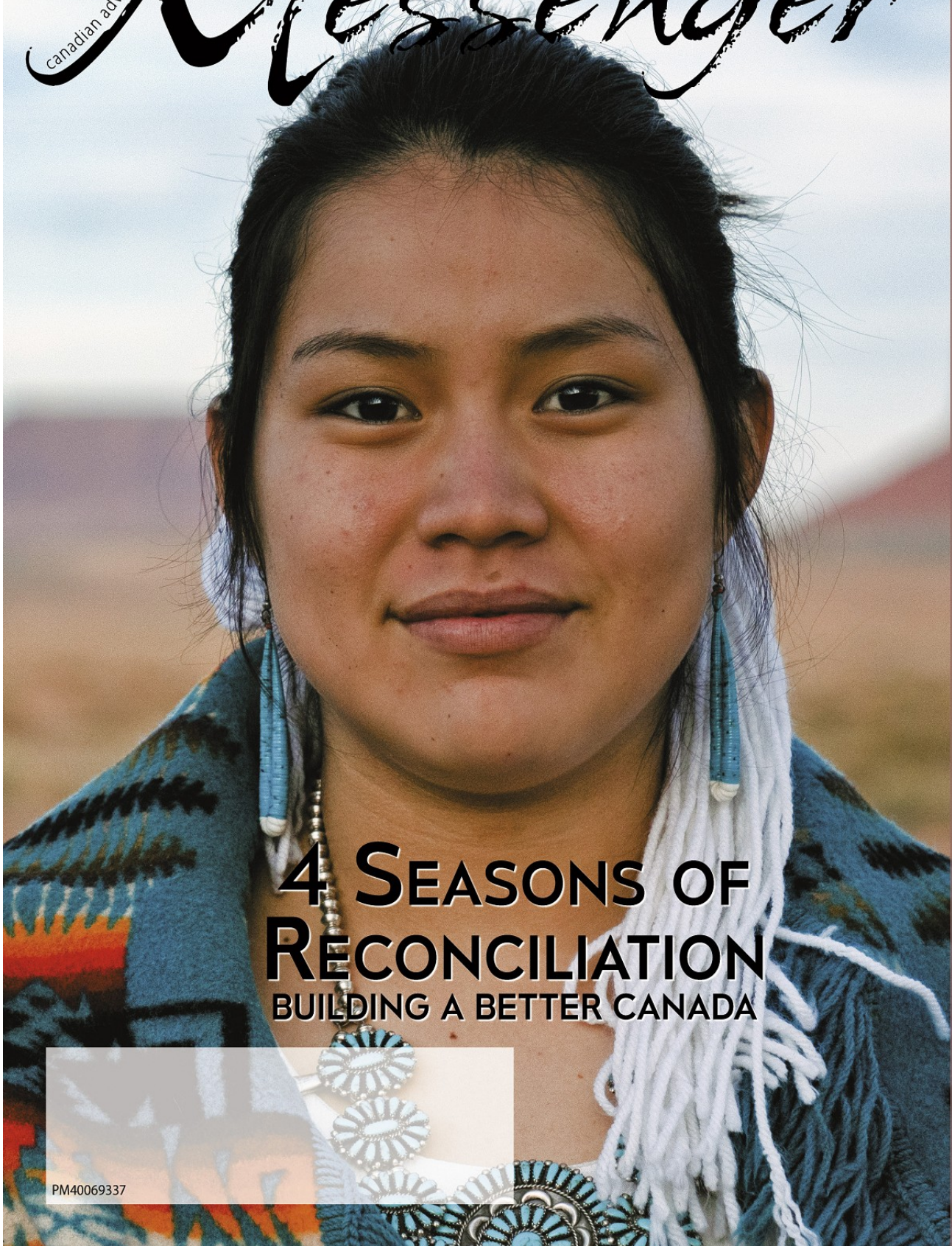


Indigenous Ministries 101 (p. 8), Deceptive (p. 17),
Q&A Daniel Saugh (p. 21), Campmeeting Guide (p. 38)

june 2021

canadian adventist Messenger

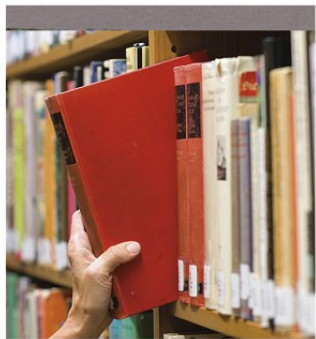


4 SEASONS OF RECONCILIATION BUILDING A BETTER CANADA

PM40069337



Future Burman University Library Equips Students with New Tools to Meet Global Challenges



Books and Journals



Research Support



Digital Resources



Advanced Technology



BURMAN
UNIVERSITY

6730 University Drive
Lacombe, AB Canada T4L 2E5
www.burmanu.ca



See the new library take shape and follow construction progress at www.burmanu.ca.

Messenger

June 2021 Vol. 90 No. 6

Communication Director/Editor Stan Jensen
jensen.stan@adventist.ca

Secretary, Writer/Ad Liaison Adrianna Lewis
lewis.adrianna@adventist.ca;
messenger@adventist.ca

Art Director Aimee Perez
perez.aimee@adventist.ca

Copy Editor Vesna Mirosvajev
messenger@adventist.ca

The Canadian Adventist Messenger—the official magazine of the Seventh-day Adventist Church in Canada—is published 12 times per year. Free to SDACC members. Annual foreign subscription price: US\$20. Printed by Maracle Press Limited. ISSN 0702-5084. Indexed in the Seventh-day Adventist Periodical Index. Member of the Associated Church Press and the Canadian Church Press.



Seventh-day Adventist Church in Canada

1148 King Street East
Oshawa, ON L1H 1H8
phone 905/433-0011 fax 905/433-0982

President Mark Johnson
johnson.mark@adventist.ca

VP Administration Paul Llewellyn
llewellyn.paul@adventist.ca

VP Finance Paul Musafili
musafili.paul@adventist.ca

Conferences

Alberta 5816 Highway 2A, Lacombe, AB T4L 2G5,
phone 403/342-5044

British Columbia Box 1000, Abbotsford, BC V2S
4P5, phone 604/853-5451

Manitoba/Saskatchewan 1004 Victoria Avenue,
Saskatoon, SK S7N 0Z8, phone 306/244-9700

Maritime 121 Salisbury Road, Moncton, NB E1E
1A6, phone 506/857-8722

Newfoundland and Labrador 1041 Topsail Rd.,
Mount Pearl, NL A1N 5E9, phone 709/745-4051

Ontario 1110 King Street East, Oshawa, ON L1H
1H8, phone 905/571-1022

Quebec 940 Ch. Chambly, Longueuil, QC J4H
3M3, phone 450/651-5222

Submission Deadlines

August issue **June 1**
September issue **July 1**
October issue **August 1**

>> View this issue online at www.adventist.ca/messenger

Postmaster: Please return undeliverable Canadian addresses to Messenger subscriptions, 1148 King St. E., Oshawa, ON L1H 1H8

Canada Post agreement number 40069337.



heart to heart

“When they could not get near him because of the crowd, they removed the roof above him, and when they had made an opening, they let down the bed on which the paralytic lay.”

—Mark 2:4, ESV

At Home in Capernaum

Everywhere Jesus went, people found Him, and they also found solutions to personal pain where no one else could help.

If you've spent time thinking about the story of the paralytic—about Jesus and the crowd—maybe it struck you just how present Jesus was right where people lived. I've tried to imagine what it must have been like for the physically disabled man and his four friends the day Jesus changed the fellow's life.

Often we're caught up in the narrative, the need for healing. Jesus is central to the story. Without Jesus' presence there probably wouldn't have been a healing. But according to Scripture, there He was at a crowded home in Capernaum. So crowded that the four friends, who were confident that Jesus had a solution to the paralysis, couldn't even enter the house through the door! This is where the story gets chaotic and the house loses at least part of its roof.

We know from the story that Jesus was preaching at this home. We also know that wherever Jesus went, He brought rest, peace, redemption.

In today's troubled times, don't you suppose we need more places like that home in Capernaum?

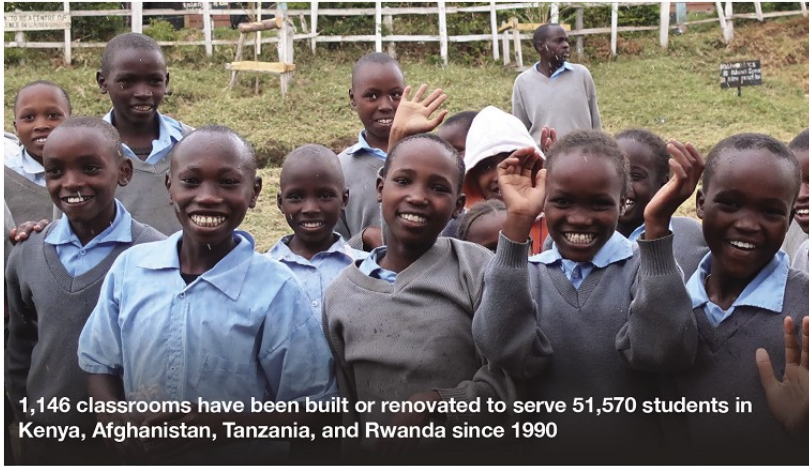
Too often people—in their desire for order and establishment—create a distance between centres of faith and people who need to see faith in action in real, tangible ways.

Even though Scripture tells us that the house (which was not a traditional place of worship) was crowded on that memorable day in Capernaum, that's where Jesus was. With people. In a home. Available, present, preaching, and yes, healing the broken.

Shouldn't we be there too? Right in the middle of people—people who live, who need, who have to hear the gospel. Jesus broke down every barrier to teaching and healing the hurting. Will we? ■

Mark Johnson is president of the Seventh-day Adventist Church in Canada.





THANK YOU

for over 30 years of support

Because of your generosity, 51,570 children are currently enrolled in ABW-developed schools with access to water sources and nearby healthcare. We couldn't do this without you!

You can read our 2021 Annual Newsletter at www.abwcanada.ca/2021news

A BETTER WORLD CANADA
 #206-5033 52 Street, Lacombe, AB T4L 2A6 Canada
 Office 403-782-0325 Email info@abwcanada.ca www.abwcanada.ca



WHAT'S INSIDE

June 2021



ADDRESS CORRECTIONS: Members of the Seventh-day Adventist Church in Canada (SDACC) should contact their local church clerk directly for all *Canadian Adventist Messenger* address changes. Contact phone numbers and mailing addresses for each conference are listed on page 3. If you are a member but are not receiving the *Canadian Adventist Messenger*, please request it through your local church clerk or conference office.

PAID SUBSCRIPTIONS: Paid subscribers should contact the *Canadian Adventist Messenger* office for address changes. Individuals outside of the SDACC may subscribe by contacting the *Canadian Adventist Messenger* at 1148 King Street East, Oshawa, ON L1H 1H8, or messenger@adventist.ca. Annual subscription price: US\$20.

WHAT'S COMING Our annual Education issue featuring articles and interviews with educators both in and out of the Adventist school system, as well as schools outside of the brick-and-mortar model.

FEATURES

- 8 FEATURE** Indigenous Ministries 101
- 21 ADRA Q&A INTERVIEW** Daniel Saugh
- 23 FEATURE** Home Church, Pt. 2
- 24 COVER STORY** 4 Seasons of Reconciliation—Building a Better Canada

IN EVERY ISSUE

- 3 HEART TO HEART**
- 6 RELIGIOUS LIBERTY**
- 7 PRESIDENT'S PERSPECTIVE**
- 9 CREATION CORNER**
- 10 ADRA CANADA**
- 11 FRESH FAITH/35 & UNDER**
- 12 TEEN TALK**
- 13 GROWING UP MILLENNIAL**
- 14 TECH SAVVY**
- 15 CONNECTED CHURCH**
- 17 PRAYER LIFE**
- 18 WHERE ARE THEY NOW?**
- 20 THE INDIGENOUS PLATE**
- 22 A BETTER WORLD**
- 30 LITERATURE EVANGELISM**
- 31 EDUCATION**
- 32 IT IS WRITTEN CANADA**
- 33 AGUILARS ON A MISSION**
- 34 THE BURMAN EFFECT**
- 35 MASKWACIS OUTREACH**
- 36 NEWS/VIRTUAL CAMPMEETING GUIDE**
- 42 ANNOUNCEMENTS/ADS**
- 46 FROM THE EDITOR**

religious liberty



FREEDOM OF RELIGION



Q: *I have recently joined the Seventh-day Adventist Church and feel very blessed to be part of this church family. I am a nurse and have always been a member of the nurses' union. I have recently been told that Adventists do not join labour unions. I'm not sure why that is. What should I do?*

A: This is the second half of my answer to your question. Last month I summarized the church's traditional teaching on union membership, and I asked you to prayerfully study and consider the matter for yourself. As promised, this month I will address the legal position of someone who objects to labour union membership based on sincerely held religious beliefs.

In Canada most union relationships with their employers are "closed shop," which means that only members of the union may work for the employer in roles covered by the collective bargaining unit. Your provincial laws may not require "closed shop" provisions in the collective agreement, but they almost certainly allow them—and virtually all unions will negotiate to include them. Under the collective agreement, the employer may have to terminate the employment of someone who ceases to be a member of the union. If you have determined that union membership is incompatible with your religious beliefs, you will have to apply for an exemption.

These applications are governed by the labour relations legislation of your province. The application will likely have to be made to, and approved by, your provincial labour relations board, which is the regulator of union–employer relationships.

The application has to be put together very carefully, and you will need to ensure that the evidence fully satisfies the test for an exemption in your province. Your application must explain why your personal religious convictions preclude union membership. Social, political,

moral, or philosophical objections are not sufficient. Additionally, the objection probably has to be trade unions generally, and not to a particular union or to a specific action or policy of a union.

Earlier in 2021, a member of a Plymouth Brethren Church was refused an exemption in British Columbia because his application did not contain enough details about his religious beliefs and why they would not permit him to join a labour union. He did not provide biblical references or any other explanation other than stating that, as a member of his church, he could not "join or financially support an employees' union" because of "religious conviction." Don't assume that you will be taken at your word. You need to provide detailed evidence explaining the nature and extent of your religious objection and why your religious beliefs are irreconcilable with union membership or to the paying of union dues.

You will not avoid paying the amount of union dues. However, if your application is granted, the amount of union dues will be diverted to a charity that is either agreed to by the union or approved by the labour relations board.

The laws across Canada are not all the same on this issue. Please contact the religious liberty department of your conference and connect with a knowledgeable lawyer to make sure that your application is prepared properly. ■

Kevin Boonstra is a lawyer in British Columbia. Send your religious liberty questions to messenger@adventist.ca.

A History Revealed

"At Burman University we recognize that a very important group of Canadians have had their history minimalized over time."

The well-known statement "History is written by the victors" has often been attributed to British leader Winston Churchill.¹ This statement brings us to the stark realization that much of what we learn in school and through the media reflects the views of those who were victorious in war or dominant in political power. As a result, the stories of the others are diminished or completely lost.

At Burman University we recognize that a very important group of Canadians have had their history minimalized over time. The Indigenous Peoples of Canada, which include the First Nations, Métis, and Inuit, have seen their histories and cultures diminished. To prevent the total obliteration of their history, and to recognize it as a key to understanding a more complete history of Canada, Burman University has taken seriously the recommendations stemming from the Truth and Reconciliation Commission of Canada, with an attempt to do our part in helping restore this history as an important part of the story of Canada.

This is being accomplished in a variety of ways. Several departments on the Burman campus have designed curriculum to help restore this lost history. Our School of Education has added components to several classes that look at Indigenous Peoples' way of learning, alternative forms of assessment strategies, along with other relevant topics. One full course, titled Teaching for Truth and Reconciliation, is offered as a summer course to include the teachers from across the SDACC to more fully understand these issues.

The School of Education also provides other opportunities such as asking indigenous elders to come and present on important topics concerning Indigenous Peoples, including the history of residential schools and the "Sixties Scoop." Additionally, a collaboration has been developed with the Maskwacis Cultural College to provide micro-learning seminars for our students. In the summer of 2019, a three-day retreat for faculty allowed the opportunity to reconcile our knowledge about Indigenous Peoples and their history. It was a watershed moment for some as we came face-to-face with hurt, pain, and promise.

In collaboration with the Outdoor Leadership department, the School of Education has developed a full course, called Curriculum and Instruction in Land-Based Environmental Education. The Outward Pursuits department is also developing a course on land-based knowledge and traditions designed to familiarize students with the knowledge, skills, and attitudes of land-based education within an Indigenous context. Emphasis will be placed on cultural awareness and connection to the land, utilizing nature as a learning environment. Along with in-class preparation, the group will engage in a northern Saskatchewan 10-day river/lake trip aboard voyageur canoes while making stops to learn from local Indigenous people.

There have also been other joint initiatives between the two departments with the intent of breaking down further barriers, such as a special ceremony celebrating two special canoes that are used in outdoor education collaborative activities with some of the Indigenous schools in the area. As a service activity, students also helped an elder clear an Indigenous burial ground to allow for a memorial to be erected.

Additionally, the School of Business has been active with the Indigenous communities near campus. One initiative provides business services through its newly created Small Business Centre to support business innovation and foster the development of entrepreneurial skills and to support the ongoing training of the Indigenous business community in Maskwacis, a community of four First Nations bands living in close proximity to the Burman campus.

It is with hope that Burman University attempts to help educate students to have a more complete understanding of Canadian history and culture and to help reveal something that has been largely lost. ■

Loren Agrey is the president of Burman University.



¹ The exact origins of this statement remain unknown. There is some speculation that the statement originated with Walter Benjamin, an early-20th-century Jewish German literary critic and philosopher. But since he was writing in German and we often hear this statement in English, this is hard to confirm.

feature

INDIGENOUS PEOPLES

Nearly **100 MILLION**
in North America pre-contact

About **5-6.6 MILLION**
in the United States today

About **1.6 MILLION**
in Canada today

The collective noun in
Canada for First Nations,
Inuit, and Métis.

FIRST NATIONS

Term used to replace "Indian band." If possible, find out the specific First Nation or tribe and use that when needed. Do not be afraid to ask!

INUIT

Term used to replace "Eskimo."
Use Inuk for 1 person, Inuuk for 2 people, and Inuit for 3 or more people.
Innu are not Inuit.

MÉTIS

A distinct nation of people tied to the Red River Settlements in Manitoba. Indigenous mixed-race peoples in Canada are often referred to as metis in distinction from Métis.

Indigenous Peoples in Canada today include about **630 NATIONS**
and **70 LANGUAGES** (which was 450 pre-contact).

What can I do to be more inclusive?

- Read the Truth and Reconciliation Final Report and consider how you can personally respond to the Calls to Action. <http://www.trc.ca/about-us/trc-findings.html>
- Learn more about the Missing and Murdered Indigenous Women and Girls Final Report. <https://www.mmiwg-ffada.ca/final-report/>
- Visit the Indigenous Ministries website. <http://imsdacc.com>



Creation Corner for Kids

We also have the prophetic message as something completely reliable, and you will do well to pay attention to it.—2 Peter 1:19, NIV

Kea Parrot

The kea, a parrot that lives in New Zealand, watches a researcher carefully. The researcher puts her right hand into a jar with mostly black sticks in it. She puts her left hand into a jar filled with more orange than black sticks. When the researcher holds out her closed fists, the kea touches the researcher's right hand with its bill. The scientist opens her hands to show a black stick in her right hand and an orange stick in her left hand. The kea guessed right, so it gets a treat.

Next, the researcher crosses her hands and puts her left hand into the jar with mostly black sticks. She puts her right hand into the jar that has mostly orange sticks. This time the kea touches the researcher's left hand. The scientist opens her hands. Correct again! A black stick was in the left hand. The kea gets another treat!

Think about it.

By watching the signs, the kea can guess which hand has the black stick. The kea is not right all the time, and sometimes it guesses wrong because there are some orange sticks in the jar that has mostly black sticks and vice versa.

Many people will see miracles and guess wrong. They will think that Jesus has come back when it's really Satan pretending to be Jesus. We don't have to make that mistake, though. Peter said we can count on the prophecies of the Bible. We can trust God's Word. The prophecies are sure.

Do it!

Read 1 Thessalonians 4:15–17 and Revelation 1:7. Ask a friend to share their favourite Bible prophecies with you.





ADRA volunteer Leah Angutiqjuaq with Evelyn.

Properly referred to as Indigenous or aboriginal, Inuit are part of the First Peoples of Canada and are among the most culturally resilient in North America.

Many Inuit face persisting social and economic hardship. Many families struggle to meet their basic needs in safety, housing, and getting enough food to eat. The history of colonization among the Inuit has left a legacy of trauma and violence.

“Many have lost complete hope up here. Depression is an epidemic. People need the love of Jesus,” says Jose Quezada, lay preacher for Igloodik, Nunavut.

Thanks to support from ADRA, Jose and his team were able to provide hope in the form of antibacterial handwashing soap and frozen berries, a prized food commodity in northern communities. ADRA also twice distributed \$100 food vouchers to 50 of the most vulnerable families in Igloodik, redeemable for groceries at the local Co-op store.

Evelyn* and her family were one of the 153 families who received the three packages of frozen berries and two bottles of hand soap, and one of 50 families to receive a \$100 food vouchers, in addition to the new jacket she received from ADRA previously. She said, “I am very happy that ADRA has given us food so that I could feed my baby and my family during this time of need, and I am glad to hear that they will continue helping us.”

In the city of Iqaluit, Nunavut’s capital, Melvin Bartley, a pastor transplanted from Maskwacis, Alta., is Iqaluit Seventh-day Adventist Group’s first official pastor since 2008. Arriving in February 2020, Melvin (as he’s known locally), witnessed the

pandemic’s effect on the North. Bartley and his team of 20 volunteers wasted no time. They used ADRA Canada’s financial support to help over 1,000 unemployed people and seniors. They co-ordinated their efforts with the local food centre, community kitchen, and local Elder’s residence. They also partnered with the Embrace Life Council, responsible for training and suicide prevention in the community.

As a result of ADRA’s support and volunteer efforts, three times between May and August 2020, the distribution of cereal, milk, oil, rice, flour, frozen and fresh mixed vegetables, and other essentials helped seniors and families in Iqaluit. Puzzles and sewing materials were also purchased to help with isolation due to stay-home orders.

Bartley shared that “appreciation was [noted] of not only the food, but also of a face-to-face visit, and positive surprise [for] the kind gesture of those not fully acquainted with [ADRA].”

ADRA Canada’s Canadian Emergency Program is committed to assisting First Nations and Inuit communities in increasing food security, promoting health, wellness, and youth engagement by partnering with local Indigenous communities and First Nations and Inuit leadership.

Your support of our Canadian projects has expanded our mission here in Canada. Thank you for partnering with us in making a difference here at home. ■

Peggy Caesar is a communications specialist for ADRA Canada.



FRESH FAITH

A Call for the Youth

by Alannah Tjhatra



Esann Emmons grew up immersed in Young Adult ministries. Some of his earliest memories are watching his parents practise and perform with their young adult choir called People Get Ready and witnessing their young adult Sabbath school grow into what is now The Crossing Church in the Greater Vancouver Area. Esann knew he also wanted to serve the young person community when he found his own conviction after watching a crucifixion play presented at camp one particular summer.

"Growing up Adventist, I had heard the story and seen countless movies depicting Christ's sacrifice and was very familiar with it, almost

to the point that I missed [its] significance," says Esann. "I don't know what it was, but there was something different about watching that play that made the story real to me. God went from a distant character in a story to a real presence that cares about me."

Esann graduated from Burman University, where he spent some of the best years of his life and was a part of the Burman University Acronaires. He was able to go on three tours with the gymnastics team.

"My time [on the Acronaires] taught me the value of an authentic community of young people. It gave me the opportunity to witness first-hand how different groups of people ... can come together as a true family that spans generations," explains Esann.

Young Adult ministry has played a large role in his adult life as well. One of the most significant opportunities he's had was working with Brian Wahl and the BC Conference youth department as a part of the Mountainview Summer Camp.

"It's a ministry of action," says Esann. "[It's] unique because it calls people to come alongside and do the work with you, bringing with them their own skills and experiences."

Presently serving on the BC Youth department's Young Adult Advisory, Esann has also applied to the RCMP, where he hopes to get the opportunity to serve Canada on a community level. He plans to hopefully get married and start a family, continuing to serve in young adult ministries.

"It can be easy to forget that every great revival throughout history, even the early church, has been led by a group of passionate young people rallying [for] a common purpose," Esann says. "I want to be a part of that while I still have the time and energy to give it my all." ■

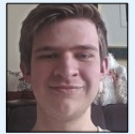
fresh faith / 35 & under

35 & UNDER

In 35 words or less, what is your ultimate goal in life?

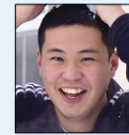
Bradley Littman

My ultimate goal in life would be to live like Jesus, by helping anyone who needs it regardless of who they are or what their problem is, and being kind to everyone I meet.



Jaemin Kim

Acts 20:24 describes what my ultimate life goal is. It says, 'My life is worth nothing unless I finish the work God has given to me, which is spreading the good news of God's grace.'



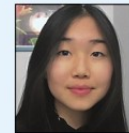
Trinity Sulger

I want to be more like Christ. In a world with so much darkness, I want to be His beacon of light ... in my future career as a speech pathologist or audiologist.



Niya Zhao

Ultimately, I hope to always make use of my time, whether it be on studies or spending time with people I love.



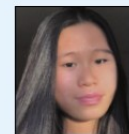
Mathias Bruggemann

My goal is to be happy in a way that makes other people happy.



Sarinah Tjhatra

I want to be the best possible version of myself and let God lead me to what He wants me to do.



teen talk



Ask Me Anything

Q: Why did God make us all look different?

A: God loves diversity! When we look at nature, we can appreciate and notice the diversity in God's creation. We welcome and celebrate the distinctions in plants, flowers, and animals. How much more so would God relish the diversity of the crowning jewel of His creation, humans. Imagine how much our Creator God delights in our uniqueness—in the hues of our skin, in the magnificence of our features, and in the distinct linguistic nuance of our languages.

Diversity makes us stronger. Our diversity in culture and languages and thought and gifts and ministries enhances our worship. It does not take away. Our harmony as believers comes as we live this life together in appreciation of the differences in how God created us.

Human life is a sacred gift from God, and we are all called children of God by virtue of Him being our Creator and through the sacrifice of Jesus Christ on the cross for our sins. As 1 John 3:1 states, "See what great love the Father has lavished on us, that we [all] should be called children of God! And that is what we are!" (NIV).

God has designed us to reflect Him through the beauty of diversity. We have the opportunity to decide to open our hearts and receive one another as family. Not only those who look like us, share the same hue or the same tongue, or love the same flag. Rather, we can appreciate one another's exceptionality and see one another the way God sees us.

Worthy. Magnifique. Phenomenal. Loved unconditionally. Cared for passionately. ■

Do you have a question for Pastor Ashia Lennon? Email it to messenger@adventist.ca.

Growing Up

Millennial



"I was eight years old the first time I didn't like how I looked in the mirror. I was 10 years old the first time I looked up how much I "should" weigh."

Insecurities



had to be weighed at the medical clinic the other day. The dreaded scale.

Not good for my self-esteem.

Body positivity and liking what size I am is something I have not been very good at in my 23 years of life. As a woman in this century, it's almost impossible not to pay attention to what we are told the ideal body is. It's impossible to not question whether our body type is attractive. Flat stomach, perfectly small waist ... the number of features seems to be limitless as to what I'm supposed to be.

Further, the clinic I go to looks at body mass index (BMI), and there are problems with this methodology too. People who are perfectly healthy are sometimes, according to the BMI chart, obese. I have a friend who is extremely fit. He's muscular and yet he falls within the "obesity" range. He doesn't care. But if it were me ... I don't know. It's so ingrained in me to care about my weight.

I realize that it's not important. My weight and size aren't important. I make a point of never weighing myself at home, because I know that I'll beat myself up for whatever number it is. It doesn't matter if I've gained or lost weight. It would bother me, undoubtedly.

So much of my self-esteem hinges on whatever that number is. It's ridiculous. It's not fair. I was eight years old the first time I didn't like how I looked in the mirror. I was 10 years old the first time I looked up how much I 'should' weigh. I remember being 13 and hating the way that my stomach looked in photos. I remember being 15 and working out a lot, trying to achieve this impossible standard. So much of my own self-worth has been placed in my body.

And it's ridiculous.

But sometimes the cognitive ability to recognize this problem doesn't result in being OK or comfortable with the fact. Liking your body isn't the be-all-end-all, of course, but it does play a role in how you view your life. When you're like me and have spent the past 20-something years beating yourself up for the way you look, you end up exhausted and lacking confidence. I've spent hours of my life thinking about different ways I could diet, or work out, or feel generally better about my appearance.

God doesn't care about what our bodies look like. In the end, He won't judge us on the size of our waist or hips. He won't judge us on whether we had BMIs that were too high or too low. God cares about who we are. Whether we love others. Whether we love Him. Whether we follow Him and do all that we can do as Jesus would have. He cares about whether we are standing up for the poor and oppressed.

And yes, the body is a temple of the Holy Spirit, so I do think it's important that we care for ourselves. But this doesn't mean limiting our caloric intake to a ridiculously low number or working out until we feel sick or not eating that slice of pizza. It just means that we should take care of ourselves and remember that God gave us the body that we have as a gift. We use these bodies to walk, to speak, to have thoughts.

We don't need to look a certain way to be impactful and stand up for what is good and right. So just leave the scale alone. The number doesn't matter in the long run. ■

Jordyn Boonstra is a British Columbian millennial pursuing a master's degree at Andrews University.



Tech SAVvy

BY SANDY AUDIO VISUAL

Worship or Production (Part 2): Are They Mutually Exclusive?

“Effective production management is paramount to the success of any online ministry.”

The familiar expression “If you fail to plan, you plan to fail” resonates with many of us. How can we grow our viewer base and keep our existing congregants engaged via an online worship experience?

Many current church activities are tied to plans that were put in place for a particular era and specific outcomes. We sometimes find ourselves engaged in these activities even though they don’t deliver benefits for our present time and situation. In effect, we continue to do them out of habit and tradition.

Often when people hear the word *production*, their minds conjure up thoughts of theatre, cinematography, precise angles, retakes, edits, and a screaming director barking instructions while looking tense and overwhelmed due to the pressures of tight deadlines, stringent budgets, and an audience anticipating perfection. With that backdrop, some believe *production management* should only be associated with theatre, movies, concerts, and so on, and never be a component of the worship experience. Others see the importance of it but find it easier to continue with business as usual when resources are not readily available to address the need. Let’s face it: we’ve had a comfortable worship experience for years that meets our personal needs, so why bother changing anything?

We repeatedly remind ourselves that we’re living in the final days of earth’s history, and yet our methods have changed very little to match the urgency. Corporations have stepped up their game; they understand the value of solid production management resources and methodologies. Relying on scriptwriters, cinematographers, videographers, and content editing specialists, they closely guard each second of screen time to make sure their products retain existing clients and establish new relationships. Many of our congregants provide services in these areas as part of their work life and are well acquainted with these strategies. Do a skills inventory of your congregants—you may be surprised by what you find.

We live in an age where people guard their time closely and often resist exploring new concepts or ideas. Effective production management is paramount to the success of any online ministry. Leaders must engage in discussions and explore different ways of delivering a moving and meaningful worship experience that meets the needs of the community, grows the church, and engages local resources. Churches that make the connection between production management and worship experience are realizing that their online ministry is a supportive arm and a driving force in how they minister locally.

What is my church’s purpose in the community? Would the community miss us if we left the area? How can we ensure that our programming creates and maintains a connection with members and the wider community? When you discuss these questions and use the answers to inform the production management of your content, your church will be better positioned to deliver content for impact.

Like it or not, media ministry is here to stay. It is a very powerful tool that, when used well, can have the greatest impact on a large base of viewers. The potential reach goes beyond the walls of our physical buildings. The question remains: are we willing to make the changes necessary in our programming to ensure we meet the needs in our community? If the answer is yes, the next major step is to put a production management team in place to ensure your online viewing experience is effective and meets your church’s objectives. View every word, image, song, screen colours, and transition as critical components for effective ministry. ■

Karl Hutchinson (Karl@savweb.com) is a premier gospel playwright and producer and has worked with Sandy Audio Visual on numerous occasions. For more about Sandy Audio Visual (SAV), go to www.savweb.com.



A SPARK OF

PERFECTION

I work with dying people. Some people find it difficult to comprehend that I would voluntarily meet with individuals and their families and discuss the impending death. As a hospice and palliative care chaplain, I find this work one of the most compassionate pastoral callings.

Let me tell you about a patient I recently visited, named Jude. When I entered the highrise building he lives in, the security guard welcomed me and walked me to the elevator. The guard used a unique security fob to give me access to the penthouse level.

Jude lives in a lavish apartment with floor-to-ceiling windows overlooking the cityscape. He has been fortunate to have had a successful career and the luxury lifestyle that accompanied him. As we talked about his life, illness, and impending death, he shared how lonely he has been due to the COVID-19 pandemic. His condition has made him vulnerable and highly susceptible to catching the virus. Therefore, he has been locked away in his highrise, unable to have honest conversations with a person.

When a person is told they have only a few months to live, they can react in many different ways. Jude's reaction was rare. He was content with destiny and felt fortunate to be given any extra days. As we talked about his life, he said something that struck me: "Every time I encounter someone, I look for a spark of perfection in them."

After a lifetime of chasing perfection in his career, relationships, and worldly ambition, he realized that every individual has a spark of perfection within them. As we live in a highly complex world, where people seem to be fighting over every minor political issue, imagine if the church took a different approach.

What if your church began looking for a spark of perfection—that is, look for the best in everybody and give them the benefit of the doubt for being good and decent. How would that change the culture in your congregation? ■

Kumar Dixit is the creative principal of Dixit Media Group, an organization that rebrands religious and non-profit organizations.



These are Challenging Times...



www.willplan.ca

email legal@adventist.ca or call 905-433-0011 ext. 2078



Seventh-day
Adventist Church

Deceptive

"This man of sin will come as Satan's tool, full of satanic power, and will trick everyone with strange demonstrations, and will do great miracles."— 2 Thess. 2:9, TLB

Have you ever been deceived? Have you ever deceived anyone? Somehow we tend to think it's OK when we do it, but not so much when someone else does it to us.

Deception is an interesting thing. Major deceptions often contain a great deal of truth. They wouldn't be able to drag people in if they didn't; out-and-out lies tend to be more obvious to most people. When a great deal of truth is being told as part of the package, it is a lot harder to detect error in it. Often, deception is just a twisting of truth.

The pain of realizing we've been deceived is very real. We can react with shame, disgust at ourselves, horror, fear, and probably a host of other emotions, none of which are positive. We truly hope to never let it happen again.

Is there a way to become deceit-proof? How about this: "This man of sin will come as Satan's tool, full of satanic power, and will trick everyone with strange demonstrations, and will do great miracles. He will completely fool those who are on their way to hell because they have said no to the Truth; they have *refused to believe it and love it and let it save them*, so God will allow them to believe lies with all their hearts" (2 Thess. 2:9–11, TLB, emphasis mine).

Most versions say that these people refused to "receive" a love of truth. To me this sounds like God is holding out a love of truth in front of us and Satan is holding out a love of deception. We choose which one we will accept. We have all chosen from both—depending on the circumstances. Any time we deceive someone, we are choosing to prefer deception over truth. Every time we listen to the negative voice in our heads that tells us we don't measure up in one way or another, we are preferring deception. Listening to and/or passing along negative gossip about someone else is preferring deception, since no person is entirely bad.

Our society is so full of deceit that there is really only one way to overcome it, and that is to do as the verse says: to receive the love of truth as a gift. We can ask God, daily, to enable us to receive it completely. We can ask Him to focus us on truth in our own hearts and minds, and give us a desire to feed on it as we choose what we expose ourselves to—what we watch, read, participate in, etc.

God is eager to deceit-proof us! Only He is wise enough to understand when we're heading down a road of deception and can lead us into the path of truth. As He has promised, "But when the Spirit of truth comes, He will guide you into all the truth" (John 16:13, TLV).

Being taught and guided by the Spirit of truth is our best safeguard against falling into deception. Humbly trusting God to keep us from falling (Jude 24) is like another rail on the fence. And of course, keeping our eyes fixed on the One who is pointing the way prevents the peripheral distractions from sucking us in.

"The LORD says, 'I will guide you along the best pathway for your life. I will advise you and watch over you'" (Psalm 32:8, NLT). ■

Erna McCann is the prayer co-ordinator liaison for the Seventh-day Adventist Church in Canada.



where are they now

Where Are They Now

Messenger catches up with former leaders of the Seventh-day Adventist Church in Canada. In this issue we talk with Lloyd Robinson.

Interview by J.D. Victor Fitch, Messenger Staff Writer.



Heidi and Lloyd Robinson

Messenger: *Tell me where you were born and about your childhood family.*

Lloyd Robinson: My dad moved to Oshawa from Quebec to attend Oshawa Missionary College (now Kingsway College), and eventually began working at Maracle Press. Mom came to Oshawa from her home in Nova Scotia to participate in the wedding of a friend. My parents met at the wedding rehearsal and were married soon after. I was born in Oshawa, as were my three younger sisters.

Dad was raised on a farm and really wanted a similar life for his young family. Although a farm was purchased in the Pembroke, Ont., region, we never moved there. After some discussion, my parents decided that they wanted their children to have an Adventist education, so we stayed in Oshawa. Dad came from a large family, and most of his siblings as well as his mother eventually settled in the Oshawa area. Having many cousins and other extended family living close-by, as well as our participation in the vibrant Adventist community, contributed to a happy childhood.

M: *Where did you go to school and what degrees did you earn?*

L: After attending the Adventist elementary school in Oshawa, I graduated from Grade 12 at Kingsway College and finished my Ontario Grade 13 at Courtice Secondary School. Next stop was Walla Walla College for my B.Sc., majoring in elementary education with minors in industrial arts and physical education. After beginning my teaching career, I attended Andrews University for my MA in school administration and supervision.

M: *What led you to choose education as a career?*

L: Although everyone said I had the ability to do well,



in elementary school I was more interested in having fun than in taking my studies seriously. This led to many conflicts. I became a challenging student for my teachers. This resulted in various forms of discipline as was allowed in those days, on a regular basis.

My teacher in Grade 8, Aubrey Osmond, changed all that. In addition to being the principal, he was a very calm, positive, and caring teacher who saw and encouraged our strengths. He brought progressive and modern teaching techniques to the classroom, and school became fun. As a result of the influence of this great teacher, I wanted to be the same.

M: *Where and in what capacity have you served in education?*

L: I started my teaching career at the beginning of January 1977, with a Grade 5 class at College Park Elementary in Oshawa. After four years, I moved to Windsor to serve as a multigrade teaching principal. Next stop was Crawford Adventist Academy as vice-principal in charge of the elementary section, then on to Hamilton as principal with a mandate to establish Grade 9 and 10 at Grandview Junior Academy.

Hamilton Mountain Church is where I met and married my wife, Heidi (née Davis). Partly because we both enjoy travel and new adventures, I accepted a position as principal of Qarmartilik School in Resolute Bay, Nunavut (formerly N.W.T.). Following a year in the North, we moved back to Hamilton, and I commuted to Mississauga for the next 10 years working for the Peel District School Board. During my time there, I taught some math, science, and PE but worked primarily in the office complex as a full-time guidance counsellor.

In 1999, after much soul searching and prayer, I accepted the invitation to again work for the denomination and became the associate superintendent of education for the B.C. Conference. At that time, we had 24 schools, so I became quite familiar with B.C., as the position required a lot of travel.

After two years I became the superintendent. In 2004, we moved to Bangkok, Thailand. While there I served as the academic principal for a new International school. One of my major tasks was to guide the school on the pathway to accreditation and to offer the California curriculum.

When we returned to Canada, I was fortunate to be offered a position back at the B.C. Conference, and after a year as associate, I returned to my previous role as superintendent until my retirement in 2017.

M: *You have taught in both the public school system and the Adventist Church education system; please cite some significant differences.*

L: I have many close friendships in both the public and Adventist school systems. I have been blessed and fortunate to work throughout my career with people I

admire and respect. Both systems strive to produce graduates who are productive and contributing members of society. Teacher training and qualification levels are similar, but the salary differential between the systems can be quite substantial. Adventist teachers usually have smaller class numbers but often have multiple grades in the room without adequate resources. They carry heavier class workloads overall with fewer planning breaks, and in the small church setting it is difficult to get a reprieve from responsibilities on the weekend.

Public school teachers often have large classes made up of a wide range of student types, but there is generally a process to access needed support. Most public school teachers I know try to live outside their school catchment area to avoid weekend contact with their students.

Another difference involves job security. In the public system teachers are well protected. Any issue that may arise is dealt with swiftly and with professional respect, thanks in part to the collective agreements. Expectations are clearly defined, and there are always remedial resources available.

In Adventist schools, unfortunately, teachers are not as well protected. A teacher's entire teaching career can be put at risk for not only a professional misstep but by the influence of certain members of the local church, who, for example, may feel the teacher is too progressive for their congregation or lacks enthusiasm for Sabbath school teaching commitments.

There are competent, dedicated, and caring teachers in both systems, but the most important difference with Adventist schools is that our teachers enjoy the freedom to point students toward Jesus and give them the opportunity to give their hearts to Him. Beyond Bible being taught as a subject, Adventist teachers strive to integrate biblical principles throughout the curriculum. There are many fine Adventist and other Christian teachers and administrators in the public system, but they do not have the same freedoms in their interactions with students.

M: *Tell me about your family.*

L: Both our daughters are married to local business owners, and they assist in the businesses. Luckily for us, they live in Abbotsford, B.C., and that means we can stay close as a family. We especially enjoy spending time with our five grandchildren.

M: *Where are you now and what are you doing during your retirement?*

L: We are still living in Abbotsford. COVID-19 has changed many things in our lives, and we miss travel. Heidi continues to work four days a week at her clinic, and I help with office tasks. I am the househusband, but I also take on occasional truck or bus driving jobs. I have discovered that retirement can be as demanding as full-time work, but with retirement I have found that I do have a little more control of my time. ■





Cranberry Bannock

INGREDIENTS:

- 5 cups (1 L 250 ml) fresh milled whole wheat flour
- 2 cups (500 ml) unbleached flour
- 2 Tbsp (30 ml) baking powder
- ⅓ cup (160 ml) cranberries
- 1 tsp (5 ml) salt
- 3 cups (750 ml) lukewarm water
- ¼ cup (60 ml) oil

INSTRUCTIONS:

- Preheat oven to 450 °F.
- Combine the whole wheat flour and unbleached flour in a bowl. Add baking powder, cranberries, and salt and mix together thoroughly.
- Make a well in the centre of the mixture and add the lukewarm water and oil into the centre of the flour mixture. Use a wooden spoon to combine the ingredients and mix until you have a ball of dough. If the dough is too wet, add a little more unbleached flour to the mixture.
- Knead the dough for about 2 to 3 minutes and flatten into a 10x15-inch ungreased baking pan. Once the dough is flattened out on the pan, poke holes all over with a fork.
- Bake the bannock in the oven for 26 minutes.
- Akosi and enjoy!



Note: If using a silver pan, bake the bannock for 26 minutes as stated. But if using a dark pan, flip it over halfway through cooking time.

Makes 20 slices (or more, depending on how large you cut the slices).

Pastor Daniel Guiboche recently retired from ministry and lives in Opaskwayak Cree Nation.



Q & A

BY STAN JENSEN



Daniel Saugh

EDITOR: *The last time we met, you were pastoring a church.*

DANIEL SAUGH: My last church corresponds with Revelation 3—as it was the seventh church I pastored, the Barrie Seventh-day Adventist Church!

ADRA was revitalizing their Canadian program, and somehow God led them to reach out. I prayed and said that if it was God's will, then may it be done. I felt God was leading me to use the gifts of ministry in a wider way and accepted to serve as the Canadian Programs manager.

EDITOR: *Now you are leading out in a joint project between the SDACC and ADRA Canada, called Ministries of Compassion. Tell us about it.*

DANIEL: The Adventist Ministries of Compassion (AMCC) is not a new concept. In 1994 Monte Sahlin and others published a manual titled *Ministries of Compassion*. The focus is on demonstrating the just, merciful, and loving character of God through humanitarian acts. It tells us that to work with those in need is an expression of our love for God. We recognize that everyone is equal in God's sight and all deserve to have their fundamental and basic rights to health, education, freedom, and other needs met as endowed by our Creator.

The AMCC seeks to engage our young adults and members of our churches in unselfish acts of kindness and provide opportunities that will have a transforming effect on others.

The AMCC is co-ordinated through ADRA, and it coalesces well with ADRA's purpose, "To serve humanity so all may live as God intended."

EDITOR: *What are you making available to help the local Church grow?*

DANIEL: We are happy to assist our local churches,

as it is a priority for our Canadian program to engage, equip, and empower them by providing resources, training, funding, and expertise in the area of community development.

This would include, but would not be limited to, training in being an ADRA volunteer through basic emergency management, warehouse management, psycho-social support, and working with other non-governmental organizations. We also promote work in our urban and inner-city areas that relates to the homeless, food security, and youth intervention programs to name a few.

We also are piloting projects such as sustainable community gardens, which use harvesting/agricultural plant-based principles, nutritional learning, environmental stewardship, and an eco-forum.

We suggest finding a need that exists in your community, which could include mental health among youth, homeless outreach, food shortages, and work on an idea to help address that need. This is where we can partner with local churches and help them to be more impactful and relevant, especially during these challenging times we live in.

EDITOR: *What's the takeaway?*

DANIEL: As we live in uncertain times, we realize that when we meet people where they are, at their point of need, it opens up doors for us to present the gospel to them. This "first line of witness" or opportunity with no strings attached is to really address the needs of people or our community in a way that will have a lasting effect. ■

Stan Jensen is the communication director for the Seventh-day Adventist Church in Canada and editor of the Canadian Adventist Messenger.



One of Canada's Highest Honours Comes to A Better World Canada



A Better World Canada has achieved one of Canada's highest honours, thanks to a combined effort from its leaders, volunteers, and sponsors. The prestigious Governor General of Canada's Meritorious Service Medal (Civil Division) was awarded in February to Eric Rajah and Brian Leavitt, both of Lacombe, for their creation of A Better World, a Lacombe-based agency investing in sustainable solutions for breaking the cycle of poverty.

According to the Governor General's website, the awards "recognize remarkable contributions" in numerous fields. Past recipients have reduced hunger and poverty or improved education, both of which are core goals of A Better World.

The co-founders felt humbled to be among 98 honourees. Rajah calls it a "special honour" to be included with other Meritorious Service Medal recipients. "I share this with hundreds who have supported the initiatives of A Better World," he says. "It is humbling to serve those in need."

Leavitt is also grateful for the acknowledgement of the agency and its volunteers. "It has been my privilege to provide humanitarian service to people in need over the last 30 years. To see the difference that a little organization like A Better World can make in a big world is overwhelming," says Leavitt.

Rajah and Leavitt created A Better World in 1990 as a program through Lacombe's College Heights Seventh-day Adventist Church. They, along with a handful of others, initially paid for reconstructive surgery for children in Kenya who were living with polio.

Over the past three decades, the agency has evolved into an independent, registered charity that focuses on health, education, and clean water for children living in impoverished communities,

primarily within East Africa and Afghanistan. Each year more than 50,000 children attend schools built by A Better World, which has also provided clean water and toilets on-site.

Thirty-one years later Rajah remains the executive director, while Leavitt is the agency's project director. Both have volunteered countless hours and invested financially not only in the costs associated with their work but in project development as well.

Rajah has received accolades before, having been inducted into the Alberta Order of Excellence in 2011, the highest honour that the provincial government can bestow on a citizen. Back then he was interviewed through the Lieutenant Governor's Office on why he wanted to make a difference. He had grown up in Sri Lanka and then moved with his family to Canada when he was 16. "It was always at the back of my mind that someday, if I was successful in Canada, I would give something back."

That dedication, along with the commitment of numerous sponsors, has generated lasting accomplishments. A Better World has worked in 15 different countries on three foreign continents, investing \$35.7 million into communities in need. It employs a unique model of community development, establishing long-term partnerships with communities to ensure stable development through community investment and ownership.

More than 2,600 volunteers have travelled overseas with A Better World to supervise and monitor project development and maintain community ties. Forty permanent volunteers manage ongoing programs and projects. ■

Laura Tester travels with A Better World and is a freelance writer for newspapers.



Four *Il Est Écrit* Small-Group Participants Seal Their Covenant With Christ

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

—Matthew 28:19, 20, ESV

More than ever during this COVID-19 pandemic, many men, women, and young people are looking for support and meaning in their lives. Small sharing groups, which these days often have to operate virtually, make it possible to welcome and meet those needs in a friendly, warm, and non-threatening environment.

Carried out with perseverance, Small Group Ministry does bear fruit. You do not reap the rewards in a matter of weeks, but as the months go by, the Holy Spirit works in people’s hearts and changes lives.

After more than two years of concerted effort, two *Il Est Écrit* Small Groups located on the North Shore of Montreal were delighted to witness four participants embrace Jesus Christ in the Adventist Church. The spiritual feast took place on Easter Sabbath at the Centre *Il Est Écrit* in Montreal.

René had already accepted Christ as his Saviour and attended an evangelical church, but by listening to the *Il Est Écrit* program, and then while attending a small sharing group for two years, he came to a fuller understanding of the message of the Bible and decided to join the Adventist movement by profession of faith.

Francine, also baptized in an evangelical church, no longer attended church. Very difficult circumstances led her to seek God. Providentially, the Lord had placed Adventist neighbours on her path as well as a small, welcoming and loving *Il Est Écrit* small group she could attend. A year later, she joined the family of the children of God.

Renée had always been a seeker of truth. She had always been interested in all kinds of spiritual movements, from Buddhism to Jehovah’s Witnesses, and many more. More recently, however, occult-type experiences

convinced her that evil forces existed, and this realization compelled her to seek God more than ever.

With the help of the *Il Est Écrit* program and the North Shore Small Group, Renée grew in knowledge of the Word of God and sealed her covenant with Jesus through baptism. Professionally engaged in helping people with disabilities, she now devotes herself to them and commits her gifts to the service of the Lord.

Raymond’s testimony and his baptism were moments of special emotion. Raymond explained that Saturday, April 3, would be his last chance to get baptized. He had come to know Christ just over a year before that. But because of decisions he had made in the past, Raymond was due to stand trial on Tuesday, April 6, and was expecting to be sentenced to time in prison.

On this last Sabbath of freedom, Raymond was able to confess his faults and express his assurance of being forgiven, by the grace of Christ alone. He accepts the consequence of his faults and trusts God, who will accompany him and be his shield in prison. In this place of darkness, he asks for the strength to be a light and to share the gospel. In the presence of members of his Small Group and members of his family, Raymond was immersed into the waters of baptism and came out with the strength and the Spirit of Christ.

Glory to God for these four beautiful children of God! ■

Rémy Ballais is the program director for Il Est Écrit, the French-language It Is Written television ministry based in Quebec. For more information about Il Est Écrit, go to www.ilestecrit.tv.

cover story

4 SEASONS OF RECONCILIATION BUILDING A BETTER CANADA

Written through the
Reconciliation Partnership
of Dr. Campbell Page and
Annie Warner Donnelly



*The 4 Seasons of Reconciliation
Indigenous relations course: What
is it? How will it impact our lives?
Between 1831 and 1996, more than
150,000 Indigenous children (First
Nations, Inuit, and Métis) were
taken from their homes and forced
to attend one of the 139 residential
schools operating in Canada. Over
6,000 of these children died at school.*

*Dr. Campbell Page, director of
Indigenous Relations for the Seventh-
day Adventist Church in Canada,
shares his story.*

"My father, Donald Page, was a Métis from the Red River, where his great-grandfather married a Saulteaux woman named Jane Prince who had roots in the Peguis First Nation. I am proud of my Métis ancestors. After the Red River and the Northwest Resistances, many were forced to hide their ancestry to protect themselves and their descendants. If they were recognized as Métis, their lives were often in danger. It became a habit to hide everything that would reveal their identity—their names, languages, customs, religious beliefs, clothing they preferred to wear—all of it lost to the fear of being recognized for who they really were.

"My mother was Lorna Archibald. Her great-grandmother, Mary Alisappi, was Mushkegowuk Cree from the Moose Cree First Nation located in present-day Moose Factory. I am a survivor of the intergenerational trauma that developed because my First Nations Alisappi family members were forced to attend a residential school. Many of my maternal relatives suffered intense shame because of their school experiences. Their brokenness was passed down from generation to generation. I'm proud of their resilience and their efforts to protect their children."

Justice Murray Sinclair, chair of Canada's Truth and Reconciliation Commission, put it this way: "While Indigenous children were being mistreated in residential schools—being told they were heathens, savages, pagans, and inferior people—that same message was being delivered in the public schools of this country. Education got us into this mess, and education will get us out."

There's an old saying: "History is written by those in power." Is it possible that the history books we read as children in school created cultural biases within us? When we graduated from grade school in Canada, how did we feel about the explorers who came from Europe, about the Hudson's Bay and North West Companies, and about the Indigenous Peoples of Canada?

These were all people we had never met. We relied on the writers of history books to introduce us to them, but it's unlikely those writers had met them either.

Well, we're not children anymore. Let's see how *4 Seasons of Reconciliation* can help us find the truth.

The Doctrine of Discovery

The rush to discover new worlds and claim them for their countries sent European explorers across land and sea. Based on its claim of spiritual lordship of the whole world, and its role in regulating relations among Christian princes, and between Christians and unbelievers, the Papacy issued three legal documents related to discovery.

Pope Nicholas V signed the 1452 papal bull titled *Dum Diversas* and the 1455 bull titled *Romanus Pontifex*. Pope Alexander VI signed the 1493 bull, *Inter Caetera*.

When explorers from Spain, Portugal, England,



Photo credit: First Nations University and Cazabon Productions





France, and Holland travelled the world to discover and create colonies, they travelled with the stance of these original papal bulls: everything was theirs for the taking. All of this was later known as the Doctrine of Discovery. Indigenous Peoples (considered to be non-Christians) living on the “discovered” lands could be invaded, captured, or vanquished because they were considered to be pagans, enemies of Christ—actually, less than human. The explorers could take everything they owned and reduce them to perpetual slavery. Indigenous Peoples all over the world lost everything, including ownership of the lands they’d lived on for centuries. Sometimes they even lost their lives.

Historians have found a trail leading from the papal bulls to the present-day Canadian legal system through the Royal Proclamation of 1763, the 1876 Indian Act, and the 1982 Constitution Act. Indigenous Peoples believe that, from the beginning, it was their responsibility to care for the land our shared Creator had given to them. The land was theirs, strangers took it away, and it still hasn’t been given back.

But it wasn’t always like that. There were Europeans who, upon arriving in North America, were grateful to sign treaties with different First Nations. Those early treaties permitted the explorers to travel the continent and bore no resemblance to the Doctrine of Discovery. Instead, they created a framework of principles that encouraged respect, equality, shared resources, and a peaceful co-existence between the Indigenous Peoples and the settlers.

4 Seasons of Reconciliation introduces us to this framework of principles that are embedded in the Great Law of Peace, also known as the Haudenosaunee (Iroquois) Constitution. We also learn about the Peace and Friendship Treaties, the Royal Proclamation of 1763, and the Treaty of Niagara, to name a few.

Are the original treaties still legally binding in

Canada today? Yes, they are.

Why, then, do Indigenous Peoples own only 0.2 percent of the land that was previously all theirs? And why did the Indian Act of 1876 make all Indigenous Peoples wards of the Government?

The answer? Colonialism.

Colonialism

According to the *Canadian Oxford Dictionary*, a colony is a group of people who settle in a new territory, whether it’s inhabited or not. They form a community connected with their mother country. Colonialism refers to the policy of acquiring or maintaining colonies, and the exploitation or subjugation of a people by a larger or wealthier power.

Historical evidence reveals five major aspects of colonialism: (1) systemic and controlled starvation, (2) land theft and control, (3) population control, (4) enacting new laws to justify and legalize land theft, and (5) extermination.

The Doctrine of Discovery paved the way for colonialism around the world. The 1876 Indian Act integrated many of its characteristics into Canadian law:

- It called Indigenous Peoples “Indians” and defined their status.
- It forced Indigenous Peoples to be called by European names and didn’t allow them to speak their native languages or follow their traditional religions.
- It denied women the status they held in their culture.
- It introduced residential schools and created reserves.
- It restricted First Nations Peoples from leaving a reserve without a pass from an Indian Agent, and created the permit system to control their ability to sell products from farms.
- It denied First Nations their right to vote.





"The Seventh-day Adventist Church is the first denomination in Canada to make a course like this available to all its members and employees."

Photo credit: First Nations University and Cazabon Productions

"The Indian Act forced the assimilation of many Indigenous Peoples," said Dr. Page. "Its policies worked with others just as it did in my family. It's been years, and we're still dealing with the magnitude of what was stolen from us by that deliberate legalized effort; still working to replace and reclaim what was ours. My story is just one of millions of Indigenous Peoples' stories, both past and present, Peoples who were targeted by the Canadian government for assimilation or eradication. Unfortunately, my story isn't close to being the worst."

Recognizing that the Indian Act has produced trauma, human rights violations, and social and cultural disruptions for generations of Indigenous Peoples, the Canadian Government has amended it several times, most significantly in 1951 and 1985. Changes have focused on the removal of the discriminatory sections.

In 1887, Prime Minister Sir John A. Macdonald said, "The great aim of our legislation has been to do away with the tribal system and assimilate the Indian people in all respects with the other inhabitants of the Dominion as speedily as they are fit to change."

Prior to, and following this and other comments made by Macdonald, events like these occurred: the starvation of the First Nations people living on the Plains during the building of the Canadian National Railroad; starvation in the North; High Arctic Relocation; falsified treaties; the Bagot Commission; the Fraser Canyon War; the Red River and the Northwest Resistances.

On Sept. 13, 2007, it was reported by the United Nations that its "Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly by a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand, and the United States), and 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa, and Ukraine)."

Today, the United Nations reports: "The Declaration

is the most comprehensive international instrument on the rights of Indigenous Peoples. It establishes a universal framework of minimum standards for the survival, dignity, and well-being of the Indigenous Peoples of the world, and it elaborates on existing human rights, standards, and fundamental freedoms as they apply to the specific situation of Indigenous Peoples."

In 2016, Canada reversed its vote against to become a supporter of the Declaration. In December 2020, the Government introduced legislation to implement the Declaration. It has yet to be passed by Parliament.

4 Seasons of Reconciliation—now we know why we need it. Let's look at how it will impact our lives.

About 4 Seasons of Reconciliation

As Christians, we recognize that when one part of the family of God is hurting, humanity as a whole is hurting. We build a better Canada as we get to know one another and care for one another's needs.

4 Seasons of Reconciliation is a bilingual online course designed to help us get to know our Indigenous neighbours as brothers and sisters. It reports historical facts. With these facts in mind, prayerful self-reflection can guide us as we examine our beliefs to ensure that they're grounded in historical truth.

The Seventh-day Adventist Church is the first denomination in Canada to make a course like this available to all its members and employees. Featuring award-winning films, slideshows, videos, and quizzes, it will be distributed free of charge. A completion certificate will be provided by First Nations University of Canada.

Students are the heart of the First Nations University of Canada's mission. Owned by First Nations peoples, the institute opened in fall 1976 with nine students. Today, it has an average annual enrolment of over 3,000 students with over 5,000 graduates from all

cover story

*"A new command I give you:
Love one another. As I have
loved you, so you must love
one another."*

—John 13:34

undergraduate and master's programs combined. Students receive a high-quality post-secondary education within an institution that reflects the goals, values, and beliefs of Indigenous Peoples. Committed to the values of inclusivity and mutual respect for people of all cultures and backgrounds, non-Indigenous students of all ages are welcome. On-campus, online, and community-based programs are available.

"4 Seasons of Reconciliation helped me understand, more than ever," said Annie Warner Donnelly, "that as Christians, we must love like Jesus. Many of us are descendants of the first settlers in Canada; we have a role in our country's reconciliation with our Indigenous brothers and sisters. In John 13:34, Jesus says, 'A new command I give you: Love one another. As I have loved you, so you must love one another.' We show our love for the Indigenous Peoples of Canada by getting to know them, by understanding the devastation brought about by Canada's historical treatment, and by helping to make things right. Canada won't be a safe place for anyone until it's safe for our Indigenous Peoples, until reconciliation has restored what was taken from them."

Reconciliation: Making Things Right

Reconciliation is always about making things right. In describing how we should be like Jesus, the Apostle Paul said, "In humility value others above yourselves, not looking to your own interests but each of you to the interests of the others" (Phil. 2:3, 4, NIV). It's such a simple thing to do: exhibit love by expressing joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Reconciliation is following in the footsteps of Jesus.

In addition to taking this course, we can continue learning about the valuable contributions Indigenous Peoples made during the early days of building Canada, and as they defended Canada each time she has gone

to war. We can stand against the stereotypes that we learned from history books. We can read the Truth and Reconciliation Commission of Canada's 94 "Calls to Action." We can read the 231 "Calls for Justice" in the *Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls*.

We can share the truth about historical events. We can face the truth of our own lack of understanding. We can celebrate the truth that within our country there are over 630 Indigenous Nations who understand what the land was like before Canada began, who lovingly respected it, respected each other, respected newcomers, and helped each one find his or her place.

Working together, we can all find our place. There's no better time to start. June is National Indigenous History Month in Canada. June 21 is National Indigenous Peoples Day. Let's honour this month and celebrate this day. Let's commit to listening, learning, and building loving relationships with our Indigenous neighbours, not just today but every day. Let's ask our Creator to bless our efforts as, together, we fulfill His plans for a better Canada. This can be part of our preparation for heaven.

4 Seasons of Reconciliation: We know why we need it. We know how it will impact our lives. It's our turn to step forward so that we'll be able to say, With my Creator's help, I've found my place within all the Peoples of this great land.

For more information about the *4 Seasons of Reconciliation* Indigenous relations course, register through 4seasons@adventist.ca or contact Dr. Page at page.campbell@adventist.ca. ■

Campbell Page is the Indigenous Relations director for the Seventh-day Adventist Church in Canada. Annie Warner Donnelly is the founder and CEO of Taking the Next Step Corp (www.takingthenextstep.ca).



FAITH | WISDOM | SERVICE



ONTARIO CONFERENCE OFFICE OF EDUCATION

1110 KING STREET EAST

OSHAWA, ONTARIO L1H 1H8

PHONE: 905-571-1022, EXT. 208

FAX: 905-571-5995

ADVENTIST EDUCATION

EXCELLENCE FOR ETERNITY



A Time for Joy

“The Sabbath is real! Jesus is Lord of the Sabbath, and He desires us to keep His Sabbath holy.”

It’s funny how when God seeks to save you, He places you in the path of people who will influence the trajectory of your life. My name is Tanya Groves (Gibson), and here’s my story.

I am a graduate of a Seventh-day Adventist university where I did missionary work throughout my school years. Interestingly enough, I wasn’t a Seventh-day Adventist at the time ... but I was searching.

I always attended chapel services at school. I figured it wouldn’t hurt, as I was already a Christian. I would also attend daily what they called the Noon Prayer Hour. The more meetings I went to, the more I was exposed to Seventh-day Adventist teachings, especially the Sabbath. As a result, I was searching and started praying for God to show me a sign that the Sabbath was truth.

I grew up in the Sunday-keeping Apostolic faith, and my dad was the pastor of our church. My parents never objected when I showed interest to participate in a student literature evangelism program called Canada Youth Challenge. I don’t think they knew what was coming.

One day I met a lady while I was out sharing literature in a parking lot. After introducing myself and the program, I began to share with her the precious literature that we carry. She couldn’t get any books at the time, so I shared a magazine with her. It was called *A Time for Joy*, and it spoke specifically about the Sabbath and the joys of it.

She left, and I continued meeting with other people. Shortly afterwards, and to my dismay, I saw the same lady returning to approach me. I was a bit scared. Occasionally, people do come back to confront you,

upset because of something they read but didn’t like. So I wasn’t sure what to expect.

I waited with a sense of foreboding. When she reached me, to my surprise, she was elated that I had shared that piece of literature with her. She told me that she’d had prior knowledge of the Sabbath; however, because of an accident, she had recently come out of a coma that had affected her memory. As she read the beautiful words on the pages of *A Time for Joy*, it came back to her like a mighty rushing wind! She loved the Sabbath and wanted to know more!

Since I myself was searching for truth, I had been praying for God to show me a sign or validation that the Sabbath was real. I had knowledge, but I guess I needed something to confirm what I had known to be true all along. The Sabbath is real! Jesus is Lord of the Sabbath, and He desires us to keep His Sabbath holy.

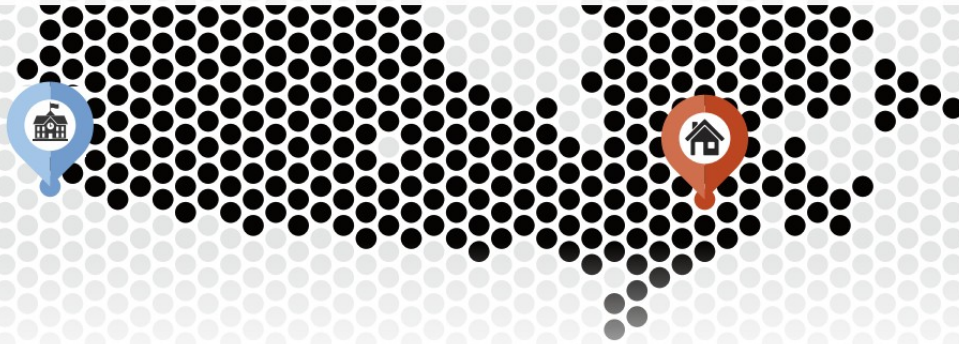
At the end of the summer I made a very difficult decision during the fall week of prayer. I chose to be baptized and to join the Seventh-day Adventist Church family. It wasn’t easy (given the opposition from my parents), but I decided to take my stand for Christ and for His truth.

Let us trust Jesus and always remember that whatever we are called to go through, “eyes hath not seen, nor ears heard the things that God has in store for them that love him” (1 Cor. 2:9). ■

Tanya Groves (Gibson) shared her story with us while serving as a CYC literature evangelist. Lifestyle Canada is Canada’s literature evangelism ministry.

From the East, to West Coast:

A Canadian Family's Experience With Adventist Online Learning



"Good morning, I mean good afternoon!" is commonly heard by students in Eastern Canada when they log on to classes hosted by teachers in British Columbia. West Coast Adventist School serves students not only in British Columbia but across the country.

The Alexis family has been a part of our West Coast community for more than four years. Anne (Gr. 5) and Orly (Gr. 9), along with their parents, Roseleine and Sylvio, live in Boisbriand, Que., just outside Montreal. This is their story.

As parents, can you describe how online learning with West Coast has been a blessing to your family?

Our children are growing to be autonomous and responsible. Since they've started homeschooling, they have learned to reconcile spiritual life and school life with other activities.

They have developed good decision-making skills. They have become more creative and positive. They have developed healthy relationships with their peers and effective communication skills which they use to build others up. In addition, we try to spend more time as a family.

Anne and Orly, how has West Coast helped you grow?

West Coast does a tremendous job in supporting student relationships. We have many activities that help us connect with classmates, like Reading Buddies and Game Nights.

Our teachers also help us on our spiritual journey. Before coming to West Coast, I didn't realize that praying before starting class could make such a difference, but it does!

In our Bible classes, we have in-depth, thought-provoking conversations about our beliefs and the influence we have on the world around us. We are always challenged to take our thinking to the next level.

Parents, what are your family's main education goals?

Our main goal is for our children to get an education in

harmony with our Christian values. We help them with their assignments. We counsel them to be good listeners. And we encourage them to aim for excellence in everything they do so that the name of God can always be glorified.

Orly, as a high school student, describe what social life for an online student looks like.

Although "seeing" each other virtually may be a downside to homeschooling for some, this hasn't kept me from making lots of friends at West Coast. I used to be shy and would wait for classmates to approach me. I've learned to be more bold and outgoing, and have made friends in the process.

I think that it's actually easier to develop friendships with our teachers and classmates, because our classes are smaller than those in brick-and-mortar schools, and we interact a lot with each other.

Parents, what do you see as the most important impact that online learning with West Coast has had on your family?

West Coast has greatly contributed to the spiritual growth of our children. It has also satisfied our standards regarding our vision of homeschooling and helped us achieve this goal.

West Coast Adventist School is honoured to serve more than 300 students across British Columbia, throughout Canada, and internationally. We strive to provide quality, personalized distance learning based on individual needs, encouraging and motivating each student to reach their full potential academically, spiritually, emotionally, and physically. If you have any questions about our program or would like to explore online learning options for your child, please contact us at office@wcasdl.ca. ■

Melanie Kartik is the principal of WCAS and has been an Adventist educator for 13 years. Erin Sutherland is the vice-principal and has been an online teacher for eight years.

it is written canada

Outdoor Adventure Program Inspires Indigenous Youth

“I’ve heard some people say that life is like a canoe trip because it’s hard, and you just want to go home. It’s only hard if you look at the bad part of it and you don’t think about the positives. Yeah, it’s gonna be hard sometimes, but you gotta look past that and look at where you’re getting and how far you’ve already travelled and how you’ve already pushed through so much and how you can keep going.”



Mike Lemon speaking with Lawrence Enosse, Brighter Futures manager at the Wiikwemkoong Youth Centre.

Fifteen-year-old Mary Pangowish spoke with the wisdom of experience. “This 10-day, 140-kilometre canoe trip has taught me a lot about who I am and who I can become. I learned who I am as an Anishinaabe youth. Life is like a canoe trip because it’s hard to do alone.”

Nimkii Lavell, leader and guide for the Outdoor Adventure Leadership Experience (OALE), adds: “We have seen kids go from having a very poor vision of themselves and a very poor mental health state to flourishing and becoming role models in the community and going on to achieve the dreams they talked about.”

“The OALE is the most phenomenal youth-based program I’ve ever encountered,” asserts Mick Staruck, director of education for Wiikwemkoong Board of Education. “This canoe-based program is an ignitor; it unlocks resiliency, and this spills over into everything else they do.”

While the school dropout rate for Indigenous youth on reserves across Canada is an alarming 48 percent, the youth who participated in the OALE canoe trips had a 100 percent high school graduation rate, and every participant also went on to complete a post-secondary qualification.

Chief Duke Peltier explains: “We wanted the youth to realize their full potential, and it’s satisfying to see someone go into the program on the first day feeling very timid and unsure of their abilities. They don’t have any confidence and their self-esteem is low, but when they come out of the program, they are a changed person. These young people come home full of life, full of happiness; their home environment changes. They begin to help out at home and show their parents that they can communicate with them.”

“It’s just amazing seeing wild animals, beautiful green trees, and blue water instead of just being on your phone all the time, lying in bed. It’s better being out in nature enjoying it, going swimming and canoeing.” 14-year-old Ian Dokum said, affirming the value of his OALE experience.

“It doesn’t look that much different from other canoe-based trips,” Nimkii Lavell explains, “but the core of our program is prayer and respect, and that is a fundamentally different perspective of our movement through nature. We encourage each participant to engage in prayer personally, but also to pray on behalf of the rest of the group.”

“After being separated from their

families for 10 days, the group comes paddling along the same route that our ancestors have taken; their families are waiting for them,” Lawrence Enosse, Brighter Futures manager at the Wiikwemkoong Youth Centre, expounds. “We celebrate our youth and their accomplishments, and each one receives a paddle with the year and their name engraved on it. The paddle, instead of a certificate or a trophy, creates a story and a legacy.”

More than just learning how to paddle a canoe, the OALE helps Indigenous youth learn how to work together to reach their goals.

If you wish to learn more about this remarkable program, please go to itiswrittencanada.ca or *It Is Written Canada*’s YouTube videos and click on the program titled, “See How This Amazing Outdoor Adventure Inspires!” ■

Mike Lemon is the speaker/director for It Is Written Canada.

 **It Is Written**
Canada





Pastor Charles with the Karamojong outside their manyatta after the church service.

aguilars on a mission

Akuj is Love

The Karamojong, a nomadic pastoralist tribe near the borders of Kenya, South Sudan, and Uganda wear beautiful multicoloured blanket-like shawls. But their community has experienced dark struggles. Violent incidents, livestock theft, birthright disputes, road ambushes, and other hostilities are prevalent because of ongoing conflict between a number of local tribes.

It isn't just peace that the Karamojong need. They need support in the areas of health, food, and education.

The first Sabbath I spent outside of Kampala, the capital of Uganda, was in Karamoja, where ADRA has been working with the Karamojong tribe for more than a decade. The ADRA team members in Karamoja were so excited when they found out I would be there for the weekend. They invited the Karamojong community to the Sabbath service, during which I would be preaching.

In preparation for the sermon, I asked the local ADRA staff about Karamojong beliefs. I learned that the Karamojong believe in God, whom they call Akuj. Akuj watches over and directs everything in Karamoja, including giving them the birthright to all the cattle in the region and beyond.

The number of cows the head of a clan or family owns is a major status symbol. Cows are gifted as a reward for character and bravery against other cattle raiders.

I was uncertain what to preach that day. What message would speak to the hearts of the Karamojong? After prayer and discussions with ADRA staff, I decided to go with the suggestion to preach on Luke 15, the parable of the loving Father.

With the Bible in my hand and my interpreter beside me, I started narrating the story about a man who had two sons. Contextualizing the parable, I referred to the inheritance/possessions as "cows."

When my interpreter started translating the parable into their language, many looked troubled and annoyed. One even interrupted and asked, "Why would the father allow the young son to take all the cows? That father is unfit, stupid!" The group hushed him, and we continued the story.

I explained that the young man ended up squandering all his cows, not as a reward for character or bravery or as a dowry, but on indulgent and self-serving lifestyle choices. With no cows left, the younger son struggled

to find food. He decided to return to his father's manyatta (temporary settlement) in Karamoja. He hoped he could at least have some milk to drink, I said.

The father was at the entrance on the manyatta when he saw the young son approaching from a distance. The father ran toward the young son and welcomed him home. The father called the other men in his manyatta and put on a feast to celebrate the son's return.

"What a stupid father," shouted the same man in the audience. The group, in agreement with him, erupted in laughter.

We continued nonetheless. "Now the older son heard the dancing and music," I said and then proceeded to explain how full of resentment the older brother was. After all, the younger brother had brought shame on the father, and yet there was such an outpouring of love for him. "The older brother said to the father, 'I earned the respect of others by working hard for our tribe. And yet, even with all that hard work, you did not even roast a goat for me.'"

At this point, the group's demeanour changed. The laughter and smiles were gone. I said, "The father responded, 'You are always my son. Everything I have has always been yours. Your brother is alive; we must celebrate.'"

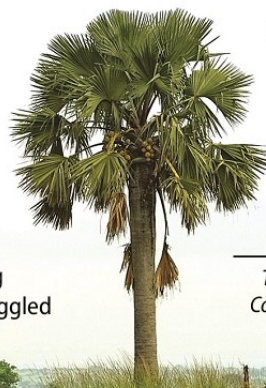
We asked the group whether they thought the older brother ended up joining the celebration. The group looked bewildered. Suddenly, they began asking which son represented which tribe. Lively discussion ensued among them.

Several minutes later my interpreter interrupted them and said, "The focus of the story is not on the younger brother or the older brother but on God (Akuj). Akuj loves the Karamojong just the same as the Dodoth, the Jie, Bokora, Pian, Pokoth, Lebtur, Matheniko, the Ik, Tepeth, and the Masai."

The closing thought was this: "We know how much God (Akuj) loves us, and we have put our trust in His love. God is love, and all who live in love live in God, and God lives in them" (1 John 4:16).

To find out what happened right after the sermon ended, watch our video, at <http://bit.ly/LovingFather-Luke15>. ■

The Aguilar family are a missionary family from beautiful British Columbia. Charles is the country director for ADRA Uganda.



June 2021

33

THE BURMAN EFFECT

BURMAN ALUMNI
IMPACTING THEIR COMMUNITIES

Where Faith and Works Meet

It's spaghetti night, and Burman University alumni Sharron (née Waterman) Glover, Ed Rice, and Elsie (née Dubyna) Shipowick are busy in the kitchen—the Soup Kitchen, that is. Sharron is cooking the spaghetti, Ed carries it downstairs to the dining room, and Elsie packages the bread. Their 150 guests are lined up outside 5014 49 Street in Red Deer, Alta., where “faith meets works.” Other volunteers from Burman University and surrounding central Alberta communities are packaging the hot meals quickly and efficiently.

A year ago clients could come in out of the cold, but in March 2020, COVID-19 restrictions closed the dining room. Director Attaleen Werner says, “Our clients are often thanking us, especially during lockdown times when hot meals are hard to come by. We’ve not had to cut back on the number of servings given out. In fact, we have increased them to fill gaps left by other organization that are no longer able to serve.”

Dedicated volunteers spend one or two days a month at the Soup Kitchen to provide hot meals for their clients on Thursdays, Saturdays, and Sundays. Tena (Trynchuk) Zazulak, a Parkview Adventist Academy alumna, is a Soup Kitchen board member. She also leads a group of volunteers once every month. Tena writes, “I enjoy cooking. This is my way to reach the more vulnerable in my community. I have been inspired and blessed by the leadership and dedication of our constituent churches.”

Serving 1,700 takeout meals every month does not come without a price tag. Much of this ministry is funded through private donations. Support also comes from central Alberta Adventist churches, the Alberta Conference, and ADRA. Only recently has the provincial government helped fund the increased expenses incurred by the new method of delivery.

Attaleen says, “I was fearful that the economic consequences of the pandemic would have a negative impact on us. That has not been the case. If anything, individual donations have gone up, mostly because more people have been impressed to give. Praise God from whom all blessings flow!”

In addition to serving hot meals, the volunteers,

supervised by outreach co-ordinator Darby Nielsen, also distribute clothing and personal hygiene items. When the dining room was still open, Darby developed friendships with some clients. Now, as the pandemic has intensified the need for personal connection, many more are seeking him out, giving him even greater opportunities to share God’s love.

This ministry, started 30 years ago by a group of Burman University students serving soup from the back of a pickup truck, is planning for growth. First on the list is expanding Sabbath morning devotional times. The board is looking at providing showers and laundry facilities to meet clients’ basic needs, and also mental health seminars and classes on resumé writing. But currently, the pandemic and the size and layout of their facility are imposing seemingly insurmountable limits. Even so, the group is confident that the same God who led this ministry in the past will lead it into the future. ■

*For more information, visit reddeersoupkitchen.ca.
Renate Krause is the editor of Burman University Magazine.*

Sharron (née Waterman) Glover, cooking another pot of spaghetti.



Grade 12 Student Wins MANS Healthy Food Contest



Jersey Threefingers, winner of the Healthy Snacks contest, took home a gift boxed tea trio of teacup, strainer, and herbal tea selections.



Jersey's apple nachos edged out three other top competitors by the closest of margins, but her beautifully presented and healthful snack carried the day.

"Some students were initially skeptical entering the kitchen/classroom (there was not a chip, candy bar, or sugary drink in sight). But Jersey Threefingers was... excited to participate in the Healthy Snacks contest."

While a food skills class is taught to Mamawi Atosketan Native High School students every year, in April 2021, their teacher Kim Harrington initiated a little friendly competition with a Healthy Snacks contest.

"Students have a variety of skills when they enter the kitchen," observed Harrington. "This year we had two classes in the kitchen at the same time. One class was an introductory group. The other was an intermediate class. The students learn about how to stay safe and keep things clean in the kitchen. They learn how to follow a recipe. They also learn about nutrition and how to make positive food choices."

Some students were initially skeptical entering the kitchen/classroom (there was not a chip, candy bar, or sugary drink in sight). But Grade 12 student Jersey Threefingers was inspired by the recipes she learned to

follow in an appetizers class and was excited to participate in the Healthy Snacks contest.

It was an especially close call among the many deserving, beautifully presented snack candidates. There was only a one-vote difference between each of the top four competitors! But a tasty batch of apple nachos Threefingers had prepared emerged as the winner.

When she got the news of her win, Threefingers was so excited. Not only did she get to take home the prize tea set (generously donated by the ABC store in Lacombe), she did so with particular satisfaction. With apple nachos, she convinced her skeptical classmates that healthy food could also taste great and look beautiful. ■

Myken McDowell is a communications specialist and master print maker living in Edmonton.



You can follow school life and activities at MANS at www.facebook.com/mamawiatosketan.



June 2021

35

news

of Canadian Adventist members and churches in action

Please note: Items in the "News" section may originate from various sources. The Canadian Adventist Messenger will give credit, via a byline, to authors of material submitted directly to us for first printing. Stories without a byline may have been written by Messenger staff, reprinted from other publications, or supplied to us by a general press release.

Manitoba - Saskatchewan

Blessing Bags



Barbara Raney with sample Blessing Bags.

On March 19, 40 "Blessing Bags" were delivered to two agencies in Saskatoon that assist people either living in poverty or homeless. The drawstring bags, made of fabric, were filled with necessities for men and women such as T-shirts, socks, underwear, toothbrushes, toothpaste, soap, combs, bandages, hand lotion, facial tissue, writing pads and pens, protein bars, and more. Each blessing bag contained a brightly coloured card made by students from Riverside Christian School and an encouraging Bible verse card.

The idea began with a question and prayer: what can we do, not only as a church, but as individuals, to show God's love to those most vulnerable?

Blessing bags became a perfect fit!

Elaine contacted two agencies in Saskatoon that provide support to people in need, Elizabeth Fry Society

and the Lighthouse, and explained our project. The response was very positive, so on to Phase 1. Barbara had a good-sized stash of brightly coloured fabric on hand, and more material was purchased on sale at a local fabric store. The sales clerk measured the material very generously. Thank you, Lord!

Barbara's sewing machine and serger needed a tune-up. So off to a repair shop. After she explained the problem, the technician first suggested she leave the machines in his shop for the next two weeks. But after taking a look, he decided to do a quick repair. God is good indeed!

Cutting material, serging, and stitching followed; then threading shoelaces through the tops to make 60 delightful drawstring bags that can be reused and repurposed.

Phase 2 involved shopping around town for suitable items to fill the bags, with each person buying different items to avoid duplication. Elaine's basement became the repository of numerous items that were then sorted, piled, and placed into bags and completed for their final destination. Through toil, sweat, tears, and many prayers, the project turned into a "labour of love!"

Our prayer is that we can continue to make these blessing bags and invite others to get involved. One idea is to provide bags to any church member who requests them, to be filled and given back for distribution. Or blessing bags can be picked up, filled, and placed in one's vehicle for easy distribution to someone in need. Donations of cash or needed items are also appreciated.

We encourage each person to find their mission and be part of the solution in these difficult times. "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me'" (Matt. 25:40, NKJV). ■

—Barbara Raney and Elaine Bubnick,
Pinehouse Drive Seventh-day
Adventist Church, Saskatoon, Sask.



SDACC

Seventh-day Adventist Church in Canada Appoints Daniel Saugh as Health Ministries (HM) Co-ordinator



Daniel Saugh

In this leadership role Dr. Saugh will provide leadership to train, empower, collaborate, and co-ordinate with the health ministry directors of each conference. In this role he will serve to liaise between the national and regional/conference HM directors in helping to provide resources and planning for any regional or Canadian health ministry events/programs.

The HM role will be rolled out by having two working groups: first, an HM Advisory consisting of all the HM regional directors, including the NAD HM director (ex officio); and, second, a health standing committee that will be composed of health professionals and lay individuals from across Canada, including the SDACC administration. This will help to inform and shape the health ministries across Canada more comprehensively and effectively.

Daniel Saugh brings a background of pastoral ministry, military/police chaplaincy, health promotion/education with emphasis in lifestyle intervention, with an MPH from Loma Linda University and a PhD in mental health/psychotherapy and spiritual care from Wilfrid Laurier University.

“It is a privilege to serve in this capacity to work together with our gifted members, churches, conference, and union leadership,” says Saugh. “As the world rapidly changes, like never before we are to reclaim this unique message God entrusted to us and proclaim more prominently our health ministry and ‘restore the right arm of the gospel.’” ■

>> SDACC REVOLVING FUND REPORT: As of April 30, 2021, there were 382 depositors with a total deposit of \$31,719,615. There were 90 loans with a value of \$27,811,657.

For more information or to make a deposit, contact Girly Quiambao—quiambao.girly@adventist.ca; 905/433-0011.

campmeeting

2021 Virtual Campmeeting Guide



Joy in the Journey British Columbia Virtual Campmeeting

July 28-31, 2021, at www.bcadventist.ca



Charles Aguilar
Country Director, ADRA Uganda



Ben Amoah
Assistant Pastor, Church in the Valley/Chaplain, Fraser Valley Adventist Academy



John Bradshaw
President, It Is Written



Barry Buchanan
Retired Teacher, Seventh-day Adventist Church in British Columbia



Ken Corkum
President, Seventh-day Adventist Church in Newfoundland and Labrador



Kumar Dixit
Executive Director, The Concierge Minister



Tetenda Jura
Student, Religious Studies, Burman University, Lacombe, Alta.



Jerome Masilamony
Student, Seventh-day Adventist Theological Seminary



Alexandra Moly
Graduate, Religious Studies/Sociology, Burman University



Roger Seheult
Assistant Clinical Professor, Loma Linda University School of Medicine



Mike Stevenson
Pastor, Santa Clarita Seventh-day Adventist Church, Southern California Conference



Elizabeth Viera Talbot
Speaker/Director, Jesus 101 Biblical Institute, North American Division



Charissa Torrosian
Director, Prayer Ministries, North New South Wales Conference, Australia



Justin Torrosian
Pastor, Hamilton Seventh-day Adventist Church, North New South Wales Conference, Australia

Stronger Together Alberta Virtual Campmeeting

July 9-17, 2021, at www.albertaadventist.ca



Ben Amoah
Assistant Pastor, Church in the Valley/Chaplain, Fraser Valley Adventist Academy



Marc Andrade
Chaplain, Parkview Adventist Academy/College Heights Christian School, Lacombe, Alta.



G. Alexander Bryant
President, North American Division



Damian Chandler
Pastor, Capitol City Seventh-day Adventist Church, Sacramento, Calif.



Claudio and Pamela Consuegra
Directors, Family Ministries, North American Division



Massiel Davila-Ferrer
Chaplain, Burman University, Lacombe, Alta.



Mathew Feeley
Pastor, Ottawa East Seventh-day Adventist Church, Ontario Conference



Denis Fortin
Professor, Historical Theology, Seventh-day Adventist Theological Seminary



Gary Hodder
President, Alberta Conference



Elise Kruithof
Director, Student Success and Mental Health, Burman University, Lacombe, Alta.



Mike and René Lemon
Speaker/Director, It Is Written Canada



Ashia Lennon
Pastor, Pinehouse Drive Seventh-day Adventist Church, Saskatoon, Sask.



Ben Lundquist
Youth Director, Oregon Conference



Cami Oetman
Vice President, Adventist World Radio



Trevor O'Reggio
Professor, Church History, Seventh-day Adventist Theological Seminary



Alex Portillo
Pastor, Oregon Conference



Elizabeth Pule
Director, Family/Women/Singles Ministries, Ontario Conference



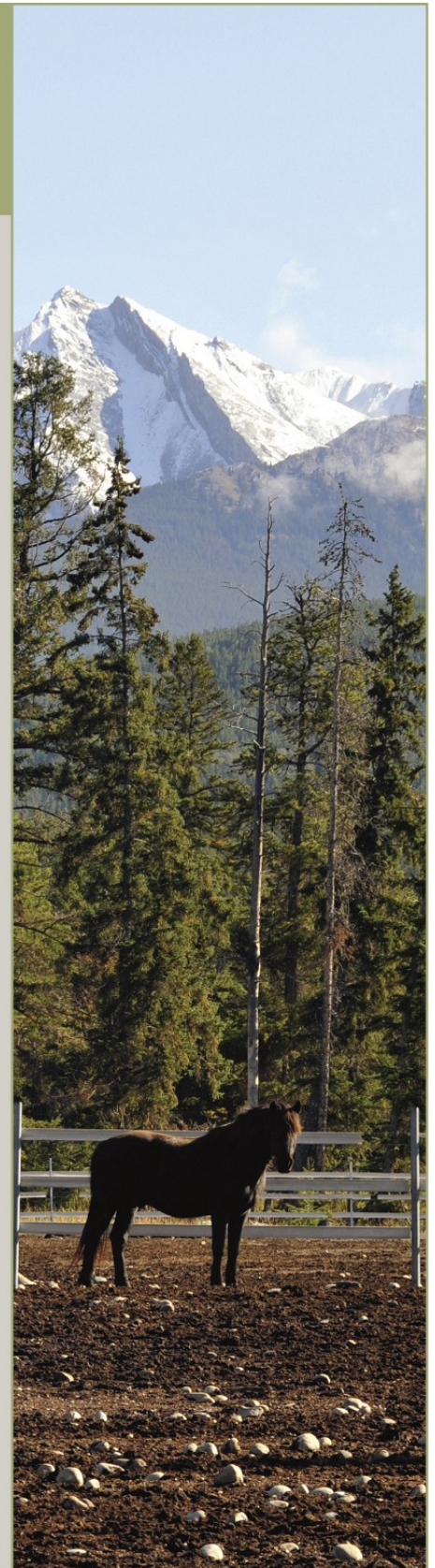
Jose D. Sanchez
Student, Seventh-day Adventist Theological Seminary



Ron Sydney
Pastor, Pontiac Southside/Detroit Center Seventh-day Adventist Churches, Lake Region Conference



Wayne Williams
Executive Secretary/VP for Administration, Alberta Conference



campmeeting

Facing the Future Unafraid Manitoba-Saskatchewan Virtual Campmeeting

July 5-11, 2021, at www.mansaskadventist.ca



William Cork
Assistant Director, Adventist
Chaplaincy Ministries, North
American Division



Chantel J. Klingbeil
Associate Director, Ellen G.
White Estate, General Conference
of Seventh-day Adventists



Gerald Klingbeil
Associate Editor, Adventist
Review and Adventist World



Homer Trecartin
Retired Director, Global Mission
Centres, General Conference of
Seventh-day Adventists



Connecting Like Jesus Ontario Virtual Campmeeting

June 29-July 3, 2021, at www.adventistontario.org



Tony Anobile
Vice President, Multilingual
Ministries, North American
Division



John Bradshaw
President, It Is Written



Desiree Bryant
Associate Director, Ministerial
Spouses, Ministerial Association,
North American Division



G. Alexander Bryant
President, North American
Division



Jose Cortes Jr
Associate Director for Evangelism,
Ministerial Association, North
American Division



Vanessa and Jamil Hairston
Worship Pastor/Health Pastor,
Miami Temple Seventh-day
Adventist Church, Miami, Fla.

Lessons for Living—Christ in Our Everyday Lives Bluewater District (Ontario) Virtual Campmeeting

Aug. 13, 14, 2021, at www.owensoundadventist.ca



Bill Santos
Founder/Speaker,
Lessons for Living
Television





Hope for Better Days Newfoundland and Labrador Virtual Campmeeting

July 26-31, 2021, at www.nladventist.ca



Celestine Barry-Dickens
Soloist, West Frankfort, Ill.



Jonathan Gascoyne
Pastor, Botwood Seventh-day
Adventist Church, Botwood,
N.L.



Etienne Harushimana
Pastor, Marystown Seventh-
day Adventist Church,
Marystown, N.L.



Kaitlynn Harushimana
Director, Communications,
Seventh-day Adventist Church in
Newfoundland and Labrador



Alicia Patterson
Assistant Professor, AdventHealth
University, Denver, Colo.



Geoff Patterson
Pastor, Boulder Seventh-day
Adventist Church, Rocky Mountain
Conference

3ABN + STREAM.STUDY.SHARE.

Now you can watch more than 1,500 hours of 3ABN programs on demand, with fresh content added weekly!

For more information, visit 3ABN.tv.

With 3ABN+

- Watch videos on demand
- Download Bible studies, recipes, activities for kids, and more
- Download videos to watch offline
- Easily share a link on social media, or with a friend
- Watch with no ads

iPhone
android
 tv
Roku
android tv
fire tv

(618) 627-4651 | 3ABN.tv



announcements

■ Announcements

PROCESS:

- All announcements (non-profit events, new member notices, birth announcements, weddings, anniversaries, obituaries, and tributes) should be emailed to Adrianna Lewis (lewis.adrianna@adventist.ca) or faxed to her attention at 905/433-0982.
- Every individual named in the announcement must be aware of the submission and have granted the submitter approval for printing.
- Obituaries *must* be submitted on the appropriate form, completed and/or approved by a family member of the deceased. The forms (both printable and electronically submitable) are available at www.adventist.ca/messenger.
- The *Messenger* assumes no liability for typographical errors or responsibility for inaccuracies originating in submitted material.

■ Legal Notice

Notice is hereby given that the 13th Constituency Meeting (Quinquennial) of the Seventh-day Adventist Church in Newfoundland and Labrador will convene virtually (over Zoom) on Sunday, Aug. 1, 2021, beginning at 9 a.m. NDT.

The Session is called for the purpose of: (1) Receiving reports covering the past five years of Mission operations, (2) Electing directors of departments (Mission officers are elected by the Seventh-day Adventist Church in Canada, scheduled for next SDACC Board in June 2021), (3) Electing members of the Board of Directors for the next five years, (4) Electing the Standing Bylaws Committee, (5) Considering any proposed changes to the Bylaws, (6) Considering any other business that may properly come before the Session.

The Bylaws of the Seventh-day Adventist Church in Newfoundland and Labrador provide that each Seventh-day Adventist church in the Mission is entitled to one delegate without regard to numbers and one additional delegate for each 20 members or major portion thereof. Regular delegates to the session are appointed by the local churches.

Each church is entitled to one representative to attend the Organizing Committee and one additional member for each 200 members or major portion thereof. The Organizing Committee is scheduled to meet

virtually (over Zoom) on Monday, July 26, at 6:30 p.m. NDT. (The primary work of this committee is to recommend to the Session members of the Nominating Committee and members of the Standing Bylaws Committee).

*Ken Corkum, President
Xenia Capote, Secretary*

■ Birthdays

Jean (née Klokeid) Garner of



Calgary, Alta., celebrated her 90th birthday on May 19, 2021. Surrounded by family, she waved at a parade of well-wishers. Jean continues to share the joy of the Lord, as He truly is her strength. Jean has five children, eight grandchildren, and three great-grandchildren.

■ Anniversaries

Garth and Karen (née Neufeld) Dauncey of Surrey, B.C., celebrated



their 50th wedding anniversary on Dec. 27, 2020. It was a COVID-safe celebration with immediate family only. The Daunceys have two children, Dayna Dauncey and Mike (Marcella) Dauncey, and three grandchildren.

■ Obituaries

Vernon Triebwasser was born on Sept. 28, 1931, in Bassano, Alta., and died on Feb. 2, 2021, in Calgary, Alta. Vernon served many years as a deacon and elder at the Calgary Central church. He was predeceased by his parents, Daniel and Martha (née Seibel); and brothers, Bud and Dale. Surviving: spouse, Bonnie; sons,

Roger, Rick, and Don, all of Calgary; daughter, Cathy Robertson of Calgary; eight grandchildren and four great-grandchildren.

Mable (née Herzog) Wigley was born on Apr. 25, 1922, in Oberlin, Alta., and died on Jan. 23, 2021, in Lacombe, Alta. She was predeceased by her spouse, William "Bill" Wigley; son, Bill Wigley; and daughter, Ona Wigley. Surviving: son, Roy (Marianne) Wigley of Airdrie, Alta.; daughters, Joy Wigley of Blackfalds, Alta., Star (Mark) Strachan of Red Deer, Alta., and Bonnie (Murray Roddis) Wigley of Red Deer; 14 grandchildren, 35 great-grandchildren, and 22 great-great-grandchildren.

■ Tributes

Raymond Triebwasser, 1921–2021



The family of Raymond Triebwasser will forever miss our dear father, grandfather, uncle, and friend, born in Beiseker, Alta., on Aug. 30, 1921. He passed away very peacefully on Feb. 16, 2021, in Medicine Hat, Alta. Raymond was the son of William and Lydia Triebwasser and the last living member of this family at 99+ years. As he was laid to rest on Feb. 23, many now look forward to carry on this great legacy rooted in wonderful memories.

Raymond loved the farm that he was raised on, but he loved family and friends more. Being a very hard and diligent worker at common labour in many different areas, he always gave his utmost best for those around him. His word was as good as his hearty handshake all through his life. The life and times of Raymond were found in the area of Beiseker, Calgary, and Lacombe, Alta., with friends and family all along the way. He was known as a very kind and friendly man who never wavered from a strong faith in his Master and Creator.

He is predeceased by his parents, all 13 siblings, many brothers- and sisters-in-law, his wife Goldie (2014), and his grandson Paul Anthony (2000). Raymond is survived by his daughter, Charlene (Richard) Fortsch; his son, Wayne (Karen)

Triebwasser; two grandsons, Robert Anthony (Kari) and Jade Triebwasser (Mara); as well as numerous nieces, nephews, cousins, and their families.

■ Advertisements

Canadian Adventist Messenger is looking for a new staff writer for the "Where Are They Now?" column. We are looking for someone who is retired and has worked for the church in more than one conference across Canada. Please contact messenger@adventist.ca for more info. (06/21)

Maui Vacation Condo: Relaxing and affordable. Only a 3-min. walk to the beach! 1-bdrm w/king bed. Clean, comfortable, well-maintained. Sleeps 4. Fully furnished kitchen, washer/dryer, and more! Free parking, Wi-Fi, and calls to Canada/U.S.! Friendly Kihei Adventist church nearby. Visit us at www.vrbo.com/62799. Email: mauivista1125@gmail.com or call Mark 909/800-9841 (USA). (11/21)

We help Adventists marry Adventists. It's that simple: www.adventistdating.com. (10/21)

■ Advertising Policies

PROCESS:

- All advertising should be submitted with local church or conference approval.
- Payment must accompany your ad or it will not be published. Acceptable methods of payment are cheque (in the mail) or credit card (online via PayPal).
- Submission deadlines are 8 weeks before the date of publication (e.g. May 1 for the July issue).
- The *Messenger* assumes no responsibility for typographical errors, nor liability for the advertisements.
- Acceptance of ads does not constitute endorsement of the products or services by the Seventh-day Adventist Church in Canada.

RATES:

Classified advertising— \$42 for 50 words or less; \$11 for each additional 10 words. *Maximum 250 words.*

For ad rates, sizes, deadlines, and more, visit: www.adventist.ca/messenger.



NEW/USED Adventist Books:
TEACH Services helps authors publish their book, including editing, design, marketing, and worldwide distribution. Call 800/367-1844 for a free evaluation. Visit www.LNFBOOKS.com for used books and your local ABC or www.TEACHServices.com for new book releases. (08/21)

Country home located near Riding Mountain National Park in Manitoba on 80 acres (50 acres deeded farmland, 30 acres wooded). 4 bedroom bi-level, 2.5 bathrooms, full basement. 2-car garage separate from house. Aerial photo available on request. 204/835-2742. (06/21)

Reach Your Target Audience

To advertise in the Canadian Adventist Messenger, please contact our Ad Manager at 905/433-0011, x2092 or email messenger@adventist.ca.

SDA Counsellor & Life Coach
Applying spiritual principles to everyday challenges!



Available across Canada via video chat.
Biblical tools such as CBT & Ministry of Healing for depression, anxiety, stress, trauma, relationships, anger. Registered Professional Counsellor, TEAM-CBT, CBT-I for insomnia, certified life coach.

Free consult & resources:
www.AngelaPoch.com

Alan Hamilton BBA, Realtor

Working for YOU Sundays - Fridays in Abbotsford, Aldergrove, Langley, Surrey, Mission & Chilliwack, B.C.

RE/MAX LITTLE OAK REALTY

cell 604-309-5729
Alan@AlanHamilton.com
AlanHamilton.com



Not intended to induce breach of agency

RE/MAX HALL OF FAME



YARA KAILY LIMA
SALES REPRESENTATIVE

THINKING OF SELLING YOUR HOME?

I am a Christian Real Estate sales representative working in Toronto, Durham and Northumberland areas. Please call me for a no-obligation consultation.

- ✦ Christian values and honesty
- ✦ Integrity and Professionalism
- ✦ Knowledge of the current market trends

 905 442-0723 (Direct)
905 897-4040 (Office)
yara.lima@remax.net

invis Canada's Mortgage Experts™



I am more than just mortgages; I specialize in:

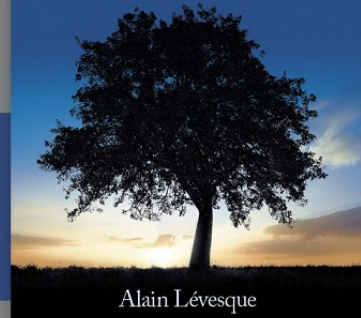
- 1st & 2nd Mortgages
- Bank Declines
- Private Lenders
- Poor Credit
- Bankruptcy
- Mortgage Arrears
- Property Tax Arrears
- Power of Sale
- Self-Employment
- Loans for:
 - Residential or Commercial
 - Debt Consolidations
 - Construction
 - Home Renovations
 - Credit Card Debt
 - And More...

Peter Prinzi
Lic. #M1002122
Mortgage Broker #10801
peterprinzi@outlook.com
647-280-2656
Call or Email Me in Confidence

TOGETHER WE WILL FIND A SOLUTION!

SEVENTH-DAY ADVENTIST CHURCH IN CANADA EDITION

GEORGE'S TREE
The story of a *well* planned gift



Alain Lévesque

GEORGE'S TREE will teach you how to benefit from Canadian tax deductible policies when you make your current charitable donations, as well as charitable bequests in your Will. A financial specialist in Planned Giving, author Alain Lévesque uses an easy-to-read story format to demystify many preconceived notions. This special edition includes examples for Planned Gifts to Canadian Adventist charitable organizations.

To receive your **FREE** book of *GEORGE'S TREE*, please email legal@adventist.ca, or call 905-433-0011, ext. 2078. Available in **ENGLISH** or **FRENCH**.
Also available in **electronic format** at www.willplan.ca



THE GREAT CONTROVERSY



An excellent sharing book!



A book that will give the reader the hope that evil will one day end and how to be on the winning side!



Be the one who shares this hope!

*Don't delay! Call us today
1-888-402-6070*

AMAZING FACTS

 M I N I S T R I E S

Contact@AmazingFactsMinistries.com

Church is more than a  .

Tithe is more than an  .

Give. Online. Anytime.
adventistgiving.ca

Learn how to give at
www.youtube.com/watch?v=oF6hmQG6iU0



 Seventh-day Adventist' Church
 NORTH AMERICAN DIVISION | **ADVENTIST GIVING**

2021 OFFERING SCHEDULE

JUNE

Local Church Budget	June 05
Women's Ministries NAD*	June 12
Local Church Budget	June 19
Canadian Indigenous Ministries*	June 26

JULY

Local Church Budget	July 03
World Budget (General Conference)*	July 10
Local Church Budget	July 17
Conference Advance	July 24
Local Church Budget	July 31

*Special materials provided.



Did You Move?

Contact your local conference membership clerk to update your records and stop delivery of extra copies:

<p>Alberta Conference Dorothy Falesau dfalesau@albertaadventist.ca 403-342-5044, ext. 210</p>	<p>Ontario Conference Kristen Bailey kbailey@adventistontario.org 905-571-1022, ext. 224</p>
<p>British Columbia Conference Tanya Avelar-Martinez tavelarmartinez@bcadventist.ca 604-853-5451, ext. 300</p>	<p>Quebec Conference Sara Therlonge stherlonge@sdaqc.org 450-651-5222, ext. 230</p>
<p>Manitoba-Saskatchewan Conference Aleisha Mazier amazier@mansaskadventist.ca 306-244-9700</p>	
<p>Maritime Conference Jullie Bannister info@maritimesda.com 506-857-8722, ext. 201</p>	
<p>SDA Church in Newfoundland and Labrador Xenia Capote xcapote@nladventist.ca 709-682-0284</p>	




HopeChannel

Now available on these cable stations:
 Eastlink, Delta, Coastal,
 and CityWest




from the editor

UNFORTUNATELY, MY FIRST exposure to the portrayal of Canada's Indigenous Peoples was not positive. I started hearing stories as a young impressionable child, and it was mostly people sharing hearsay and urban legends that were later proven to be myths.

As I went through my teenage years, the stories or experiences went downhill from there, and I share this with transparency and utter regret.

Moving forward a few years, I met some members of various coastal Indigenous communities. I remember talking with one Indigenous person who told me how he hated white men. But he also told me how he had been taken away by white people as a child without his parents even knowing where he was. He was placed into a residential school and told that the only reason he was there was because his mom and dad did not want or love him. That is enough to break anyone's heart but is even harsher when you are six or seven years old and previously felt as if you were the most loved child in the world. His dad was his hero.

The ecclesiastical head of this residential boarding school took advantage of this innocent little boy and did unconscionable things to him. He told me that whenever he was found speaking to his friends in his Indigenous language, the supervisors would put a pin through his tongue to teach him a lesson about using that "heathen language." This man also told me how he had pleaded with God for a new heart and received one. He even crossed paths with the religious leader who had done those atrocities to him and forgave him. The act of forgiveness healed his own heart.

Since that one exchange with this individual, I eventually had many more conversations with many more who'd had very similar and equally painful experiences.

I have also heard of evidence that various Indigenous groups were probably Sabbath-keepers who practised a somewhat purer form of what we call Christianity when it came to treating others. I've had dialogues with some Indigenous friends who told me that in some Indigenous languages the word for "Saturday" is translated to "the rest and refresh day." We know something about that.

My friend James Wood, one of the producers at LLT Productions, the creator of the Sabbath series titled *The Seventh Day*, said the Quakers working with the Inuit once recorded that "these people keep the same day of rest as the Jews."¹ And yet, growing up all those many years ago, I had started off thinking that "they" should be more like "us." Clearly, I had it all backwards.

How was wealth measured among many Indigenous nations? By the amount that was given away to help those in greater need! While I deeply regret the false thinking I was exposed to early on, I'm so grateful that God has guided me to growing clarity and compassion over the years.

When I meet an Indigenous person today, with my changed heart, I see someone who can add something to my spiritual and personal life. I challenge you to do the same. ■

from the editor

Changed Hearts and Minds



English | Spanish | Portuguese | French | Tagalog | Afrikaans | Ukrainian | Russian | Bahasa | Mongolian | Tamil
Telugu | Hindi | Marathi | Malayalam | Bengali | Mizo | Bhojpuri | Santali | Cebuano | Nepali | And Many More!

ADVENTIST WORLD RADIO PRESENTS:

UNLOCKING BIBLE PROPHECIES

INTERNATIONAL

MASTER CLASS with CAMI OETMAN

Adventist World Radio's *Unlocking Bible Prophecies* series has returned, and is now available in dozens of languages!

Share this life-changing series with family and friends around the world and encourage them to sign up for AWR's free Bible studies.

Join Cami Oetman for this thrilling master class in Bible prophecy!



Watch Online Now!

awr.org/bible



Adventist World Radio 12501 Old Columbia Pike, Silver Spring, MD 20904

Let's Connect! [f awr360](https://www.facebook.com/awr360) | [t awr360](https://www.tiktok.com/@awr360) | [@awr.360](https://www.instagram.com/awr.360) | [awr.org/videos](https://www.youtube.com/awr/videos) | [awr.org](https://www.pinterest.com/awr.org)

Indigenous Awareness Training: 4 Seasons of Reconciliation



Online Industry-Leading Training Course for all members of the Seventh-day Adventist Church in Canada



4 Seasons of Reconciliation is an engaging multimedia course which promotes a renewed relationship between Indigenous Peoples and Canadians. This bilingual course is in use across 8 provinces in major education, government and private sectors. The course, purchased by the Seventh-day Adventist Church in Canada, is a self-paced foundational 101 for Indigenous awareness training. It provides a concrete tool for building a more inclusive church which actively meets and responds to the TRC Calls to Action. Engaging and inspiring videos, award-winning films, slides, quizzes, a final certificate and a national bonus video library created with Indigenous authors provide you with ready-to-use reconciliation strategy tools.



Modular Course & Final Quiz & Certificate:

<p>Pre-Module Quiz</p> <p>7m</p>	<p>Module 1 Watch the film</p> <p>30m</p>	<p>Module 2 Colonial Lens</p> <p>14m</p>	<p>Module 3 Pre-Contact</p> <p>16m</p>	<p>Module 4 Treaties</p> <p>15m</p>
<p>Module 5 Residential Schools</p> <p>14m</p>	<p>Module 6 UNDRIP</p> <p>5m</p>	<p>Module 7 Indigenous Relation</p> <p>14m</p>	<p>Module 8 Reconciliation</p> <p>12m</p>	<p>Module 9 Restitution</p> <p>14m</p>



Now available to All Adventist Church Members in Canada
A First for All Church Denominations in Canada
To register for this FREE course, e-mail:
4Seasons@adventist.ca