

KOINONIA KONNECTION

A Publication of Grace Covenant Church

Fall 2006

Volume 7, Issue IV

EATING AND DRINKING JUDGMENT A MEDITATION ON THE LORD'S SUPPER

"For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body." -1 Corinthians 11:29

Thomas Doolittle, a Dissenting Minister of the 17th century said the following in regard to the sanctity of the Lord's Supper:

"The more excellent and noble anything is, the more heinous is the abuse thereof. If a servant breaks and spoils some earthen pitchers, his master may more easily pass it by; but if he takes his jewels and his precious pearls, casts them in the kennel and buries them in a dunghill, he will be pacified with more difficulty."

A Minister who sternly warns his people regarding the dangers of the Lord's Table is an uncommon creature in our churches. More often than not, the dangers of the Supper are treated quite lightly, merely mentioned in passing, or even discounted altogether. Perhaps the reason for this is rooted in good intentions, as Gospel Ministers are often burdened by dealings with members lacking assurance. For many in the pew, approach to the Table is already wrought with uncertainty and fear, so why complicate matters with Divine threats regarding unworthy participation? But whatever the reason for ministerial neglect in this matter, it's insufficient in light of the fact that the Bible takes ample time to speak of the unpleasantness of judgment in regard to the sacrament. Truth be told, the very text which churches have historically used as a guideline for celebrating the Supper (being First Corin-

thians 11:20-34) has, as its primary concern, issues of judgment! Let us take a look at a significant verse of that passage, to see if we might not grow more familiar with God's words on the issue.

First, we note the objects of this judgment: "He who eats and drinks in an unworthy manner." There was no small case of disobedience at Corinth in regard to our subject. Frankly, what was going on could be called an absolute disaster, spiritually speaking. When the church gathered for the Supper, the heavenly message of the sacrament was completely compromised by the gluttony and drunkenness of some of the members. Some of the poorer members were being overlooked (was every man responsible to bring his own food?), and thus were left out of the celebration altogether. Others, lacking all self-control, used the presence of wine as an excuse for drunkenness (perhaps falling back into their own pagan religious habits). The purity and grace of the sacrament had been thoroughly lost in this context of gluttony and self-indulgence. That which represented the cleansing blood of Christ, rather than serving to soberly press men onward to thankfulness and a holy life, was being used to supply the material for intoxicated revelry. And that which spoke of the union and equality of all believers in Christ served rather to stuff the bellies of the greedy. Was this not a complete failure to discern the Lord's Body? Was this behavior not entirely unworthy of the sanctity of the sacrament? It surely was. When the beauty of the sacramental celebration is skewed by our sin, God's picture of grace and union in Christ is severely marred also. This was a very serious matter in Corinth.

Second, note the phrase which concerns itself with the actual judgment: The one who eats and drinks in an unworthy manner, he "eats and drinks judgment to himself." The term translated "judgment" in our NKJV is translated "damnation" in our King James. The immediate context speaks of those who, while yet knowing Christ, have suffered terrible punishments for their disrespect of the sacrament (v.30). This would bring to question the propriety of translating our term as "damnation" in accord with the King James. Obviously, saints do not suffer "damnation," but they may certainly suffer judgment...as particular offenders in Corinth certainly had. However, there is a sterner, more terrible judgment to be considered which echoes in the background of our text's immediate concern with Christian offenders. What of unbelievers who come to the Table? How might these eat and drink "judgment" to themselves? I fear that the judgment reserved for such as these is a far more fearsome one.

What Paul expresses in our text (that those who eat and drink unworthily eat and drink judgment to themselves) is a general principle having two separate avenues of application: one to the believer who sins against the sacrament, and one to the unbeliever. For the believer, he may certainly suffer judgment. Yet, while it may be a very significant judgment (even the punishment of illness and death), it can never be damnation for him. The Christian is the object of an Undying Patience, an unbreakable covenant which may chastise him as a child, but will never damn him as an enemy. However, for the soul outside of Christ, the full anger of God will be poured out on him for his abuse of the sacrament. Rather than eating and drinking life, the sacrament becomes poison to him...he eats and drinks death. While the believer may certainly cause offense at the Table, he is not in his renewed nature, a stink to the nostrils of God. Not so the unbeliever. Consider again the words of Rev. Doolittle:

"It would be as loathsome a sight to us to have a dead corpse full of plague sores set down at our table as a dead man in sin sitting down at God's Table is loathsome unto Him."

However, let not the believer in Christ forget the sobering lesson not only of our particular text, but the whole of redemptive history: membership in the family of God is no inoculation against just judgment for sin! With every burial of a Corinthian believer for their abuse of the Supper the Christians of that city were sternly reminded of that fact. Believer, take very seriously the words of your God when He warns you, "But let a man examine himself, and so let him eat of the bread and drink of the cup." (v.28)

Allow me to conclude our brief study by discussing the third element of our text. With his final words the Apostle expresses the serious nature of the crime: The offenders were "not discerning the Lord's body." Many wonder what this means...to fail to discern the Lord's Body. The answer is more obvious than we might be tempted to make it. Rev. Matthew Henry says that these were "not making a difference or distinction between that [sacrament] and common food, but setting both on a level; nay, they used much more indecency at this sacred feast than they would have done at a civil one." In short, they failed to recognize the sacred nature of that which they were doing. Little did they consider the message of grace which might have been preached through a proper and solemn celebration of the Supper. Mindless were they that this was no mere material meal, but a banquet of the soul. Thus, rather than serving to help the sacrament along in its saving purpose, they became enemies of its effectiveness...enemies of the hungry soul. This God would not take lightly.

Let us then compare our own intentions in the Supper with those of God. Mark well, dear friend, the danger of the Supper. The Table is

-continued on back page

FAMILIES IN FOCUS

THE DUTIES OF PARENTS - PART 1



Train up a child in the way he should go; and when he is old, he will not depart from it."-Prov. XXII. 6.

I suppose that most professing Christians are acquainted with the text at the head of this page. The sound of it is probably familiar to your ears, like an old tune. It is likely you have heard it, or read it, talked of it, or quoted it, many a time. Is it not so? But, after all, how little is the substance of this text regarded! The doctrine it contains appears scarcely known, the duty it puts before us seems fearfully seldom practised. Reader, do I not speak the truth?

It cannot be said that the subject is a new one. The world is old, and we have the experience of nearly six thousand years to help us. We live in days when there is a mighty zeal for education in every quarter. We hear of new schools rising on all sides. We are told of new systems, and new books for the young, of every sort and description. And still for all this, the vast majority of children are manifestly not trained in the way they should go, for when they grow up to man's estate, they do not walk with God.

Now how shall we account for this state of things? The plain truth is, the Lord's commandment in our text is not regarded; and therefore the Lord's promise in our text is not fulfilled.

Reader, these things may well give rise to great searchings of heart. Suffer then a word of exhortation from a minister, about the right training of children. Believe me, the subject is one that should come home to every conscience, and make every one ask himself the question, "Am I in this matter doing what I can?"

It is a subject that concerns almost all. There is hardly a household that it does not touch. Parents, nurses, teachers, godfathers, godmothers, uncles, aunts, brothers, sisters,-all have an interest in it. Few can be found, I think, who might not influence some parent in the management of his family, or affect the training of some child by suggestion or advice. All of us, I suspect, can do something here, either directly or indirectly, and I wish to stir up all to bear this in remembrance.

It is a subject, too, on which all concerned are in great danger of coming short of their duty. This is preemi-

nently a point in which men can see the faults of their neighbours more clearly than their own. They will often bring up their children in the very path which they have denounced to their friends as unsafe. They will see motes in other men's families, and overlook beams in their own. They will be quick sighted as eagles in detecting mistakes abroad, and yet blind as bats to fatal errors which are daily going on at home. They will be wise about their brother's house, but foolish about their own flesh and blood. Here, if anywhere, we have need to suspect our own judgment. This, too, you will do well to bear in mind.

As a minister, I cannot help remarking that there is hardly any subject about which people seem so tenacious as they are about their children. I have sometimes been perfectly astonished at the slowness of sensible Christian parents to allow that their own children are in fault, or deserve blame. There are not a few persons to whom I would far rather speak about their own sins, than tell them their children had done anything wrong. Come now, and let me place before you a few hints about right training. God the Father, God the Son, God the Holy Ghost bless them, and make them words in season to you all. Reject them not because they are blunt and simple; despise them not because they contain nothing new. Be very sure, if you would train children for heaven, they are hints that ought not to be lightly set aside.

I. FIRST, THEN, IF YOU WOULD TRAIN YOUR CHILDREN RIGHTLY, TRAIN THEM IN THE WAY THEY SHOULD GO, AND NOT IN THE WAY THAT THEY WOULD.

Remember children are born with a decided bias towards evil, and therefore if you let them choose for themselves, they are certain to choose wrong.

The mother cannot tell what her tender infant may grow up to be,-tall or short, weak or strong, wise or foolish he may be any of these things or not,-it is all uncertain. But one thing the mother can say with certainty: he will have a corrupt and sinful heart. It is natural to us to do wrong. "Foolishness," says Solomon, "is bound in the heart of a child" (Prov. xxii. 15). "A child left to himself bringeth his mother to shame" (Prov. xxix. 15). Our hearts are like the earth on which we tread; let it alone, and it is sure to bear weeds.

If, then, you would deal wisely with your child, you must not leave him to the guidance of his own will. Think for him, judge for him, act for him, just as you would for one weak and blind; but for pity's sake, give him not up to his own wayward tastes and inclinations. It must not be his likings and wishes that are consulted. He knows not yet what is good for his mind and soul, any more than what is good for his body. You do not let him decide what he shall eat, and what he shall drink, and how he shall be clothed. Be consistent, and deal with his mind in like manner. Train him in the way that is scriptural and right, and not in the way that he fancies.

If you can't make up your mind to this first principle of Christian training, it's useless for you to read further. Self-will is almost the first thing to appear in a child's mind; and it must be your first step to resist it.

II. TRAIN UP YOUR CHILD WITH ALL TENDERNESS, AFFECTION, AND PATIENCE.

I do not mean that you are to spoil him, but I do mean that you should let him see that you love him.

Love should be the silver thread that runs through all your conduct. Kindness, gentleness, long-suffering, forbearance, patience, sympathy, a willingness to enter into childish troubles, a readiness to take part in childish joys, -these are the cords by which a child may be led most easily, -these are the clues you must follow if you would find the way to his heart.

Few are to be found, even among grown-up people, who are not more easy to draw than to drive. There is that in all our minds which rises in arms against compulsion; we set up our backs and stiffen our necks at the very idea of a forced obedience. We are like young horses in the hand of a breaker: handle them kindly, and make much of them, and by and by you may guide them with thread; use them roughly and violently, and it will be many a month before you get the mastery of them at all.

Now children's minds are cast in much the same mould as our own. Sternness and severity of manner chill them and throw them back. It shuts up their hearts, and you will weary yourself to find the door. But let them only see that you have an affectionate feeling towards them, -that you are really desirous to make them happy, and do them good, -that if you punish them, it is intended for their profit, and that, like the pelican, you would give your heart's blood to nourish their souls; let them see this, I say, and they

will soon be all your own. But they must be wooed with kindness, if their attention is ever to be won.

And surely reason itself might teach us this lesson. Children are weak and tender creatures, and, as such, they need patient and considerate treatment. We must handle them delicately, like frail machines, lest by rough fingering we do more harm than good. They are like young plants, and need gentle watering, -often, but little at a time.

We must not expect all things at once. We must remember what children are, and teach them as they are able to bear. Their minds are like a lump of metal -not to be forged and made useful at once, but only by a succession of little blows. Their understandings are like narrow-necked vessels: we must pour in the wine of knowledge gradually, or much of it will be spilled and lost. "Line upon line, and precept upon precept, here a little and there a little," must be our rule. The whetstone does its work slowly, but frequent rubbing will bring the scythe to a fine edge. Truly there is need of patience in training a child, but without it nothing can be done.

Nothing will compensate for the absence of this tenderness and love. A minister may speak the truth as it is in Jesus, clearly, forcibly, unanswerably; but if he does not speak it in love, few souls will be won. Just so you must set before your children their duty, -command, threaten, punish, reason, - but if affection be wanting in your treatment, your labour will be all in vain.

Love is one grand secret of successful training. Try hard to keep up a hold on your child's affections. It is a dangerous thing to make your children afraid of you. Anything is almost better than reserve and constraint between your child and yourself; and this will come in with fear. Fear puts an end to openness of manner; -fear leads to concealment; -fear sows the seed of much hypocrisy, and leads to many a lie. There is a mine of truth in the Apostle's words: "Fathers, provoke not your children to anger, lest they be discouraged"

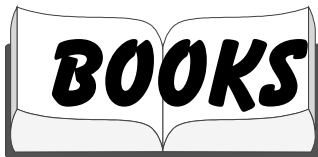
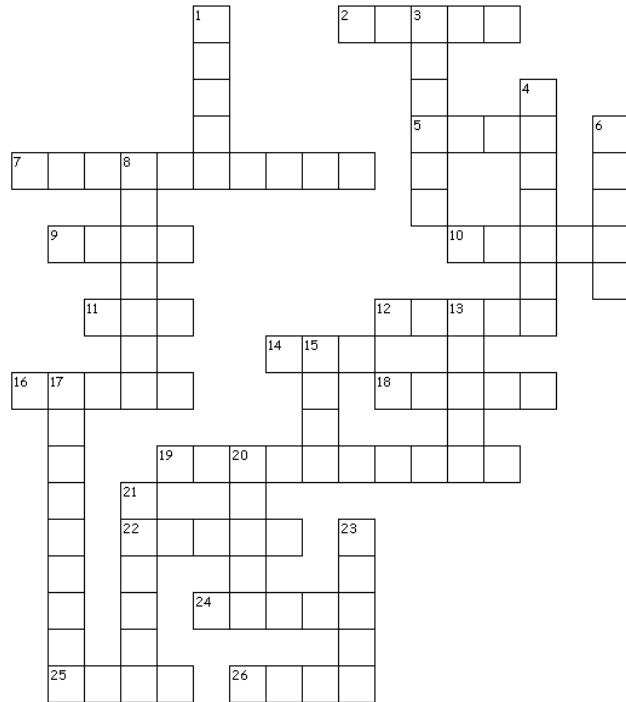
-to be continued

-by J. C. Ryle

YOUTH'S CORNER **THE FLOOD**

Complete the following crossword keeping in mind that 2A=2Across and 1D=1Down etc. Using a NKJV Bible, refer to chapters 6-8 of Genesis to check your answers.

Then the LORD saw that the (19A) of man was great in the earth... So the LORD said, "I will (4D) man whom I have created from the face of the earth, both man and (24A), creeping thing and (16A) of the air"... But (26A) found (2A) in the eyes of the LORD... "Make yourself an (11A) of (7A); make (13D) in the ark, and cover it inside and outside with (23D)".... So Noah, with his (15D), his (9A), and his sons' wives, went into the ark because of the waters of the flood. Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, (14A) by two they went into the ark to Noah, (5A) and (21D), as God had commanded Noah... Now the flood was on the earth (12A) days. The waters (17D) and lifted up the ark, and it rose high above the earth... And all flesh (25A) that moved on the earth... And the waters prevailed on the earth one (8D) and (6D) days... So Noah went out, and his sons and his wife and his sons' wives with him. Every (3D)... Then Noah built an (1D) to the LORD, and took of every clean animal and of every clean bird, and offered (10A) offerings on the altar. And the LORD smelled a soothing (18A). Then the LORD said in His heart, "I will never again (20D) the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy (22A) living thing as I have done.



BOOKS IN REVIEW

While this book will appeal mostly to those who are adamant supporters of homeschooling when it comes to educating children, this book will be a very beneficial read for anyone involved in the raising and educating of children. One does not have to agree with the author's belief about who are the ones called to educate children in order to benefit greatly from his teaching about the Biblical goal of teaching children. I believe that most educators (parents and teachers-and possibly most homeschoolers) have accepted the world's agenda and goal of merely producing citizens of this world who excel academically and materially. The author reminds the reader that the Biblical goal of raising and educating children is for the kingdom of God by teaching them to always answer 3 questions when studying any subject, namely, 1) Who is God?, 2) What is God doing? and 3) What does God require? This will result in a very God centered education and by the grace of God, children with a God centered mind set and heart. This book is 142 pages and is published by P&R Publications.

*When You Rise Up:
A Covenantal Approach to Homeschooling
by R.C. Sproul*

-by Cope Jonkman



MISSION SPOTLIGHT

TEACHING A THEOLOGY THAT SURVIVES

If it were not for the fact that the TV program Survivor featured the island nation of Vanuatu most Americans would never even have heard of the place. When I stepped off the plane onto the lush tropical island of Santos, I began to wonder if I had not made a mistake. I was told that malaria was prevalent, that drinking water was rain water, and electricity was not available out in the villages. So why was I in Vanuatu? The reason I was in this South Pacific nation highlights a quiet but growing aspect of Mission to the World's ministry. It is the foundational importance of theological education in the task of church planting. Consider the history of the Christian church in Vanuatu. Amazingly it is a Presbyterian Church birthed in the 19th century by Scottish Presbyterian missionary John G. Paton.

When Paton set foot on the island of Tanna in 1858, he was acutely aware that the natives he hoped to evangelize might eat them for supper. (Missionaries who had preceded him had been devoured before sunset on the day of their arrival.) Paton wrote that, "His spirit, like leaven, was at work! A new lifestyle supplanted old hostilities. Thefts, quarrels, crimes, were settled now, not by club law but by fine or bonds or lash as agreed upon by chiefs and their people. Everything was rapidly and surely becoming 'new' under the influence of the leaven of Jesus. Huts and plantations were safe ... heathen worship was gradually extinguished; and though no one was compelled to come to church, every person in Aniwa, without exception, became before long

an avowed worshiper of Jehovah."

Why then would Mission to the World begin mission work in Vanuatu in 2004? It would seem the work is done. But what the church in this land lacks is solid theological education. Since the days of Paton a great deal of liberalism has crept into the church as they have sent their ministers to Fiji for training. Even more alarming is the fact that cults are growing both within villages and even Christian churches. One island has many villagers who worship a mysterious World War II G.I. named John Frum. He is said to live within the island's volcano, and will return some day with many "goodies." There are even churches that have Mormon pastors.

I relate this story to you so you will be able to see how important theological education is to the planting of churches around the world. Reformed theology builds churches that are God-centered rather than man-centered, and covenantal theology grounds believers in the Scriptures so they are able to withstand the attacks of unbelief. This emphasis on sound theological education is a strength that the PCA brings to the mission world.

What does it gain us if we plant churches that are initially full, only to find them dwindle because the teaching is biblically weak and doctrine glorifies man rather than God?
-by Dr. Paul Kooistra

UNAM'S STUDENT BODY MEETS THE BODY OF CHRIST MTW AND RUF TEAM UP IN MEXICO CITY.

Imagine arriving at the largest university in the world and facing a campus of 270,000 college students. Your job is to introduce them to Christ, disciple them, pastor them, and integrate them into the local church. A little intimidating? Overwhelming? Yet that is Peter Dishman's assignment. And he is steadfast.

The National Autonomous University of Mexico (UNAM), which has the largest student population on the planet in the largest metropolitan area in the Western Hemisphere-Mexico City-is Peter's new home. He arrived a year ago as the first ordained minister to enter the mission field under a new affiliation agreement between Mission to the World (MTW) and Reformed University Ministries (RUM). His charge is to lay the

groundwork for the first international chapter of Reformed University Fellowship (RUF). Despite the colossal task ahead of him, Peter unassumingly reports, "I'm just catching up with what God is already doing."

Peter started "catching up" by meeting with different constituencies-professors and students on campus and members of churches in the 3 synods, 7 presbyteries, and 105 churches of the National Presbyterian Church (NPC) in Mexico City. He's convinced God is orchestrating connections with those ripe to respond to the gospel.

He illustrates how seemingly random intersections are leading to meaningful relationships by sharing a

"chance" encounter: A woman overheard Peter and another student speaking English as they walked through the campus this fall. Anxious to practice her English, she accompanied them to the English Club meeting Peter holds each week as a way to connect with students. Like many of her peers, this student expressed a sense of emptiness despite a supportive family, material possessions, and a privileged position in society. She responded eagerly to the words of hope and encouragement she found in the Bible and is now a regular participant in the weekly meetings.

"Our central focus is pastoring the students God gives us," says Peter. "We want to shepherd covenant kids and reach others who need Christ." Like students in the U.S., Mexican students struggle with authentic questions, and Peter is encouraged by the openness he's encountered. "From traditional to modern to postmodern, we encounter the same worldview questions played out on a different stage," said Peter.

But Peter knows that campus ministry is not an end in itself. "The church is in the center, supported by campus ministry," he explains. "I want to give students a taste of what is in the church." That's why Peter's ministry is integrally connected with the local church. Since 1993, MTW has partnered with the NPC of Mexico, and Peter is working in conjunction with local congregations, especially Iglesia Presbiteriana Berith (Covenant Presbyterian Church).

Andy Coburn, international university director for MTW, sees students' future role in the church as part of the strategic nature of university ministry. "Students in college are wrestling with vocational questions. This is the opportune time to engage them," he says. "We want to see them come to Christ in such a way that they see the kingdom, not just their personal walk with Christ. By integrating university ministry with the local church, we teach them that whatever their vocation, they also have a role in Christ's Church."

"RUF is not about perpetuating a campus ministry, but about enriching the Church," says Rod Mays, coordinator of RUM. "When these students graduate, they will be ready to serve because they have been instilled with a love for the Church." This goal of enriching the Church is the cord that weaves RUM and MTW together in international university ministry.

"There is a dire need for grace-based, Christ-centered leaders in Mexico," explains Joe Harrell, who serves with MTW's Mexico City team. Currently, a mere 800 trained pastors serve the 3,500 churches

and mission churches in the NPC denomination. Joe works with one pastor who alone shepherds 18 churches in an indigenous area of the country. "It's kind of like the old way of circuit riding," Joe quips. But he's quick to describe what MTW is doing to change this challenging scenario.

The Mexico training team is developing a curriculum of theological education focused on "knowing, being, doing," integrating the component of hands-on ministry in the local church. "Theological education is the bridge between the campus and the Church," explains Joe. Designed for pastors and church leaders, the curriculum will be used with selected RUF student leaders as well, preparing them for a life of walking with Christ, whether they are sitting in the pew or standing in the pulpit.

"God has set the table for success with the long history of the Mexican denomination and the relationship we enjoy with the churches," says Joe. As the ministry blossoms at UNAM, he hopes to see the seeds of RUF planted in other strategic campuses across Mexico. "The most under-served demographic in the country is the increasing number of college-educated people. What we really need is trained pastors who are able to work with these educated people in the urban centers of Mexico—the campus is the best place to identify these emerging leaders."

With RUF's philosophy of "fixed theology, flexible methodology," Rod Mays believes this new partnership between RUM and MTW will work anywhere. "We can go to any demographic and adapt our ministry to the culture without compromising our theological foundations," he says. "This ministry is encouraging to us because it's a partnership of two PCA agencies, and we're not just talking about doing ministry, we're actually doing ministry."

"The size of the university makes the task much more daunting at UNAM than what we encounter in the States," admits Rod. "Our goal for any campus is to take the maximum amount of truth to the maximum number of people."

As RUF tackles the largest university in the world, it's already looking ahead to the next formidable challenge—ministering in one of the most diverse universities in the world, outside of London. The assignment will be intimidating. It will be overwhelming. But, like Peter Dishman, the next international RUF pastor will surely be steadfast. For more information visit Peter Dishman's blog at www.rufmexico.org.

-By Susan Fikse

EATING AND DRINKING JUDGMENT
A MEDITATION ON THE LORD'S SUPPER

-CONTINUED FROM INSIDE FRONT COVER-

no place to approach in a casual mind. Moses was firmly commanded of God to remove his sandals that he might not defile holy ground. So the Christian ought to approach the Lord's Supper with the deepest reverence. How might we stir up such reverence in our dull hearts? First, consider who the Great Author of the sacrament is. When you approach the Table, call to mind that this which you are about to do is no empty human invention or creation of the Church. Christ Himself instituted it when he uttered the command, "Take, eat!" It is His holy property marked with His holy love. As He dearly loves His word, which he has set above His very name (Psalm 138:2), so He loves His visible word, which serves the same Gospel purpose.

A second means by which you may stir up your hardened heart to revere and love this sacrament is to consider the purpose that it serves. Above I have spoken of the "Gospel purpose" of the Lord's Supper...and that is just what its purpose is. Its blessed function is nothing less

than the awakening of dead and sleeping souls by recalling to us the message of the Gospel. By observing it, men dead in their trespasses have been converted. By partaking of it, those who had grown lax in their love to Christ have been revived. In eating the Bread, the doubter has been assured of God's love for him. In drinking the wine, those slumbering in the Spirit have been renewed by the power of God. No, friend, this is no small thing we do here. The sacrament is the Food of Heaven. It is the Bread of God. It is the Feast of Eternal Life. And consider how freely such treasure is offered to us! What a vile sin that men would eat of the Bread and drink of the Cup in apathy. One might as well slumber through the singing of the angels or doze during one of Christ's sermons!

May God's Spirit grant to our slow, irreverent souls the means to awake, to arise, to eat!

-by Edward W. Ludt

Elders: Pastor Ed Ludt
179 Howell Road, RR#1
St. George, ON N0E 1N0
(519) 448-3129
eludt@sympatico.ca

Mr. Bill Kroesbergen
2244 2nd Conc., RR#1
Lynden, ON L0R 1T0
(519)647-2659
bkkroes@execulink.com

Mr. Cope Jonkman
76 Harrisburg Rd., RR#1
Paris, ON N3L 3E1
(519) 448-1068
cjonkman@execulink.com

Deacons: Mr. Gary Everts
789 Sheffield Rd., RR#2
Branchton, ON N0B 1L0
(519)623-9674
gary.everts@primus.ca

Mr. Evert Winkels
121 McMillan Road, RR#6
Brantford, ON N3T 5L8
(519)647-9833
ewinkels@sympatico.ca

GRACE COVENANT CHURCH

For Christ's Crown and Covenant

Services: Sundays at 10:00 am and 6:00 pm

1260 Sheffield Road, Sheffield

(formerly Sheffield Public School)

mailing address - P.O. Box 12-4 Sheffield, ON L0R 1Z0

phone - (519) 621-1577

email - gcc@execulink.com

web site - <http://www.gcc-opc.org/>