

canadian adventist

april 2009

Messenger



**\$ink
or \$wim?**

page 12

God of All?

It is a natural thing, I suppose, that the story of Balaam's talking donkey (Numbers 22:21-34) would be particularly interesting to children, and I certainly was one who was intrigued. I'm pretty sure that it was the mental image of Balaam reacting to his chatty ride that stuck with me most after I heard the tale for the first time, but I am also sure that it didn't take too many retellings before I started to absorb at least one of the lessons that the tale has to teach: God can use *anything* to further His purpose.

Having learned it, I spent the next 30 or so years rediscovering and defending that truth. Too often it comes under attack by well-meaning but closed-minded individuals who attempt to place limitations upon the Omnipotent. "Keeping God in a box" was terminology used throughout Christian-pop-culture a couple of decades ago, and I haven't really heard a pithy catchphrase for it since then, but the disappearance of the label apparently does not signal the disappearance of the attitude. If the recent letters I've received are any indication, religion is still rampant with individuals who attempt to restrict God to means pre-approved by them, to methods they deem appropriate.

When will we learn that if God is God at all, He must be God of all? If we seriously believe that God is the creator of this planet, then everything is under His dominion. *Everything*. People. Music. Art. Fashion. Economies. Animals. Weather. The internet. Traffic. Everything. There isn't a thing that exists or moves without His permission. And we all seem okay with that notion. Where it gets more controversial is when we have to admit that the reverse must also be true: whatever exists or moves does so with His permission. The Hollywood producers who just shot that abhorrent movie did their work with His permission. The gang bangers who just shot a guy dead in the street did what they did with His permission. The earth's protective ozone layer is crumbling with His permission.

It goes without saying that a good and loving God does not *want* any of these things, but to discuss the difference between wanting and allowing, to reflect upon His gift of free will to humankind *misses* the point. At issue is the omnipotence of God. He can allow things that are less than desirable and He can give the gift of free will because He is so big that nothing can interfere with His plans. As God of all, He is in control of everything. As Lover of all, He will use everything to further His objective—saving His children.

Romans 8:28 has been widely used to comfort those who have had misfortune befall them and aptly so. But maybe we've been so busy seeking comfort from it, that we've missed another valid point: "... in all things, God works for the good of those who love Him" [emphasis mine]. His love is so great that He uses *every* means at His disposal—not just the ones we deem appropriate—to reach us and help us. So when the letters come in from well-meaning readers asking if I can imagine God using rap music or pantomime or another taboo-*du-jour*, I'm not being arrogant or rude when I give a resounding, "YES!"

Praise God that He is big enough and loving enough to use anything to connect with me! He won't let a lip lop beat nor some grammatically incorrect lyrics "nor death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything in creation ... separate us from the love of God in Christ Jesus our Lord" (Romans 8:38,39). ■

Crystal

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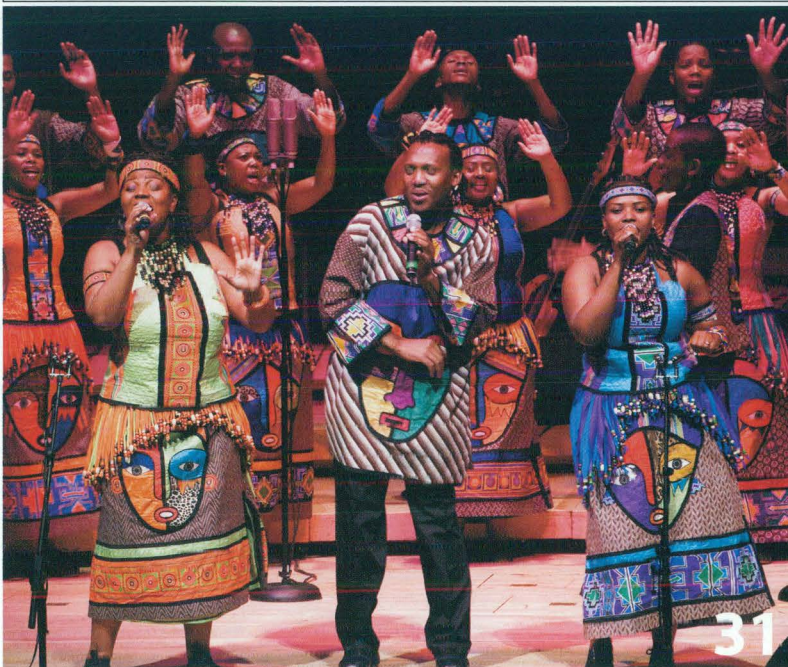
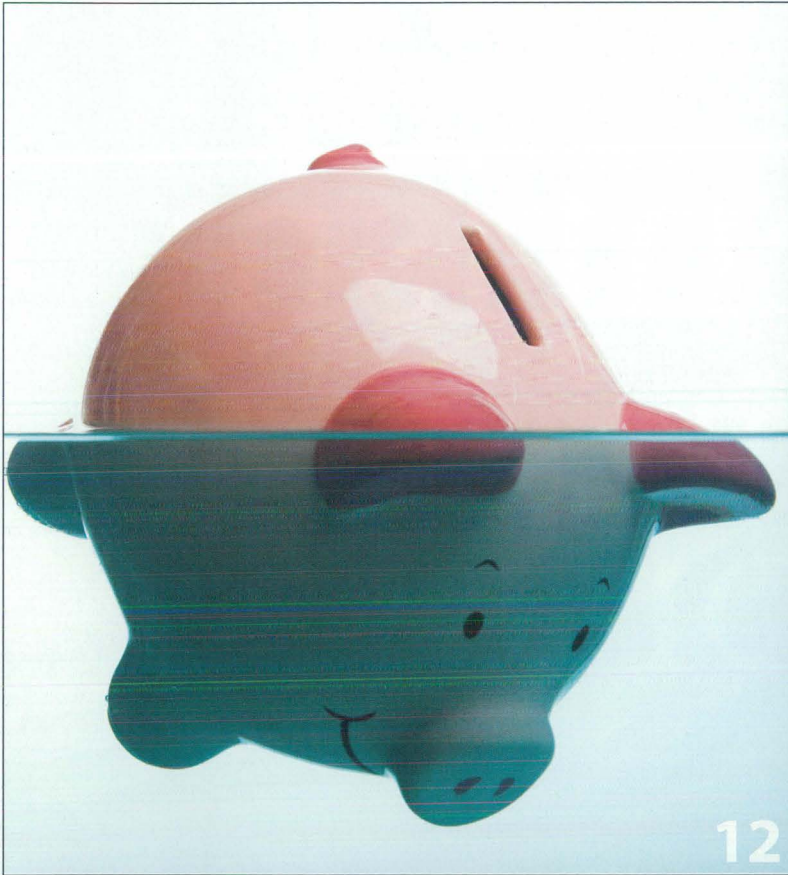
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president's perspective



by Ken Wiebe

Adventism in Morden



Someone once said, “If you find a path with no obstacles, chances are it doesn’t lead anywhere.” Paul echoed a similar sentiment: “All who desire to live godly . . . will suffer persecution” (2 Timothy 3:12). Yet obstacles are God’s opportunities, and He brings victory out of apparent defeat. Not only did Menno Siemens, a sixteenth century reformer, experience this truth, but so did one of his twentieth century followers.

Born in the Netherlands in 1496, Menno prepared for the priesthood, but God had other plans. Little did Menno foresee the obstacles before him as he would follow the dictates of his conscience. Regarding his conversion, he said, “I prayed to God with sighs and tears that He would give me, a sorrowing sinner, the gift of grace, create in me a clean heart, and through the merits of the crimson blood of Christ, He would graciously forgive my unclean walk and unprofitable life.” Menno believed his teaching was rooted in Scripture and, in 1524, was excommunicated for challenging the doctrine of transubstantiation. For years, Menno and his followers, known as Mennonites, were despised by Luther for advocating adult baptism, rejected by Anabaptists for favouring separation of church and state, and prosecuted by their country for being non-combatants.

The Warsaw Confederation of 1573 provided religious toleration, and Poland became a haven for persecuted groups, including Mennonites. But greater opportunities were just around the corner.

In 1762, Peter III, the Russian Czar, died without an heir, and his German wife, Catherine, aged 33, was enthroned as Empress of Russia. With an open-door immigration policy, she set about redeveloping her empire. In particular, Mennonite agriculturalists from Poland and Prussia were offered choice land, freedom of worship, and military exemption—a package they could hardly refuse. For almost 110 years, they enjoyed uninterrupted peace and prosperity in Russia.

After Catherine’s death, new Czars came to the throne “who knew not Catherine” or her policies. With war

looming on the horizon, the Mennonites were nervous. Was their favoured position about to end?

Between 1870 and 1874, members of the Mennonite Chortitza and Molotschna colonies immigrated to Manitoba, settling first around Steinbeck and later Winkler and Morden. Life was good, but God would provide even more opportunities.

Four American Adventist laymen—Funk, Dirksen, Graff and Schultz—former Mennonites, visited the recent arrivals, sharing the three angels’ messages. Meetings ensued, and, in 1894, the second Adventist church in Manitoba, with 18 members, was organized in the midst of the solidly unified Morden Mennonite community.

Mary Goertzen, a Morden teenager, accepted the Adventist faith and participated actively in church life. Little could she comprehend the obstacles ahead as she would struggle to remain faithful!

Cornelius Klassen, a handsome young Mennonite, was attracted to Mary’s gentle personality, and, after marriage, they established their home in Burwalde, near Morden. Unfortunately, marriage and religion clashed, and Cornelius, unimpressed with Mary’s “religion,” forbade her to attend “that church!” Mary’s compliance ended in being dis-fellowshipped, but her faith remained undaunted. On Friday evenings, she gathered her children to “welcome the Sabbath” but, once caught, even this “foolishness” was forbidden. Still, throughout the years, while engaged in the household chores of cooking, baking, or gardening Mary taught her children of God’s love and His law.

One by one the children left home. Four daughters found the Adventist Church and were baptized—among them my mother. Like their mother before them, three married Mennonite men, but, unlike their father-in-law, each accepted the Adventist faith—among them my father.

Grandmother’s health began to fail, and, in 1949, my grand-

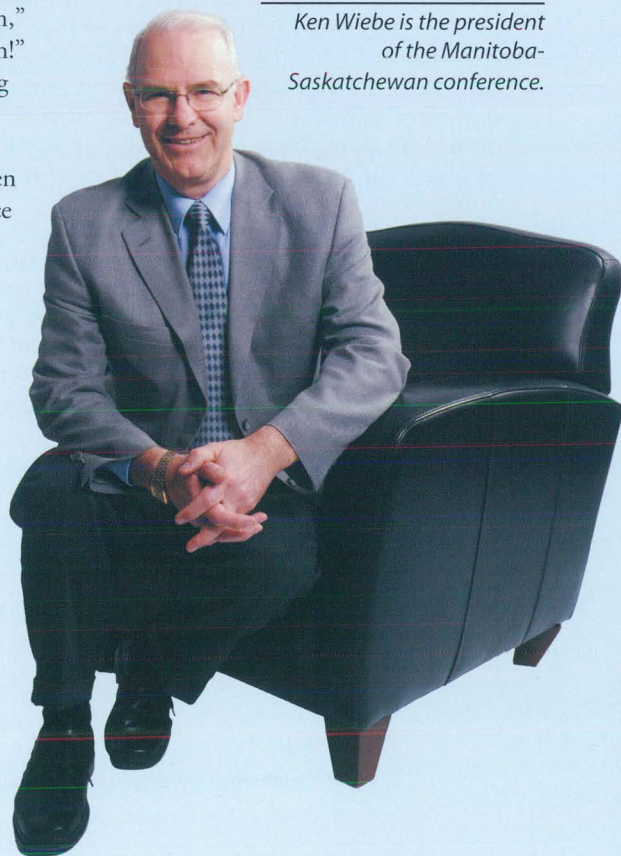
parents moved into town. Grandmother became bedridden, and, as death approached, she expressed one heartfelt desire: “I wish I could die an Adventist!” The pastor was summoned, and before she passed away in 1956, she was reinstated as a member of the Seventh-day Adventist Church.

About twenty five years later, the little church in Morden also died. Adventism could hardly survive in such a close knit community, but the God who knows no defeat would revive the little church once more.

Manitoba relaxed its immigration policies again in 2007-2008. People from around the world came to find employment—among them Adventist Germans, Russians and Mennonites. Several found their way to Morden and Winkler, and, once again, an Adventist congregation of about 30 worships in Morden. Believe it or not, they meet in a lovely rented church facility right next door to my grandmother’s house!

The path to the kingdom of God is strewn with obstacles, but for the faithful, God always provides a plain path before their feet. ■

Ken Wiebe is the president of the Manitoba-Saskatchewan conference.





Josué strongly believes in second chances.

I Had Sex With My Girlfriend's Best Friend

April, 2009

I'm desperate. I made a huge mistake. I had sex with my girlfriend's best friend. We got drunk and things escalated. I feel so ashamed! I love my girlfriend and we were about to get engaged, but now... What's going to happen?

Josué Sánchez

Answer

First of all, I assume that you've talked with Jesus about it? That's the easiest part because He's always willing to forgive a hurting and sincere person. Second comes the chance of being given a new opportunity by your girlfriend. The most difficult part, believe it or not, may very well be forgiving yourself. Let me expand on the second and third points.



Your Girlfriend > I've seen couples (both married and dating) move on after an affair. When the love is strong and solid, there is a greater chance of a real restoration of your relationship. And I mean a real restoration—one that takes the relationship to a whole new level of love and commitment.

Apologize to the lady you slept with and cut off any communication after that. Even if your girlfriend seems to be okay with her, do not try to go back to the way things were before. You need to give your girlfriend a loud and clear message that she's the only one in your life.

Now, that doesn't mean it will be easy. Not at all. The hurting is extremely intense, and you'll have to gain her trust again. Assuming that she's willing to grant you a new opportunity, you'll need to be very patient. You'll need to give her all the space and time she may need. Watch carefully what you do. Forget about a quick fix. It's going to take time.

Forgiving Yourself > It may sound weird, but you also need to forgive yourself. Failure in doing so may bring quite a lot of pain and instability to your life in the future. Mind you, it is not an, 'okay, I was wrong; let's move on' type of deal. You need to evaluate your values in life. What brought you to that situation in the first place? What steps do you need to take to avoid anything like that happening again? Seek professional help, if needed, and act on it.

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Josue

www.JosueSanchez.com

Josué is a youth pastor with a passion to share Jesus with teens. He currently lives in Hagerstown, MD with his wife and small daughter.

Make sure you add him to your **Facebook**, **MySpace**, **Twitter** or **FlowWith.me** friends list!

Creation Corner for Kids

"The Lord is my rock, and my fortress,
and my deliverer; my God, my strength,
in whom I will trust..." Psalm 18:2

American Pika

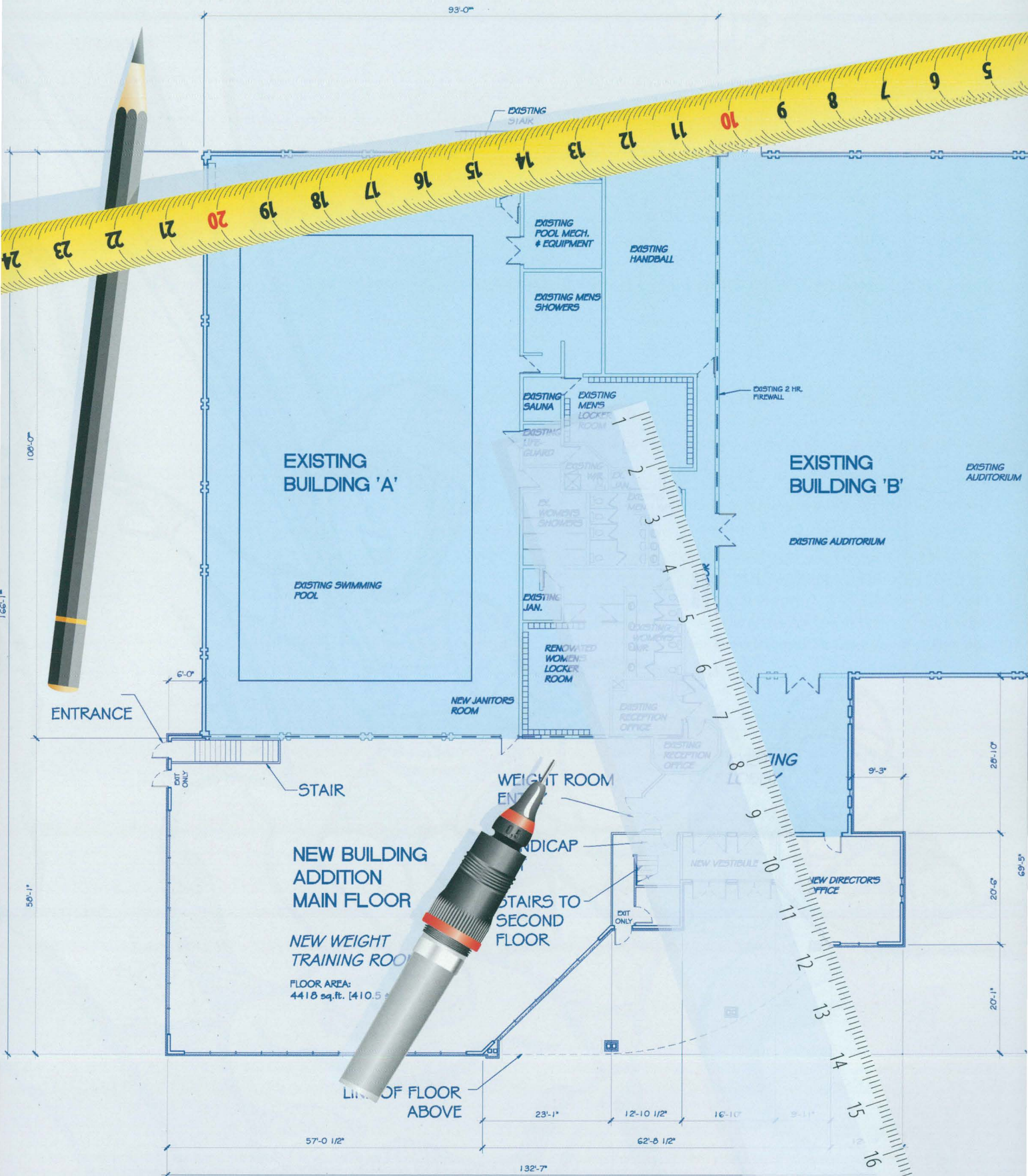
While hiking through a landslide of jumbled boulders in the Rocky Mountains, our group stopped to eat. The area was the perfect choice for a lunch stop. Flat-topped, jagged rocks made excellent back-country tables with built-in seating besides.

While nibbling and chatting, we soon heard the high-pitched cries of the pikas that lived among the rocks. These small rabbit-like mammals encouraged a fast-paced game of hide and seek as I hopped from rock to rock following the calls. We eventually spotted a couple of these adorable, round fur-balls as they crawled up on top of the large rocks to get a better view of us.

Think about it. Pikas rely upon the fortress of rock where they make their homes. Created with short legs, they can't trust in speed. They have no armour, no offensive odour, no fangs to defend against predators. Their strength and safety is the rock. Our only hope against Satan's attacks is the protection of Christ. Do you put your trust in the Rock?

Do it. Paint a rock with your favourite Bible verse for encouragement. Meditate on how Jesus is like a rock. Many hymns have been written about Jesus as our Rock. Which is your favourite? Learn all the verses by memory and sing it to yourself in times of trouble.





BIGGER and BETTER

for CUC's Physical Education Centre

In May 2009, construction is scheduled to begin on the much-anticipated expansion of the Canadian University College Physical Education Centre. The CUC PE Centre first opened in February of 1977 and is an integral part not only of the CUC campus but also of the larger Lacombe community.

Over the years, with increased use, improvements have been made in many areas within the PE Centre. In 2004, the 12,000 square foot multi-purpose gymnasium was given new hardwood flooring funded by a generous donation from the Lindgren Foundation. Today the gym is home to CUC's Aurora men's basketball team, men's and women's volleyball teams and the Acronaires (CUC's gymnastics team). Rounding out the rest of the facilities in the PE Centre is a six-lane indoor swimming pool, a racquetball court, academic space, rock wall and the weight room.

Much of the current expansion will focus on the weight room but will also create additional academic space. Construction will see the entrance of the PE Centre being expanded outwards as well as the addition of a second floor. Since the opening of the weight room in 1983, space there has always been limited. As more students and community members joined the weight room, walls have been removed and rooms expanded in order to meet the demand for more space. With no walls left to break down, the time to build has come. The weight room has always been an important part of the PE Centre and, over the years, has grown to be an important part of CUC's relationship with the community of Lacombe. According to Ron Schafer, chair of the PE department, members of the community feel at home in the gym. Some people have been weight room members for more than 25 years. "They take ownership of the gym. They think of it not only as CUC's weight room but their weight room as well," states Schafer. Over the course of 2008, the weight room had more than 1,400 members—the highest number yet. Approximately 1,000 of those were non-campus individuals, a high number especially considering that the population of Lacombe is just reaching 12,000 people.

The weight room is currently 3,700 square feet and will grow to 8,200 square feet with this project. Increasing floor space by more than 50% gives

enough room to add to the more than 70 pieces of strength and cardiovascular equipment already available. Travis McMurray, one of the resident personal trainers, is extremely excited about the new expansion. "The weight room expansion is like a dream come true for someone like me. The increased space and variety of equipment will attract a lot of new members and will allow the trainers to be more technical and creative in our training strategies," states McMurray. Students are also getting excited about the changes taking place. "More equipment means less wait time," says student athlete Derek Song, third-year Biology major and member of the Aurora volleyball and basketball teams.

While donations are always welcome, CUC is fully committed to the expansion and will be internally funding the project. Funds generated by the weight room will largely cover the costs. In conjunction with the expansion project, the parking lot will be also renovated (lighting being added) and paved. The PE Centre parking lot project will be funded by the Committee of 100, a group of CUC alumni and friends who pledge annually to support in the advancement of CUC in various projects.

When the PE Centre expansion is complete, students, faculty, staff, and the community will come back to exercise in the newly-named Gwen Bader Weight Training Centre. Bader, well-known and well-loved by the Church in Canada, graduated from CUC in 1982 with a Bachelor in Education and has taught all over Canada. During her time as a teacher, she stressed physical fitness and was a coach of an acrobatic team. Bader lost her battle with cancer in 2008 while she was the director of Camp White Sands in Saskatchewan. According to Schafer, naming the weight room in remembrance of Gwen was an obvious choice: "Gwen believed in physical fitness and was an inspiration to many of our current students during her time as camp director and on the various mission trips she went on." The PE Centre expansion along with the Gwen Bader Weight Training Centre is scheduled to be completed in January of 2010. ■

JR Ferrer is the communications director for Canadian University College.

"... these people refused the waters of

BY KEN CRAWFORD

*The Softly
Flowing Waters
of Shiloah*



From antiquity there has flowed a never-ending stream of pure fresh water from the spring of Gihon.



This spring, in a cave in the eastern hill of Jerusalem, was fed from the pure snow of the hills of Lebanon. Hezekiah built an aqueduct and an underground tunnel so that this stream flowed under Jerusalem and into the beautiful pool of Siloam giving a never-ending supply of fresh water to the city. To the Jewish leaders this stream was an illustration of the blessings of heaven to them until, by the time of Jesus, these waters were believed to hold the healing qualities of heaven.

Several years ago, I waded through that stream along the underground tunnel from the pool of Siloam to its source. The pure waters of Shiloah still flow after three millennia.

Ezekiel paints a vivid picture of this river of grace in Ezekiel 47. As he tells it, as that water flows from the temple, it grows in size and intensity until there is a vast healing river. Everything the water touched was healed, and as these curing waters reached the Dead Sea, a place so contaminated that no living thing existed there, even those waters were healed. Its salt water became fresh and teemed with fish and birds and flora, none of which would wither or die.

What a beautiful picture of the river of abundant grace that flows from the heart of God into the life of the Christian, purifying the springs of the soul! From there it then flows on to bring healing to the lives of all who it comes in contact with until it reaches the Dead Sea of this world of sin. For those pure waters of Shiloah are, to us, the waters of the kingdom of grace that gently flow through the life of the committed Christian. These waters cleanse the stagnant waters of self centeredness, purifying the very springs of the soul and bringing peace and assurance. **They are a never ending stream that brings all the healing waters of love, compassion and loveliness of Christ's character into the life.**

"On the last day of the great feast, as the High priest was pouring the waters of the stream unto the ground in a symbolic offering to God, Jesus stood and called out to the vast throng of worshipers: 'I am that water. I am that stream of everlasting water! If anyone comes to me, he will be like that never ending stream of water that no dam can stop.'" (John 7:37-39).

The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream, fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden. It is like a river constantly flowing and, as it advances, becoming deeper and wider, until its life-giving waters are spread over all the earth. The stream that goes singing on its way leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's scorching heat, a line of verdure marks the river's course. So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working, spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth.¹

Friend, don't refuse the never-ending stream of the grace of God flowing into and through your life for that is the kingdom of heaven on earth. That is eternal life. How I long for greater and greater streams of water of the grace of heaven to flow through me! That is the essence of evangelism, of witness. That is the healing waters of Siloam that flow softly. ■

Ken Crawford, a native of New Brunswick, is the president of the Alaska conference of Seventh-day Adventists.



Church Finances and the **Financial Crisis**

Pick up almost any magazine or newspaper, or turn on the television or radio, and it is almost certain that you will find news about the financial markets and current economic situation.

by Robert E. Lemon

In my 30 some years of working for the Church, I cannot remember a time when all the normal economic theories seemed to be of so little help.

Questions arise constantly regarding the investment of both Church and personal funds. Where can one put money so it is safe? Why would the Church have any funds in stocks when they seem so risky? Are my retirement funds safe? We need to make sure that we're not spending more time worrying about our earthly investments rather than making investments where the markets do not decline. (Matt. 6:19-20)

We are frequently asked what types of investments are best. Usually the questions are asked with a focus on the riskiness of the investment without consideration of the anticipated time frame for use of the funds. Stocks are much more volatile and go up and down with the business cycles and so are risky investments for money that will be needed in the short term. But over a longer time frame where the growth of the investment is important they can become a very good investment. The General Conference's investment policies at one time were primarily directed at defining what investment instruments (government securities, bonds, large cap stocks, etc.) were appropriate for investing funds held by denominational organizations for various purposes. In recent years, the policy has been shifted toward evaluation of the time frame over which the funds will be invested and the role investment returns play in fulfilling the purposes for which the funds are held. Our investment policies remain conservative and call for well-diversified, prudent investments with social screening to eliminate industries not in keeping with our principles.

We get questions on both sides of the issue of investing in stocks: Why do we invest any tithe and offerings in stocks when the markets may go down and we may lose money? Or, on the opposite side, Why are we so conservative and invest so little in stocks when they could provide more income for the Lord's work? The General Conference's funds are conservatively invested with approximately 12 per cent in equities (stocks) and 88 per cent in fixed income (government securities, bonds, time deposits, etc.). The North American Division retirement funds which do not belong to, but are held in trust by, the General Conference have a much higher percentage in equities due to the longer time frame for use of these funds.

We tend to think of risk as the possibility of losing some or all of the original amount invested. That should be the primary concern when the funds are for church

building projects, operating funds to be used within the next year or two, or funds held in trust for others. But there is also an opportunity cost which must be considered—that is, what the funds could have earned if they were invested in a way that, over longer time periods, have provided higher returns. Retirement funds, endowment funds, and depreciation funds for replacement of buildings would be examples of funds with rather long time horizons that have a very high opportunity cost if invested too conservatively. One hundred dollars invested in more secure and less volatile fixed income investments (91-day T-bills) on December 1, 1986 would have increased by approximately \$171 through November 30, 2008 have earned an average of around 5 per cent a year. That same \$100 invested in stocks (the S&P 500 index) would have increased in value by \$855 through December 31, 2007. Even with the decline of 38 per cent in the S&P 500 during 2008 the increase would still be \$495 through November 30, 2008. So the opportunity cost of investing in fixed income instruments instead of stocks over that 22-month period, even with the recent major decline in the stock markets, would be approximately \$324; that is more than three times the initial investment! It would take considerably more tithe and offerings to fund the retirement plans than is normally provided by fixed income investments if some of the funds were not invested over a longer time period with the expectation of a higher rate of return. Also, student endowments funds could support far fewer students over the long term if invested too conservatively.

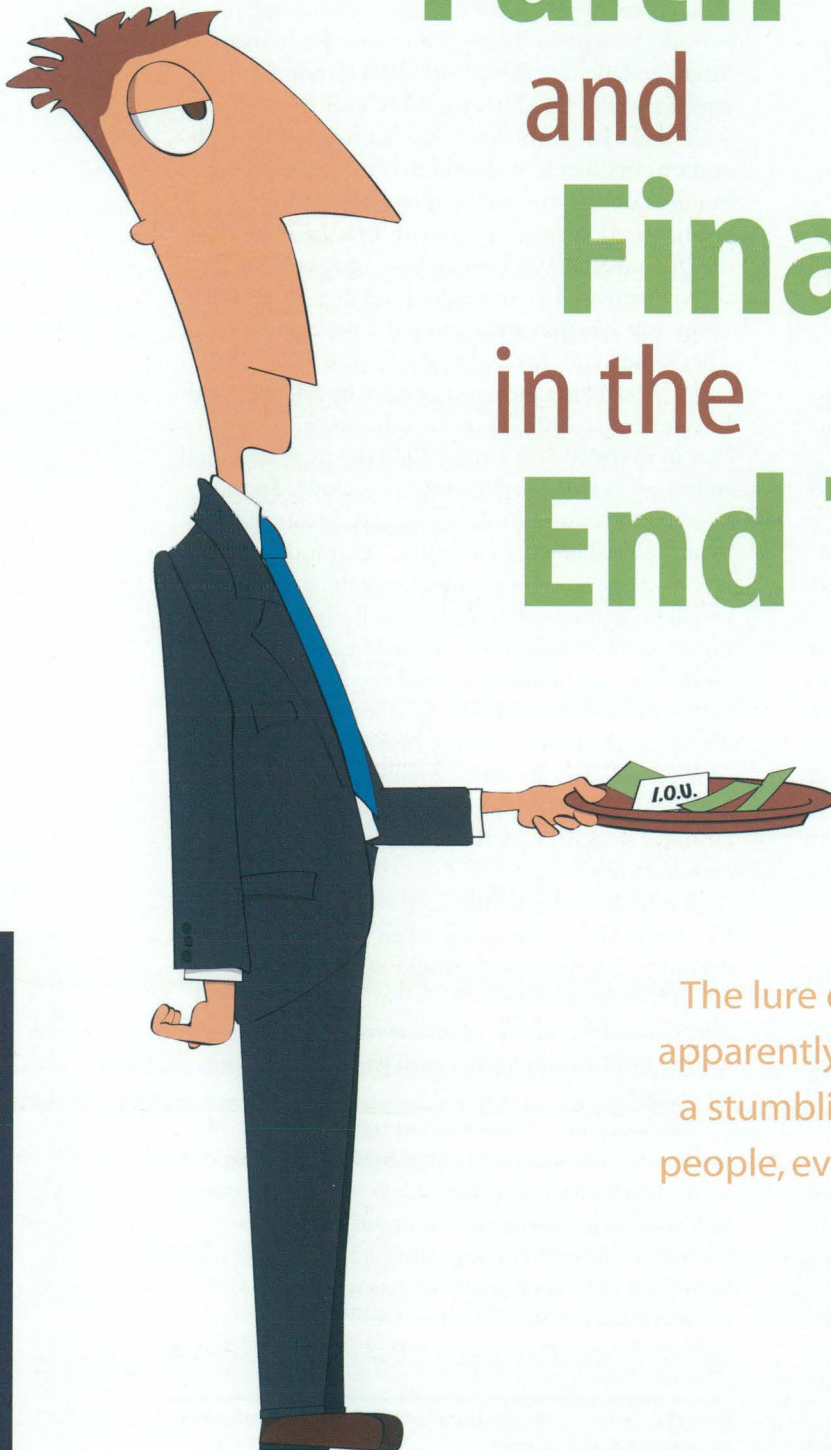
We could wish that the Lord would provide a Urim and Thummim to use when making investment decisions, but we know it would not be good for the Church or for us personally. It would be too easy to start depending on exceptional earnings and even to use the information for personal gain and miss out on eternity.

There can be a temptation to try to become investment advisors to our members or organizations even when we are not qualified. It is not wise for pastors or leaders to get involved in promoting investment schemes or investment opportunities. Great harm has been done to God's work by leaders who have involved themselves in this way. As pastors and leaders, we need to keep our eyes focussed on things of eternal value. ■

Robert E. Lemon is the treasurer of the General Conference of Seventh-day Adventists.

by G. Edward Reid

Faith and Finances in the End Times



The lure of riches has apparently always been a stumbling block for people, even Christians.

The New Testament frequently cautions us against the desire for wealth. Jesus said, “You can’t serve God and money” (Matt. 6:24). And Paul warns that “the love of money is the root of all kinds of evil” (1 Tim. 6:10, 17) and that “in the last days men will be lovers of money” (2 Tim. 3:1,2). Obviously, these passages underscore the perils of our times. But what does Ellen White write about money in the end time? Here is an overview:

National Ruin?

In response to the economic crisis of the last four months of 2008, many have expressed the idea that “national ruin” is upon us. However, all of the relevant statements by Ellen White state that national ruin follows national apostasy—referring to the spiritual apostasy of enforcing Sunday observance.ⁱ

We are told that “those who hold the reins of government...are struggling in vain to place business operations on a more secure basis.”ⁱⁱ In this context she states that Sunday observance is encouraged to restore “divine favour and temporal prosperity.”ⁱⁱⁱ So, even though there is a financial crisis now, according to Ellen White, things will get much worse after the national Sunday law suggested by Revelation 13 comes into force.

It is interesting that many of those who point to the downturn in the economy as a sign of the end have counselled what people ought to do to “survive,” when, in actual fact, the counsel should be how to do the work of warning the world of an approaching God.^{iv}

Ellen White makes clear that money will be a major factor in the end-time scenario and that Satan’s strategy is to lead people “to lay up their treasure here and fix their affections up earthly things” so that means will not be available for “the upbuilding of Christ’s kingdom.”^v

The devil knows that if he can keep us focussed on money it will separate us from God and eternal life. God’s strategy is to allow poverty to come on the world so that men will trust in Him rather than their money: “The very means that is now so sparingly invested in the cause of God, and that is selfishly retained, will in a little while be cast with all idols to the moles and to the bats. Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man.”^{vi}

Faithfully Responding to the Financial Crisis

What do genuine Christians do in response to the financial crisis? Do we hunker down in survival mode? No. In fact, the opposite is true.

- Our giving will increase. “In the last extremity, before this work shall close, thousands will be cheerfully laid up the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now.”^{vii}
- Our giving will prepare us for heaven. Bible-believing Christians know that someday soon everything on his earth will be burned up at the second coming of Jesus (2 Peter 3:10). So they put their money into God’s cause so it will do some good before getting burned up. “The work of God is to become more extensive, and if His people follow his counsel, there will not be much means in their possession to be consumed in the final conflagration. All will have laid up their treasure where moth and rust cannot corrupt; and the heart will not have a cord to bind it to the earth.”^{viii}
- Our giving will put God and His kingdom first. The counsel from God’s Word is more valid than ever. Put God first and stay in covenant relationship with Him. “Honour the Lord with your possessions, and with the firstfruits of all your increase; so your barns will be filled with plenty, and your vats will overflow with new wine” (Prov. 3:9,10). And Jesus counselled those who were concerned about food, clothing and shelter. “Seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matt. 6:33).

Most important of all, we need to ask God for wisdom to help us make good earning, saving and spending decisions: “Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths” (Prov. 3:5,6). ■

G. Edward Reid is director of the Stewardship department of the North American Division of Seventh-day Adventists.



i See *Last Day Events*, p. 134

ii *Testimonies for the Church*, vol. 9 p. 13

iii *The Great Controversy*, p. 590

iv *Christ’s Object Lessons*, p. 228

v *Testimonies to Ministers*, pp. 472-473

vi *Ibid.*, p. 63; cf. p. 240

vii *Counsels on Stewardship*, p. 40

viii *Ibid.*, p. 60

WHAT WOULD YOU DO

if your home, along with all the other homes in your community, was suddenly destroyed by a natural or manmade disaster? Or if you found yourself in the middle of a war zone? Perhaps you would ask your relatives and friends or even the government for support. But what if your relatives and friends all lost their homes and belongings and the government had no resources or the logistical capacity to assist you? What if your loved ones were killed in the disaster or were running for their lives? To whom would you turn for food, water, shelter, medical assistance or safety?

According to the 2008 World Disasters Report released by the International Federation of Red Cross and Red Crescent Societies, more than 201 million people were impacted by disasters such as floods, storms, droughts, cyclones, and earthquakes last year. Every year, hundreds of thousands of people with the same feelings as us are killed and millions are left homeless.

ADRA (Adventist Development and Relief Agency) was established to work with people in poverty and distress. Although our ultimate goal is community self reliance, we cannot ignore those affected by disasters. They need our support and assistance to get back on their feet again.

OUT OF DISASTER—HOPE

I will never forget my first year with ADRA: 1986 in Sudan. Millions of people were dying as a result of the major drought affecting the Northeastern part of Africa and the war in Ethiopia. (Many of you probably remember the pictures from Ethiopia and the song, “We Are the World”, that was recorded by a group of musicians in support of the victims.) I was glad to be part of ADRA’s massive food distribution and health assistance program for the victims of the drought.

One day, after a long day of work with temperatures of 48°C in the shade, I went to the small sandy market to get some food. I noticed that a young boy of about six or seven was watching me. I called him over and offered some fruit, which he gladly took and devoured. The owner of the market noticed and told me that the boy had lost his family and had no one to look after him. He lived in the market trying to survive with whatever food he could find.

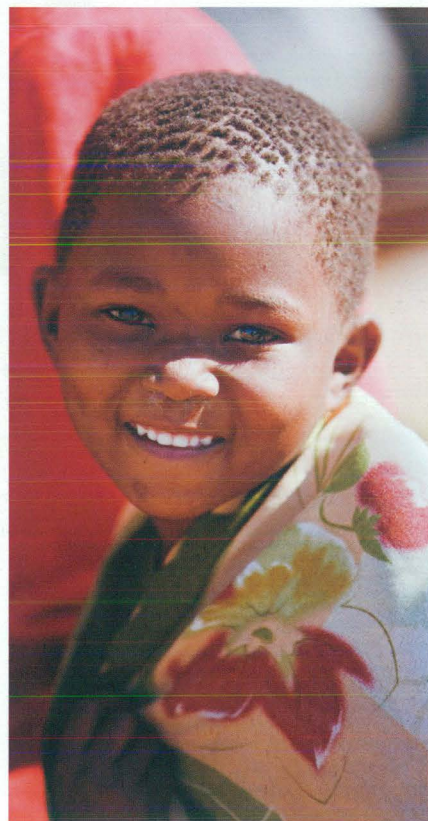
Even though we were working with hundreds of thousands of people affected by the drought, I was touched that evening when I saw the smile and hope in one little boy’s face. I saw a child of God who was an innocent victim of the suffering and tragedy in this world. I

saw little eyes that penetrated deep into my soul and helped me to understand the real meaning of the life and words of Jesus: “Love one another.” This little boy helped me understand the importance of sharing and giving and the effect it has on my character.

ADRA not only brings food, water, shelter and other relief supplies to hundreds of thousands of people every year, it brings hope and love for people just like you and me. It would be nice if individuals could personally assist those affected by disasters, however, the magnitude and frequency of today’s disasters requires the organized support of agencies like ADRA. The Red Cross estimates that in the past decade more than two billion people were affected by natural disasters. It is logical to assume that this number will increase as urban centres become more densely populated creating high-risk disaster areas.

The beauty of serving those in need is that, when offered with sincere compassion and respect, service not only transforms the heart of the giver but it also reminds us of our own vulnerability and need of each other. ■

Ronald Kuhn is the executive director of ADRA Canada.



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.

British Columbia

Oakridge Community Block Party

Research shows that communities thrive when the people in them know and care for each other. As a church seeking to meet the needs of people in its neighbourhood, a block party created the perfect atmosphere for Oakridge Adventist Church (OAC) to bring people together for fun and friendship.

At noon on the appointed day, the Canadian Forces military trucks started rolling in and our hearts skipped a beat; our second annual Oakridge Community Block Party was about to begin! Soon neighbours pushing strollers, cyclists with bikes, kids on skateboards and seniors with walkers made their way up the block from the surrounding neighbourhood. The Canadian Forces was just one of the 25 community exhibitors who filled up the street in front of OAC. Other organizations included

- BC Transit Authority
- BC Children's Hospital
- Oakridge Seniors Centre
- Marpole Oakridge Community Centre
- Ecole Jules-Verne Francophone High School
- Vancouver Farmer's Market
- Environmental Youth Alliance

Both the Royal Canadian Mounted Police Vancouver City Police provided vehicles and officers for the event along with a Vancouver fire truck, B.C. EMS ambulance and a City of Vancouver Emergency Preparedness vehicle.

More than 500 guests visited the block on Sunday afternoon. A vegetarian BBQ was a huge hit with the crowd, featuring



gourmet vegetarian burgers (donated by Hain-Celestial), grilled veggie kabobs and fresh corn on the cob. Soya World Inc. donated all of the beverages, Safeway helped with desserts and the Salvation Army provided 500 bags of potato chips.

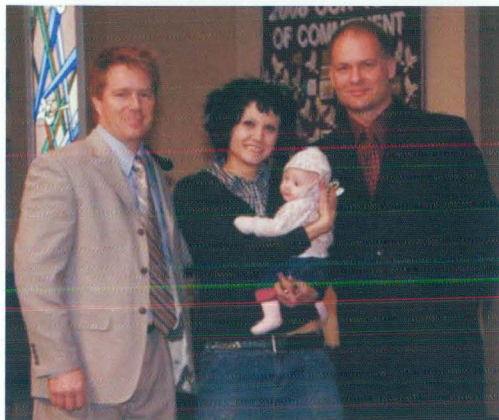
Live local entertainment charmed the guests and included a Caribbean steel drum band, a professional

Chinese lion dance (hosted by pathfinders from nearby Vancouver Chinese SDA Church), a community band called Night Shift Jazz and the OAC Hula Praise Team. BC Lions player Lyle Green, number 28, brought a refreshing presence to the block party as a Christian athlete and motivational speaker with Athletes in Action. Fusion Canada, a community based Christian youth organization, along with 20 youth and young adults hosted the children's festival which featured face painting, balloon sculpting, crafts and group games. Kids were enthralled by a giant tug-of-war that pitted the Canadian Forces and RCMP off against the City of Vancouver firemen and police officers. And the day ended with the giveaway of a fabulous gift basket donated by Capers Whole Foods.

We've learned over the past couple of years that it isn't hard to get to know your community—we just have to care about what they care about. Yes, it takes good planning and credible promotional materials to support your request for community organizations to join your block party. But really, neighbourhoods are open to getting to know each other and building a stronger sense of community... and who better to make that happen than loving Christians in their block! ■

—Gaileen Woytko,
community services director

MINIVANS FOR MOMS



Frances Douville, Leah and daughter, Darren Allen

Twice a year, Acts of Kindness (AOK) volunteers suit up for what they call Single Mom's Oil Change. AOK is a community program of the Aldergrove Adventist church in British Columbia. For the Oil Change program, AOK partners with Fraser Valley Adventist Academy where, on a Sunday afternoon between 12:00 and 4:00 p.m., the auto mechanic shop sees about 25 cars come for a little TLC. A free oil change, tire pressure and liquid level check up, car wash and detailing is the ordeal that every car must bear while the owner fellowships with friends and enjoys a warm drink.

It is from this ministry that Darren Allen decided to go the extra mile. He and his wife, Denise, are members of the Aldergrove church who also run a small boat refurbishing business. Possessing the tools, knowledge, a little space and a huge heart, Darren decided to see about helping some of the single moms who came through our free oil change service with inadequate cars, to say the least. Money came in from individuals and from a benefit concert, while others donated their minivans in need of a few repairs. This became known as "Minivans for Moms." To date we have been able to give away three minivans to single moms and a family in need. Since receiving her vehicle, one

mom, Candice has made some serious life changes, gone back to school and now considers the Aldergrove Adventist Church her home church; the Childs family has a much more appropriate vehicle for transporting their six-member household; and Leah will take on the unexpected challenge of single parenthood with a reliable van.

The needs we see as we continue to mingle with our community family are very great, and we humbly pray that God will lead us to those whom we can help. It's such a joy to make a difference in other people's lives! ■

—Frances Douville, pastor

Alberta

Ryley Winter Festival 2009: Men For God

On Friday evening, January 30, after a wonderful sunny day of above 0oC temperatures, the week was drawing to a close with an absolutely gorgeous sunset. We had just endured a lengthy cold snap! The sun was setting with red, pink, orange and yellow displayed towards the west—a breathtaking sunset to begin the Sabbath and the special weekend. It was the 19th Ryley Winter Festival.

Friday evening vespers were held at the Ryley SDA church, and many gathered to hear our guest speaker, former conference president Bill Olson. Pastor Olson's chosen theme for the weekend was "Men for God." Pastor Bill chose to highlight 3 men from the Bible; he spoke of Joseph, Peter, and Daniel. Even though Pastor Bill was directing his messages particularly to the men of the congregation, he also made it clear that his messages were for the ladies of the audience as well.

All who attended were invited to bring their instruments, and they gathered together in the front row to enhance the Sabbath worship with their talented playing. It is our goal for coming years to have many musicians attend, to the point that we can have a full sized band.



In appreciation for his work, Olson was presented his very own Hwy 14 Crusaders hockey jersey with his name and number (09). With our 'new player' properly outfitted, we travelled north to Mundare to participate in some hockey games ourselves. Pastor Bill helped by dropping the ceremonial puck between team captains and by opening with prayer. Sunday

featured many more games of hockey. We appreciate all six teams who participated: Doug's Slugs, Trevor's Roadrunners, Robin's Suby Doos, Merna (Sedgewick SDA team), Ole Sea Dogs and the host team, the Hwy 14 Crusaders.

Each year at the Winter Festival, the "Pastor Roy Jamieson Most Sportsmanship Award" is given to the team that exhibits the most Christlike attitude throughout the whole tournament. Chosen by the two referees, this year's award went to Doug's Slugs, who have been playing in this event since the beginning and have won this prestigious award many, many

times. Doug and his slugs are from the Edmonton area; we have enjoyed to get to know over the years. Congratulations!

The weekend was once again a success. Approximately 125 were in attendance with many traveling great distances—from out of province and even out to country—to be in Ryley for this event. Plan to help celebrate with us our 20th anniversary of this great Alberta winter event, January 29-31, 2010 in Ryley, Alberta. ■

—Kent Grinde, festival coordinator

North American Division



Loma Linda University Offers New MPH in Lifestyle Medicine

Students have begun to enrol in a new degree at Loma Linda University School of Public Health—a master's of public health in lifestyle medicine.

This MPH degree is designed for applicants who have a clinical, professional degree; this would include medical doctors, dietitians, dentists, nurses, clinical psychologists, pharmacists, and others. It equips them with the missing link to go beyond fighting established disease to actually promoting health.

"We designed this degree for professionals who have an interest in deepening the scope of their practices through applying principles of lifestyle medicine," says Serena Tonstad, MD, PhD, MPH, department of health promotion and education professor, and designer of the new degree.

Practitioners of lifestyle medicine help

their clients improve lifestyle through factors such as nutrition, physical activity, and addiction recovery. They encourage patients to change attitudes and behaviours that may result—or have already resulted—in chronic disease. Their work is undergirded by an understanding of population determinants of wellness, health, and disease. They conduct client interventions based on scientific data and established behavioural and learning theories.

"A full two-thirds of avoidable disease and premature death in our country are related to personal lifestyle choices," says David Dyjack, DrPH, School of Public Health dean. "The lifestyle medicine MPH may over time come to represent the singularly most important degree the School of Public Health offers."

In addition to skills in lifestyle

medicine, the degree gives its students a firm foundation in the core areas of public health, including environmental health, global health, health administration, nutrition, and epidemiology.

The MPH coursework takes four to five academic quarters to complete. Coursework may be pursued as a 59-unit predominantly on-campus program, of which 6 units are offered online. Almost one-half of the total coursework (up to 27 units) may optionally be completed online with the rest completed on-campus (32 or more units). Students must also finish a 200-hour field practicum.

For more information, e-mail hprodept@llu.edu or call (909) 558-4741. ■

LEGAL NOTICE

Ontario Conference of the Seventh-day Adventist Church

Notice: Notice is hereby given that the 32nd Quadrennial Session of the Ontario Conference of the Seventh-day Adventist Church will take place on Friday, July 3, 2009 from 2:00 to 7:00 p.m., and will continue on Sunday, July 5, 2009 from 9:00 a.m. to 5:00 p.m. at the International Centre, 6900 Airport Rd., Mississauga, Ontario, Room 4H.

Purpose: This session is called for the purpose of receiving reports for the past four years, to elect officers and directors of departments, to consider proposed updates to the Bylaws, and to transact such other business as may properly come before the session.

Delegates: The Bylaws provide that Delegates to the session be chosen as follows: one delegate per church, without regard to size of membership, and one additional delegate for every 50 members or major fraction thereof, with a minimum of three delegates per church.

The Character of Our God Thunder Bay Regional Camp Meeting

May 1 and May 2 (evening) at Oliver Road Community Centre, 563 Oliver Road; May 2 and May 3 at Thunder Bay Adventist Church, 1770 Oliver Road

Speakers: Robert Sheppard, Pastor Ernie Pyle, and Beverley Edwards-Miller

Living God's Vision Eastern Ontario (Ottawa) Regional Camp Meeting

May 15-17 at Lansdowne Park Exhibition Hall, Park Avenue, Ottawa

Speakers: Fred Kinsey, Assistant to the President, North American Division of SDA
Herbert Goulding, Medical Doctor from New York

Share the Hope Southern Ontario (Simcoe) Regional Camp Meeting

June 13 at Norfolk County Fairground, South Drive, (close to Simcoe SDA Church)

Speaker: Dan Jackson, President, Seventh-day Adventist Church in Canada

Western Ontario (Sarnia) Regional Camp Meeting

May 29 to May 30 at Sarnia SDA Church

Speaker: Many Cruz, Associate Youth Director for North American Division

Nao Temas Portuguese Regional Camp Meeting

June 27 at 260 Hyde Park Avenue, Toronto

Speaker: William Costa, Jr., Assistant to the President, General Conference of SDA

Share the Light

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Announcements

PROCESS:

- All announcements (non-profit events, new member notices, birth announcements, weddings, anniversaries, obituaries and tributes) should be emailed to Lori MacDonald lmacdonald@sdacc.org 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.sdacc.org/messenger.
- The *Messenger* assumes no liability for typographical errors or responsibility for inaccuracies originating in submitted material.
- For more information about *Messenger* announcement policies, go to www.sdacc.org/messenger, click 'writers guidelines' then click 'announcements.'

Announcements

100th Anniversary Celebration for the Beiseker Level Land SDA Church July 31- Aug.2, 2009. Please come and celebrate with us! To register and for more information please contact beisekersdachurch@me.com or call 403/947-2909. (06/09)

Kingsway College is inviting all former Aerials for the 25th Year Reunion. Mark your calendars because May 8-10, 2009 will be the most memorable weekend ever. Contact Gary Dooks at dooksg@kingswaycollege.on.ca for more information. Check out our Facebook group "Kingsway College Aerials 25th Year Reunion" for the latest info. (4/09)

Legal Notice

Seventh-day Adventist Church (British Columbia Conference)

Notice is hereby given that the 55th Regular Constituency Meeting of the Seventh-day Adventist Church (British Columbia) will be held at Camp Hope, Katz, British Columbia. Camp Hope is located on Highway 7, approximately 10 kilometers (six miles) west of Hope.

The first general meeting of the regular session will begin at 8:00 a.m. Sunday, August 2, 2009 in the Campmeeting Pavilion.

The agenda of the Regular Meeting will include: 1) Election of officers for the ensuing term, 2) Appointment of the Board of Directors, 3) Appointment of the Standing Constitution and Bylaws Committee and 4) the transaction of other business as may properly come before the Regular Session.

The Constitution provides for representation from each church within the Seventh-day Adventist Church (British Columbia Conference) on the basis of one delegate for each church without regard for membership, plus one additional delegate for each 50 church members or major fraction thereof, based on the membership as of December 31, 2008. (6/09)

New Members

Lee Boake joined the Three Angels Church in Penticton, B.C. through profession of faith on Jan. 17, 2009 after studying with elder Mark Kiefiuk.

Chris Moerike and **Starlet "Jetta" Pulido-Moerike** were baptized in Aldergrove, B.C. on Jan. 24, 2009 by David Jamieson after attending a seminar by Leo Schreven. The Moerikes are now members of the Cornerstone church in Coquitlam, B.C.

Births

Allayna Rachelle Arbeau was born Dec. 21, 2008 to Lisa and Kelly Arbeau of Truro, N.S.

Jacqueline Nichole Hollsworth was born Jan. 17, 2009 to Julie (Jakovac) and John Hollsworth of Langley, B.C.

Luke Denis Potter was born Dec. 1, 2008 to Lisa (MacFayden) and Phil Potter of Gravenhurst, Ont.

Obituaries

Emelia "Millie" (Nahorney) Batchelor was born Feb. 22, 1912 in Coleman, Alta. and died Jan. 18, 2009 in Fenelon Falls, Ont. Surviving: daughter Grace Cork of Fenelon Falls, brother Fred (Rosalyn) Nahorney of Boyle, Alta., two grandchildren and two great-grandchildren.

Agnes (Aurell) Compton was born July 11, 1913 in Wadena, Sask. and died Mar. 21, 2008 in Port Hardy, B.C. Agnes is predeceased

by her husband William Roper. Surviving: sons Evan (Cher) Roper of Bellingham, Wash. and Nyren (Chris) Roper of Auburn, Wash.; daughter Louise (Stewart) Roper of Port Alice, B.C.; nine grandchildren and eight great-grandchildren.

Doris (Martin) Hilding was born Jan. 1, 1927 in Swan River, Man. and died Sept. 14, 2008 in Swan River. Doris served her church as pianist and as a deaconess for many years. She is predeceased by her husband Arvid, son Terry and brother Lloyd Martin. Surviving: daughter Bev (Lynn) Cook of Bowsman, Man., brother Ralph (Nonie) Martin and sister Beth Galbraith both of Swan River, six grandchildren and four great-grandchildren.

Linda (Kaminski) Jamieson was born Aug. 1, 1957 in Winnipeg, Man. and died Feb. 23, 2008 in Swan River, Man. Linda served her church as treasurer and also worked in the Sabbath School department. Surviving: husband Robert, son Derek (Kristy), stepmother Margaret Kaminski, sister Teresa (Peter) Smigelski, stepbrother Ron (Rosa) Weisensel, half-sister Katherine (Barry) Inkster and two grandchildren.

Mychelina "Minnie" (Yukevenko) Lulashnyk was born Apr. 15, 1905 in Sifton, Man. and died Dec. 21, 2007 in Brandon, Man. Minnie served her church as treasurer, Dorcas leader and deaconess. She is predeceased by her husband Dymetro and son John. Surviving: daughters Anne (Doug) Rognavldson of Spruce Grove, Alta., Olga (Frank) Seller of Victoria, B.C. and Eugenia (Ron Trohubiak) Lulashnyk of Brandon, Man.; 13 grandchildren; 23 great-grandchildren and 16 great-great-grandchildren.

Rose (Spence) Sabiston was born Sept. 26, 1915 in Spence Lake, Man. and died Dec. 26, 2008 in Rose du Lac, Man. She served her church as Dorcas leader and deaconess. She is predeceased by her husband William. Surviving: son Jim (Bernice) of Rorketon, Man.; daughters Margaret Schulz and Mabel DeWarle both of Dauphin, Man.; sister Elizabeth Solomon; 13 grandchildren and 20 great-grandchildren.

Wayne Alan Sheets was born May 6, 1948 in Niagara Falls, Ont. and died Dec. 17, 2008 in Nanaimo, B.C. Surviving: wife Jewel and parents Betty and Earle of Stoney Creek, Ont.

Lila Belle (Suiter) Smith was born July 24, 1920 in Vancouver, B.C. and died Oct. 20, 2008 in Vernon, B.C. Lila served her Grandview

Flats church as treasurer and in the children's departments for many years. Surviving: husband Delbert; sons Bob (Ruth) of Westbank, B.C., Terry (Grazyna) of Edmonton, Alta. and Kelly of Victoria, B.C.; daughters Sharon (Jim) Burgess of Armstrong, B.C., Lynda (Harold) Norris of Armstrong and Wendy (Steve) Whitehall of Calgary, Alta.; brother Marvin (Lois) Suiter of Vernon; sister Norma (Lin) Watts of Hurricane, Utah; eight grandchildren and 11 great-grandchildren.

Catherine "Katie" (Paul) Spenst was born July 15, 1917 in Waldheim, Sask. and died Jan. 4, 2009 in Kelowna, B.C. Katie taught in the Adventist education system in Saskatchewan and B.C. She is predeceased by her husband Ivan. Surviving: son Donovan (Laurie) Paul; brother Arthur (Dorothy) Spenst of Abbotsford, B.C.; sisters Esther (Walter) Wecker of Kelowna, Beth Brown of Kelowna and Marion (Galen) Brown of Orofino, Idaho; one grandchild and two great-grandchildren.

Florence Toma was born Jan. 6, 1916 in Endeavour, Sask. and died Feb. 3, 2008 in Canora, Sask. Florence was a charter member of the Endeavour church. Surviving: sons Nicholas Toma of Endeavour and Guy Andrews of Canora; four grandchildren and seven great-grandchildren.

Advertisements

All pastors working in Canada are invited to attend the National Ministerial Convention June 21-25 at Canadian University College. Register on the web at www.sdacc.org/specialprojects. (04/09)

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Advertising Policies

PROCESS:

- All advertising should be submitted with local conference approval.
- Payment must accompany your ad, or it will not be published.
- 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 — \$20 for 50 words or less; 35 cents for each additional word.

Display advertising (camera ready) — \$20 per column inch (b/w) \$25 (colour). For larger display ads, please contact the Messenger for a rate sheet.

Discounts — 10 percent discount for three or more consecutive insertions without copy changes.

Deadlines

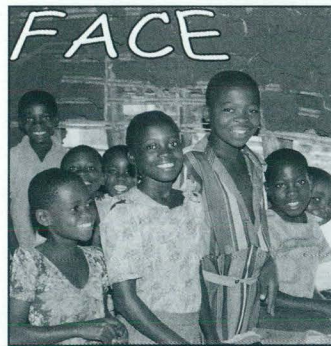
July issue: **May 4**
 August issue: **June 1**
 September issue: **July 2**

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Upper Elementary Teacher Needed: Opening for teacher in Regina, Sask. This person must be an active member of the Seventh-day Adventist Church and be eligible for teacher certification in the province of Saskatchewan. Position is open until filled. If interested, please contact Marjorie Fortney (education director) 306/244-9700, 306/237-7512 or Jeremy Ashworth (Board chair) 306/761-5297. (04/09)

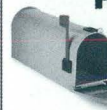
Land for Sale: A Must See! Quiet and beautiful three acres of land now for sale in the Land O' Lakes on Upper Flinton Road north of Highway 7. Near Bon Echo Provincial Park and small village of Flinton with SDA church. This land is extraordinary! Must be sold with 2008 30 ft Denali trailer which has: two slide-outs, propane, hydro (underground 200 amps), water, generator, new septic and underground phone lines, large deck and electric awning. Trailer is like a one bedroom apt. Two sheds available. Large three-season solarium perfect for relaxation or for green house. New well drilled. Property has been cleared and landscaped with fruit and berry trees. Six ft wooden fence with lockable gates and two driveways. Surrounded by pines and oaks. On well-maintained paved road. Very private. Ready for a new home—no restrictions. Possible rent-to-own. \$98,800 Firm. Call 613/336-9173. (04/09)



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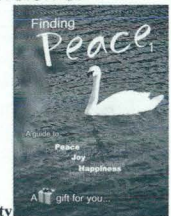
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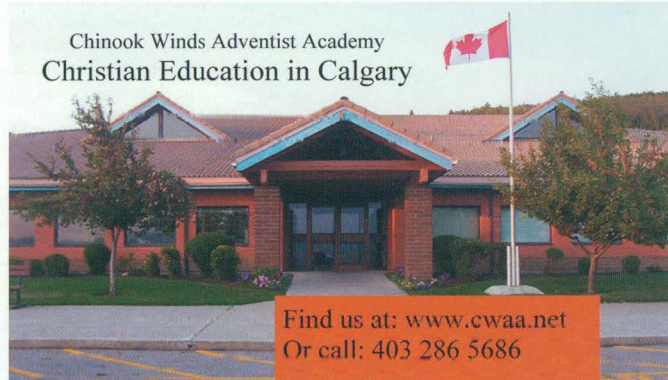


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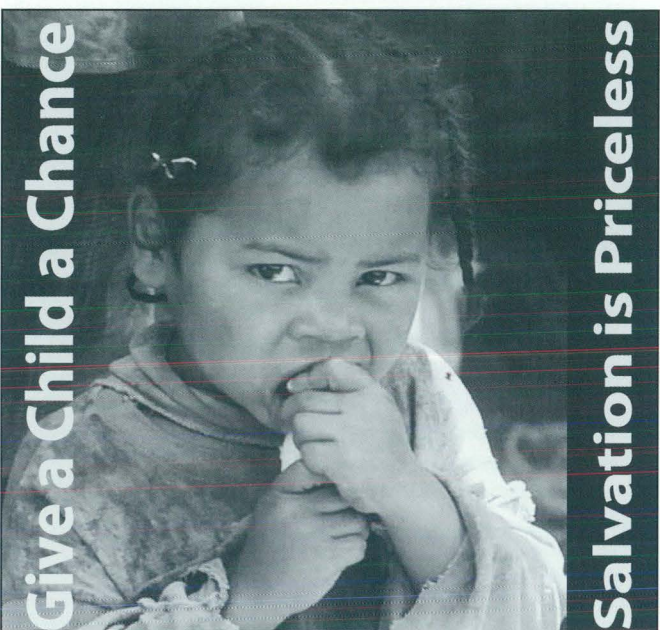
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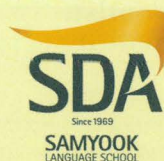
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Voices from Heaven

Culture. Tradition. Harmony. Praise. Unity.

It amazes me how diverse and uniquely talented people cooperatively unify their gifts to craft a harmonized creation of texture and beauty. This creativity is exemplified by the Soweto Gospel Choir. Their album, aptly named *Voices From Heaven*, opens with the song "Jikela Emanweni." It starts with a strong, clear soloist accompanied only by drumbeats. Slowly and surely, new vocal elements join in, just as various threads form a tapestry. The shrill tribal shrieks are independently discordant, yet manage to balance the weaving of pitch and intensity. In a complementary way, these tones contrast the repetitious bass chanting and the full background chorus. The finished product is a testament of unification; however, it is only the beginning.

This album, though religious in many aspects, would be better described as inspirational in nature. The songs are about power, mercy, love, forgiveness, transcendence, and freedom. Although most of the songs straightforwardly praise our Maker in their lyrics, the remaining few circuitously praise His manifest blessings of freedom and love.

A choir that hails from South Africa, the Soweto Gospel Choir promotes the ideals that were repressed for decades under apartheid rule. The majority of the album is acappella, with all the musical layers being produced by the choir's voices. The album consists of many traditional African songs recorded in original languages. It boasts a seven-minute version of "Amazing Grace" which ranks among the best I've heard as well as gospel medleys which blend songs as delightfully as their voices blend the harmonies. My favorite of these is "Many Rivers to Cross/Going Down to Jordan/Amen" which adapts a Southern Baptist style, but it is closely rivaled by "The Holy City/Bayete" which effectively merges Western and African musical cultures into one track.

With my curiosity piqued, I googled the Soweto Gospel Choir and found their website: www.sowetogospelchoir.com. It houses a plethora of information about the foundation and goals of this group. Based on this information, it appears they are living the Christian ideal in that they are witnessing with their inspirational music while raising awareness and funds for its foundation for South African AIDS orphans, the Nkosi's Haven Vukani. The funds they raise support individuals, families, and organizations who receive little or no government funding. Truly these actions only complement their musical message.

I found it a treat to step outside of my white Canadian culture and immerse myself in the soothing blends of African voices. This music allows my imagination to escape to those lands that I only dreamt about as mission fields way back during my childhood. The irony is not lost on me that it is now the African people who now are ministering to the rest of the world about Christian ideals through their songs and actions. I certainly have been blessed with these songs. I heartily recommend a visit to their website, a sampling of their music and some support for their mission. ■

J. Scott MacDonald teaches English at Kingsway College high school in Oshawa, Ont.



Soweto Gospel Choir. *Voices From Heaven*. 16 tracks; 56:32 run time.

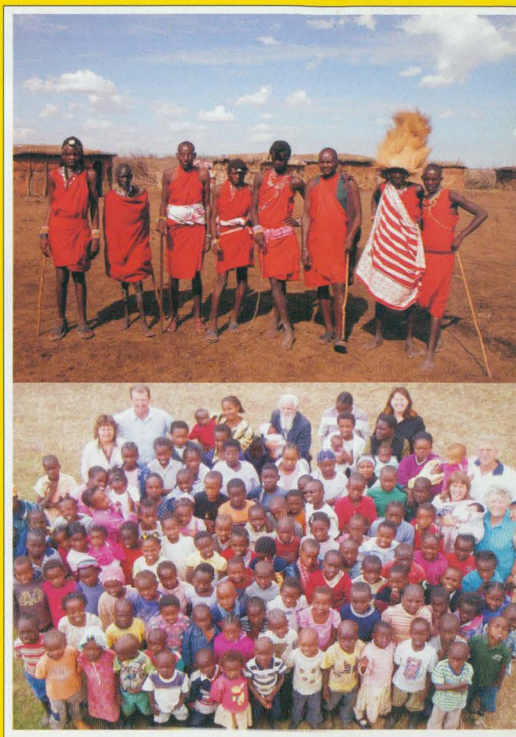
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