



United News **Canada**

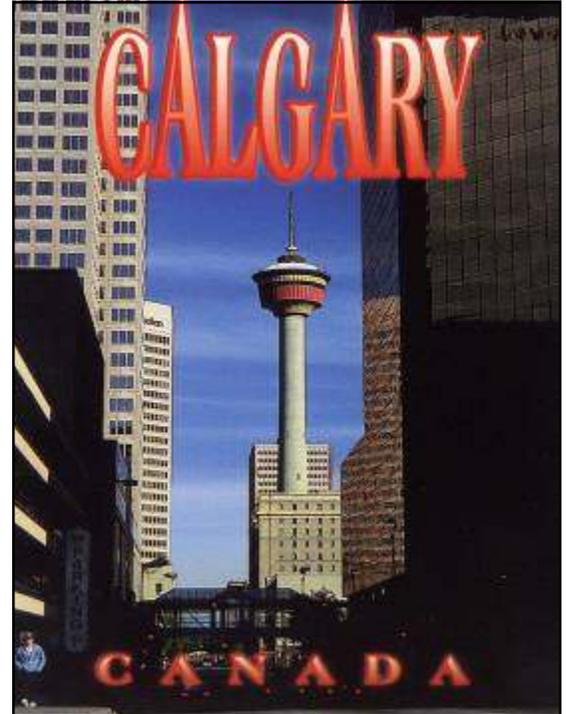
Vol.10 No.2

www.ucg.ca

May-June 2005



Calgary city skyline at night. An expanding urban environment. The Calgary Tower, once the tallest structure, has become dwarfed by high-rise office buildings.



Inside.....

- 1-3 Council & General Conference
- 4 Council Reflections
- 5 Anthony Wasilkoff interview
- 7 Pentecost preparation
- 8-9 Winnipeg & Newfoundland
- 10 Tribute—Dean Wilson
- 11 Francophone News
- 12 Words to Strengthen
- 15 Women's Perspective
- 19 Web Commentary & Health
- 21 Church News
- 24 Photo Album



CANADIAN COUNCIL

GENERAL CONFERENCE MEET in CALGARY, ALBERTA

NATIONAL CONFERENCE ANNUAL MEETING

The National Conference of Canada holds an annual meeting each March. This year the meeting took place March 6 in Calgary. Fifteen conference members were either present or connected by phone for this occasion. All twenty-three members of the Conference took part in the balloting.

The minutes of the March 2004 meeting were adopted. Larry DeLong presented the Strategic Plan, Anthony Wasilkoff presented the Operations Plan and Edwin van Pelt presented the Budget. All three were unanimously ratified.

Two amendments were proposed this year. One was a technical amendment, the other

one was a proposal for restricting the selection of council members. The technical amendment was approved while the other proposed amendment was not.

Three Council members' terms end March 31. The Conference had to choose individuals to fill these three slots. Larry DeLong, Dennis Horlick and Graemme Marshall will begin a three-year term on April 1.

The last item of business was to approve the date and place of the next annual meeting of the National Conference. The meeting will be held March 5, 2006 in the Toronto area.

Continued over page....

National Conference continued....

The Chairman's Address

Rainer Salomaa reviewed his forty years as a member of the church. He reflected on being baptized, going to Ambassador College and the more recent difficulties we have gone through in the Church. He referred to two others in the room who were going through the same process in the same general area at the same time.

Mr. Salomaa compared some of our current struggles to those experienced in the days of Ezra and Nehemiah. He referred to Ezra 4 when the people of the land tried to prevent the building of the temple. There were setbacks, legal difficulties and internal difficulties. They had to build with a weapon in one hand and an implement in the other.

Mr. Salomaa reminded us that forty years ago there was only one choice for church – the Radio Church of God. As a church, we have to provide safe havens for the flock. We have to be the best that we can be.

He reminded us of Revelation 3:7-12 and 'that no one may take your crown.'

Mr. Salomaa said that he has been here forty years and realizes that he won't have that much more time left.

The Director of Operations' Address

The Director of Operations talked about the concept of "growing the church". Anthony Wasilkoff referred to Acts 8 when Simon thought he saw an opportunity for growth.

I Corinthians 3:6 describes how the church grows. We are all fellow workers. The National Conference is responsible for approving the Strategic Plan, Operations Plan and Budget. There is a television show called "Fear Factor". Success of these plans depends upon the "Faith Factor."

The Director of Operations referred to the *What Is Faith* booklet from the early 1960's. In it, reference was made to George Mueller (1805-1898), who through prayer alone relied on God to provide for his work to tens of thousands of helpless orphans. Over seven million dollars came in – an enormous amount for that time.

George Mueller relied on God's written promises. When he located a specific promise in the Bible, he would lay his finger upon that scripture and would claim that promise in earnest prayer. It is said that he always prayed with the Bible open before him.

Welsh miner, Rees Howells (1879-1950) founded a Bible college with only fifteen cents in his pocket. He relied on George Mueller's "pray and the money will come" principle.

Years ago Canada was able to subsidize other countries. Will we be able to do this again? Mr. Wasilkoff is convinced we can, if we start praying more earnestly about the direction of our efforts. This coming year will be successful to the extent God blesses our efforts.

Our plans will be successful to the extent we pray in faith, individually and collectively.

Linda Wasilkoff
Council Secretary

United News Canada

Is published by United Church of God-Canada,
P.O. Box 144, Station D, Etobicoke, On M9A 4X1

Director of Operations for Canada: Anthony Wasilkoff
Editor: Graemme Marshall
Editorial reviewers: David Palmer, Kevin Ford, Joseph Shepherd

United News Canada is automatically sent to all members of United Church of God-Canada, and is free to all who request it.

Subscriptions are provided by the voluntary contributions of its members and co-workers.

For a free subscription write to the address above.
Or phone 1-800-338-7779.
Email: canadian_office@ucg.org
Website: www.ucg.ca

The on-line version is available at www.unitednewscanada.org

Reproduction in any form without permission is prohibited.
©2005 United Church of God-Canada.

Printed in Canada. All rights reserved.
Canada Post Publications Agreement #1487159



COUNCIL MEETS IN CALGARY

The National Council arrived in a balmy +19c Calgary on March 2. For those coming from the east, the lack of snow was much appreciated. Meetings started at 7:00 p.m. that evening and ended at 5:00 p.m. on March 4. Chairman, Rainer Salomaa read portions of an article discussing the challenges facing boards today. It pointed out issues that the National Council should be aware of.

The first item of business was to adopt the minutes of the previous meeting. Following that, Anthony Wasilkoff gave a report on the most recent Council of Elders' meeting. He briefly discussed the upcoming change in President and answered some questions regarding the doctrinal papers that are being reviewed.

Ed van Pelt gave the office update. It is most encouraging to see that income continues to come in above budget and the amount of mail being received

continues to break records. The number of requests received by e-mail has doubled in the past year.

A Media update was given by David Palmer. Currently we are running five ads on the Internet. These change from time to time and are an inexpensive form of advertising. The national website has just undergone a major upgrade.

Larry DeLong, on behalf of the Conflict Resolution Task Force, gave an overview of how the Task Force is approaching the subject. Council gave the Task Force the go-ahead to continue with their work.

Thursday morning started with a proposal by Graemme Marshall for a Council Review which would be conducted annually in addition to the current Council Member Self Evaluation. The purpose of this review would be to ensure that the Council is giving due diligence to its responsibilities.

The proposed Annual Council Review was formally adopted.

A statement for procedures for hiring and firing was presented for discussion. Some minor revisions were requested to be made prior to adopting the policy. Thursday afternoon, committee meetings were held all afternoon.

On Friday morning, the Strategic Planning/Finance Committee discussed further needs to develop a five-year plan. There was a request for the Council to receive a summary of what has already been accomplished. This committee is also in the process of researching where it is most economical for the Council to meet.

The Governance/Ethics/Pastoral Committee submitted several policies for approval. The Council unanimously approved the Criteria for an Elder in Good Standing Policy. The Council approved an edit to the procedure for ordaining an elder. An Attendance Policy

was submitted and approved, as was a policy for conducting marriages. A policy for hiring and firing employees was adopted.

Friday afternoon was reserved for Council education. Bill Stephaniuk, of HRtoGrow, presented an overview of a Human Resource manual. He covered many aspects of what it is, how it is set up and the need for one. After his presentation, the Council approved having the Director of Operations work with Mr. Stephaniuk to conduct an audit of the National Office Human Resources documents. Dr. Richard Berendt gave a presentation entitled "Cancer – A Primer with Perspectives and Information to Assist Elders In Counseling". He presented data to help resolve some of the common myths about cancer.

Linda Wasilkoff
Council Secretary



Photos from top LEFT to right:
 * Chairman Ray Salomaa welcomes Council members and guests.
 * Pastor Anthony Wasilkoff preaches at Calgary Sabbath services.
 Mr. William Stephaniuk of *HRtoGrow Consultants* provided a presentation on Human Resources Manual needs.
 * Vancouver Pastor, Mr. David Palmer and wife Ghyslaine, provide some light relief by wearing red and white T-shirts sent them by U.S. elder Ken Skorseth to prove there is also a *Toronto* in South Dakota. The couples met at Ancey, France this past 2004 Feast.



Reflections from Council....

Our Spiritual Journey into Consensus

“The first one to plead his cause seems right, Until his neighbour comes and examines him”
(Proverbs 18:17 NKJV).

Christians are people of determination, but are also required to develop the capacity to listen, evaluate and synthesize new or additional information.

Serving on the UCG-Canada Council, we experience this process in an accelerated form since Council members are in this pressurized process several times a year. It is a revelatory experience to share in the process of Council members interacting, debating, vocalizing and finally agreeing on solutions and policies.

Since the Council is a policy-making body and the policies affect the spiritual health of the congregations in Canada, this process isn't taken lightly. This growth comes with the “iron

sharpening iron” experience. Simply put, each man has an opinion and maybe a possible solution and he offers this to the group. Then he must sit and respectfully listen and ponder the input of the other eight Council members. This is no small overhaul in our ability to listen, evaluate and support the maturing consensus.

The process of supporting and seeking consensus is a Council requirement; it is also required of us as Christians in supporting the will of God. Therefore all of us can benefit from the experiences of another. I believe the first human frailty that manifests itself when there are differences of viewpoints, is disagreement in its various forms. A heated outburst is most obvious, the slow smolder is also familiar, then there is the passive aggressive—that is passively agreeing with the group and dragging one's feet in the process. It is a marvelous

gift when one can objectively view one's own emotions, repent of what is not in the positive flow, and reinforce the habits of love and cooperation with the end view of benefit for all.

Coming to Council (or in our personal lives) to the throne of God with preconceived opinions or agendas, will ultimately come face to face with God's opinion. And since these agendas obstruct the ongoing process and resolution of different matters, there is again, “iron sharpening iron”.

As disciples [imitators] of Jesus Christ we come to cherish the concept of reflecting the teaching and examples given to us through scripture. How Jesus talked, dealt with problems, dispersed kindness, asked questions, implemented solutions, these are paramount to our success as a Christian, regardless of our present capacity of service. Till Christ can look at

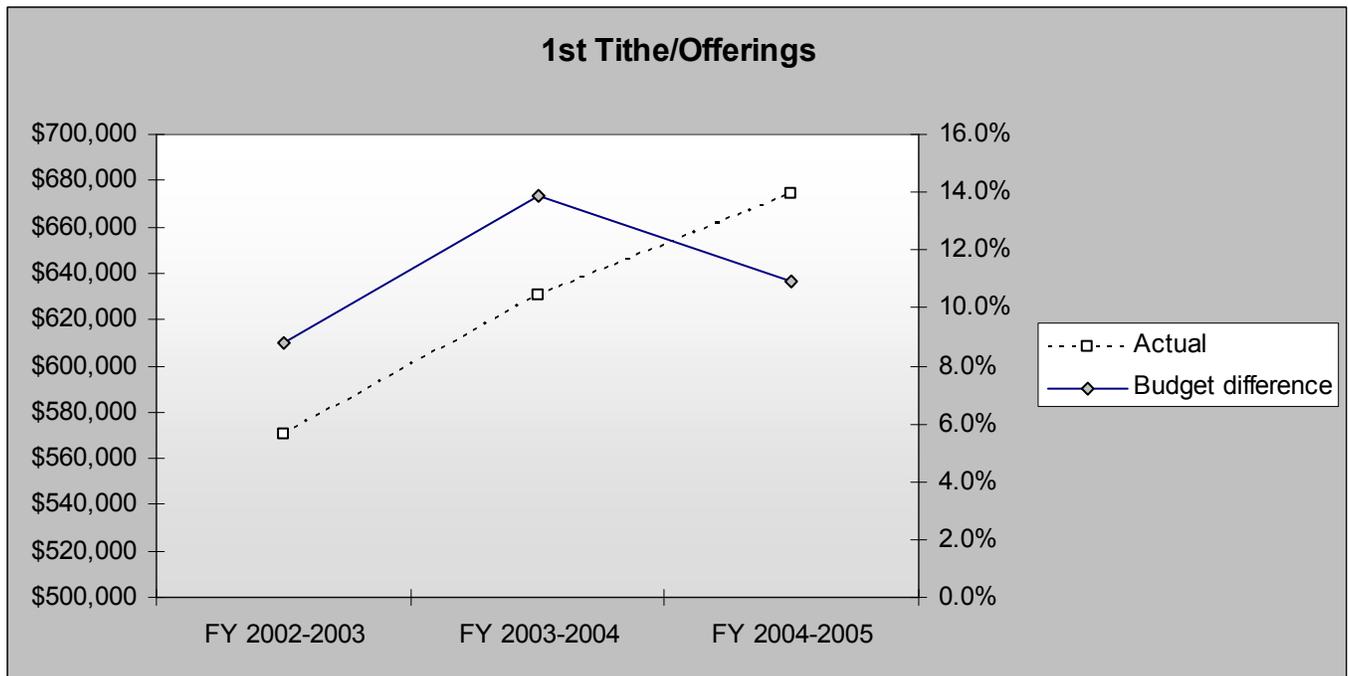
each of us, our conduct, and see Himself, we are still a project under construction.

So the intensity generated in fulfilling Council responsibilities is a sudden learning curve about one's own personal conversion. It has been and continues to be a distinct blessing to serve on the Council. It is the hope of Council members that they present a positive growing example the entire Church Body can appreciate and, in some degree, emulate.

This growth does come with the effort of self examination and determination to continually rededicate to our primary calling. That is – to become a disciple (imitator- in every way) of Jesus Christ.

With this thought, I want to extend the hope for a very moving and profound spirit-led Pentecost to all.

Glen White—Pastor
Lethbridge, Regina, &
Kalispell, Montana



INTERVIEW
CANADIAN DIRECTOR
OF OPERATIONS
MR. ANTHONY
WASILKOFF

UNC: In the unique need of UCG for ministry to wear many hats, how do you find balancing all your tasks?



AW: For the ministry there has always been a need to fulfill many duties which included organizing the many facets of a local church area. In addition many of us have been involved in feast planning, negotiation with hotels and organizing summer camp. Most of us at one time or another have been very involved in local youth programs. Since the beginning of United with such limited manpower, all pastors have had to take on additional duties to pastoring. It is a matter of mutual submission, depending on our respective roles, as well as rotating leadership roles. Being more flexible has become a necessity.

UNC: How do you handle working from the office to switching to Church Pastor? Do you work away from the office as the need arises?

AW: Working at the National Office job should ordinarily be an 8 hour a day, five-day-a-week job. I have dedicated three

days a week (Monday, Tuesday and Thursday) to the office and three days a week to the pastorate (Wednesday, Friday and Sabbath). Of course, there are times when this schedule has to be adjusted. There are times when I leave the office, for instance, to visit someone who is

ill. There are days when members come to the office for a visit. On the other hand, because I have a lap top, much office work can be handled from home and while I am away for Council meetings.

UNC: How much of your day is taken up with phone calls from across Canada?

AW: There are days when I spend much of the day on the phone. Other days are quieter. It is always a pleasure and privilege to talk with people. It is important to keep the lines of communication open while still meeting office deadlines, although that can be a challenge at times. If you phone the office requesting to talk to someone and the receptionist asks you what it is about, this is not to pry into your business but to help with time management.

UNC: How much is taken up with handling E-mails?

AW: E-mail is never ending! More and more business,

even in the church, is handled in that manner. It saves the expense and time of a phone call or visit. On the other hand, it now takes a huge segment of every day. I would estimate I spend a minimum of four to five hours a day reading, responding to and processing e-mails. That would not include the time spent going over reports and papers received by e-mail – and completing interviews such as this one!

UNC: What impact upon your time is Council of Elders work?

AW: The immediate impact has been the time spent in meetings four times a year. Usually,

taking some reading material along with me.

UNC: How much do all these responsibilities tend to overlap?

AW: They are all church-related and so what is learned in one area can be applied in another. For example, some of the ideas and policies created on the COE Media Committee will be helpful in forming Media plans for Canada. Many things learned on the COE can be of use and value to the National Council.

UNC: What are the main benefits that being on the COE bring to you personally and for Canada overall?



there

are two days of committee meetings followed by five days of Council meetings. It requires being away from the office and my home church during that duration. There are also teleconferences several times per year that can last several hours each. Time required for committee work varies, depending on the committee. There is a great deal of reading required so I rarely go anywhere without

AW: Being on the COE has been a privilege and a learning experience personally. It means working closely with men I deeply respect. While it has taken time away from my work in Canada, I believe the perspective it provides more than makes up for that. UCG-Canada patterned its Bylaws after the Bylaws of UCGia which saved Canada a lot of work and so enabled the church to become

Continued over page...
Interview continued...

incorporated much faster than it could have otherwise. We continue to "piggy back" on many ideas and approaches from the Home Office and the COE which then saves our organization time and expense. Many of the things I have personally learned by serving on the COE has helped me to do my job here in Canada better.

UNC: What do you see as the main areas of concern for UCG Canada in the years ahead?

AW: The most immediate concern is the aging ministry

and ultimate need to have younger men to assist them and replace them. We are in the process of starting programs to address this. I am not concerned about "growing" the church." I believe that if we try our best to do the Work, God will bless our efforts. That is not to say that we should not continually try to preach the Gospel in the most effective ways possible for the age. Years ago, radio seemed to be the best method. Then it was television. Today the internet seems to be the most effective means for reaching the audience – especially the

younger audience.

UNC: What is your 'wish list' for the office and Canada, if it was possible?

AW: I would love to see more congregations established so that all our scattered brethren could attend services conducted by a live pastor. I would wish that UCG-Canada had the manpower to handle all those additional churches. I would love to see church attendance grow by leaps and bounds. I would like to see a church-owned national office facility because that would save funds in the long run. Having ongoing education for church employees is

needed. We will be moving from sending out tapes to sending CDs and DVDs in the near future. I wish we had the funds to purchase not only the needed equipment and software for the National Office but also new cameras in the local churches. I wish that we had the funds, manpower and young people to have a summer camp each year in both the east and the west. I believe that we will achieve all these objectives – it is just a matter of time. In the meanwhile, we will prioritize and learn patience and proceed as God directs and provides.

NEW COUNCIL MEMBER DENNIS HORLICK

Dennis comes from a small fishing and lumber town, Gambo, about a half hour south of Gander International airport. The town was the birthplace of former premier Joey Smallwood.

Dennis met his wife Paula at Mount Aire Lodge, Pocono Mountains, Pennsylvania, in 1970 at the Feast. Paula was there attending with her family. They started dating seriously in 1974 and were married in 1975, now for 29 years.

They have two daughters, Lisa who is 28 and who is a pre-school teacher, and Stacie, 26, who is married and studying at the University of Toronto, training as an Opera Singer.

Dennis currently is starting his own business in the Adult Teaching & Training Area. He recently completed a "certificate" for that skill. He has a Teacher's

Certificate and has experience in the radio and television industry. He is a member of UCG-Canada's media team.

He is also beginning a new Challenge. Through Canada's Ministerial Training program, he will be assisting the Pastor of Toronto and Hamilton Churches part time.

Dennis came to know the Truth when he first read *The Plain Truth* magazine at 17. He received a copy from a cousin who also said, "you have to hear this guy (GTA) speak on the radio."

Dennis has been involved as a Festival Coordinator, speaker, and now Council member for UCG-Canada.

Dennis and Paula first received a visit in 1969 from Gary Antion. Dennis was baptized during that visit.

They moved to the Toronto area in 1970 and continue to reside there.



Dennis and Paula Horlick



Pentecost A Vital Part of God's Master Plan

The book of Acts begins with about 120 disciples of Jesus Christ waiting during the interval between the Passover season and the Feast of Pentecost. They were following Christ's instructions found in Acts 1:4-7 where, "... He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, 'which,' *He said*, 'you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.' ... But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

The Passover had taken place in 31 AD. Christ had made His triumphant entry into Jerusalem, close to the time that the Passover lamb was to be chosen (John 12:12-15; Exodus 12:2-3). He introduced bread and wine during the Passover meal and washed the disciples' feet. Later, He suffered horribly, poignantly demonstrating how our sins bring suffering.

On the Sunday morning after his Wednesday crucifixion, He was approached by Mary Magdalene, but would not allow her to touch Him because He had not yet ascended to the Father (John 20:17). Why? It is because He was the wave-sheaf offering, pictured in Leviticus 23:10-11. This was a "sheaf of the firstfruits" that was offered to God. The early harvest season in Palestine began with it being waved before the Lord on the Sunday morning, following the Passover during the Days of Unleavened Bread. Before

Christ could be touched, He had to be accepted of the Father. Later that day, after appearing before His Father and then returning, He did allow certain women to touch Him (Matthew 28:9).

The disciples were told to wait. They did. They gathered together, fifty days after the Sunday appearances of Jesus Christ, to keep the next festival (Leviticus 23:9-22) – the Feast of Harvest (Exodus 23:16), also called the Feast of Weeks (Exodus 34:22), or in Greek, the Feast of Pentecost, which means "fiftieth." Acts 2:1 records that, "When the Day of Pentecost had fully come, they were all with one accord in one place." On that day, a remarkable event took place. God poured out His Holy Spirit on the assembled international group and used miracles of hearing and speaking in various languages to communicate to that startled group of believers.

That Pentecost in 31 AD marked the beginning of the early New Testament church. Thousands of years earlier, possibly on another Pentecost, God had given Israel the Ten Commandments from Mount Sinai using similar types of attention-getting methods. Now He had given mankind the ability to become Godly in thoughts, attitudes and actions through the precious gift of the Holy Spirit, given in mass to the embryo of the New Testament church.

The disciples had kept the seven days of unleavened bread. They had kept these days without possessing the Holy Spirit, a lesson being that God expects us to be willing to put sin out of our lives on our own efforts. Mankind has needed to put sin out for seven thousand

years, but has not generally done so. Peter declared that anyone who has been called, repents and is baptized can receive the precious gift of God's Holy Spirit (Acts 2:38-39). Through that gift, God helps us, but only after we first begin the process of removing sin out of our lives.

The harvest of spiritual fruit began with God's calling of a small elect from the time of righteous Abel. That harvest accelerated on the day of Pentecost and continues to this day, ultimately culminating in a spiritual resurrection from the dead at Christ's second coming. Scriptures describe those called out ones as *firstfruits*. The implication is that other fruit will be harvested later. James wrote about converted Christians saying, "Of His own will He brought us forth by the word of truth, that we might be a kind of *firstfruits* of His creatures" (James 1:18). Paul referred to brethren as those "who have the *firstfruits* of the Spirit" in Romans 8:23 and alluded to several first-century Christians as the *firstfruits* of God's calling (Romans 16:5; 1 Corinthians 16:15). Christ is called the "*firstborn* of many brethren" in Romans 8:29 and "the *firstfruits* of those who have fallen asleep" in 1 Corinthians 15:20. He is the "*firstborn* over all creation" and "*firstborn* from the dead" (Colossians 1:15, 18). All of this is closely linked to the *Feast of Firstfruits*.

Jesus Christ instructed His church to go forth and harvest, preaching the gospel, baptizing and teaching believers to observe all things that He commanded (Matthew 28:19-20). The church that will be the harvest is also used to do a part

of the harvesting. God will have used seven different periods of harvesting, as represented by the seven candlesticks in Revelation 1:12-13, 20. The work of the church must be complete before Christ returns. He will marry His bride, who will have made herself ready (Revelation 19:7-8). An Old Testament parallel is found in the book of Ruth, where Boaz and Ruth culminate a union during the early barley harvest. A virtuous Gentile woman is grafted into an Israelite household, becoming a part of the genealogy of the Messiah. Gleaning instructions are even given in the section of scripture having to do with the Feast of Firstfruits (Leviticus 23: 22).

God is logical. He is organized. He has a plan. The blueprint of His plan can be found in the meaning of His festivals. The Feast of Pentecost is so rich with meaning – how He is calling a small firstfruits, how He provides the gift of His precious Holy Spirit, how ultimately, He will pour out His Holy Spirit upon "all flesh" (Joel 2:28-29; Acts 2:14-17).

But that is another, larger harvest and it is for the fall festivals.

Rainer Salomaa

Pastor,
Kelowna, Penticton,
&
Prince George B.C.

PROFILE ON WINNIPEG AND NEWFOUNDLAND

WINNIPEG UCG

Who is Herbert Teitgen?

Herb Teitgen, or Mr. T, as he is affectionately known, has been pastoring the Winnipeg congregation for the past year and a half.

A Bit of Background:

Mr. Teitgen originally hails from Wisconsin. He was born in Milwaukee and lived in different areas of Wisconsin throughout his school years, which culminated with a Bachelors degree in Mechanical Engineering. It was at this stage in life that he was challenged to start looking into the scriptures. He came across the "World Tomorrow" radio broadcast and was later baptised at Passover in 1964.

Herbert was accepted to Ambassador College in Big Sandy and it was there that Anne Robinson caught his eye. They were married in 1968. Their first child, Robert, was born while Mr. T. was serving as a ministerial assistant in California. They then returned to Big Sandy where he worked in different capacities on the AC

Campus until it closed. It was in Texas that his second child, Carla, was born. The Teitgen family then moved to Washington where Mr. T worked as a mechanical engineer and land surveyor. They attended in Trail, B.C., where he was ordained a deacon in 1981 and a local elder in 1984. After another brief move back to Texas, he was asked to assist serving the Baton Rouge and Lafayette congregations in Louisiana. In 1990, he was sent to pastor the Sioux Falls and Watertown (SD) congregations.

Since making the switch to UCG in 1995, he has served congregations in South Dakota, Iowa and Nebraska. Mr. Teitgen went through the painful loss of his dear wife, Anne, who died of cancer, in June of 2002. He most recently serves the Bismarck, Rugby, Fargo (ND) and Winnipeg (MB) congregations. One of the big blessings of living in the Fargo area is that Mr. T. is now much closer to his daughter, Carla, her husband, Tom, and his year-old grandson, Eric!

Cross border Experiences

Every third Sabbath or so, Mr. Teitgen makes the more or less three and a half hour trip northwards towards Winnipeg. He often picks up Carla, Tom and Eric in Grand Forks as he makes his way to the U.S./Canada border. Crossing the longest undefended border in the world can take anywhere from two minutes to half an hour, depending on how many vehicles are lined up and how extensive the interrogation becomes. Although Mr. T does not bring guns, swords, long knives, WMDs, contraband, drugs, cigarettes or alcohol across the border, when they don't believe him they search his car! Once he makes it through the border there's the even slower matter of Canadian speed limits! The roads are occasionally victim to bad weather but Mr. T. was able to make it through every time this winter, in spite of relatively bad conditions at times.

The Winnipeg congregation consists of people from surrounding areas and attendance varies between about 15 and 35

depending on the occasion, weather and road conditions. From time to time the congregation will have a games evening and, during the summer months, barbecues at members' homes. These prove particularly popular.

The Winnipeg brethren very much appreciate Mr. Teitgen; the big man with a big heart and a big (very pleasant) voice! He often performs special music and never misses an opportunity to lead the congregation in hymns. (He also plays the alto sax and has often put dance bands together in the past.) He is a very kind and positive person, always quick to offer encouraging messages and help to others wherever he can.

We encourage our Canadian brethren to come and meet him in person!

Gareth Simons



Mr. Herb Teitgen Pastors Winnipeg, Manitoba from Fargo, North Dakota



Family members who live near are Tom, Carla and grandson Eric

UCG NEWFOUNDLAND

Newfoundland is often referred to as the ‘Rock’. If you are fortunate enough to fly over this oddly-shaped island on a clear day and view the rocky coastline it is easy to see why, as jagged cliffs rise vertically from the sea. We often refer to our province as Newfoundland, but a portion attached to mainland Canada, known as Labrador, is also part of the province, thus the name of our province is Newfoundland & Labrador, so we use the acronym NL.

When you arrive in Newfoundland you find that it is just like any other place in North America. People have the same likes and dislikes; e.g. no one likes to pay taxes and no one likes to think of dying—the two most certain things in this life. Also people work for a living, raise families, complain about the government—local, provincial and federal; people also like to own a home, buy a new car, eat out, play video lottery terminals, and many people also like to take a holiday in Florida or the Caribbean during winter.

Newfoundland was a colony of Great Britain until confederation with Canada in 1949. You will still find much evidence of our English/Irish roots in the accents of our people. Although many of the younger

generation are rapidly losing this distinction, there are some areas where it is said the people sound more Irish than the people of Ireland.

In this fair province, 20 people call United Church of God their spiritual home. Before I describe our little group I would like to give the reader a little background of God’s Church and work in Newfoundland. Although many in North America, and even in Canada think Newfoundland is the end of the world—and it is as far East as one can go and still be in North America—we were blessed to be close enough to hear ‘The World Tomorrow’ over the airwaves on *WWVA*-Wheeling West Virginia. My father, as with many like him, heard Mr. Herbert Armstrong many years ago. He would get up at around 3 or 4 o’clock in the morning to tune in. This was in the early fifties. Actually we have recently been in contact with a woman who has literature in her home which her late husband received in the forties. The first local church was established in St. John’s in 1974 with a small group of people. It grew to where at the occasion of a Pastor General of WCG visit in 1986 there were over 300 people in attendance. Nineteen years later you would be hard pressed to find 25% of that number in attendance on a

given Sabbath, among all of the four groups whose members have a background in the church.

The first meeting of United Church of God in Newfoundland was held in August 1997 with seven members, which has now increased to 20. Currently we hold Sabbath services in the St. John’s area. We also have a video group in Clarenville. Because of the distance, cost of travel, and an aging congregation, not everyone can attend services. We usually have full attendance for the Holy Day services which are held in the St. John’s area. We have two deacons—one in St. John’s and one in Clarenville.

Most of our sermons are on videotape. We appreciate the diligence of the Toronto office in sending us a good variety of spiritual instruction and learning in living God’s way of life. We are also privileged to have an occasional visit from a minister from the Toronto area, or the US, usually for the Holy Day seasons. Because of our geographical location, we seldom have visitors who are just passing through, and it’s fairly expensive to travel to Newfoundland.

We have been hosting the Feast of Tabernacles in St. John’s for the past four years, and plan to do so again in 2005. Each year we have been blessed

with a good complement of elders and speakers to give us meat in due season.

The church in NL is an aging church; we have only one teen, 15 year old Sarah Squibb, who attends with her parents, David and Florence. Most of our people are near or at retirement age. We have a couple that live 8 hours drive from St. John’s, and several who live 3 hours or more. We are a group of people who are dedicated to learning and living God’s way of life, and loyal to the United Church of God. In general, Newfoundland members have been in God’s Church for a long time and have been tested and found to be true and faithful.

The hall where we have been meeting for the past 7 years has recently been sold to another church group and we are blessed to have located another place to hold Sabbath Services. God does provide!

We have a healthy *Good News* mailing list in NL but we haven’t had any new people attend for a while. We would like to have people all across Newfoundland and also Labrador. In the meantime, with His help, we will do the best we can to preach the Gospel, and set an example to those with whom we have contact in our daily lives.

David Smith – elder,
St. Johns, Newfoundland



UCG members St. John’s. Arrow on map points to Clarenville where other members live.

TRIBUTE

Mr. DEAN WILSON



Dean Wilson died January 12, 2005. Rainer Salomaa attended the funeral service to represent the Canadian work. Here is part of what he wrote in tribute.

‘Dean Wilson was a pioneer of God’s work in Canada. He was born on July 10, 1929 in Osceola, Iowa. Funeral services were held in Portland with Mr. Bob Dick officiating. Bob Dick quoted from an earlier *Good News* magazine of Dean Wilson’s early beginnings in Vancouver. “Mr. Dean Wilson came to Ambassador College as an older, married man— father of three children—and had previously served in the armed forces in North Africa where he heard *The WORLD TOMORROW* broadcast over Radio Luxembourg, even there in Africa! Since coming to Ambassador College, working hard and sacrificing to support his wife and family, Mr. Wilson has made a splendid record of service, growth and leadership.”

‘Under his leadership, the Canadian work grew at a phenomenal rate. Throughout his career there, he was affectionately known at “Mr. Canada.” He promoted God’s work in Canada wherever he went. His mind was totally focused on it. There were at my count at least fourteen elders present and a standing room only crowd of ones whose lives he had touched. I think that the crowd he drew from far and wide, speaks volumes of his character and reputation. Statements such as....."He was not

orthodox", "a kind teacher", "caring", "non-authoritarian", "a builder", "one-track minded", "moulder of pillars", "developer of people", "consummate optimist", "high sense of responsibility", "took the word of God seriously, but not himself", "brought stability", "a veteran in service to his country and to his church", "left a legacy of broad-based respect" were made. He had funeral military honours at the Willamette National Cemetery. His wife Marolyn, was handed a folded American flag, three spent cartridges and a lapel pin. The whole service was an eloquent and dignified end to a soldier in Christ. He is at rest. His work is over. Ours continues. Those of us who were blessed to know him were handed a wonderful example of eternal optimism, the glass always being full. We were given an example of zeal for doing the work of God in any way possible, at times thinking outside the box. He encouraged evangelism. Mr. Wilson, my fellow Christian soldier, I salute you! Well done!’

Rainer Salomaa

Mrs. Marolyn Wilson reflected recently on the following events in their ministry and marriage.

‘My husband enlisted in the U.S Air force and served 3 months in Korea in the fall of ’52. He was then based in Japan and back home for 18 months from 1954. He was baptised in 1955. There was then another tour of duty in North Africa, based in Tripoli, Libya, in supplies.

His record of service to God’s Church began with Ambassador College from 1958—1962. He became Canadian Regional Director from 1962—1976. After a short stay in Pasadena we were transferred to oversee Australia and Asia from 1977-1980. We returned to Portland, Oregon through 1980-87, then to pastor San Diego, California through 1987-94. After that we returned to Portland again, pastoring until his retirement’

Mrs. Wilson is grateful to have received some 350 cards and letters from around the world.

UNC



U.S. flag is folded for presentation to Mrs. Marolyn Wilson. Portland UCG Pastor, Mr. Robert Dick, stands to the left.

FRANCOPHONE NEWS.....

MONTREAL OPEN HOUSE

All congregations enjoy special occasions, and our “little flock” in Montreal, Quebec is no exception. On the Sabbath of March 5, they had the opportunity of a special service like the one held last June. 120 Good News subscribers had been advised of the Open House. Montreal UCG members along with Ottawa UCG visitors, assembled at the regular hall in Greenfield Park to once again welcome UCGia Council member Joel Meeker, and his wife Marjolaine. (Montreal Pastor, Mr. Graemme Marshall was attending Canadian Council meetings in Calgary, Alberta and was unable to attend).

Mr. Meeker is director of the Church’s French-language

work, and in addition to his extensive travels to Europe and Africa every year, he also finds time to visit the bastion of French language and culture in North America – “La Belle Province” of Quebec. The morning service was to be the francophone part of the Sabbath proceedings, but as a concession to the members who are monolingual, he gave the announcements in English before switching to French for the sermon. His message addressed a little-recognized trend in our modern society - that of people seeking information through “images” rather than the printed word. He showed that this has been one of the principal characteristics of pagan practice since the time of Nimrod, and was a constant stumbling block to ancient Israel. He exhorted

us to guard our homes against the three traditional elements of paganism so prevalent in our society – sex, violence, and the cult of celebrity - and to always centre our thoughts on the Bible, God’s printed word.

After a noon break for refreshments, the congregation assembled for the second half of the day’s proceedings, which consisted of several video recordings compiled during Mr. Meeker’s pastoral visits to Europe and Africa in 2004. Through them we enjoyed a stopover at the former Ambassador College Bricket Wood campus in England, experienced the Feast of Tabernacles in Annecy, France, and travelled with him through Kenya, Rwanda, Togo, Cameroon, the Ivory Coast, and Benin. Through the marvels of modern

computer technology, he had been able to bring video presentations to God’s people in remote parts of Africa, and has now, in turn, given us a vivid impression of how our brethren fare in other areas of the world. It was especially moving to see the delight on the faces of children as they watched themselves on video for the first time.

25 attended this Open House occasion with 2 new people coming along. We anticipate having Joel and Marjolaine to Montreal again in mid September, and look forward to an increased outreach to Quebec, along with the rest of *la francophonie*.

Kevin Ford - Toronto



From top left:
 Mr. Joel Meeker presents morning sermon in French t at Montreal Open House.
 Top right: Mr. Meeker conducts the afternoon video presentation on the French work in Africa.
 Bottom left: Group shot of Montreal and Ottawa member visitors at Open House March 5th, 2005

Words to Strengthen.....

TEN GREAT PROOFS of GOD'S EXISTENCE

The first three....

The Ten Commandments have been God's moral compass for believers for thousands of years. The spirit of these ten divine commands has had a significant influence on the development of morals and ethics in the Judeo-Christian world. Yet atheists do not see in them any evidence of the Divine. One of their cherished views is that the Ten Commandments are part of a "deceitful plot" conceived by "priest-magicians" to "dominate and enslave the primitive people over whom they ruled" (*The Ten Commandments*, J. Lewis).

Could that be the case? Are the Ten Commandments a human creation crafted by cunning humans so as to control and deceive the masses, or are they a supreme manifestation of God's love for humanity? History, psychology, and logic strongly support the view that the Ten Commandments were conceived by a divine, loving, all-wise Mind, and that they are strong proofs of God's existence.

"You shall have no other Gods before Me"

In the sea of ancient polytheistic societies, it was a totally counter trend to conceive of, and assert, a monotheistic religion. Culturally, and psychologically, it would have been much more logical, and prudent, for priests obsessed with power and influence to go along with the trend of the times and the desire of the masses. History shows that the ancient peoples, Canaanites, Egyptians, Greeks, Babylonians and Assyrians, treasured many gods. Psychologically, it was

much more reassuring to have several gods to turn to, and get help from, as opposed to just one. Forcing ancient peoples to give up on the power and protection of their many familiar gods and to trust in only one god would have created profound anxiety, anger and powerful resistance. Any sensible human being would have known this, and would have thought long and hard before going on such a dangerous crusade.

The masses and the priestly classes' aversion to monotheism became very evident in ancient Egypt where Pharaoh Akhenaton, for a brief while, tried to force monotheistic sun worship upon his people. History tells us that within a short period of time he was overthrown, and all his efforts at elevating monotheism were totally erased. Therefore, given the fanatical attachment that ancient peoples had to their many gods, trying to elevate one god to the exclusion of all the others would have been nothing short of suicidal. Some priests, at the most, might have attempted to elevate their favorite god above all others, but it is inconceivable that they would have attempted to abolish the worship of all other gods, *as the first commandment demands*, or that they would have succeeded.

Throughout the ages, humans have created a multitude of gods, and they would have been perfectly happy to continue creating some more. Ancient Israel was not an exception. In fact, for hundreds of years, God's chosen people consistently adopted the polytheism

of the surrounding nations and "it often claimed the mass of the people" (The New Bible Dictionary, J.D. Douglas, p. 551). The true God insisted that following illusions was not for them, and He intervened firmly and at times dramatically, when they went after other gods. The one true God persevered, generation after generation, in asserting His primacy and sovereignty upon an unwilling and polytheism-bent nation. The same God finally punished Israel for their unfaithfulness with their tragic expulsion from the Holy Land.

Few people fully understand how revolutionary the introduction of this commandment truly was. Until Moses, human beings (with the exception of the few to whom God had revealed Himself), had been slaves to beliefs in gods that had to be continually appeased in manifold ways, including child sacrifice. The manifestation of the One true God marked the beginning of the end of *all* the ancient gods. Joy Davidman eloquently captures this dramatic overturn in her book *Smoke on the Mountain*. "... the belief in one God slew a host of horrors: malign storm demons, evil djinns of sickness, blighters of the harvest, unholy tyrants over life and death; belief in God destroyed the fetishes, the totems, the beast-headed bullies of old times. It laid the axe to the sacred trees watered by the blood of virgins, it smashed the child-eating furnaces of Moloch, and smashed the gem-encrusted statues of the peevish divinities half-heartedly served by Greece and Rome" (page 22).

Unlike pagan gods, the God of Israel was neither cruel nor immoral. He insisted on faithfulness to Him only, but He also demanded righteousness and love toward one's neighbor. *"The old gods fought among themselves, loved and hated without reason, demanded unspeakable bribes and meaningless flatteries. While they were worshipped, a moral law was impossible, for what pleased one deity would offend another. If your wife ran away from you it wasn't because you'd forgotten the monthly sacrifice to Ishtar; just offer a double sacrifice, and you'd get two wives prettier than the old one. Then came the knowledge of God. An almost unimaginable person -- a single being, creator of Heaven and Earth, not to be bribed with golden images or children burned alive; loving only righteousness. A being who demanded your whole heart"* (*Ibid* page 22).

The first commandment was, therefore, the grand opening to a brand-new era that was to last perennially, and that would bring about freedom from psychologically oppressive and socially destructive ideas that had enslaved humanity for generations. Seeing this awesome revelation as simply the conniving and naive attempt by religious leaders to assert their brand of religion is both simplistic and illogical. Non-idolatrous monotheism was simply too grand in scope for humans to conceive, too revolutionary for the masses to accept and too dangerous for priests to implement.

Continued over page...

Ten Proofs continued...

With the first commandment, the Almighty introduces Himself to all as the first step toward the healing of minds and human relations and, most of all, toward healing the breach between man and his Creator. **"You shall not make for yourself a carved image"**

Images are tangible and, therefore, reassuring. Worshiping only a spiritual, *invisible* Being would have been psychologically very difficult to accept by a primitive, unsophisticated, idol-worshipping society -- if it was only asserted by a priestly class. The God of the Bible insisted that his people had to do the inconceivable: abandon the natural tendency to worship what can be seen and worship what cannot be seen. Therefore, all the idols that had been central to the worship of generations had to be destroyed, without exception.

This expectation would have been exceptionally difficult to swallow by ancient peoples. Scholars of the ancient world know that to the ancients idols were "an essential part of life," (*Ten Words of Freedom*, Jay Williams, page 115) because they "regarded their idols as objects through which communication with the deities could take place." Through them they also had a way of controlling the "unseen forces," and, thus, felt some control over their lives. Williams informs us that, "*The idols of ancient men were a way of putting existence in order and, hence, of achieving sanity. By creating idols and images of the deities they could place these forces at arms length so that they could be addressed and placated. Through this objectification, ancient man thought himself able to chart*

his own course upon the sea of subconscious, social, and cosmic powers which surrounded him."

Given this reality, it is not surprising to read in the book of Exodus that while in the wilderness, the Israelites insisted that Aaron make them "visible" gods that they could relate to and be led by. The Bible tells us that "The people gathered together to Aaron and said to him, Come make us gods that shall go before us." Aaron did not hesitate and quickly made them a golden calf as a tangible representation of the God who brought them out of the land of Egypt (Exodus 32: 1, 4). This was the entrenched way of thinking of ancient peoples, and it had become the way of thinking of the Israelites as well. Imagining, therefore, that a priestly class would deprive the masses of their *tangible* means of communication with their various gods is ludicrous and unthinkable.

Ancient priests knew the power of idol worship. All great temples of the past were showcases for attractive, impressive or intimidating statues. Idols were very powerful in reinforcing the power and influence of the priestly class. The idols in the temples were a reminder for the people that the gods had representatives who were to be feared, respected and supported, if they were to be blessed and protected. Why would priests ever think of getting rid of such a "proven" source of control for a cunningly contrived "false" and ethereal god that people could not tangibly relate to? Would it not have been wiser of them to reinforce the worship of their new god with idols? But they did not. The reason they did not is because getting rid of idols, and worshipping what could

not be seen, was not a human propensity.

Artisans favor idol worship because it is lucrative. Pilgrims and devout people gladly buy statuettes of their favorite god to bring home, and be blessed by. The abundance of this practice is confirmed everywhere in the Middle East, and elsewhere in the world, by archeologists who continually unearth small idols used by people to seek protection and blessings. Museums abound with small and large idols of known and unknown gods. Some religions still today encourage this tendency.

In the book of Acts, we see a dramatic example of the masses' fanatical attachment to idolatry, when Paul preached Christ and monotheism in Ephesus (Acts 19). Local artisans who sold great numbers of idols to visitors were incensed at the possibility that the new religious ideas would have brought about the demise of their profession. We read that the artisans met and discussed the danger of losing their lucrative source of wealth. The prospect of this great financial loss "they were full of wrath," and stirred up the crowds against Christians (verses 24-29). Religious leaders were angrier than artisans at the thought that their supremacy could have been threatened. Artisans, priests and the masses had no intention of allowing foreign ideas to creep in and take the idolatrous Diana worship from them (verse 28).

What a noble idea it was to worship a Being that no sculpture or picture could ever represent. What a revolutionary concept it was to abandon the reassurance of tangible gods for One that is, yet cannot be seen. History, culture, psychological habits and needs, entrenched religious ideas and commerce, all cooperated against the rise

and assertion of non-idolatrous monotheism. Yet, it emerged; yet it survived; yet it prevailed. The reason for this is simple: the invisible God IS, and He prevailed over lies and deceit.

"You shall not take the name of the Lord your God in vain"

The true God uses one more opportunity to assert Himself, by stressing the need to show respect for the One who created and sustains humans. God's name represents the Almighty. Lack of respect for His name will inevitably lead to lack of respect for Him and for His ways. This commandment is meant to elicit complete, and well-deserved awe for the originator of life. If God exists, and if He were to manifest Himself to humans, would He not demand complete respect? He has the right to expect total reverence and submission. And so He did.

But there is more. God knew that people would have used His name to support false oaths and ideas. God demanded that His name never be used to support falsehood and deceit (Leviticus 19:12). "The Israelite who speaks the name of the Lord must act in truth, for the Lord's name is truth" (*Ten Words of Freedom*, Jay Williams, pages 136-137). "He also demanded that his name not be used to support the magical thinking of the time when the names of gods were thought to have magical powers. The third commandment came crashing down on the heads of the black magicians. The Lord was a Lord of righteousness; He was not to be invoked for evil deeds." This new idea stood in contrast to the well entrenched habits of the times

Continued over page...

Ten Proofs continued...

when the names of gods were commonly used to accompany magic formulas and to strengthen curses against enemies.

Jay Williams, again in his book *Ten Words of Freedom*, emphasizes another critical and enlightening dimension of this commandment: the cultic dimension. "The verb 'nasa,' which is here translated 'take,' connotes more than simply to use. It is a verb which is used to mean 'lift up your hand,' 'lift up your voice,' or 'lift up your prayers.' Often it is employed

in cultic situations. To lift up the name of God might well mean to worship God in the cult. In effect the commandment says, if you use the name of God, be sure you mean what you say. It is directed against the priest of Yahweh who lifts up Gods name in order to further his own ambitions, against the elder who parades his religion in order to win friends and influence people, against the theologian who has become so accustomed to the name of God that it rolls off his tongue without thought or reverence" (pages 136-137).

Obviously, the phrasing of the commandment reflects firm

and high expectations on the part of religious leaders before all others. Why would conniving, deceitful, power-hungry priests ever place exceptionally high moral demands on themselves? The focus of priest magicians would, logically, have been that of controlling the masses by placing parameters around them, not themselves. This commandment sets limits around all, worshippers and priests, as only a righteous God would intend.

The source of this commandment is not human but divine. The God who enunciated it is a God of total righteousness who demands the same of all His

followers -- especially those who represent Him. Therefore, believing that humans concocted this commandment to control the masses is incongruous and illogical. Once again, this is also a strong proof of God's reality, His love for what is just and true, and his concern that righteousness prevail among His people.

The next three proofs in July-August issue.

Michael Caputo
Toronto elder

INTERVIEW

Calgary Church member

Jim Brandenburg

Music and the Sabbath

UNC: Your life's hobby has been a musical one. In your observance of God's Sabbath you have still been able to maintain a part in bands and musical events despite Friday evenings. How have you managed this?

JB: When I was 15 years old I began on the clarinet and then moved to the saxophone, playing for bands. Most bands play Friday nights and so I lost all initial playing that way over the Sabbath. When my own children were big enough, daughter Karen played saxophone and son Sean played trumpet. In the 1980's in the heyday of Calgary Church music we had 5 saxophones, 4 trumpets, 3 trombones, with drums and piano.

With the Church split, the band went too.

UNC: What outside bands did you play with? And what have been their challenges?

JB: A city Big Band needed a replacement one time and I was called to fill in. I have continued since, playing alto Sax and also write their arrangements for them. I've had one experience in keeping God's Sabbath that was very comforting. A Big Band had an engagement

for a large dinner dance but it was scheduled for Friday evening. So I informed them that it's Sabbath for me and I can't make it. A bit later they came back to say that they had got the night changed to the Saturday so that I could play with the band.

Now when Sabbath is late on a Saturday evening they get someone to fill in until Sabbath is over and then I join in.



Jim is second from left, with the Summit



CALGARY CHURCH BAND

Jim on right with band members.

From left: Rob Poffrenroth—Trumpet

Joan McKay—Trombone, Donna Jones—Piano,

Veronica Speers—Flute, Jim Brandenburg—Alto Saxophone

FROM A WOMAN'S PERSPECTIVE.....

Proverbs 31 wisdom from young and old

INTERVIEW**Mrs. MARJOLAINE MEEKER****Montreal, Quebec****Open House, March 5th**

UNC: In the French areas of the Work, your husband is away for how many weeks of a year?

MM: Between 14 and 24 weeks. Depending on the year it can be four months or so. Thankfully our daughters and I are able to be with him in Europe for 4 to 6 weeks. We travel together as a family, visiting our French-speaking brethren in France, Switzerland, and Belgium.

UNC: How do you and your children cope with his absence? Mowing lawns, shovelling snow, fixing this or that?

MM: First, it's important to mention that in order to cope (in the right attitude) with my husband's absence and what that means for my daughters and myself, we had to be convicted it was God's will for him to do what he is doing. Once that was clear, then we knew God would always help us and God has, and still does. In addition, we regularly check how everyone is doing to make sure that none of us has reached the point where we feel we can't go on in this situation. We know that our family must come first if we want to fulfill God's will. When my husband is gone, we have to take over responsibilities like mowing the lawn, shovelling the snow to clear the driveway and entrances (thankfully we get a lot less snow where we live than in Montréal), paying the bills, taking care of many unexpected things that may break or malfunction and handling various things that are normal for a

family with two children (after-school activities, dentist or doctor appointments, etc.)

When my husband started to travel (9 years ago), our daughters were only 5 and 3 years old. So, of course, I did almost everything myself. The most challenging part was repairing or replacing things that broke down. It seems for a while that every time my husband was gone, something unusual would happen or something would break. For example, one year when the girls (then just about 6 and 4) and I came back from a trip to France, fatigued and jetlagged, I had a flat tire.

Fortunately we were almost home. I was without a cell phone, so I drove the car to a parking place that was very close to our mobile home, took our luggage out of the trunk and then the girls and I rolled our bags back to our house. As we walked in the girls' bedroom, I realized their floor was wet. I checked my husband's office where the water heater was located and the floor was covered with water. The water heater had sprung a leak! I prayed first about everything and then called a plumber friend in the Church. He eventually took care of the whole thing for us. My father-in-law also fixed the flat tire for me. What a relief that was!

Another time, in the middle of the winter, in a different home, our furnace had been acting up and I was hoping it would be all right until my husband's return. Well, it stopped working completely in the middle of the night and I called a repairman to come and check it. He was very perturbed by what he had found. He showed me some inside pieces of the furnace that

had broken up and burnt completely. He said the furnace could have caught fire and might have burned down the house. He called his company and had them find the information about the furnace. He told us it was a defect with that type of furnace and that the company should have recalled them all a few years ago. He added that I could use the burnt pieces to start a lawsuit if I wanted to and that he would be a witness in the case. I didn't do that but it was very clear to my family that our most loving and powerful Father had taken special care of us as He only could have, whether my husband would have been there or not.

There were many other stressful and difficult situations all through the years when my husband was gone (two small fires in the house, missed connections while travelling overseas with small children, illnesses and so on) but every time God came to our help and made things work out. In fact, these situations really were faith builders and showed without any doubt God's presence, mercy, and love for us.

UNC: Are there times you are more concerned than others? For example, if there is political unrest in a country or danger from disease?

MM: Absolutely. Although I know God is always there to help, I also know that He sometimes allows difficult circumstances for reasons we don't always understand. My husband stays up-to-date on political unrest in countries where he may go, so as not to take uncalculated risks. On his last trip in January, he was to visit some people in Congo who had been waiting for a

visit for a long time. There is a lot of serious unrest there right now but he was told it would be OK in the capital city of Kinshasa. However, he wasn't able to make the connection because of other flight cancellations while in Cameroon. In the end we both felt that God might have allowed these complications for our own good. He is planning to go again in April.

Disease is, unfortunately, a big part of African life. Whenever my husband goes there is almost always the danger of malaria, yellow fever, and more. Again, my husband takes as many precautions as possible, but we must trust God to do what we can't do if we want to help these people.

Transportation is another danger. African roads are very unsafe. People drive too fast and often carelessly, and the vehicles are in poor shape. My husband told me he hires older taxi drivers. He believes if they've lived to be that old they're probably more careful than others! I worry at times that if an accident were to happen, the medical care would not be appropriate. One can sometimes be in more danger in the hospital because of the lack of hygiene and proper equipment as well as a lack of adequately trained doctors. In addition, if a blood transfusion were to be needed, the chance of contracting AIDS would be very high.

There are also those times when my husband and I have planned to talk with each other over the phone and something makes it impossible for us to connect. At these times, I get very worried wondering if anything has happened,

Continued over page..

Mrs. Meeker Interview...

especially when it seems there is no reason for the connection not to take place. Honestly, I try not to think too much about these things, but I pray daily for his protection.

UNC: Have you been on any of these African trips?

MM: I have been to Kenya, Tanzania, South Africa, and Ghana. In Ghana, our family and two young volunteers from the U.S. spent 5 weeks living in a rented house in Kumasi. Our family travelled all over the country, visiting people in their villages. I learned a lot about African life that way. It wasn't easy, but it was very inspiring and educational. I learned first hand that what are normal every-day activities in the western world are not at all easy in Africa. Sometimes we had running water, sometimes not. We had to learn to wash with one bowl of water per person. We also had to learn to live with frequent power outages. That represents a challenge to cooking meals. I learned that Africans must be very resourceful and patient. Some ladies from Ghana were there to help me buy the food we needed (which in itself is not an easy task), and to cook for many others and ourselves every day. I learned to eat food I probably would not have recognized as food eaten in the West, and to eat it with appreciation because of its scarcity among the local people. I learned that flush toilets are a luxury that can't be found everywhere...that can be an unpleasant challenge at times. I learned to be more flexible about almost anything, in all kind of unique circumstances. I was also deeply touched by how much harder life is for African women than for

African men. Western women have it so much better in so many ways than our African counterparts. Travelling in Africa has also helped me to better understand the needs of these people to have a pastor able to serve them.

UN: You are a French teacher at school? Does this occupy you a lot in his absence?

MM: It sure does. I teach three days a week. That's really all I can handle with everything else going on. As you know, a teacher's day doesn't end when the teacher leaves school. There are lesson plans to be prepared, quizzes and tests to be corrected, and that's besides what needs to be done at home. Actually it was my husband's added responsibilities in Africa that made me want to get my Master's degree to teach. I became very aware of the many challenges and dangers of African countries. I would have been tempted to encourage my husband to stay home more if I didn't feel I could take care of the girls if something happened to him. I had always prayed for God's protection, but also remembered the importance of doing one's part and it seemed that it was the right time for me to prepare for a career if we wanted to continue to serve our French-speaking brethren overseas. So after nine years of working side by side with my husband in France, and then a few more years being at home with our children until they were both in school, I went to graduate school. I feel I've done my part in our situation.

UN: How do you manage arranging time off from your school teaching for trips with the family when visiting the members in France?

MM: Most of the trips with my

husband are made in the summer when I don't work (that's one of the reasons I chose teaching), or during our winter break. There is one time of the year, in the fall, when I take about one week and a half, including travel time to attend the Feast of Tabernacles in France. Before leaving I prepare detailed lesson plans for my substitute teachers. Then I bring everyone and everything up to date after my return. It's stressful but it has always worked out. The principal knows my work and has always granted me the time off.

UNC: Your husband also has to coordinate his time with the Council of Elders meetings. How does this work?

MM: In a way, for me, this is the easiest of all the other times when he travels. I don't worry about the kind of food he may eat, the kind of hotels he may stay in, the transportation he will use, the possible diseases, the danger of being a "rich American" in a politically dangerous arena, the loneliness in all his travelling, and the chances of not being able to get in touch with him when I really want to, or need to do so. I love the fact that I can talk to him every night if I want to and that we're in the same country with usually just a one-hour time difference. It does take him away from home, but we as a family have decided that if God provides him the opportunity we will try to make it work, but we are not going to continue if we see it's having a negative impact on our family. We are also mindful of the fact that some of the French-speaking brethren in Europe and Africa take encouragement in knowing one man who is on the council. I'm happy for that.

UNC: What do you feel are the

special challenges and benefits of being a Minister's wife?

MM: I can only answer for myself. I'm personally thankful, but also sobered that God has put my husband in the ministry, and given me the chance to serve the Church also. It's a challenge for me to make appropriate decisions so that as a wife I can be the kind of help-meet my husband needs to better serve God's people, and also be the kind of mother God wants me to be for our children. I find myself continually reevaluating our decisions to make sure they're according to God's will. There are many sacrifices to be made but many blessings come as a result too. I love people and I love to see them happy. So it's a great joy to be able to be an instrument in God's hands in encouraging and loving His people. With the sacrifices of having my husband gone so often, there is also the wonderful privilege of being able to travel at times in countries around the world and experiencing many different types of lives and cultures. It is very inspiring to witness God's work in the lives of brethren of totally different backgrounds. It's also very beneficial to be reminded how physically blessed we are in the West, and to be reminded of how spiritually rich we all are to know God and His plan.

Marjolaine Meeker was born in Ste-Thérèse, Quebec and now resides in Lake St.Louis, Missouri.

Veronica Delfino is a Creative Arts student at Champlain College, Montreal.

THE LOVE OF THE TRUTH

After twenty years of continual learning through personal study of God's Word, listening to countless scriptural messages in church services, and four years of biblical studies at Ambassador College, I had to evaluate whether my love for God's truth had become too familiar and routine?

Time had passed, Christ had not yet returned, the Church was divided, and daily living in a stress-filled environment takes its toll.

What was truth, and why should I love it anyway? A long overdue review of soon-coming world events described in the Bible finally helped me to see the need for re-invigorating my love for the truth. Allow me to move ahead in time to the last days of this age, to Revelation where a religious figure is to do some very impressive things.

"Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon....He performs great signs, so that he even makes fire to come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived" (Revelation 13:11-15).

The deceit perpetrated by this "beast" or false prophet (as he is also called in other places) is well orchestrated with great signs, including fire from heaven.

Would you and I fall for this?

We shouldn't be too quick to answer, because Jesus Christ said before His return that false Christs and false prophets would arise and show great signs and wonders, so as to deceive, if possible, even the elect (Matthew 24:24).

If it were possible, even God's elect could be deceived by these impressive signs and wonders, so that you and I could be swept up into idolatry and all manner of sin.

Why will everyone on earth, *except* for God's people who will be set apart as His elect, fall for this very convincing deception?

Consider these words from the apostle Paul: "The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they may be condemned who did not believe the truth but had pleasure in unrighteousness. But we are bound to give thanks to God always for you, brethren beloved of the Lord, because God from the beginning chose you for salvation through sanctification (setting apart) by the spirit and belief in the truth (2 Thessalonians 2:9-12).

What makes the elect so different so as to not be fooled by these end time signs and wonders?

What sets God's people apart from the rest of humanity who will cooperate with this false prophet? The spirit of God to be sure, but through the working of that spirit, a belief in, and deep abiding love for, the truth! Love of the truth sets the people of God apart as His elect.

But after all we have been through as a Church, a question could be asked, "What is truth?" and "What version or packaging of the truth are we supposed to love?"

Jesus Christ made it very simple for us while He was pouring out His heart to the Father on the night before His death—"Sanctify them by Your truth. Your word is truth" (John 17:17). What truth sets God's people apart? God's Truth! What is truth? God's Word is Truth! And where can we find the truth that we can love and thereby be set apart or sanctified? In God's Word as preserved for us in the Bible—the only legitimate record of God's Word on earth!

Do we love God's truth?

I had to evaluate myself by asking how much—once a week while attending church services; a few minutes a day; or sporadically throughout the week?

Or conversely, is it that I can't get enough? We have so much available today through the extensive collections of bible resources that help explain scripture.

Do we use these bible helps regularly to develop a deep abiding love for the truth of God?

If the answer is, "Not yet," are we willing to commit to finding a way — to prop open the Bible early in the morning; take a pocket version of God's Word along on the train or bus to work; listen to scripture on cassettes or CDs as we drive (but keeping a focus on driving of course!); or schedule good in-depth study on Friday Sabbath evening?

Drink of this Word, daily, it is truth!

That love of the truth, as found in God's Word, will set you and me apart.

Then we will be God's elect, protected from future counterfeits — because we have received a love of the truth!

Charles Desgrosseilliers

Toronto deacon

JOSIE'S STORY

A record of survival through faith

Forty years ago, having survived severe injury, Josie Moore decided to find out about God. Before that, by her own admission, she had been an obnoxious, rebellious, self-willed woman whose god was the mighty dollar. She had had an abusive father, a bad-tempered man who beat her mother, and beat Josie when she didn't look after her siblings as he thought she should. She left home after a beating when she was fifteen years old, and never saw her father again until he was on his deathbed.

Today she can be compassionate because she has had to overcome so much physical and mental stress, and knows what it takes. Josie has learned to appreciate how wonderfully God has made our bodies and minds, and what incredible coordination and balance there is in the human body. All of which she took for granted until she lost it.

Broken

Leaving work one day in 1960, she slipped on some ice and smashed her knee. Four painful operations later, the doctors had no recourse but to fuse her thighbone to the leg bone. There was no knee anymore and Josie had to get around on crutches. From being an energetic woman, she was reduced to hobbling around. "It takes a long time to accept what has happened to you," she says, "and the damage isn't only physical, but mental and psychological. You become very dispirited. You don't like who you are, detest what you have become, no longer carefree or self-sufficient."

One day in 1963 an uncle came to visit from the U.S. He liked to listen to Herbert Arm-

strong on the radio, and Josie's husband David would listen with him, but she didn't want to. Her refusal to listen somehow triggered a 'wee small voice' in her mind which insisted she read the Bible. So she began to read and was soon struck by the sufferings of Christ. Then she began to listen to the broadcasts with David. Shortly thereafter he quit listening, but she continued. Ideas began to gel in her mind and she started to keep the Sabbath on her own. The question arose: where is the Church of God? She realized that there had to be one somewhere. She wrote to Pasadena in 1965, and shortly afterwards Mr. Gary Antion, pastor in Toronto at that time, came to visit her.

Not quite dead

It was about nine years ago that she got a sore throat that developed into a form of 'strep throat' that nearly killed her. And it was strange how things happened. Her hairdresser had a premonition that something was wrong with Josie, and told her brother, who was concerned enough to go around to the house. That was strange too. Usually Josie's husband locked the door as he left in the morning, but that day she had said to leave it open, and so her hairdresser's brother was able to walk right in. He found her lying unconscious on the bed and rushed her to hospital.

Then, unusually, her daughter came to see her in the morning where normally she would only come in the evening. Breakfast was served and Josie took only a spoonful or two before she threw up and went into cardiac arrest! Her daughter rushed her into Intensive Care where they managed to revive her. It was then that doctors discovered

that Josie had contracted a form of flesh eating disease. It had begun to attack her liver and kidneys and there wasn't much hope of survival. They told David to prepare for her funeral. Coincidentally - and it is amazing how many coincidences there were - one of the attending nurses at work in the ICU that morning was aware of an experiment being conducted at Mt. Sinai Hospital, designed to extract the flesh-eating bacteria. David agreed to let them try it with Josie - she was going to die anyway if nothing else could be done. A team from Mt. Sinai came to York General with the serum they had developed, and it was injected into Josie. It absorbed the invading bacteria and flushed them out. Seven weeks later she was able to go home.

Background about her husband

Josie was busy knitting when I visited her again this January. She knits for family members, for the homeless, for 'preemies' (premature babies) and people in prison. She is 'imprisoned' herself during the winter, housebound by snow and ice. We talked and I wanted to know what else happened.

Josie's first husband left her with three children, walking out on her with a baby just five days old, a son aged two, and a daughter who was then just four years old. She worked two jobs to keep them all together, on her own for the next five years. One of the male patrons at a restaurant where she worked was dating her friend. When they broke up he began to confide in her, and soon they were going out together. But she refused his proposals of marriage mainly because of the children. They, however, came to like David and he treated

them as if they were his own, as he did also the grandchildren who came along later. David and Josie were married for 42 years. He was a motor mechanic, but went into sales and became a manager. He never joined the Church, but dropped her off every Sabbath, and he took her to the Feasts. David developed cancer and died in 1996, and Josie now lives alone. A caregiver comes in twice a week to help her.

Josie's parents had been Ukrainian homesteaders in Saskatchewan, farming two sections of 650 acres each, growing wheat and oats. Her eldest brother is still in Saskatoon, and sends her regular supplies of whole grain, which she loves. As a child out on the farm, she would often retreat to a huge rock about a mile from the house, overlooking a ravine and cattle pasture. When she was hurt she would sit on the rock and cry, and tell it all her troubles. It sort of helped. Today, Josie thanks God that He opened her mind to understanding the Bible, and gave her the hope and resilience that she needs. Now she can confide in the 'Rock of Ages' and take comfort in the glorious hope of the coming Kingdom.

"It helps if you have vision," she says, "because then you can learn to be content in whatever condition you find yourself."

With her permission, here is Josie's Toronto area phone number: 905-884-7160

Toronto/Hamilton church elder, George Carter, recounts this inspiring story of house-bound Toronto church member, Josie Moore.

Excerpt from UCGia Web commentary.....

with Canadian perspective

Betting Their Lives To Death.

She was only 31 when she committed suicide by overdose. She'd sold everything she could and had borrowed \$'000s from her supportive grandmother. Too deep in debt over gambling on VLTs (Video Lottery Terminals), and in deep depression, she took her life. She is just one of a growing number of problem-gambler suicides in the Maritimes despite the fact that most Canadian provinces do not keep track of them. But of the available figures they average 1 in every 12 to 30 suicides.

A family man from Nova Scotia, Canada stole and lied to feed his addiction to VLTs. When he received his family tax refund for \$825 he went straight to a VLT and gambled it away. He is fortunately now a recovering gambler. In 2002 two-thirds of adult Canadians gambled. Of these 5% (some 1.2 million adults) had the potential to become problem-gamblers, or were already. One in four people who play VLTs are at risk according to the CBC.ca/fifthestate.

An Alberta wife said to a recovering problem-gambler husband, "How can you put '000s of dollars into a machine and

get back nothing in return?"

A good question. One we ought to look at more closely, one that poses the thought: Shouldn't we make life work for us rather than be slaves to machines?

Two thirds of adult Canadians gave government revenues and VLT owners \$11.8 million in 2003, up 5 times in 10 years. Of this number some 5% had become problem-gamblers and of that number 18% had contemplated or achieved suicide.

Are our governments themselves addicted to having a problem-gambler population because of the huge revenues collected? Attempting to regulate government use of VLTs and Casinos is, as one university expert put it, "Like asking a major petroleum company to self-control their pollution impact on the environment."

Gambling victimizes the poor and produces a wrong attitude towards work. Many problem-gamblers struggle with personal debt. They gamble needed funds in the hope of recouping their losses.

In a *Globe and Mail* newspaper article (January 2005), headlined **Canada has a gambling problem**, it said one of the most pervasive fantasies

of Canadians is hitting the jackpot—a financial windfall from winning the lottery. While beer companies tells you to drink responsibly, lottery corporations don't bother telling you the astronomical odds against winning—up to one in 14 billion for some Lotto 6/49 jackpots.

The *Ottawa Sun* (December '04) described a Moose Jaw, Saskatchewan man who won \$3m. over 10 years but who has since lost it all—through extravagance, fair-weather friends, the stock market crash, a paternity suit and gambling addiction. Now penniless he has only an old mountain bike for transportation. He claims he has kicked his VLT habit but still pours all of his money into the lottery believing he will win again.

Woman's Day (February '96) asked: "Where does it all end? Divorce, loss of custody of children, jail, or suicide? According to the National Council on Problem Gambling, 20% of those treated for compulsive gambling has attempted suicide—and 80% to 90% have considered it."

Robert Goodman, Professor at Amherst, Massachusetts and author of *The Luck Business* records how in 1994 Jeffrey Bloomberg, a South Dakota

state's attorney, told a congressional committee: "We have seen individuals who, prior to their exposure to gambling, had no criminal history, who were not junkies or alcoholics, many of whom had good jobs, who became hooked on slot machines and, after losing all their assets and running all credit resources to their maximum, began committing some type of crime to support their addiction."

Some researchers call gambling the fastest-growing teenage addiction. As Howard Shaffer of *Harvard Medical School Addiction Studies* explains: "Young people are the only constituency who has experienced gambling that is both state sponsored and culturally approved for their entire lifetime."

No matter the country, gambling addiction afflicts many. Who will rescue problem-gamblers? Who will rescue our youth?

Our booklet *Making Life Work* will go a long way to help. Page 19 of that booklet discusses *Financial Security and Peace of Mind* and there reveals the real source of wealth, and how to be a responsible person to truly make life work for you.

Graemme Marshall

'Ships are safe in harbours; but that is not what they were made for!'

(Anonymous)

'None of these disease' (Exodus 15:26).

Awareness of end time health concerns

TRANS FATS AND OUR HEALTH

The health risks posed by this dangerous fat have now moved both Health Canada and the U.S. FDA to require that food manufacturers list trans fat amounts on all nutritional labels. But what exactly are trans fats?

Trans fatty acids, or trans fats, are created when food manufacturers turn vegetable oil into solid fat, like shortening and hard margarine. This process increases the shelf life of foods, including potato chips, cookies, and dried food that we consume every day. Trans fat behaves like saturated fat, clogging arteries and increasing LDL-C (bad cholesterol) levels. Trans fat may also reduce HDL (good cholesterol levels). Elevated LDL-C increases the risk of developing coronary heart disease.

(Health Sciences 2005)

CHILDHOOD OBESITY

Of epidemic proportions

The prevalence of obese and overweight children is increasing in the affluent world. Obesity is one of the biggest

factors for diabetes, increasing the risk by as much as 93 percent. *The Canadian Medical Association Journal* reported that between 1981 and 1996, the prevalence of overweight boys increased from 15 to 34% and among girls from 15 to 29.2%. Children's lifestyles are controlled by parents, and our family lifestyle not only affects today, but establishes a pattern for later in how they will feed their own children and grandchildren. A big responsibility!

Until recently the battle of the bulge had been fought primarily by adults. Today, the largest segment among the obese are children and adolescents. While scientists are busy looking at genetic factors, hormonal imbalances, and drugs to correct these problems, there are warnings that the greatest culprits are fast-food, poor nutrition and lack of physical activity.

The lack of vigorous activity in sports and other health-promoting factors is producing the most physically unfit generation ever. Notice the following alerts over the past decade. "In a recent University of Toronto fitness study of 14-year

olds, half of the boys and 21 of the 30 girls tested could not do a single chin-up" (Toronto Star, January 9, 1990).

"Despite Arnold Schwarzenegger's efforts with schools, the latest survey of grades 9-12 in all 50 states, shows that only one child in three meets the minimum standard of exercise: three times weekly for 20 minutes That's a big *decline* since 1984 when 62% of children met the standard. For health's sake, don't allow yourself or your children to be part of the couch potato brigade" (The New Nutrition, Dr. Michael Colgan, page 201, 1995).

A 15-year *Statistics Canada* study of boys and girls shows that Canada has one of the highest rates of childhood obesity in the world. Overweight and obese children have a risk of developing diseases previously only seen in adults: such as diabetes, high blood pressure, heart disease, high cholesterol, joint problems, asthma, and mood disorders. Once a child becomes obese and experiences physical limitations due to excess weight, it becomes even more difficult to get them involved in sports and

activities. Fear of being teased, feelings of shame and insecurities may further keep them away from athletics.

The good news is that we have some control over many of these factors. There is much a parent can do about diet and exercise. Notice a consequence of our 'sweetened' lifestyle. "An extra soft drink a day gives a child a 60-percent greater chance of becoming obese. It is estimated that the average teenager is getting 15 to 20 teaspoons of added sugar per day from soft drinks alone" (*ALIVE* magazine, September 2004).

Healthy food choices may help reduce the level of insulin required to regulate blood sugar levels. Feeding and caring for a diabetic child is challenging.

Of course, making healthy changes in our parental lifestyle will set the right example for our children to follow - and will benefit ourselves at the same time.

UNC

TRIBUTE

to Living Church of God member killed at Sabbath service.

The following poem, composed by *Living Church of God* member Joe Ross and *United Church of God* member David Campbell (Vancouver), was read during the funeral of Gerald (Jerry) Miller on March 19, 2005.

Mr. Miller was killed protecting another church member from the hail of bullets

fired into the *Living Church of God* Sabbath services March 12th.

....

Poem for Gerald (Jerry) Miller

*A man of bravery
in face of danger;*

*The kind of man
who helps a stranger.*

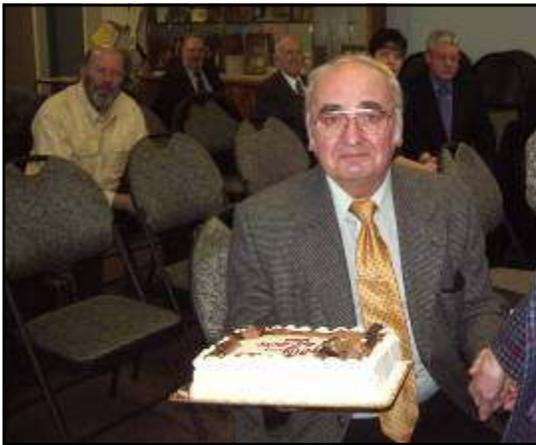
*We saw in him
during someone's
blindness;
A man of stature
courage and kindness.*

*A gallant gesture
to save another;
Greater love
you showed our
brother.*

*In one last act
of noble spirit;
You gave your life
and did not fear it.*

*As we reflect
profoundly sorry;
know this awaits you
a crown of glory.*

CHURCH NEWS across Canada.....



Victoria deacon Mr. Willy Weber presented with farewell cake.



Victoria Church members at Vancouver Island service farewell Willy Weber who is returning to live in Florida.

Willy Weber Farewell

The weather cooperated just long enough for brethren from various parts of Vancouver Island to gather together in Nanoose for Sabbath Services, January 15, 2005. The region was in between stormy weather systems and brethren just made it home before another snow-

storm hit the area.

Pastor David Palmer and his wife Ghyslaine came from Vancouver to hold services and to bid a fond farewell to an old friend. Brethren enjoyed a luncheon and special cake for the occasion. Willy Weber, a deacon in Victoria, has served the Vancouver Island Church,

for 14 years. He will be missed by all. Willy lost his wife Ruth a few years ago, and he says about moving away, "I'm still lonely and want my family."

He will be living in Florida with his daughter and ten-year-old grandson. Willy and Ruth had lived in Florida for fourteen years before coming to

Vancouver Island and he still has a lot of friends there. He now lives half way between the St Petersburg and Fort Myers' Churches. Vancouver Island brethren wish him all the best.

Jean Jantzen - Vancouver Island

Vancouver Events

Bible Trivia:

On the Sabbath of February 19th, Mr. David Palmer, pastor of Vancouver church, conducted a fun, interactive Bible Trivia game following the sermon.

He created four teams from the congregation, then fed a

variety of Bible questions to each one. Thankfully he started out with some easy questions, but they quickly became more complex. All in all, iron sharpened iron as the teams worked together in answering nearly every question correctly! This fun, light activity was a hit and a rematch has already been

requested!
Pot Luck:

Vancouver had a special Sabbath on February 24th with the pastor of the Sedro Woolley Church, Don Hooser, presenting the sermon. Mr. Hooser and his wife, Elsie, enjoyed fellowship, laughter and a delicious pot luck meal following

services. The Hoosers currently reside in Bellingham, Washington. Some young college students from Olympia, Washington were on hand to enjoy the services and the visit to our Vancouver area.

Crystal Davies - Vancouver, BC

He who would choose friends over fortune, knows true wealth.

Happiness is a way of life that makes the most of opportunities, the least of difficulties and the best of everything.

Compiled by Ernie McBratney-Vancouver



To the left: visiting Montreal member, Michael Zemaitis with Mrs. Isobel Nicol and Bill Panter



Above: Special music presented by Ottawa ladies choir and children

Ottawa Church Visit by Director Operations, Mr. Anthony Wasilkoff

On December 25th, 2004 Mr. and Mrs. Anthony Wasilkoff paid a Church visit to the Ottawa congregation. A pleasant hall change made a distant trip more readily available to 3 Montreal member visitors. The 2 pm afternoon service attended by 34 was followed by a sum-

ptuous pot luck with dessert afterwards. Special music was presented by the Ladies and Children's choir. Mr. Wasilkoff answered questions about the workings of the Council of Elders UCGia and gospel efforts within Canada. He followed with a sermon on 10 Points of Respect from Scripture. Final wrap up was not until 6.30pm for a fine afternoon and evening of fellowship and camaraderie.

FAMILY CHRISTIAN CLUB TORONTO

Our second year got underway in November. They start off with a warm welcome and opening comments from our Director, Anthony Wasilkoff. After an opening prayer, the Table Topics Masters (a responsibility sometimes shared by a couple), get the session off and running with the chosen subject around which the club topics and speeches revolve. Our first session was on Feast

Memories. Both members and guests are encouraged to participate in the 40 minute topics portion. We then take a short break to enjoy coffee and snacks before returning for the last portion of the meeting.

The Toastmaster is introduced and provides a short introduction to each of the speakers, who have a 4 minute ice-breaker which helps to know each other better.

Our second club was on Fostering Friendship. A lively dis-

cussion ensued as ideas were exchanged, fostering better understanding of our fellow brethren.

Club is brought to a close with final remarks from the Director, followed by the Manager who rallies the members to volunteer for the next club assignments. A wide age range is represented in the club's membership as all are invited to join. We meet monthly after services. Each meeting revolves around Christian values, condu-

cive to our Sabbath observance.

As our membership is spread over a large distance, it was decided the Family Christian Club would be best held on Sabbath. The purpose of Club is to provide opportunity to all members to gain confidence in speaking in front of a group; learn to express clearly our thoughts and ideas, and enable growth in understanding and acceptance of each other.

Dennis and Paula Horlick

EDMONTON Celebrates Ninth Anniversary

Eighty three people attended our anniversary celebration January 15, 2005. We welcomed guests from Calgary, North Battleford and Saskatoon. Some typical Alberta weather caused concern but God provided and we came together for this special day.

We first enjoyed spiritual food and the first serving was a sermonette by Dr. Rick Berendt

titled, "Welcome To Our Church Home".

Our next course was a sermon, "If God is God—Follow Him" by Mr. Robert Berendt.

The theme this year was Italian and we dubbed the hall, "UCG Casa di Italia Ristorante." Red and white checkered table clothes adorned the tables with grapes as centre pieces. Green, white and red balloons gave the room a feeling we were looking out the window of a typical street in

Venice, complete with a sidewalk café. We could almost picture a gondola leisurely floating down the canal. The Leaning Tower of Pisa was also a part of the decor. Flowers in baskets scattered about the room completed our "ristorante." The food of course was Italian—lots of pasta, pizza, salads and desserts!

After dinner our children, ranging in age from 3-13, treated us to a puppet show about the life of Abraham.

Then we were treated to vocal solos, instrumentals, and vocal duets with two father and daughter teams, highland dancing, poetry, and a hula hoop demonstration. We are blessed to have this amount of talent in our little congregation.

Each year as we grow, we remember how far God has brought us and we praise Him for it.

Lynne Broschak

“If You Want to Walk on Water You Have to Get Out of the Boat”

Lethbridge, Alberta Young Adult seminar

This past December the annual Western Canadian young adults’ seminar was hosted in Lethbridge, Alberta. Fifteen bright young adults from Prince George, Lethbridge, North Battleford, Saskatoon and Winnipeg were eager to participate in classes over two days. Approximately 2400 km of Canadian winter separated people from Prince George and Winnipeg, so the excitement and commitment of those gathered made this occasion a very special one. Old friendships were reforged and new friendships were kindled in a spirit of learning and meaningful fellowship.

This was the fourth annual seminar conducted. The theme for the seminar was based on a book called, “If You Want To

Walk On Water You Have To Get Out Of the Boat.” On December 24, Lethbridge elder, Mr. Larry DeLong, welcomed everyone and started off the seminar with the first session. The theme stressed our overall focus towards Christ and our personal struggle to remove ourselves from dangerous and habitual comfort zones to a realm of greater spiritual understanding and action. Lessons zoomed in on stepping out in faith, developing our spiritual talents and recognizing how God works within our lives. More specific topics followed; what is “water walking”; using our gifts and talents; finding our calling; facing our challenges; conquering our fears; good news for cave dwellers (God does some of His best work with us when we are hiding); and learning to wait for God.

In particular, one of the exercises the group performed was for everyone to write down on

a piece of paper some of the greatest strengths they recognized in everyone else in the group. The gifts written down were seen by other members in the group and then returned to each individual for reflection. This particular exercise was a very powerful tool for encouraging and giving individuals feedback on their own personalities and God-given traits. It also set the tone for fellowship in following sessions and allowed the group to bond on a deeper spiritual level.

Glen White, Lloyd Teetaert and Larry DeLong conducted seminar sessions, while on the Sabbath Mr. Glen White gave the sermon asking the question, “Where is My Relationship with God and Christ?”

On Sabbath evening the meeting hall was transformed into a first-class restaurant. Fine drapery and clean linen decorated the brick halls of the building and fragrant candles set the decorum and mood for

a sumptuous banquet. The young adults at the seminar were treated to a luxurious five-course meal prepared by elders’ wives, Helen Teetaert, Maureen DeLong, and Connie White, with Shirley Rogers helping in the kitchen. The elders exemplified servant leadership with impeccable formal dining etiquette as they served young adults an excellent banquet of food. Sunday afternoon everyone had a chance to use up some energy playing team sports in the gym.

On Monday, everyone tiredly left for home. Many of the same young adults are looking forward to an August long weekend campout in the Crowsnest Pass. There they will once again get the chance to strengthen friendships, enjoy nature and together learn more of God’s word.

Jeff Trenerry and Robert Teetaert



To left:
Clarenceville UCG, Newfoundland.
A 2 1/2 hours drive from St. John’s church service.

Top photos:
Young adults at Lethbridge seminar. The School facility made available classrooms, cafeteria, gym and outdoor barbecue.

PHOTO ALBUM

Patrick and Jo-Anne Read, along with Aunt Judy, are thrilled to announce the birth of their grandson and nephew.

Simon Patrick was born to Anthony and Deb Read on June 7, 2004, weighing 8 pounds 13 ounces. Big sister Alana loves her new baby brother. Simon and his family attend the Toronto Ontario Congregation.



Abner and Shirley Bauman (Dagley) are pleased to announce the birth of their first child, Cameron Alexander Bauman born on the 11th of February 2004. He made an early appearance weighing 4 lbs. 2oz, 18" in length. The whole family is thoroughly enjoying the newcomer!



Jim and Almeda (Bauman) Lucas of Toronto, Ontario church are thrilled with the birth of their first child. Evan James Lucas was born during the Feast of Tabernacles on October 4, 2004, weighing 8 lbs. 2 oz. and 21 inches long. The happy and proud grandparents are Garry and Emmie Lucas of Toronto, and Angus and Adeline Bauman of Kitchener, Ontario.



Above:
Hannah Adlam and Josie Morasse
enjoy dessert at December 2004
Ottawa Open House pot luck.

To right:

Vancouver special weekend
with Sedro Woolley church
members.
Michelle Kmodras talks with visi-
tors from Tacoma Church,
February 24th.



To right:
Mrs. Elsie Hooser, David Campbell, and
Mrs. Ghyslaine Palmer prepare pot luck for
Vancouver visitors weekend.

