☐ 51-53
21. ☐ 24:1-12	☐ 11:32-40	☐ 28:15-28	☐ 54-55
22. ☐ 24:13-27	☐ 12:1-13	☐ 29:1-14	☐ 56-58
23. ☐ 24:28-35	☐ 12:14-29	☐ 29:15-27	☐ 59-61
24. ☐ 24:36-44	☐ 13:1-8	☐ 30	☐ 62-64
25. ☐ 24:45-53	☐ 13:9-25	☐ 31	☐ 65-66



Unit Memory Verse:

"There is none holy like the LORD: for
there is none
besides you;
there is no rock like our God"

(1 Samuel 2:2 ESV).



Kids (Kindergarten through grade 5) are invited downstairs during our worship service time to have their own special Bible lesson! We are always learning. Here's what we're up to for the month of September:

September 7 & 14:
FAMILY SUNDAY
Worship with our church family
(student activity packs available at Connect)

September 14:
God Provided for the People
Exodus 15:22-16:36
God helps and provides for His people

September 28:
God Gave the 10 Commandments
Exodus 19-20; 31:18 ; Deuteronomy 5:1-21
God is perfect and holy



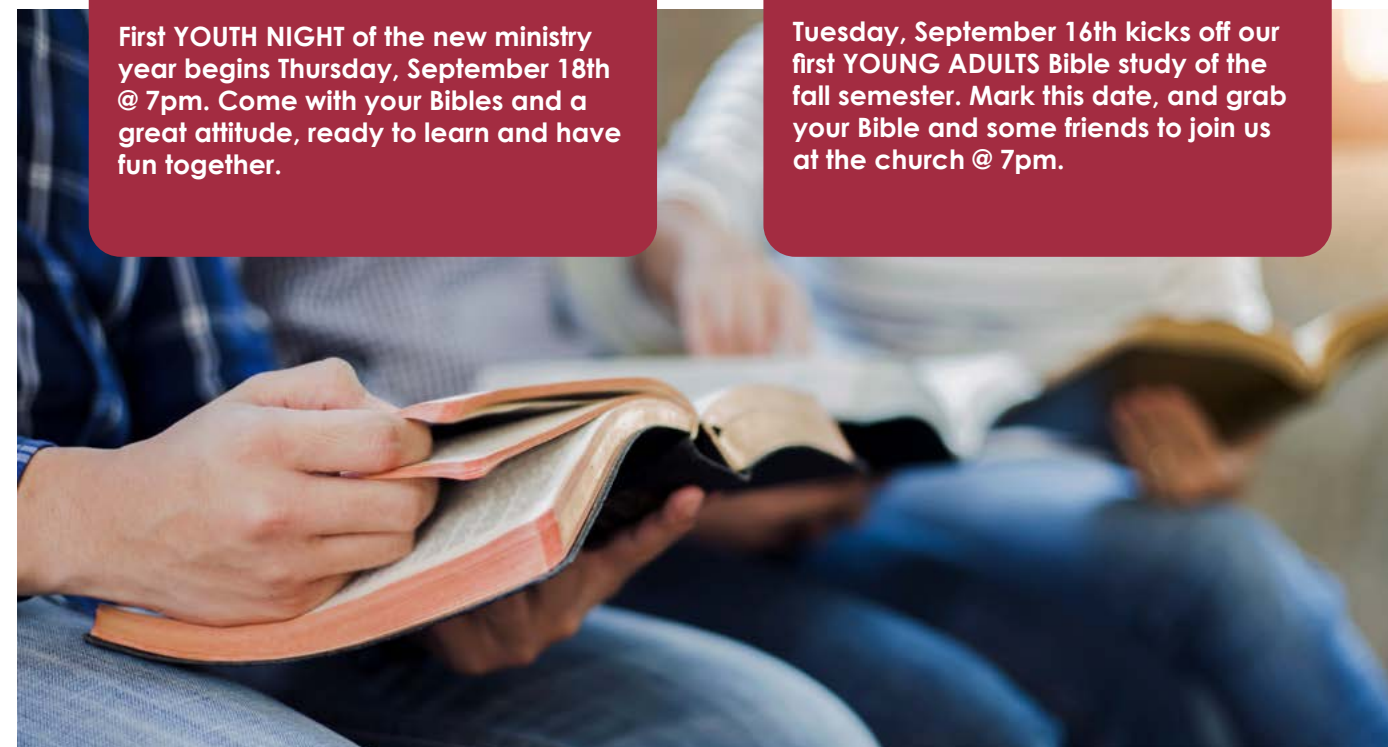
God has blessed our Mill Lake Church family with the recent birth of a sweet baby girl to loving parents, Sarah and Brody Patton. In gratitude, we welcome our newest addition to MLTots...**Maple May Patton.**



YOUTH & YOUNG ADULTS

First **YOUTH NIGHT** of the new ministry year begins Thursday, September 18th @ 7pm. Come with your Bibles and a great attitude, ready to learn and have fun together.

Tuesday, September 16th kicks off our first **YOUNG ADULTS** Bible study of the fall semester. Mark this date, and grab your Bible and some friends to join us at the church @ 7pm.



STREAM CHRISTIAN CONTENT



If you attend Mill Lake Church and don't have access to RightNow Media, contact the office and we can set you up. Scan the QR code to check it out.



LIVING THE WALK. SHARING THE HOPE.



PART 1 OF A 3-PART SERIES

By Randy Lemke

Mill Lake Church is a people formed by the grace of God, called to walk with Him and one another, and commissioned to shine the light of Christ in our city and around the world. As we seek to grow in faithfulness and clarity in our mission, we are returning to the heartbeat of our church—our purpose, our vision, and our values.

This three-part series is a call to every person who calls Mill Lake “home” to understand not only what our church is about, but who we are together as the body of Christ. Each article unpacks one of the key elements that define us:

- This first article focuses on our purpose and what it truly means to “make the hope of Jesus known.”
- Article two explores our vision for discipleship and how we are called to walk with God, walk with one another, and walk with our neighbours.
- The final article has us look at our core values. We will see how our shared biblical convictions shape our life and ministry together.

As your pastor, along with the elders and leaders, I long for every person who calls Mill Lake “home” to joyfully engage in the life and mission of the church—not out of obligation, but out of love for Jesus and confidence in the gospel.

This series will reaffirm our calling as a church. We pray it encourages you to see your place in the body more clearly, to walk more closely with Christ, and to joyfully engage in the mission He has given us. God placed us in this church, in this city, for this moment, to glorify Him. Let’s step forward together, living the walk and sharing the hope.

PART 1: CALLED TO KNOW & MAKE KNOWN

A Church of Hope

There is great clarity and strength in knowing why we exist. As individuals, that question can haunt us; as a church, it can define us. For Mill Lake Church, we exist to make the hope of Jesus known. It’s a statement that you may have heard many times around the church, but what does that mean and how does that happen? We have a clear and theologically rich vision to see this happen, to be a church of hope:

We make the hope of Jesus known by glorifying God in making disciples of Jesus Christ who walk with God, walk with others, and walk with their neighbours as they live in a growing and obedient relationship with Christ.

This statement is not meant only as a vision-casting tool for leadership. It’s the shared identity and calling of every person who sees themselves as part of Mill Lake Church. It answers not only what we do but why we do it, and it centres our hearts on the greatness of Jesus Christ and the transforming power of His gospel.

Our Purpose Begins with God

The first phrase, ‘to glorify God,’ reminds us that the church exists for the glory of God. Everything else flows from that. The apostle Paul wrote, “So, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Corinthians 10:31). Worship is not something we merely do on Sunday morning; it is the ongoing orientation of our lives toward the worth and majesty of our Creator.

Before we are ever a church for people, we are a church for God—His body. We live, serve, teach, pray, give, and preach not to promote ourselves, but to exalt the name of Jesus Christ. This calling requires intentional action and living from us.

Our Hope Has a Name

The central phrase in our purpose, to make the hope of Jesus known, captures the heartbeat of the gospel. This isn’t vague optimism or cultural positivity. The name of our hope is Jesus. This is biblical hope, and Scripture is clear about what that is. Hebrews 6:19 says, “We have this hope as an anchor for the soul, firm and secure.” Paul, in his opening lines, says to Timothy, “Christ Jesus our hope” (1 Timothy 1:1). The psalmist confidently cries out to God, “For you have been my hope, Sovereign Lord, my confidence since my youth” (Psalm 71:5).

In a culture flooded with shallow optimism and motivational slogans, the biblical concept of hope is revolutionary. Where the world puts its hopes in career advancement, relational security, health, or comfort, there is only one hope that is sure, eternal and unshakable—that is Jesus Christ crucified and risen. This is the hope we proclaim and embody as a church.

As Paul says in Romans 5:5, “Hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit.”

We must not confuse biblical hope with worldly sentiment. Hope in Jesus is certain. It has substance. And it changes how we live, suffer, give, worship, and serve. Hope is not merely what we wish to offer people; it is what we are called to offer. And Jesus Himself is that hope.

Making Our Hope Known

The word ‘make’ implies intentional action. Hope doesn’t spread automatically. We are committed to proclaiming and living the gospel. The Great Commission is clear: “Go therefore and make disciples of all nations, baptizing them... and teaching them to obey all that I have commanded you” (Matthew 28:19–20).

Making the hope of Jesus known means two things:

1. We must know it ourselves. We are all called to deepen our knowledge of the gospel. This comes through Scripture, prayer, fellowship, and obedience. You cannot give what you do not possess.
2. We must share it faithfully. We proclaim Christ through word and deed, in conversations with friends, through local outreach, through missions, through our giving, and through the very culture of our church.

There are both an evangelistic and a pastoral component to this. Unbelievers need to hear and see the hope of Christ. Believers need to be reminded, encouraged, and built up in that hope continually.

A Purpose for Every Member

We do not reserve our purpose solely for staff, elders, or ministry leaders. Every person who calls Mill Lake

Church “home” shares in this purpose. Whether you’re a retiree, a young parent, a high school student, or a new believer—God has placed you here to be part of His mission.

As a church, we are all called to make Jesus known. To make Him known in our workplaces, in our homes, in our neighbourhoods, in our schools, and in the way we speak, live, serve, and give.

Every spiritual gift, every talent, every act of generosity, every word of encouragement contributes to this purpose.

We Need You

We are not building a brand. We are not maintaining a tradition. We are making the hope of Jesus known in a world that is anxious, broken, and searching for real truth. That’s why everything we do—from Mill Lake Kids to Community Groups to Sunday worship to missions and evangelism—flows from this purpose. And we need you.

As the fall season begins, as school starts, as you make plans for you and your family in where to invest your time and energy—ask yourself, do I know the hope of Jesus deeply and personally? Am I helping others know that hope through my life and words? How is God calling me to be more active and aligned with the purpose of our church?

Mill Lake Church exists to glorify God by making Jesus Christ known. This is our reason for being. This is our identity and our joy. We are a church of hope—hope rooted in Jesus, hope shared with our community, and hope that will never disappoint.

Let us not grow weary in the mission. The same Spirit who raised Jesus from the dead dwells in us (Romans 8:11). God has not finished with us. In fact, this may be our most fruitful season yet if we lean into our purpose together.

In the next article, we will look at how we walk this purpose out through our vision of walking with God, one another, and our neighbours. For now, let’s renew our commitment to the One who is our hope and resolve afresh to make Him known.



Pastor Randy is lead pastor at Mill Lake Church where he and his wife, Allana, and their five children have served for the past 23 years. Randy enjoys movies, books, music, and hanging out with his family. You may also want to ask him about his interest in fountain pens.

BLOG REFLECTIONS

by Chris Northcott
Source: chrisnorthcott.org

For Mill Lakers who struggle to find time to read a complete book (or prefer not to), here's a blog summary, by Chris Northcott, of Robbie Castleman's book, *Parenting in the Pew*. Enjoy.

Parenting in the Pew: Guiding Your Children into the Joy of Worship

"This is a practical, delightful book, full of innovative ideas coupled with sound theology and spiced with irrepressible humor." So claims the book's foreword, written by Ruth Graham, wife of the late evangelist Billy Graham.

This is a book my [Chris Northcott] wife discovered, and we read together as we looked for thoughts on how to help our kids engage with and discover Christian faith and the church. The author is a professor of biblical studies and theology at John Brown University in Arkansas. The book has plenty of thoughtful ideas and helpful anecdotes, so I thought it would be worth sharing. A summary of each chapter follows.

The **introductory chapter** raises the importance of teaching children how they can participate in Sunday morning worship rather than simply having to keep quiet for their parents for the duration of the service (if they are not shipped out to Sunday school).

The author urges we teach kids at church to "Be still..." in the tenor of Psalm 46:10 rather than "be quiet and be good." Church is meant to be something we actively engage in: "biblical worship is partly intended to help

God's people remember, rehearse, and re-enact God's great story of salvation" (p.22).

Chapter two is titled "**Worship BC and AD**" (before kids and after diapers). It argues that a right perspective on worship is key to participating in church with your kids without resenting the disruption they often bring. The essential difference she sees is that Christians must recognize that worship is for God rather than for ourselves. Christians might mistakenly come to worship to refuel spiritually, relax, mentally switch off, or seek religious entertainment or moral formation. All these things are—in one way or another—for *us*.

When we reconnect the concept of worship with its biblical roots as "service" (as a key Hebrew and Greek term for worship implies), we can see that it is something worshippers bring to God.

With this in mind, the challenging nature of parenting children while worshipping becomes less of a stumbling block and more of an opportunity to "rethink and retrain and repent" in our worship as we endeavor to train our children to serve God by worshipping Him. The challenge for readers is to accept that, on our part, worship as "service" implies *work*.

Castleman shares her own learning experience as she shifted away from free and spontaneous worship as a new convert to Christianity, and into a more restrained and formal Presbyterian worship she found herself in and hated, as a newlywed wife to a pastor.

The **third chapter** points out the capacity that children of all ages have to worship, but that they engage with faith in different ways and have different needs as they learn to do so in successive stages of childhood.

A story she shares shows the boldness children can display in matters of faith, though sometimes can appear inappropriate to adults. The unexpected words and actions of children can display a genuine heart of faith couched within a child's developing understanding. In fact, rather than being seen as a distraction, Jesus put the child in the midst of his disciples to help them focus on and learn an important lesson they might have missed (Matthew 18:1-5).

One paragraph describes the value of liturgy and points out that it contains "all the elements of the gospel."

"God-centered, liturgical worship contains all the elements of the gospel: God's character and worthiness to be adored and honoured, human sinfulness and brokenness, the sufficiency of the work of Jesus in His death and resurrection to bring us forgiveness and new life, and our need to surrender our lives to the lordship of the triune God. Biblical worship is story-shaped worship." (p.38)

Castleman goes on to instruct that:

"The space for children's worship should be modelled as closely as possible to the setup in the sanctuary. Hidden books, Bibles, candles, the bulletins, and the like should all be similar to those used by the 'big people' to help children get used to these objects and their use. The idea is to look at the liturgy of the church from week to week and, by creative repetition and practice, to help children learn the parts and how and why they fit together. The feedback I get from adults who do this usually reflects amazement at how much *they* learned in the process about *their own* liturgy..."

"...The best kind of Secret Service is one where unchurched people feel two things simultaneously: 'I don't belong here' and 'I want to belong here.' The *mysterium tremendum*,' God's fearful majesty, is off-putting and in-drawing at the same time. The 'throne of grace' is still a throne, not a rocking chair or floor pillow. The church is not another club to join." (pp.39, 40).

"**Sunday morning starts on Saturday night.**" Chapter four opens by recounting the tension between the call to worship and the time of fellowship with the hectic and wearisome realities of simply getting a family with children out of the house and to church in a manner conducive to what we do on a Sunday morning. Castleman's course of recommendation to resolve this lies in her reminder that worship is an act of service to God and thus requires work. In order to worship well,

and despite circumstances, preparation is required for the sacred morning.

To that end, Castleman advises practical and mental tips for preparing the heart, the home, and the people. This chapter also includes a brief discussion on the clash between gathered worship and team sports planned on a Sunday morning, as well as an anecdote from the author's own family life where church as a non-negotiable once clashed with her young son's baseball game.

"**Counting bricks or encountering God.**" This chapter is about what children notice as people not necessarily invested and interested in what's going on at the front of the church. The topic is "training children to pay attention to what is happening—the worship of God—and helping them be a part of it" (p.580) Sunday by Sunday, as well as through the annual church calendar (for those attuned to Christian traditional calendar).

The author maintains the conviction that worship is intended for God's pleasure, not ours. She suggests that children's church/Sunday school should aim to train children to worship and prepare for properly joining "adult church."

She shares thoughts on minimizing distractions during the service and maintaining their attention on what matters. One noteworthy idea the author herself practiced when her children were young was to sit near parents with the same mindset, to help each other out. Being attentive is more than being quiet. Don't settle simply for quiet children. Training attentiveness involves parents talking (quietly) to their kids during the service, giving instructions and reminders.

This chapter finishes with a series of practical tips and illustrative stories for helping children engage—especially overactive ones. Some will be more or less helpful depending on how your church conducts its services.

"**Make a joyful noise.**" This chapter is about worship through music. It discusses ways to help children (from preschool up through tweens) engage with sung worship. The author shares a series of thoughts and ideas based on personal anecdotes and experiences.

"**Prayer, confession, and canned goods.**" Prayer in the home is the best place for participation in corporate prayer in the church. Parents must model it. Castleman talks about the importance of honesty about struggles with prayer and using real language rather than Christian jargon and parroted phrases. The honesty of children and what they pray contrasts with what adults may avoid—"grubby hearts," fear for others, solid relationships and their repercussions.

Continued on next page.

The author points out the value of explaining the message of the songs in church to help them respond and discusses some prayer practices she did with her own children.

“Just how long was that sermon?” This chapter explores ways parents and the preacher can help children pay attention and understand the sermon. Castleman raises the importance of discerning the key idea of a sermon or even the idea beneath that idea, of faithfulness, and of the value and challenges of a children’s sermon.

Saving up for something special. This chapter discusses the sacraments of baptism and communion.

In baptism, the author allows that churches practice either believer’s baptism or infant baptism, and suggests how either approach can foster faith development in children.

Communion gets a lengthier discussion. Her standpoint is that children should wait to participate until they can demonstrate they have the spiritual and social maturity to do so properly. This does not mean that the communion time of a service is empty for children. Far from it. Castleman discusses ways to use this time beneficially for children’s spiritual growth and that the tension brought about by anticipation can be a fruitful one, if cultivated properly.

The holy hug. This last chapter asks us to consider how we choose a church. Castleman challenges churchgoers

not to choose a church based on the usual consumer-oriented questions of “what suits my preferences?”

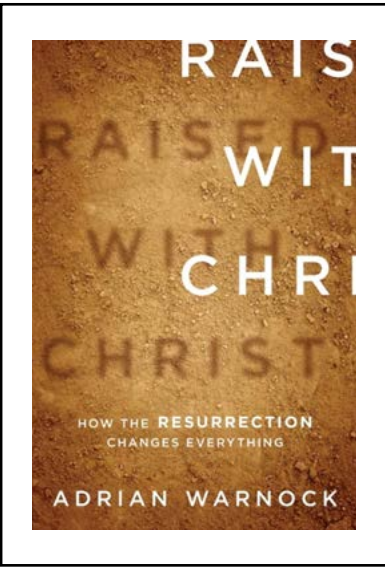
In view of the proclivity of people (even Christians who ought to know better) to adopt a religious outlook described as “therapeutic moralistic deism,” the author presses the importance of intergenerational connections within a church community for the discipleship and spiritual formation of young believers. This means working against the segregation that well-intentioned ministries tailored to children and teens (for example) can foster.

In the closing words of the book, Castleman states the goal of what she has called “Parenting in the Pew.” “In the presence of our Father, my sons have become my brothers. There is no greater joy for any parent in the pew” (p.137).

The book also includes an appendix with a series of thoughtful questions for each chapter, encouraging reflection on the readers’ own personal and church experiences, and how some suggestions made in the book might apply to their own gathered worship.

I found this a helpful book. It challenged me to take steps to help my children engage better in church. Some ideas will require more thought on my part, as well as thought on how our own church might adopt some practices. *Parenting in the Pew* is a worthwhile book for those who want to help the youngest members of their church community join them as brothers and sisters in the faith. 🌈

PASTOR RANDY’S RECOMMENDED READING



Raised With Christ *How the Resurrection Changes Everything* by Brian Chapell

Adrian Warnock’s book is a powerful and accessible exploration of the central importance of Jesus’s resurrection for the Christian life. Warnock argues that many believers live with a limited understanding of the resurrection, often treating it as merely a historical fact or Easter event. Instead, he shows how the resurrection is the very heartbeat of the Christian faith—vital for assurance, daily hope, spiritual power, and union with Christ.

With theological depth and pastoral warmth, Warnock walks readers through Scripture to reveal how the risen Christ changes everything: our identity, mission, worship, and future. This book not only strengthens faith but stirs worship and transforms how we live today. Highly recommended for anyone seeking a deeper grasp of gospel-centered living and the life-changing power of the resurrection. Ideal for personal study, small groups, or anyone needing renewed joy in the risen Lord.

SEPTEMBER 2025

1	2	3	4	5	6
			Church Prayer		
7	8	9	10	11	12
Bible Class				Church Prayer	
14	15	16	17	18	19
FALL FESTIVAL			Evening of Prayer	Church Prayer Youth	
21	22	23	24	25	26
Bible Class		Men's Prayer Young Adults		Church Prayer Youth	Women's Game Night
28	29	30	Birthdays!		
Bible Class		Men's Prayer	6 - Hanna Neufeld 11 - Micah Lemke 12 - Lavinia Rusu 13 - Kurt Fischer 15 - Matt Cobb		
			18 - Ariel Ntare 19 - William Withers 20 - Brian Higgs 25 - Natalia Lemke		
			25 - Shirley Allert 29 - Leanna Mitchell		



For details on calendar events, flip to page 5 or visit our website!
www.milllakechurch.ca

“In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints”

Ephesians 6:16–18

