



United News Canada

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The Feast

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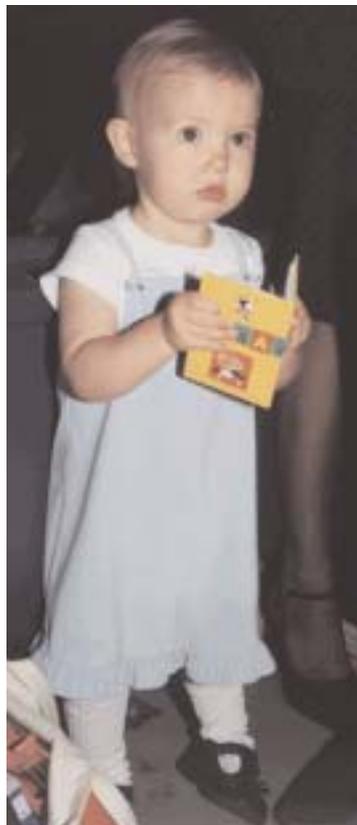


photo by Jerry Janitzen

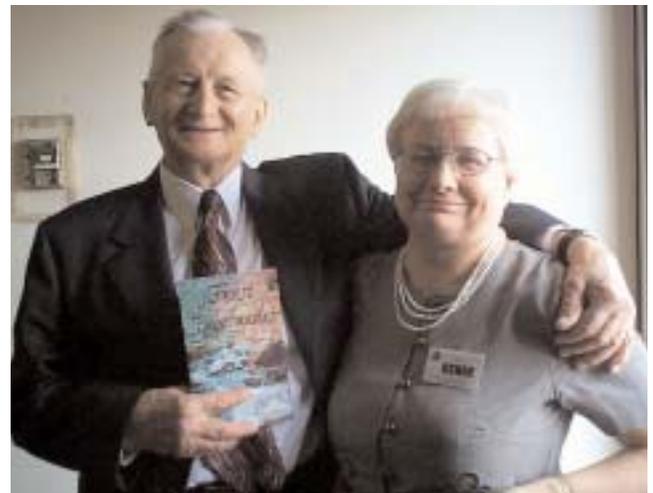


photo by Ruth Kerr



photo by Kent Spiry



photo by Blanche Smith

Clockwise from Top Left: Kayla Jongerius in Kelowna; Ushers Walter and Ann Zamonsky in Regina; Family day games in Mont-Sainte-Anne; David Smith and Sal Fattoross enjoy the ocean air in St. John's.

Why Keep the Feast?

BY ANTHONY WASILKOFF • OPERATIONS MANAGER

In this issue of *United News Canada*, you will read reports and descriptions from the four UCG festival sites in Canada. The four sites are strategically located in British Columbia, Saskatchewan, Quebec and Newfoundland.

My first Feast of Tabernacles was observed in 1966 at Blythe Arena in Squaw Valley, situated in a picturesque mountain valley of Northern California not far from the Nevada border. A significant number of readers will also recall travelling to Squaw Valley in order to keep the wonderful Festival of Tabernacles with thousands of other earnest believers who were delighted simply to be there.

Those were the days when we had two services a day, every day. The needs were somewhat different then. No one felt oppressed or put upon. Many of the meals were communal; they were served and eaten cafeteria style. The joy and exuberance was overwhelming. Legalism was not to be found anywhere. We all dreaded the closing service of the closing day when we would sing “God Be With You Till We Meet Again” for the concluding hymn. Virtually no one was ready to go home quite yet.

Through the years I have enjoyed reading the experiences of fellow writers who, in these pages, shared their early experiences of keeping the Biblical Feasts. For believers in Western Canada, the assigned Feast site was Squaw Valley. For the believers in Eastern Canada, the assigned site was Big Sandy, Texas. You might haul out your road atlas and check out the kinds of distances involved for those excursions.

The word *feast* comes from the Hebrew word *hag* which refers especially to a “feast, observed by a pilgrimage” (*Vine’s*). That is its meaning and application in the very first reference in all of the Bible. Moses informed Pharaoh: “We will go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for we must hold a feast to the Lord” (Exodus 10:9). According to *Vine’s*, “‘hag’ usually represents Israel’s three annual ‘pilgrimage feasts’....”

Part of the adventure associated with keeping the Feast of Tabernacles is the travelling necessary to get to and from one of the locations where God has placed His name. A dictionary definition of *pilgrimage* is: “a journey, esp. a long one, made to some sacred place as an act of religious devotion.” In the early years, those journeys were much more challenging than they are now. The roads were not as good, the cars were not as new, the financial resources were not as great and church members were not the experienced travellers they are today. Travelling to the Feast was a remarkable combination of faith plus works, with far greater emphasis on the former than the latter!

One of the Biblical instructions we read that is related to the journey component of the Feast is found in Deuteronomy 14:24-25: “But if the journey is too long for you so that you are not able to carry the tithe, or if the place where the Lord your God chooses to put His name is too far from you, when the Lord your God has blessed you, then you shall exchange it for money, take the money in your

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St. John's, Newfoundland: Enthusiasm Abounds

BY DAVID & BLANCHE SMITH • ST. JOHN'S



Amanda Schmidt (baby) with Steve Allwine giving sermonette in background.

—Photo by Victor Kubik

Eighty-five enthusiastic Feast-goers attended the Feast of Tabernacles in St. John's, NL (Newfoundland and Labrador) this year. Everyone seemed to be in good health and good spirits.

The sermons and sermonettes were excellent and the encouraging theme of the Feast video was evident in the material that the speakers provided.

The planned activities were well attended.

This year, on the evening of the first day, we had a “Get-Acquainted Dinner” that was attended by all. It was well received, as it allowed everyone to meet at the beginning of the Feast in a more informal atmosphere.

Sixty people went on a tour aboard the schooner *Scademia*. The boat left scenic St. John's Harbour and proceeded to the area off

Cape Spear, the most easterly point in North America. It was beautiful weather for viewing the rugged shoreline and other scenery. Whales can usually be seen from the boat, but no one seemed to mind that none were sighted on this trip. Everyone was having so much fun with live entertainment on board.

The six children and teens attending the site received gifts after services on the day of the family outing.

Seventy-eight people attended Family Day at Lavrock Centre. Lunch consisted of chicken strips and wings, and cod, as well as vegetable plates and beverages. This was followed later in the evening by a hot turkey dinner. In between lunch and dinner people enjoyed

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St. John's, Newfoundland

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walking in the pleasant fresh air of the country setting, then joined in a sing-a-long. A few took advantage of the beautiful lake by trying their hand at canoeing. In their enthusiasm, some managed to overturn their canoes! However, it made for a fun time as the water wasn't cold at all and the day was warm. After dinner, a local band provided music for a dance. Everyone was having a great time, and it was hard to leave at 10:00 p.m.

According to the housing survey, most were pleased with their accommodations. And, apparently, the accommodations were pleased with us. The staff at Best Western gave us a card of appreciation.

It was a real joy to have the Kubiks with us for the Feast. They felt it was a very relaxing time. Mr. Kubik gave a slide presentation during the Seniors' Lunch which helped us appreciate how greatly blessed we are in this part of the world.

Our amplifier expired during the Feast and some of the American brethren suggested asking for donations to buy a new one. We had originally planned to ask for a donation for LifeNets, but how could we say no to such good intentions? Thanks to the generosity of God's people we were able to buy a new amplifier *and* donate \$575 to LifeNets.

According to one member who has been in the church for 31 years, "It was the best Feast ever!" -UNC



Top, Left: The St. John's Festival Chorale.

—Photo by David Smith

Left: Victor and Beverly Kubik at Signal Hill.

—Photo by David Smith

Above: Dorothy Stanley mans the information table.

—Photo by Wayne Stephens

Mont-Sainte-Anne, Quebec: Celebrating in Beauty

BY GRAEMME MARSHALL • PHOTOS BY KENT SPIRY



Jessica Delfino (left) helps with youth lessons.

Quebec City and the surrounding Mont-Sainte-Anne area truly delighted many Feast goers. One Texas visitor summed it up this way on a housing survey form: “Excellent in all phases. This place is maybe one of the best-kept secrets. It is storybook awesome.”

A feastgoer from Indiana wrote:

“This is my 37th Feast and among one of the best. It is really beautiful here and the people and the area are very friendly and helpful. Everyone seems to want to be together. The activities are well planned and have been great. Keep doing what you’re doing. This is an excellent Feast and came well recommended to me and I will give it an excellent rating to all who will listen. THANK YOU!!!”

Three hundred and fifty-eight brethren celebrated opening night with 465 on the Holy Day, and one more the following day for a Feast high of 466. This was an average of more than 100 over capacity. Two overflow rooms with televisions handled the increase in attendance. Despite the extra numbers, parking and congestion was a minimal problem that was handled happily.

It was too early for the traditional fall colours this year, but the environment was green and lush and the first few days of humid overcast skies kept things fresh. But in keeping with what we’ve come to expect during the Feast, the weather cleared for the first activity day and remained excellent thereafter.

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Mont-Sainte-Anne, Quebec

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Continued high attendances at services and activities were a feature and reflected how content, joyous and wholehearted were Feast goers. The Festival Choir performed admirably several times along with some fine soloists and the children's choir. They added much to the wonderful atmosphere. Many expressed appreciation for the helpful messages. A visit by Council of Elders member, Gary Antion, during the first part of the Feast provided well-received Cincinnati and ABC seminar contributions.

The family dance had 235 in attendance and a highlight was the number of well-designed costumes that were awarded prizes. The Quebec City bus tour was popular, as was the whale-watching tour where 52 whales were sighted. Diverse talents emerged for the Variety Show, from classically accomplished performers to dancers and skits. Of note was the enthusiasm of one of the Resort staff (she has contributed each year at the variety show) who speaks limited English but with gusto sang a French song for everyone. Three hundred and twenty enjoyed the evening.

Our thanks go to our many Boston area brethren who contribute greatly to many of these activities, especially the Family Day games. The teens had an enjoyable bowling afternoon while seniors enjoyed a brunch and



Above, Right: Choir director Dan Salcedo and pianist Caroline Stewart.

Below: Family Day games.



sing-along of old time favourites. For the 170 on the dinner river cruise, a most enchanting evening was enjoyed. It was a calm, balmy evening under the stars and lights of old Quebec City. There was a fine meal with music and dancing. The Chateau Frontenac Hotel was lit up and the walls of the Citadel flashed red lights from the old gun ports.

There were U.S. visitors from as far away as California, Texas, Colorado and Florida. They added a wonderful zest and flair to the Feast.

The following comments from housing survey forms of visitors sum it all up for us:

Another wrote: "What a beautiful site. Even though we have limited funds, the price was very economical. We love it here and had a wonderful time."

And finally, another expressed what many would similarly agree about having enjoyed Mont-Sainte-Anne this year:

"Activities – wonderful."

"People – wonderful."

"Facilities – wonderful."

"Community – wonderful."

"Sermons – wonderful."

"Great Feast site." -UNC

Regina, Saskatchewan: A Generous Spirit

STORY & PHOTOS BY RUTH KERR

Canada's newest Feast site reflected God's warm and generous spirit.

One hundred and sixty brethren attended the Feast of Tabernacles in Regina, Saskatchewan, but the spirit of giving far outweighed the attendance figures. One such example was the outreach program of food and stuffed toys donated to local agencies.

"We collected about 120 stuffed animals," says Assistant Festival Coordinator Lloyd Teetaert, "which we gave to three women's shelters and the Critically Ill Children's ward at the hospital. The hospital said to us, 'How did you know we needed these? We just put up the notice three days ago.'

"The congregation also donated 350 pounds of food and about \$900 in cash to the food bank. They told us our donation couldn't have come at a better time."

And that was just one way the brethren served at the Feast in Regina.



Above: Assistant Festival Coordinator Lloyd Teetaert solicits donations of stuffed toys.

Below, Left: Julie from Kansas City enjoys a turn with her father on the dance floor.

"When we arrived at the hall, it hadn't been cleaned yet," says Festival Coordinator Glen White. "So the brethren got busy with mops and vacuums and began setting up chairs. Some arranged for extra gravel to be put in the parking lot – and paid for it out of their own pocket."

But the Feast wasn't all work! There were tours of tunnels under the nearby city of Moose Jaw, an evening at a local dinner theatre, and laser bowling for young adults. Children crafted paper corsages for the seniors and ministers to wear during the Seniors' Luncheon, which had plenty of entertainment in the form of music and skits.

An impromptu country dance followed a "pitchfork fondue" at the hall one evening, thanks to some far-sighted musicians from Manitoba and South Dakota who brought their instruments to the Feast. Tables and chairs were cleared away after dinner to make way for some enthusiastic dancers.



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Regina, Saskatchewan

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(There was a record number of 440 visits on September 21 alone.)

On the Last Great Day, a small ad was run in the local newspaper promoting the live webcast. The ad generated two connections in the morning and three in the afternoon from the city of Regina. This was in addition to the estimated 50 to 90 brethren who logged on that day from other parts of the continent.

The motto for the province of Saskatchewan is *Multi E Gentibus Vires* which means “From many peoples, strength.” It could be the motto of the Regina Feast site. As Festival Coordinator Glen White said on the Last Great Day, “Everyone pulled up their socks and did what they could. It was a tremendous Feast.” -UNC

The site was pleased to host Darris McNeely, managing editor of *World News & Prophecy*, Carl Hoffman of Missouri and Ken Skorseth of South Dakota. These three elders rounded out our speaking schedule.

The smaller size of the site presented the unique opportunity to meet everyone. It was an exceptionally friendly atmosphere, something American feast-goers often noted in conversation.

“We felt right at home from the moment we attended the first service,” said Jerry and Ellie Zemlicka of Brookings, South Dakota. “Everyone was so warm and friendly. It felt so good to see everyone smiling each day, full of joy.”



Top, Left: Darris McNeely (left) runs through his powerpoint presentation with sound technician Steve Lukinuk.

Below, Left: Neil and Amber DeLong.

Above: Ken Skorseth, an elder from South Dakota, leads hymns.



Regina hosted an additional 20 to 30 brethren each day via the internet, and their numerous emails were read during announcements. Many of the Regina brethren commented on a warm feeling of extended family from all over North America. During the month of September, there were 3,954 visits on the ucgcalgary.org website which housed the Regina Festival information.

Kelowna, British Columbia: Blessed are Our Eyes

BY JEAN JANTZEN • PHOTOS BY JEAN & JERRY JANTZEN

Sunny weather and clear skies welcomed 682 brethren attending the Kelowna Feast site situated in the beautiful Okanagan Valley, long the land of hunter-gatherer Okanagan Indians.

Brethren were delighted to have Pastor Don Hooser, a real Texan, at the Feast this year. He lit up the Feast with his Texas drawl, infectious smile and his genial song leading style. In his opening night message, he reminded us how great it is that “Our eyes are blessed for they see and our ears are blessed for they hear,” for we of all peoples are privileged to know the plan of God.

He says of his first time in Canada, “I’m loving learning ‘Canadiana’ and being with God’s people in the Okanagan Valley. It’s been quite humbling coming up here where every province is bigger than Texas.”

Coming into the theatre that first night brethren could not help but be awed and inspired by the grandeur, simplicity and elegance of the unique stage design. It was like being transported into the Temple of God.

There were eight, 12-foot tall, white pillars and flowers cascading down from above. “I wanted the pillars tall, that’s strength to me,” says stage designer Cathy Berendt, “and I wanted the choir to move off and on the stage easily.”

Hats off to the hundreds of brethren who served tirelessly and enthusiastically in various capacities to make the Feast a wonderful success—to Rainer Salomaa who works all year planning, coordinating, and overseeing to ensure a smooth-running Feast—to a group of talented and dedicated men, Zach Stachowiak, Allen Hirst, Leonard Kline, Dan Deininger and George



Rands who worked together to provide the cybercast for those who could not attend the Feast, to archive and to video-tape/audio-tape Feast messages. (Log onto ucg-fot.org)

Here’s what one family said about the cybercast: “I just finished listening to the United Feast cybercast. What an encouragement!!! ... God is preparing His people for His Son’s Second Coming. What a time that will be. Keep the faith!!! I hope you all have a fantastic Feast!!”

Throughout the Feast, brethren expressed how peaceful and joyous the Feast has been this year. Nancy Prescott from Sass, Arizona, said, “Kelowna is one of the best Feast sites, the area is gorgeous, the town’s people treat us well and the Church has a ‘united purpose.’” Our furthest travelled brethren were Jimmy and Florence Lum from Hawaii who were impressed with Kelowna and all the warm fellowship they received. Others expressed how our young people are “setting a good example.”

Feast-goers were enthusiastic about the awe-inspiring and heartfelt special music again this year. And no wonder! Two things surprised choir director, Richard Kmodros: “How prepared the choir came to the Feast and how quickly we gelled together.” He was also surprised how much the choir enjoyed the music, some songs written by our own brethren.” Several people remarked they couldn’t believe how tight the choir was on their first song.” “Streets of Gold,” composed by Richard, is fast becoming a favourite at the Feast every year.



Above: Ernie and Hazel McBratney at the Family Dance.

Below, Left: Don Hooser (L) and Roc Corbert.

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Kelowna, British Columbia

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Meagan Mickelsen.

For three years now the UCG has placed an ad in the Kelowna papers inviting new people to our Open House on Sunday during the Feast. The ad this year read: “You Are In the Image of God.” Richard Duncan, pastor from Oregon, asked the audience, “Did you know the human potential is far greater than ever imagined?” He told them we will all share in God’s awesome power, shining like the sun one day in the future.

I am sure there were many miracles performed by God during the Feast. Al Segall, from Sedro Woolley, relates his miracle while

coming to the Feast. Driving on the Coquihalla on a windy, rainy day, Al was distracted for a moment and his car slammed into the concrete middle divider, crunching and screeching into the other lane. He almost lost total control of the car. Al said, “Everything moved in slow motion and finally I got control and the traffic moved again. We later stopped at the toll booth to survey the damage. I took my wife out to look as well, as I could not believe my eyes—nothing, not a scratch. An angel turned this into the best Feast ever.”

Feast-goers enjoyed a host of activities during the Feast: from a leisurely boat cruise along the banks of the Okanagan Lake; sipping afternoon tea among the orchards overlooking a spectacular view of the valley; wine tasting

on various winery tours; spending a busy family day afternoon at Scandia Golf and Games; or learning how to promote the gospel using the Internet at an Internet Seminar hosted by Dan Deininger, Co-Founder, Churches of God Cyber Auxiliary.

Brethren started the week with a teen activity, where more teens than expected showed up for a great evening of ten-pin bowling.

Hats off to Darlene Petersen who created a patriotic theme with red, white and blue colors, combining American and Canadian flags to welcome our many American brethren to the Family Dance. Over three hundred brethren of all ages made it a smashing success.

The lead singer, Mary Ann Bishop, of the band Special Blend said, “The dance has restored my faith in young people.”

Later on in the week the seniors were serenaded at a luncheon by wandering Swiss-Italian minstrels who remarked the seniors were especially nice, “they have a good heart.” Meagan Mickelsen sang Chatanooga and Chelsey Petersen sang Choochie Face, the two teens delighting the 148 seniors.

Halfway through the Feast we were joined by Gary Antion, coordinator of ABC, who brought us two inspiring messages entitled, “What it means to be a Servant of God” and “What Kind of Judge Will You Be?” stressing everyone’s job of service, humility and mercy. He told us, “to get out and push.”

The words of David Palmer, pastor from Vancouver and Vancouver Island churches, were appropriate to remember as we came to the end of the glorious and peaceful Feast. He warned the brethren the world is full of “Goliaths.” He said, “When you find yourself in the valley of indecision – take a powerful weapon like David did – take a handful of stones (messages from the Feast) – stones cut without hands. And when you go back into the devil’s world take your slingshot with you. You may need it!” -UNC

Intervention at the Quebec Feast

BY JOSEPH DRUMOND • TORONTO

During this Feast, I witnessed a powerful example of God's ability to intervene on our behalf.

It was a typical Feast day, with services in the afternoon, and a variety show in the evening. I thought in between time would be a good chance to go-carting.

When I arrived at the go-cart track, I saw the Martin family from Ontario, but did not see anyone else from the Feast. We paid our fee and started to have a really fun time. Walter Martin was first to go spinning into the dirt, followed by his brothers, Ezra and Owen. (Oh, yeah, me too.) We all spun out as we pushed the limits of our carting skills. Only their sister, Rebekah, stayed on the track the whole time. The final lap was signalled and Rebekah and I were waved around for one last lap while her three brothers were waved into the pit area. I caught up to Rebekah and signalled her to race with me on the last lap.

As we approached the hairpin curve, I passed her to get in front. I do not recall seeing her long, black hair blowing out behind her as I passed. She had tucked it inside her jacket and under her helmet when we started and I saw no danger at any time.

Immediately after I rounded the curve, I looked to see where she was so as not to bump her going into the next turn. I saw her roll into the dirt and I laughed, thinking she had spun out. But something seemed different. I looked ahead then back again. Something was strange. Rebekah was lifting her waist up, as if to get out of the cart. I looked ahead to see my next turn and then looked back. Rebekah had not moved and was in a strange arched position. Now, almost 20 or 30 seconds later, I felt something was very wrong and drove straight to her. She never moved the whole time.

When I first reached her she had her foot pushing down on the accelerator so that the engine was roaring at full throttle. It took both my hands to move her foot off the gas. It was



Rebekah Martin. —Photo by Gary Ridi

like she was having an epileptic seizure. I burnt my hand on the hot muffler, as I fumbled around trying to turn the engine off.

I noticed her head was way down in the helmet and that the helmet strap was choking her. When I pulled off the helmet I saw that her head and neck were distorted, and in an extremely awkward position. Her eyes looked big and helpless, like a little lamb caught in a wire fence. I also saw that she had severe burns on her forearm and just below her shoulder. The skin was rolled back like pastry. I was still wondering what was wrong.

I had to ask her name because at that time I did not know it. She answered me in a calm, quiet voice, "My name is Rebekah and my hair is caught." Then I saw her hair wrapped around the axle of the cart. I could also see her scalp where the hair had been torn out. But I could not get at her hair to free her. I had to lift the cart, but I had no help once it was lifted. So I shouted at the clubhouse and waved my arms frantically but no one saw me and how desperate I was.

I was concerned about the position of her neck. I touched her arms and legs to see if she could feel them. I figured that with the burns on her arm, she should have been screaming

“...[W]ith the burns on her arm, she should have been screaming in pain.”

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Intervention at the Quebec Feast

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Above: The go-cart track.

—Photo by Cindy Ridi

in pain. If she wasn't in pain from that, she should have been from the amount of hair that was pulled out – unless she couldn't feel anything because of a broken neck.

However, that wasn't the case as she was able to move her arms without difficulty. I was beginning to feel upset but Rebekah was still calm, so I knew I had to be that way too.

After a few minutes – but what seemed like forever – her brothers jumped over the fence. They were wondering why we had not come into the clubhouse. By now the cart mechanic was also coming. Finally, help. But then I had to explain the problem in French (which is not the best when I get excited). The mechanic went for scissors while the three boys lifted the cart in the air. They held it there and never said a peep as to how heavy it was. Ezra, the youngest, lifted his side all by himself while Owen had the other side. Walter then put his arms under Rebekah and held her waist up so she might be able to relax a little.

Rebekah's hair would not cut with scissors so the mechanic had to go back and get a utility knife, and with this I was able to cut her hair. Rebekah said she didn't mind it being cut but said her mom won't like it much. I thought I would have to take my chances with her mom later.

When I first tried to cut her hair I could see a small pool of blood the size of a two dollar coin on the ground. But I could not see the cut. While I was cutting her hair the boys had blocked the cart with tires and as she became

free they lifted her to her feet. She smiled, but seemed a bit shaken.

I looked for the cut and found it on top of her head. It was about two inches long. On the back of her head, her scalp was white and puffed up where the hair was pulled out. After seeing the cut, an ambulance was called.

I sent Walter and Ezra to find their parents. Owen stayed with me. As the ambulance attendants began to put Rebekah in the neck and the body braces, I could feel my emotions trying to get out again. The police arrived and the barrage of questions was endless. We were speaking in broken French and broken English for about half an hour after Rebekah had been taken to the hospital.

After the night was done I went back to my hotel. I was furious at God. Why did He let this happen? Where was He at His Feast? Why, why, why?? And I fell asleep with tears and anger towards God.

I woke up at 5:30 next morning wide-awake, thinking about this terrible event. Where was God? He was there the whole time. And I didn't see it the next morning. I watched the whole incident. But ONLY NOW I realized what God had done. I had witnessed something and not even seen it. The more I pondered this the more I realized how much He had done.

Rebekah's cart was stopped! It did not hit the tires, or anything else – it just stopped. If it had continued down the track, as it should have because Rebekah had her foot firmly on the gas at full throttle, she would have had all her hair ripped off. And her neck would have surely broken like a twig.

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Announcements

NEWS OF THE CANADIAN BRETHREN

Wedding Announcement

Mr. and Mrs. Errol McIntosh of Lethbridge, Alberta, together with Mr. and Mrs. Richard Pinelli of Cincinnati, Ohio, are pleased to announce the marriage of their children, Debbie and Jon.

The ceremony was performed by the groom's father in Eagle, Colorado, on September 18, 2002. Maid of honor was the bride's sister, Tammy, and the groom's sons, Justin and Kegan, served as best men.

The couple reside in Eagle and attend the Grand Junction, Colorado, congregation. -UNC

Jon and Debbie Pinelli



Bob Korneluk (centre) with his parents

In Appreciation

On the Sabbath of June 29, the Saskatoon, Saskatchewan brethren had a thank you and congratulations luncheon for Bob Korneluk.

Mr. Berendt thanked Bob for all he does for our congregation and for his accomplishments in his young life.

Bob grew up attending services in Yorkton, Saskatchewan, along with his parents, Peter and Ann Korneluk. After graduating from high school, he went to Ambassador College for one year, before returning to Saskatchewan to attend university. In May, Bob graduated from the University of Saskatchewan with a degree in Mechanical Engineering.

Bob is a great asset to our Church. He skillfully connects the phone hookups to Edmonton for Sabbath services, he accompanies hymns on the piano, plays offertory music for Holy Days, accompanies special music and also helps out with music at the Feast of Tabernacles. Not only do his computer skills keep him connected to Church members in many places, they are of great help to Mr. Berendt.

We thanked and congratulated Bob by enjoying lunch and a special cake with him. He and his parents now live in Saskatoon. -UNC

— Darlene Buck

An Opportunity to Celebrate

BY TERESA CROSCUP • PHOTOS BY GARY RIDI



Top: The Morasse family.

Right: Jo-Anne and Pat Read.

Ecclésiastes 3:4 tells us there is a time to rejoice. The Toronto UCG congregation had the opportunity to do just that – twice on one day. A very special celebration of two events took place on the Sabbath of July 14, 2002.

The first presentation commemorated the 30th wedding anniversary of Pat and Jo-Anne Read, selfless individuals committed to loving service of their brothers and sisters in Christ. The gifts presented to Pat and Jo-Anne reflect their hospitable natures: a lovely country styled place setting for eight with a complete set and a matching tablecloth. Warm congratulatory wishes from the Toronto congregation accompanied the gift. Pat and Jo-Anne remarked, “What a beautiful and special surprise by a beautiful and special congregation.”

The Reads’ hospitality is reflected in the annual corn roast they host every September long weekend.

A separate presentation was made to the Morasse family (Daniel, Julie, Jordan, Josie and Jacob) who will be leaving Toronto for the Ottawa area. Dan recently changed jobs to be closer to his and his wife’s families, who are located in the Ottawa area. Both sets of grandparents will be happy to have their children settled in the area and for the chance to visit their grandchildren more often. Along with gifts of crystal to Dan and Julie, each of the three children were presented with their own special gifts.

We will miss the Morasse family, who are solid pillars in Christ. The faithful Ottawa congregation will heartily welcome the Morasse family into their midst.

On behalf of the whole family, Dan said that they will always remember the generosity and the friendship of the Toronto brethren.

The celebration continued with a beautifully presented strawberry tea in the social room after the presentations. -UNC



Unleavened Cookbook Update

The Unleavened Bread Cookbook, produced by the women of the UCG-Calgary congregation will feature recipes for breads, pastries and suggestions for the Night to be Much Observed.

Cookbooks will be delivered in March, 2003. Announcements with ordering information will be made soon in your local Church area. -UNC



Camp Moulton Woods

STORY AND PHOTOS BY EDWIN VAN PELT

On Friday, August 2, 2002 the first pre-teen camp in Ontario officially got underway. Nine campers and five staff from the Ottawa and Toronto churches kicked off the inaugural camp on the property of Joe and Mary Moulton. The Moultons live on about 200 acres of bush and farmland just outside the idyllic town of Spencerville, Ontario.

The campers were Justin Archer, Kristina Archer, Kimberley Brathwaite, Mitchell Levere, Ben Moulton, Wesley Moulton, William Moulton, Mark Yap and Michael Yap. The camp was directed by Graemme and Lynn Marshall and the adults in attendance were Hensley Archer, Pat Brathwaite and Edwin van Pelt.

Preparations for the camp began several months earlier. After looking at several provincial parks in Eastern Ontario and finding none suitable for the needs of the camp, the Moultons generously offered part of their property for use as a camp. It turned out to be an ideal spot.

The main camp surrounded a spring-fed quarry that formed two small lakes. Mr. Moulton had a contract to supply gravel from the quarry for a nearby overpass when Highway 416 (the main route between Highway 401 and Ottawa) was made into a four-lane divided highway a few years ago. The quarry lakes proved to be a popular spot for swimming and fishing. Bass, perch and sunfish thrive in the water. Kristina Archer, in her first attempt at fishing, landed a good-size perch that became a tasty part of dinner shortly afterward.

Mr. Marshall conducted Christian Living sessions as part of the camp instruction program. Topics of discussion included ideas for daily survival, as well as the "Zone" concept of helping one another. Another session focused on seeing the other point of view. Two people looking at the same thing do not necessarily see the same thing.

Activities during the camp ensured that there was always something to do.

The campers enjoyed a nature walk through



the woods followed by a ride on a wagon pulled by two black Percheron horses. In addition to the usual fishing and swimming, all the campers completed a challenging obstacle course that taught the value of teamwork and cooperation. Other activities included riding all-terrain vehicles, a pony ride and a fireworks display. The campers also pitched in to help keep the camp clean.

The weather for the three and a half day camp was hot and humid. There was a brief, but welcome, rain shower on Sunday afternoon.

It was obvious that God's presence was felt during the entire camp. The camp was blessed with a spirit of cooperation, teamwork, friendship and His protection.

A number of members from the Ottawa Church helped to make the camp a success. Their contributions were appreciated. Special thanks go to Joe and Mary Moulton and to Richard and Michelle Moulton.

The camp experience can be summed up by a comment from Michael Yap when asked what he liked best about the camp. His response: "Everything." -UNC

*Above: "The Pioneers"
Front Row (L-R): Wesley Moulton, Mark Yap, Michael Yap, Justin Archer, Kimberley Brathwaite, and Kristina Archer.
Back Row (L-R): Ben Moulton, Mitchell Levere, and William Moulton.*

Below: Ben Moulton, Mark Yap and Michael Yap riding an All-Terrain Vehicle.



First UCG Service in Prince Albert

BY ROBERT BERENDT • EDMONTON

The first UCG Sabbath Service in Prince Albert, Saskatchewan on August 10, 2002.



Prince Albert is a lovely little city about a two-hour drive north of Saskatoon. God has always had quite a number of people in this area of Canada. Sabbathkeepers go back almost a century. The Church of God in various forms had followers first drawn by Andrew Dugger and later by Herbert W. Armstrong. The area has quite a number of farmers, but there is also a strong native population and lumber is also part of the economy. It is the northernmost city in Saskatchewan and thus a hub for much of the commerce to the north.

On August 10, 2002, the first Sabbath assembly of the United Church of God was held in Prince Albert, at the home of John and Olga Hrenyk. Members from Saskatoon travelled to join the six members living near Prince Albert. The Hrenyks have a long history as Sabbathkeepers. Their son, Terry, and daughter, Shirley, have grown up in the Church

and were present. We had a regular Sabbath service followed by a wonderful pot luck meal and warm fellowship.

We are hoping that God will once again bring a thriving group into existence in this area, and to that end, there was a determination made to increase the *Good News* subscription list. We are distributing 12,000 brochures promoting our *Destiny* booklet as well as the *Good News*. There is a small newspaper in the city that will distribute the brochure for 3-1/2 cents per brochure and we ask for your prayers in the success of this outreach.

Like so many of God's people, the senior Hrenyks are finding travel more and more difficult. We are trusting that in the not-too-distant future, God will once again fan the flames of spiritual hunger and add to the numbers already in the United Church of God. -UNC

His Silent World

MEMBER PROFILE • BY JEAN JANTZEN

You see him every week, standing alone, a solitary figure, a lonely soul perhaps, wandering in and about God's people, smiling occasionally, maybe muttering to himself. He doesn't say much. No one pays too much attention, nor do many speak to him. You never see a crowd of people near him. What's he doing here? He cannot hear the messages, nor can he hear our words. Yet he never misses Sabbath Services or the Feast days. So, why does he come week after week anyway?

His name is Art Petersen and he is a faithful, diligent brother in Christ, a future son of God, just like you and me. His hearing began to fail back in 1976, and soon he became stone deaf. He lives in a different kind of world than you or me, a silent world.

Art Petersen was born in 1941 into a poor, rural family in Cluny, Alberta. When he was six months old he pulled a rubber bed sheet over his face and he suffered oxygen deprivation causing some brain damage, leaving him mentally handicapped. When his mother discovered him, he was blue. She performed mouth to mouth resuscitation and he revived. Society wrote him off. The doctors thought he might never recover, might never walk, might never learn anything. But he did and other kids bullied him, made fun of him, teased him unmercifully, just like they do today if things aren't quite right. "They dragged him to a rock pile, his head banging on every rock just to see him cry." He managed to work his way to the fourth grade and then one day, in a fit of anger, the teacher dragged him to the other end of the room and said he could start again in grade one. By grade six, those in authority decided Art could not be taught any longer and expelled him from the schoolhouse.

But when his younger brother Jim Petersen started the Ambassador Bible Correspondence Course in 1967, Art was 26 years old and he



Nels Arthur "Art" Petersen

wrote for it too. His reading level at that time was at a grade one or two level, nonetheless, he began to educate himself through God's word. Art loves to read and he's mostly interested in Bible-related books, but it is too far away to get books from the library.

He began attending Sabbath Services in Calgary with his Mom and Dad who came in a month after their son, Jim. For Art, the church became a window to the world. For the first time he got respect, recognition he was a human being. Art was baptized in 1969 by George Lee. He moved to Edmonton in 1972 where he managed to get training and was able to work for awhile. And at the age of 27, Art began to lose his hearing. Moving back to Calgary in 1978, he worked as a janitor in a shredding place for about seven years but the noisy machinery made his ears hurt. He made \$1 per hour which was deducted from his small pension. And Art slowly retreated into his world, silent and alone.

“By grade six, those in authority decided Art could not be taught any longer and expelled him from the schoolhouse.”

—continued on page 18

His Silent World

CONTINUED FROM PAGE 17

Jim says he remembers going to a Y.O.U. track meet practice years ago. Everyone was excited and left soon after Sabbath Services and went to a park way across the city. “Everyone forgot about Art,” Jim said, “so he rode his bike twenty miles to southwest Calgary. He was just happy to be there. He just laughed and said, ‘someone forgot me.’ He’s never in a bad attitude about anything.”

Art is faithful and serves in the Church whenever he can. The minister gives him papers to give out and “Art always sees that the individual gets it, even if the person’s not there, he’ll make sure he gets it the following week. He’s also in charge of gathering up song books after services. To him it’s serious business,” Jim says.

Since 1995, Jim takes good sermon notes, his wife sometimes filling in, for Art who goes straight home and devours the material, looking up every scripture.

Every day, if you went to his small apartment, you would see Art’s Bible lying open on the table, the Church booklets displayed prominently on a coffee table, pictures of his family, and Art reading or meditating over what he is reading. His place is neat as a pin, his bed made, and his dishes done.

He also loves doing watercolors. His sister-in-law, Darlene, says, “They’re quite lovely, but he cannot afford the paper and paints most of the time.”

God has looked after Art for his faithfulness, giving him a nice apartment, with a manager and tenants that favour him, providing him with a meal now and then, cookies and fruit. He tithes out of the small amount he receives each month and always has an offering for God. Talk about a widow’s mite and a wonderful example to us all.

So what can we do to help? How can we penetrate his silent world? The greatest thing for Art is for us to have an understanding heart. To make him feel loved and cared for — an acknowledgment, a hug or a handshake and a smile, a card, a letter. It doesn’t need to be a long conversation.

When he feels comfortable in your love, his words are understandable and he is loveable like an old teddy bear.

And for him there is reserved a crown of righteousness. I can just hear Jesus saying, “Enter into my rest, faithful and diligent servant, Art, in whom I am well pleased.” -UNC

(Art Petersen is a 35-year member of the Church and attends the UCG congregation in Calgary, Alberta.)

How to Talk to Art

Make sure you have his attention before you start talking.

Face him when you talk.

Make sure that there is light on your face as it’s very hard to lip-read in the dark.
(Art can’t lip read too much.)

Don’t speak too fast – please!

Try again if at first you don’t succeed!
Just a “Hello, how are you Art?”
would show we care.

And, most importantly,
never be afraid to write things down.

He will feel loved
that you cared enough to try.

“God has
looked after
Art for his
faithfulness...”

Why Keep the Feast?

CONTINUED FROM PAGE 2

hand, and go to the place which the Lord your God chooses.” Notice how the Bible provides an incentive for the believer to travel in order to keep the Feast at the designated location!

There was a time in Israel’s history when one of its self-seeking kings decided to manipulate public sentiment by demeaning the travel component of keeping the Feast days. In Kings 12:28 we read how Jeroboam told his subjects, “It is too much for you to go up to Jerusalem.” Up until then, it hadn’t been too much for the people of Israel to attend the Feast in Jerusalem. However, the power of suggestion can be very, very strong. In order to accommodate their imaginary hardship, Jeroboam arranged for more convenient festival locations, namely Dan and Beersheba. Instead of just a choice of one, there would be a choice of two. Oh yes, the other detail as you are no doubt aware, was that the Feast was delayed by one month. I suspect that this was also done for the sake of increased convenience.

Sometimes, even today, there are occasional concerns expressed as to why the Feast sites can’t be more numerous and hence a little closer to where we happen to live. When God makes that provision by supplying the necessary resources and clearly placing His name in a greater number of locations, then it will happen. Until then, it won’t. Once in a great while some folks will lament that the nearest Feast site isn’t near enough, yet at the same time may very well be quite willing and able to travel a lot further for other more compelling reasons!

I remember the brethren in Newfoundland a few years back saying how wonderful it would be for them if there could only be a Feast site just one day’s drive away. Back then, the closest Feast was an arduous three days’ journey away. Still, most of the Newfoundland brethren managed to attend the nearest Feast in spite of adversity. Now their dream has come true in that there is a Feast site right in the capital city of St. John’s.

What are the legitimate reasons for staying home at Feast time? There are only two that come to mind. One is poor health. The other is a lack of adequate funding. Even age is not necessarily a factor of and by itself. There are elderly members who are able to attend the Feast because their health and finances permit. On the other hand, there are younger people who cannot attend the Feast because either their health or their finances are lacking.

A strong sense of loyalty compels a member of United to attend a United festival site. At times a member may need to consider attending the site of a sister fellowship. There are rare circumstances that occasionally arise when this is the way to go. Visitors are usually welcome at most of our sister fellowships even as visitors are welcome at all of our sites. The principal of loyalty dictates that members of other fellowships seek to attend one of their own festival locations when possible to do so. Otherwise they are certainly welcome to attend a UCG site.

The third option is to simply observe the Feast of Tabernacles at home. These days this can be done by connecting to an actual Feast service through the wonders of live webcasting. The benefits are tremendous. The other way of handling this is to order Feast tapes from the National Office well ahead of time. One member told me how she keeps the entire Feast, start to finish, in her own home as if she were attending an actual full-fledged festival site. She dresses up, puts on a Feast tape, takes notes, responds and rejoices, all in her own home. What some people do is to get together once or twice during the week with others who may similarly be unable to attend the Feast at a local site.

In whatever way you kept the Feast of Tabernacles in the fall of 2002, I trust God blessed you abundantly as you stepped out in faith to obey and please Him. -UNC

“What are the legitimate reasons for staying home at Feast time? There are only two that come to mind.”

Proposed Amendments

SUBMITTED BY THE NATIONAL COUNCIL

Below are the proposed amendments to the Bylaws. Any comments of support or concern should be sent to the chairman of the Amendment Committee:

Barney Kerrighan, 11 Lupine Crt. SE,
Medicine Hat, AB T1B 2K2

PROPOSED AMENDMENTS 2003

Amendment #1 -- Bylaw 5.1 Definition of "Elder"

Add 5.1.9 which would read:

"An "elder" is an ordained minister in good standing with UCG – Canada. For the purpose of balloting for position on the council;

1. A non-salaried elder is an elder not receiving a salary from UCG-Canada (stipends exempted).
2. A salaried elder is an elder who receives a salary from UCG – Canada." *—Submitted by National Council*

STATEMENT OF JUSTIFICATION:

The purpose for this amendment is to clarify as to who should serve on Council under what designation. There has already been a precedent set in that UCGia has a specific definition for an elder. UCG-Australia, whose Council is most like our own, has a designation for both "salaried" elder and "non-salaried" elder defined in their Bylaws. It behooves us therefore to have added to our Bylaws these definitions, to avoid the ambiguity that has and could lead to lengthy, needless discussion in dealing with designation of an elder .

The definition of "elder" in the UCGia Bylaws reads: "the term 'elder' as used in these Bylaws, unless the context indicates otherwise, means an ordained minister, in good standing, of the UCGia."

The definition of "salary" according to The Oxford's concise dictionary is "a fixed monetary allowance at regular intervals, usually monthly or quarterly, to a person doing other than manual or mechanical work". Based on these two definitions we can conclude that a salaried elder is an ordained minister in good standing with UCG Canada receiving regular payment. Similarly, a non-salaried elder is a minister in good standing with UCG Canada not receiving regular payment. In our motion, which was adopted, the definitions have been simplified. *—Submitted by National Council*

Amendment #2 -- Bylaw 8.3.1 and 8.3.2 Number of Council Members

Change 8.3.1 to read (changes in bold):

The National Council of UCG – Canada shall be made up of

nine (9) members composed of **two (2) lay members, a minimum of two (2) non-salaried elders, and minimum of four (4) salaried elders.**"

Change 8.3.2 to read (changes in bold):

In the event that a lay person becomes ordained or a non-salaried elder becomes a salaried elder, or a salaried elder becomes a non-salaried elder, he would still serve on the Council for the duration of his term. This would apply even if more than one such event occurs. In that event, in the interest of continuity and effectiveness, the number of lay members (2), non-salaried elders (**minimum of 2**) and salaried elders (**minimum of 4**) would be permitted to vary as circumstances required. This would be considered an exceptional circumstance, which in no way nullifies the required, above proportion. Upon completion of the term(s) of the individual(s), the required proportion of members must again be established. *—Submitted by National Council*

Statement of Justification: To put in place a more flexible formula for Council composition to address the future needs and circumstances of the Church while preserving the original principles. *—Submitted by National Council*

PROPOSED TECHNICAL AMENDMENT – 2003

Technical Amendment #1 Bylaw 7.5.4 Balloting to Nominate and Elect Council Members.

Change the method of breaking a tie from a ballot of the National Conference to the National Council. The Bylaw would then read (change in bold):

Council members shall be nominated and elected by written ballot. Each National Conference member submitting a ballot during either the nomination or election process is required to sign his name to the ballot he submits. Failure to sign a ballot renders that ballot invalid. The balloting process to nominate lay members or elders to fill vacancies of the Council, and the balloting process to elect lay members or elders to the Council are, and shall remain, separate processes. The candidates for the National Council who receive the most ballots nominating them to fill Council vacancies are to have their names placed on a ballot for election to the Council. The candidates who receive the most ballots as a result of election balloting are thereby elected to fill the vacancies on the Council. In the event there is one vacancy to fill and there are two or more candidates with the same number of ballots, the National Council members shall choose by ballot, after prayer, between the two. The balloting

—continued on page 23

Financial Statements

PREPARED BY MARSH, GOULDING • CHARTERED ACCOUNTANTS

MARSH, GOULDING

CHARTERED ACCOUNTANTS

ERNEST A. MARSH, C.A.
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AUDITORS' REPORT

To the Members of the
United Church of God - Canada:

We have audited the balance sheet of the United Church of God - Canada as at March 31st, 2002 and the statement of revenues, expenditures and fund balance for the year then ended. These financial statements are the responsibility of the organization's management. Our responsibility is to express an opinion on these financial statements based on our audit.

We conducted our audit in accordance with generally accepted auditing standards. Those standards require that we plan and perform an audit to obtain reasonable assurance whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation.

In our opinion these financial statements present fairly, in all material respects, the financial position of the organization as at March 31st, 2002 and the results of its operations, for the year then ended in accordance with generally accepted accounting principles.



July 12th, 2002
Weston, Ontario

CHARTERED ACCOUNTANTS

UNITED CHURCH OF GOD - CANADA

Balance Sheet

As at March 31st, 2002

Assets		
	2002	2001
Current Assets		
Cash on hand and in bank	\$ 101,950	\$ 72,168
Local Church area floats	10,250	10,500
Goods and Services tax recoverable	8,002	6,452
Prepaid expenses and deposits	20,162	13,152
	140,364	102,272
Capital Assets - (Note 3)	32,825	37,107
	<u>\$ 173,189</u>	<u>\$ 139,379</u>
Liabilities and Fund Balance		
Current Liabilities		
Accounts payable and accrued liabilities	\$ 106,569	\$ 96,218
Fund Balance	66,620	43,161
	<u>\$ 173,189</u>	<u>\$ 139,379</u>

UNITED CHURCH OF GOD - CANADA

Statement of Revenues, Expenditures and Fund Balance

For the year ended March 31st, 2002

	2002	2001
Revenue:		
Tithes and offerings	\$ 806,727	\$ 704,899
Subsidy from international affiliate - (Note 4)	310,483	311,333
Interest	1,757	1,232
Festival fund receipts	17,918	20,787
	1,136,885	1,038,251
Expenditure:		
Salaries and benefits	561,381	556,255
Travel	84,460	75,798
Relocation expense	17,822	15,196
Festival costs	38,906	25,414
Contract services	1,902	1,200
National conferences	38,377	32,767
Office and general	125,532	100,426
Insurance	7,686	7,460
Telephone	15,366	13,677
Advertising	9,421	2,335
Professional fees	18,480	2,219
Hall rentals	68,916	71,617
Church supplies	11,079	10,261
Tape duplication	11,157	6,506
Rent	58,176	68,864
Equipment rental	22,510	21,588
Assistance	7,767	---
Bank and interest charges	1,357	1,037
Amortization - (Notes 2 and 3)	13,131	14,199
	1,113,426	1,026,819
Excess of Revenue over Expenditure for the Year	23,459	11,432
Fund balance at beginning of year	43,161	31,729
Fund Balance at End of Year	\$ 66,620	\$ 43,161

UNITED CHURCH OF GOD - CANADA

Notes to the Financial Statements

March 31st, 2002

1... The United Church of God - Canada, was incorporated under federal law on June 12th, 1997 as a corporation without share capital. It is registered as a charitable organization in accordance with provisions of the Income Tax Act, Canada. Its purpose is to preach the gospel of Jesus Christ and the Kingdom of God in Canada and elsewhere, to make disciples in Canada and elsewhere and to care for those disciples.

2... Significant Accounting Policy

(a) Revenue Recognition

Tithes and offerings are recognized as revenues when received.

The Church is affiliated with the United Church of God, An International Association, and receives a subsidy from this organization which is recognized as revenue when it is received.

(b) Capital Assets

Capital assets are stated at cost and are amortized over a period which reflects their useful lives. The following rates of amortization are applied using the diminishing balance method.

Office furniture and equipment	-	20%
Church equipment	-	20%
Computer equipment	-	30%
Computer software	-	100%

3... Capital Assets

The following is a schedule of capital assets:

	2002		2001	
	Cost	Accumulated Amortization	Cost	Accumulated Amortization
Office furniture and equipment	\$ 36,468	\$ 26,627	\$ 36,022	\$ 24,167
Church equipment	39,570	24,878	36,562	21,205
Computer equipment	37,325	29,033	35,373	25,478
Computer software	11,067	11,067	7,623	7,623
Leasehold improvements	1,398	1,398	1,398	1,398
	\$ 125,828	\$ 93,003	\$ 116,978	\$ 79,871
Net Book Value		\$ 32,825		\$ 37,107

Financial Statements

CONTINUED FROM PAGE 21

UNITED CHURCH OF GOD - CANADA

Notes to the Financial Statements

March 31st, 2002

4... Related Party Transactions

During the year, the Church received subsidies from the United Church of God, An International Association. The Church is affiliated with this organization.

5... Statement of Changes in Financial Position

A statement of changes in financial position is not presented as it would not provide information useful to readers of these financial statements.

6... Lease Commitments

(a) The Church has entered into a lease in respect of the premises in which its administrative offices are located. This lease commenced on October 14th, 2001 and expires on October 14th, 2004. In addition to the basic rent, the Church is responsible for its proportionate share of property taxes and common area expenses. The following is a schedule of the minimum lease payments required during the next three fiscal years:

Fiscal Year End	Amount
March 31st, 2003	24,925
March 31st, 2004	24,925
March 31st, 2005	8,828
	<u>\$58,678</u>

(b) The Church has also entered into a lease agreement in respect to a vehicle. The term of this lease expires on June 11th, 2003. The following is a schedule of the minimum lease payments required under the lease:

Fiscal Year End	Amount
March 31st, 2003	6,599
March 31st, 2004	1,100
	<u>\$7,699</u>

UNITED CHURCH OF GOD - CANADA

Notes to the Financial Statements

March 31st, 2002

6... Lease Commitments - continued

(c) The Church has entered into lease agreements in respect to various pieces of office equipment. The terms of these leases expire at various times. The following is a schedule of the minimum lease payments required under these leases:

Fiscal Year End	Amount
March 31st, 2003	22,321
March 31st, 2004	21,036
March 31st, 2005	18,468
March 31st, 2006	18,468
March 31st, 2007	13,851
	<u>\$94,143</u>

Intervention at the Quebec Feast

CONTINUED FROM PAGE 12

Also, the cart was stopped on the very edge of the pavement and did not roll down the grade towards the tires. The cut on top of Rebekah's head was only two inches, but it could have been much bigger. Yet the fact that it was cut on the top upset me as her helmet had been pushed up over her face by her hair as it wrapped around the axle.

The axle is 12 inches behind the seat and about one inch below the seat. The pulley is a three-inch pulley so it is 1-1/2" above the axle. The seat is a standard rigid seat that went up to about Rebekah's shoulder blades. Now, as her hair was being pulled around the axle, her head was being pulled backwards over this rigid seat and down about 16 to 18 inches towards the pulley. This is only one foot behind the seat. Think about it. Can you bend your head backwards down to where your

bottom sits and be within 12 inches? Her neck should have been broken! And this all happened in about three seconds.

God intervened many times for Rebekah in those few short seconds. God did all this for her and allowed me to watch it unfold.

The whole time Rebekah never experienced any pain from her second-degree burns, from the hair torn out or the severe cut on her head. Even the next three days at Church she never felt any real pain, just a stiffness in her neck. Part of this must be the result of all the brethren at the Feast site, praying for her. -UNC

Editor's Note: Gary Ridi reports Rebekah is doing well and has kept a positive attitude throughout her whole ordeal.

Allow Yourself to be Served

BY CAROLYN VANDERRAAD •
VANCOUVER

Some time ago there was a family in the Church that I attended who were in great financial need. When the minister described their situation and asked us to pray for them, James 2:15-17, Matthew 25 and other scriptures about helping each other came to mind. I asked the minister if we could take up a collection for them. He replied that we wouldn't be able to come up with as much as they needed.

Later the couple visited our congregation and I asked the lady how they were doing. When I told her I had asked a number of other friends in different congregations to pray for them, I expected she would be comforted and thankful. Instead she acted embarrassed.

When we are in need and someone offers help, we need to stop and ask ourselves, "How are the scriptures that tell us to serve each other to be fulfilled if we aren't willing to accept the help that is offered?" How is our pride versus humility quotient? Are we so prideful we feel that accepting help would be like showing the white feather? Or are we able to humbly accept the help with thanks to God and the person for the love expressed?

One very important way we can serve each other is by allowing ourselves to be served. According to Matthew 25 when Christ is separating the sheep from the goats, the determining factor is whether or not we have given the material help needed by other brethren. By accepting what is offered we are allowing our brethren to fulfill that scripture and express the love of God that we are to have for each other. -UNC

Words to Live By

COMPILED BY ERNIE MCBRATNEY

It's pretty difficult to keep your mind and your mouth open at the same time.

A sorrow shared is a sorrow halved.

A man who is pulling his own weight never has any to throw around.

A memory is the afterglow of good times past.

A stranger is just a friend you haven't met.

You can't borrow your way into prosperity.

You can't get ahead if you spend your time trying to get even,

Happiness doesn't come from one's position, but from one's disposition.

You aren't fully dressed until you put on a smile.

Even a stopped clock is right twice a day.

Busy people do not have time to be busybodies.

Do a good deed even if you don't feel like doing it.

Proposed Amendments

CONTINUED FROM PAGE 20

process for both nominating and electing shall be supervised by neutral individuals as appointed by the Council. The Council shall prescribe such other procedures as are reasonably necessary to insure the integrity of balloting with respect to the nomination and election of members to the Council.

—Submitted by National Council

Statement of Justification: This was the original intention of the Bylaw and the process that is followed by UCGia. With only a short time between the National Conference meeting and the end of the council terms, there would not be enough time to give proper notice to National Conference members for an additional ballot. -UNC

New Poll Reveals Beliefs in Conflict with Bible

A large share of people who attend Protestant or Catholic churches have adopted beliefs that conflict with the teachings of the Bible and their church, according to the latest release from the Barna Research Group.

There are some traditional Christian precepts that most Americans have held on to:

- Three-quarters of all adults believe in the Trinity.
- Seventy-nine per cent accept that “every person has a soul that will live forever, either in God’s presence or absence.”
- Seventy-six per cent reject the pre-Reformation perspective that “the Bible can only be correctly interpreted by people who have years of intense training in theology.”
- Six out of ten Americans (59 per cent) reject the existence of Satan, calling him merely a symbol of evil, a view common among Catholics. More than one-third (35 per cent) believe that it is “possible to communicate with others after they die.”
- Forty-two per cent believe that, when Jesus was on earth, he committed sins.

Half of all adults argue that anyone who “is generally good or does enough good things for others during their life will earn a place in Heaven.”

Forty-four per cent contend that “the Bible, the Koran and the Book of Mormon are all different expressions of the same spiritual truths.” (*Barna Research Group*)

Vatican Nixes Sex Abuse Policy

NEW YORK: The Vatican has rejected elements of a tough new sex-abuse policy that was approved by bishops in Dallas over the summer, leaving victims’ groups outraged. Reports quote sources in Rome who claim concern centres on the rights of accused priests under church law. Victims’ groups charged that the church still seems more interested in protecting pedophile priests than in stopping abuse.

“It’s back to square one,” said Susan Jason of the Survivors Network of those Abused by Priests. “The whole thing has really been a sham.” David Clohessy, the Survivor Network’s executive director, called on the churchmen to stand by their policy. “Bishops must now clearly choose: Do they make children safe or make Vatican bureaucrats happy?”

But Voice of the Faithful, a Newton, Mass.-based group of lay Catholics, said it had no quarrel with the Vatican’s concerns. “There must be rights for the accused priests, as well as for victims,” said spokesman Mike Emerton.

The Vatican sources did not make clear their exact disagreements with the policy, but said they would call for more dialogue between the American Church and the Vatican to iron out differences. (*New York Daily News*)

Cleric Demands Death for Christian Leaders

WASHINGTON: An Iranian Muslim cleric has called for three American

preachers (Franklin Graham, Pat Robertson, and Jerry Falwell) to be killed, for statements which the men have made against Islam.

In a sermon in a mosque in Tabriz Iranian cleric Ayatollah Mohsen Mujtahed Shabestari called for the death of three prominent American Christian leaders who have recently criticized Islam.

“In our opinion, to kill these three is necessary,” the Iranian Farsi daily *Abrar* reports Shabestari as saying. Shabestari is the personal representative of Iranian cleric Ayatollah Ali Khamenei in the country’s Azerbaijan province.

The call was issued in response to an interview given by Southern Baptist Minister Rev Jerry Falwell on CBS television in which he described the Islamic prophet Muhammad as “a violent man, a man of war” and a “terrorist.”

Shabestari was also calling for the deaths of Franklin Graham, who last November went on record describing Islam as “a very evil and wicked religion” and Pat Robertson who, in February, described Islam as a religion which seeks to “dominate and then, if need be, destroy.”

While no official fatwa calling for the deaths of the three Christian leaders has been issued by Iran’s Islamic clergy, the comments that have been made are already being compared with the 1989 fatwa that was issued against the British author Salman Rushdie. (© 2002 *Assist News Service*) -UNC